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August 25, 1977

Arkansas Baptist State Convention

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August 25, 1977
Arkansas Baptist
NEWSMAGAZINE

Area Evangelism
Conferences
page 14



I must say it

Charles H. Ashcraft / Executive Secretary

The punch line

One of the rare pleasures is to hear a fine joke with a clearly designated punch line. Distressing beyond all limits of patience is a good joke without a clearly accented punch line. This analogy applies to religious literature. It is refreshing to read fine material where the point is sharply made and the meaning shines in noticeable brightness. Good Bible scholars and editors excel in this area because they have trained themselves to recognize the punch line. The world is waiting for someone to say it like it is and hit the punch line with certainty and authority.

For example, in Romans 6:23, the punch line is not "The wages of sin is death," but "The gift of God is eternal life." In Ephesians 2:9-10 the punch line is not "Not of works lest any should boast," but "Created in Christ Jesus for good works." The only difference is the meaning and the meaning is only everything.

The inability to discern a punch line has been responsible for the establishment of false religions, the invention of heretical doctrines, the vilification of the saints, and countless people who make "fools" of themselves. Handling poisonous snakes, the doctrine of Baptismal regeneration, idly sitting out the second return of the Lord, swallowing gold fish and speaking in unknown tongues are the result of this mad heresy. On this same basis of scripture abuse it can be proved that it is wrong to take a bath (Rev. 22:11). "Let him that is filthy be filthy still."

There are certain publications which are built upon contextless conclusions of what others believe or do not believe, irrespective of the real meaning at stake. These publications thrive for a while upon misplaced punch lines and the mentality of a like readership, but they shall quickly wither under the sunlight of pure truth.

I enjoy the great luxury of much reading, both in the Holy Scriptures and after the pen of many beautiful people in academic circles. No one enjoys more nor is edified more than this writer by the richness and grace of so many who have somehow been tossed out of the ball game. I have bothered to find the punch line in the context. The only difference is the meaning and the meaning is only everything.

The inquisition of the dark ages has taught us that it is desirable to read what others forbid. If something is considered important enough to be condemned, it may be important enough to "check out." The world is waiting and will listen for a good punch line, and may we pray that the punch line they select may be in keeping with the context. Anything more or less is criminal. Tampering with content and context, adding to or taking away does not fit into the content or context of Revelations 22:18-19. Read it.

I must say it!

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A record budget for the Arkansas Baptist State Convention programs has been approved by the Executive Board to be recommended to the annual meeting of the state convention this November. Other actions by Arkansas Baptists' elected representatives are reported in a news article.

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Baptists who are tired of what's offered on TV and want to know how to make their wishes known can get a packet of materials from the SBC Christian Life Commission to help them.

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Arkansas Baptist

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Understanding the Bible

The editor's page

J. Everett Sneed



We live in an age in which there has been an explosion of interpretations of the Bible. On any given Sunday a person can hear at least six different approaches to the scriptures. The problem of understanding may be very perplexing to the lay person.

Most people recognize their individual responsibility to make a decision on the essential teachings of the Word of God. However, all too often people decide on the basis of emotional factors: the appearance of the preacher, the enthusiasm or zeal of the speaker, or the minister's charisma. If one is to have a proper understanding of the Bible, he must observe certain principles.

First, a reader should apply the same methods of interpreting the Bible that he would use in understanding any other good literature. In the 66 books of the Bible are found every type of literature — poetry, stories, parables, proverbs, prophecy, sermons and law. The reader should be aware of the type of literature he is reading in a given passage.

Second, a Bible student should use several good translations of the Bible. The Old Testament was primarily written in Hebrew, whereas the New Testament was basically written in Greek. We owe much to our translators for providing us the Bible in English. But translation is, at best, difficult, since ideas cannot be brought from one language to another word for word. Three of the better translations are the *King James version*, 1611; *The New Testament in the Language of the People* by Charles B. Williams, 1937; and *The New American Standard Bible*, 1960.

Third, it is important to identify the key words or phrases in a passage you are studying. Sometimes it is necessary to use resources to assist you with this task. The following reference helps are among those which

every Bible student should use — a complete concordance of the Bible, a Bible dictionary, a Bible atlas, a theological word book and a Bible commentary. Once words have been identified, they should be assumed to have their normal meaning unless there is some definite indication to the contrary.

Fourth, a passage should be interpreted in its context. Perhaps one of the most dangerous practices is that of lifting a verse or small portion of scripture out of its setting. Many false teachings have arisen because of this practice. The Bible can be made to say almost anything by use of this method.

Fifth, the scripture should be studied in the light of its historical setting. The Bible was written over a period of 1400 years or more. Without knowledge of the situation, one cannot correctly understand much of the Bible.

Finally, the Bible should be interpreted in the light of Christ and under the leadership of the Holy Spirit. The individual who has not had an encounter with God through Christ will never understand the divine truths of God's word.

The student of the Bible must recognize the importance and significance of his task. As he diligently and prayerfully applies these principles, he will advance in his understanding of the Word of God.

Congratulations R. H. Dorris

Congratulations are in order for R. H. Dorris on being honored by Ouachita Baptist University with a Doctor of Divinity degree. We also wish to commend OBU for their wisdom in selecting Dr. Dorris. His distinguished leadership in our Baptist work both past and present has made him a worthy recipient of this honor.

Guest editorial

Pastor and staff salaries too low

With July's arrival comes the beginning of work on the new budget of most Baptist churches. Whether the church follows a fiscal year beginning in October or opens its new books on Jan. 1, the budget committee most often starts its meetings this month.

And the pastor needs a raise. The pastor and church staff members have needed a cost-of-living raise each year in 23 of the past 30 years. They have needed these salary increases simply to maintain the same buying power as they had the year before.

The most certain way for a pastor to get a substantial raise in salary is to change churches. A quick check of 25 churches that have called pastors in 1977 shows them setting the new pastor's salary an average of slightly more than 15 percent higher than the former pastor received.

If this implies that pastors move for larger salary we must emphasize that seldom is true. Salary rarely is a priority item; in a majority of cases the pastor makes at least a tentative

commitment before salary is discussed.

Priorities should be kept in proper perspective. The building fund is important. So is each of the church's many endeavors. But providing adequately for the pastor and staff is a top priority. Everything the church does is hypocritical if it misses this truth.

The pastor should not have to move in order to get a raise. The church should not be subjected to a staff change to discover its shortcomings in compensation.

Economic instability summarizes 1977, with next year expected to be worse. Business is uncertain. Salaried employees in any pursuit usually find their pay raises lagging behind price increases. We are concerned for all of them. But we have an obligation to speak forcefully in behalf of the pastor. In the Baptist way of doing things he cannot possibly speak for himself. See that the pastor has a respectable salary increase in the new budget. — **John Roberts in the "Baptist Courier" of South Carolina**



One layman's opinion

Daniel R. Grant / President, OBU

Learning from the Gumbo Limbo

It has been some time since I studied biology in high school and I have not exactly furthered my biological education diligently since that time. Recently I visited Everglades National Park in South Florida and discovered there is a lot going on in the world of nature without my knowledge, advice, or consent. Not that I really object to what's going on, but somehow I feel that I am missing out on all sorts of interesting happenings. The National Park Service and the "interpretative guides" did their best to fill in the yawning gap in my knowledge in the short time I was able to give them.

They showed me the Gumbo Limbo. Now I had not planned to study the Gumbo Limbo, so it slipped up on my blind side. It is neither an alligator nor a snake. It is an unusual tree. It has the remarkable capacity, after being totally uprooted in a windstorm, to become rerooted and send up many new strong trees to replace the old fallen tree. A park trail led us to the side of an old massive trunk of an uprooted tree, sur-

rounded by a thicket of new trees, begun by new roots sent downward and new trunks growing upward. It was an uprooted tree that refused to die.

A National Park Service marker explained that the Gumbo Limbo tree "is used for fences in the West Indies, where metal corrodes and wood rots. The Gumbo Limbo branches, planted, take root and grow into a living fence." It occurred to me we need more individuals, homes, and churches like the Gumbo Limbo tree. Who among us has not experienced tragedy, adversity or disappointment and the need for digging in with new roots and a fresh start.

In a day when homes are increasingly uprooted by the winds of selfishness, jealousy, and disintegration, wouldn't it be great if every Christian home simply refused to accept defeat? We could use some "living fences" that protect the sanctity and permanence of the home.

I wonder if the Gumbo Limbo tree will grow in Arkansas soil and climate.

OBU registration begins Monday

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

Registration will be held in Evans Student Center and Lile Hall. The first day of classes is Wednesday, Aug. 31.

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

Foreign mission need

A Brazilian Baptist Institute in Belo Horizonte, Brazil, needs choir robes to be used in the graduation ceremonies, and Jesse Kidd, missionary on furlough in Arkansas, will take robes when he returns to Brazil next month.

Kidd said the school needs about two dozen robes, preferably blue or black, which are in good repair. Robes or money to buy them should be sent to Kidd at 403 Center St., Lonoke 72086. His phone number is 676-5511. Cutoff date for the donations is Sept. 10.

Boyce Bible School schedule announced

The class schedule for the first term of the 1977-78 session of Boyce Bible School has been announced by W. T. Holland, director of the Little Rock school.

The first term begins Aug. 26 and ends Oct. 15. Classes meet in classrooms of Central Baptist Hospital, 12th and Wolfe Streets. The school also has a small chapel, access to the library, a cafeteria in the building, parking nearby, and dormitory space for 12 men on Friday nights. Help with the cost of driving is available to students who bring other stu-

dents.

Students in the Little Rock area should register Thursday, Aug. 25, between 4:30 and 6:30 p.m., and commuting students should register Friday, Aug. 26, between 4:30 and 5:30 p.m.

The Little Rock school is a branch of Boyce Bible School, a division of Southern Seminary, Louisville, Ky.

Students who cannot register at these times should contact Dr. Holland immediately.

Friday evening

Fri.	5:30- 7:25	TH 6265	New Testament Theology	J. Everett Sneed
Fri.	5:30- 7:25	NT 6242	Interpreting Acts	W. T. Holland
Fri.	7:30- 7:45	Assembly	(all Friday students)	
Fri.	7:50- 9:45	OT 6223a	Interpreting Job	Raymond Coppenger
Fri.	7:50- 9:45	OR 6000	Orientation to Study and Ministry	W. T. Holland
Fri.	9:50-10:45	FE 6201	Field Guidance	W. T. Holland

Saturday

Sat.	7:45- 9:40 a.m.	NT 6342j	Interpreting the Pastoral Epistles	Raymond Coppenger
Sat.	9:45-10:10 a.m.	Chapel	(all Saturday students)	
Sat.	10:15-12:10 (Noon)	CE 6310	Christian Ethics	Raymond Coppenger
Sat.	10:15-12:10 (Noon)	RE 6149	Adult Education	Lawson Hatfield
Sat.	12:15-12:45	Lunch		
Sat.	12:50- 2:35 p.m.	PM 6331	Pastoral Counseling	W. T. Holland



LEFT: A favorite memento in the home of Dr. and Mrs. Whitlow is the set of drawings of BSU student centers built during his term as executive secretary.

BELOW: Dr. Whitlow spends many hours in his garden raising vegetables such as beans. (ABN photos)



A General in Baptist Work

by Chere Sneed

What do you do with a general who isn't a general anymore? Every Christmas we are perplexed by this question, proposed in one of the hit songs from the musical "White Christmas". Briefly we consider the problem, but since everyone lives happily ever after in the movie, we dismiss it as soon as possible.

For many of our denominational workers and pastors, the prospect of what to do after retirement has become a problem which demands an immediate answer. One of our denominational generals is S. A. Whitlow, who served as the state's Executive Secretary for 11½ years. He and his wife have lived and worked in this state for more than half a century. For the past eight years the Whitlows have lived in Hope where they are enjoying their retirement.

Retirement for a minister can be very difficult if it has not been carefully planned. Ministers are notorious for devoting all their time to the ministry and failing to plan ahead, either financially or psychologically, for retirement. Dr. Whitlow stated, "I think, when one is planning for retirement, he must definitely have some things in mind that will not only be pleasurable but gainful

(not necessarily monetarily). One must feel that he is making some contribution to the world. I think this is tremendously important. After all, you can't spend all your time fishing and watching television, and some of us don't care much for that sort of thing anyway. I get my greatest enjoyment out of supplying and interim work and working here at home."

Dr. Whitlow and his wife felt the necessity to plan for their retirement. First they prepared financially. Then they built a new home three miles from downtown Hope, near friends and relatives.

Next Dr. Whitlow carefully assessed his own life and discovered that, for him, 65 was not a magic number that would cause a rocking chair to demand his full attention. Dr. Whitlow, when announcing his retirement in the *Arkansas Baptist*, Feb. 13, 1969, gave us a preview of his work to come. "My first love is the pastorate. It is my hope that some small church in the southern part of the state may take a liking to me and give me the opportunity to serve them as pastor. I would like to spend the remaining years of my ministry preaching and doing the work of a pastor."

For the first two years of his retire-

ment he pastored Anderson Church, which is only seven miles from his doorstep. Since that time, he has done supply and interim work. The Whitlows, also, have a garden which occupies much of their time. Until May of last year when he suffered a stroke, Dr. Whitlow was busy preaching all the time.

His stroke was light and his recovery was excellent. He once again enjoys preaching, gardening and long walks — often as far as four miles a day.

In a final address to the Executive Board, Dr. Whitlow proclaimed, "About all that I am and have and hope to be I owe to Southern Baptists, especially to Arkansas Baptists. We are not retiring. We are not quitting in any sense of the term. We are just going to shift gears and may go in a slightly different direction. My interest and my prayers and my concern shall ever be those interests that are special interests of our Arkansas Baptist fellowship."

What happens to a general who isn't a general anymore? Fortunately, nothing has happened to this one — he has shifted gears in Baptist life, but not stopped running. S. A. Whitlow remains a general in Baptist work.

Arkansas all over

Michael L. Edwards has accepted the call of Hot Springs First Church to serve the church as minister of music. Edwards is a graduate of Mississippi College, Clinton, Miss., and Southwestern Seminary. He previously served



Edwards

churches in Mississippi and Texas. In 1973, Edwards served as student music assistant for the Mississippi Baptist State Convention Music Department, Jackson, Miss. He is married to the former Linda Anne Forsyth of Memphis, who graduated with special distinction from Mississippi College with the bachelor of music degree.

Danny Williams is serving as youth director of Gillham Church. Since accepting the position he has taken the youth of the church to see the *Passion Play* in Eureka Springs.

Rev. and Mrs. D. O. Stuckey were honored with a 50th wedding anniversary celebration on Aug. 21. The event was held in fellowship hall of Woodlawn Church, Little Rock, and was given by their family.

Mike Thibodeaux, senior at Ouachita University, led an 11-week summer youth program at Horatio First Church. Under his leadership, the youth participated in fellowships and Bible studies in preparing themselves in Christian work in their community and church. The entire church participated in a church-wide olympics. There were 34 decisions during the summer's program.

Cheryl Treat, Edgement, recently spoke on the topic "Love Is A Four Letter Word" during the youth speakers Tournament held during the Church Training Leadership Conference at Glorieta Baptist Conference Center. Miss Treat was one of eight speakers who had progressed through church-wide, associational and statewide speakers. She presented her speech during one of the conference's general assemblies.

Emmett B. Fields, a 1948 graduate of Ouachita University, will assume duties this month as the first president of Vanderbilt University in Nashville, Tenn. As president, Dr. Fields will be the University's chief academic and administrative officer.

James W. Watkins has resigned as pastor of Valley View Church, Trinity Association, effective Aug. 17. He will continue his seminary training at Midwestern Theological Seminary

where he has been accepted into the master of divinity program. Watkins served the Valley View Church for two

years, and under his leadership added a public address system and a lighted church sign.



Arkansan is visiting prof

Donald B. Harbuck (left), pastor of First Church, El Dorado, talks with E. Glenn Hinson, professor of church history at Southern Seminary, Louisville, Ky., following a recent chapel message by Harbuck at the seminary. The Arkansas pastor spent the month of July on the Kentucky campus as visiting professor, teaching a course on "American Preaching". Hinson also has an Arkansas connection — he's been named as editor of an upcoming history of Arkansas Baptists being sponsored by the state convention.

R. H. Dorris (left), director of the State Missions Department of the Arkansas Baptist State Convention, was awarded an honorary doctor of divinity degree at summer commencement ceremonies at Ouachita University. For the ceremonies Aug. 12, Charles R. Goulding of Washington, D.C., a Baptist World Alliance division executive, was the speaker. Sixty-three degrees were awarded. (ABN photo)



Carel Norman has been called to serve as pastor of Gravel Ridge Church. Norman, who comes to Gravel Ridge from Glenwood First Church, is a graduate of Ouachita University and has attended Midwestern Seminary. He and his wife, Barbara, are parents of four children, Angela, Karen, Sandra and Scott.

Harry Keathley was ordained to the ministry on Aug. 7 by Rose Bud Church. Those participating in the ordination

service were Bonnie Culwell, David Crouch, C. D. Wright, Charles Simmons and J. R. Hull, pastor, who preached the ordination message. Keathley is pastor of Post Oak Church, Greers Ferry, Little Red River Association.

Tim Deahl has been called as pastor of Broadmoor Church in Brinkley. He is the son of Fred T. Deahl of Texarkana and is married to the former Carolyn Myers, daughter of Arnold A. Myers of Camden. Rev. and Mrs. Deahl have two

children. He is a student at Mid-America Seminary in Memphis.

N. F. Mitchell has resigned as pastor of Center Hill Church, Greene County.

Eugene Webb, a staff member of Southern College, is serving as interim pastor of Immanuel Church, Paragould.

Bill Fleming is serving as interim pastor of Oak Bowery Church near Conway.

News about missionaries

Billy L. Bullington was named field representative for West Africa, effective Oct. 1, by the Southern Baptist Foreign Mission Board in its August meeting here. He succeeds John E. Mills, who is now area secretary for West Africa.



Bullington

As field representative for West Africa, Bullington will advise and consult with Southern Baptist missionaries and act as liaison between them and the board. His territory includes the countries of Liberia, Ghana, Ivory Coast, Nigeria, Togo, Senegal, Benin and Upper Volta.

Bullington had been stationed in Lome, Togo, where he was pastor of Coconut Grove Baptist Church, which he and his wife helped develop as a mission. As field representative he will live in Accra, Ghana.

Appointed by the board in 1966, Bullington studied the French language before going to Togo in 1967. He is a native of Charleston, Ark., and was graduated from Ouachita College (now University), Arkadelphia, Ark., with the bachelor of arts degree. Prior to appointment he was pastor of Leeds Baptist Church, Kansas City, Mo.

He and his wife, the former Evelyn Robinson, have two sons.

Mr. and Mrs. Orville Boyd Jenkins, missionaries to Kenya, are the parents of a son, Gareth Boyd, born May 2. They may be addressed at P.O. Box 30514, Nairobi, Kenya. He was born in Chickasha, Okla., and lived in Quannah, Tex., and Conway, Ark., while growing up. She is the former Edith McSwain of Arkansas County, Ark. Before they were appointed by the Foreign Mission Board

in 1971, he was a student at Southeastern Seminary, Wake Forest, N.C.

Mr. Michael Grober, son of **Mr. and Mrs. Glendon D. Grober**, missionaries to Brazil, married Dea Alho in Santarem, Brazil, on July 2. Currently in the States on furlough, his parents may be addressed at 717 N. Hughes, Little Rock, Ark. 72205. Missionary Grober was born in Vicksburg, Miss., and lived there and in Russellville, Ark., while growing up. She is the former Marjorie Steele of Ballard County, Ky. Before they were appointed by the Foreign Mission Board in 1955, he was pastor of the Eddy Creek Church, Princeton, Ky., and part-time professor at Bethel College, Hopkinsville, Ky.

Mrs. B. A. Rogers, mother of **Mrs. Donald L. Orr**, missionary to Colombia, died July 8 in Midland, Tex. Mrs. Orr may be addressed at Apartado Aereo 6613, Cali, Colombia. The former Violet Rogers, she was born in Helena, Okla., and also lived in Hunter, Okla., and Midland and Odessa, Tex. Mr. Orr is a native of Hot Springs, Ark. Before they were appointed by the Foreign Mission Board in 1951, he was music director at West Side Church, Ft. Worth, Tex.

Bob Harper, missionary journeyman to Venezuela, has completed his term of service and may be addressed at 426 North Jackson, Joplin, Mo. 64801. Son of missionaries, he was born in Asuncion, Paraguay. Before he was employed by the Foreign Mission Board in 1975, he attended Ouachita University, Arkadelphia, Ark.

Mr. and Mrs. Carl R. Hall, missionaries to Kenya, have completed furlough and returned to the field (address: Box 44316 Nairobi, Kenya). Both are natives of Arkansas. He was born in Heber Springs and also lived near Monette and Manila and in Paragould while growing up. She is the former Gerry Wright of McCrory. Before they were appointed by the Foreign Mission Board in 1970, he was a

caseworker and later supervisor for the Arkansas Department of Public Welfare, Jonesboro.

Mr. and Mrs. Van C. Payne, missionary journeyman to Kenya, have completed their term of service and may be addressed at 212 Main St., Lucedale, Miss. 39452. Payne, who was born in Hattisburg, Miss., considers Lucedale, Miss., his hometown. The former Gwen Gullage, she is from Jackson, Miss., and has also lived in Little Rock, Ark. Before they were employed by the Foreign Mission Board in 1975, he was reporter, assignment editor and anchorman for WLOX-TV in Biloxi, Miss. She taught in Harrison Central Elementary School, Gulfport, Miss.

Mr. and Mrs. Ray T. Fleet, missionaries to Brazil, have arrived in the States for furlough (address: 113 Brierwood Drive, Palestine, Tex. 75801). He was born and grew up in Memphis, Tenn. The former Ruby Edson, she was born in Foreman, Ark., and lived there and in Belton, Tex., and Memphis, Tenn., while growing up. Before they were appointed by the Foreign Mission Board in 1964, he was music and education worker at First Church, Mansfield, Tex.

Miss Shirley Jackson, missionary to Brazil, has arrived in the States for furlough (address: 4 Elm St., Natchez, Miss. 39120). Born in Bentonville, Ark., she grew up near Natchez. Before she was appointed by the Foreign Mission Board in 1956, she was a secretary at New Orleans (La.) Seminary.

David Adams, missionary journeyman to Liberia, has completed his term of service and may be addressed at Rte. 1, Rogers, Ark. 72756. He was born in Haskell, Tex., and has also lived in Pueblo, Colo., and Rogers, Ark. Before he was employed by the Foreign Mission Board in 1975, he attended Southwest Baptist College, Bolivar, Mo.

Arkansas all over

University Church, Fayetteville, held a pastoral and deacon ordination service on Sunday evening, Aug. 5. Ken Watkins, a church member and present Baptist Student Union Director at the University of Arkansas, was ordained to the pastoral ministry. Deacons ordained were Randy Dodge, Joe Lynn Henley, Mike Lawrence, Ron Revard, Ron Sherwood and Allen White. H. D. McCarty, pastor, delivered the ordination message.

Grand Avenue Church, Hot Springs, was in revival recently. Don Crosswhite was evangelist. Wayne Davis is pastor.

Mountain Pine Church was in revival recently with Bill Fitzhugh as evangelist. Bernard Ford is pastor.

The **Walnut Valley Church** was in revival July 24-31. Bill Dudley of Waynesville, Mo. was the evangelist. Music director was Clarence Hill of the Rector Heights Church in Hot Springs. A. W. Upchurch Jr. is pastor.

Gardner Church, Hamburg, will begin a youth revival tomorrow through Aug. 28. Don Taylor will be the evangelist. Charles H. Christie is pastor.

Jarvis Chapel near Crossett was in revival Aug. 15-22. Evangelist was Scott Allison. Lawrence Amos is pastor.

Magnolia Church, Crossett, is in revival Aug. 21-28 with Charles Chatman as evangelist. Music director is Bob Taylor. E. J. Gannaway is pastor.

Woman's Missionary Union and Brotherhood of Harmony Association sponsored an old-fashioned picnic at Grady on Aug. 20. Group singing and games provided entertainment.

Dardanelle-Russellville Association August Workers Conference was held at Russellville Second Church. The special emphasis program was on the Baptist Student Union Third Century Campaign. Tony Berry serves as associational chairman for this campaign. The 46th annual associational meeting will be held at Knoxville First Church, Dardanelle First Church, and Dardanelle Second Church on Oct. 10-13. Speakers will be Bill Storts of Plainview and Lawson Hatfield, Sunday School Director of the Arkansas Baptist State Convention. Thomas E. Lindley is Director of Missions.

New Hope Church near Dardanelle held a revival recently led by Don Rose. Chris Rocole, pastor, was ordained to the gospel ministry by the church on Sunday afternoon, Aug. 7.

The youth choir of **Sherwood First Church** has returned from a mission tour in Arkansas and Tennessee. John H. James is minister of music.

Dardanelle First Church concluded a revival on Aug. 14 led by Buddy Keim, evangelist. Joel Olive, the church's minister of music and youth, directed the music for the week. Tony Berry is pastor.

The youth choir of **Cabot First Church** has returned from a trip to New Orleans. Upon their return they presented special music at the Caroline Associational meeting held at Old Austin Church, Cabot, on Aug. 13. Jay Gore is minister of music.

Osceola First Church will observe homecoming on Aug. 28. Russell Chubb and Harry Jacobs, former pastors, will speak. Special music will be presented by "Light," a vocal-instrumental group from Ouachita University. For the homecoming there will also be historical displays and features, in addition to a period of fellowship at the picnic lunch.

Sang Avenue Mission in Fayetteville recently conducted three Backyard Bible Clubs. Assisting with these were youth from Myrtle Grove Church in Pensacola, Fla. Peter L. Petty, Director of Missions for Washington-Madison Association, is serving as pastor of the mission.

Piggott First Church held revival services Aug. 14-21. Billy Walker was evangelist and Sam Craig served as music director. Leslie Elam is pastor.

Mt. Olive Church, Crossett, held its summer revival Aug. 15-21. Evangelist was Charles Lloyd. Les Snyder directed music. Ferrell D. Morgan is pastor.

Sardis Church near Montrose observed homecoming on Aug. 7. The church began a revival Aug. 8 with Clifton Howie as evangelist. Larry Donaldson is pastor.

In observance of College and Career Night at **Van Buren First Church**, "The Revolutions," a singing group from First Southern Church, Del City, Okla., presented a special program.

Cullendale First Church, Camden, will observe "New Member Appreciation Day" on Sept. 25. A picnic lunch will be served at noon to those that have joined the church this year. The Camden church has also begun a new ministry. On Thursday evening each week the members go to the Ouachita Convalescent Center for a 30 minute service.

Bethel Church near Harrisburg concluded a revival on July 31. Elynn Havner, a former pastor, was evangelist. Curtis Downs is pastor.

Faith Church, Tulot, observed homecoming on July 24 and began a revival on Aug. 1. Ken Jackson of Harrisburg was evangelist. Bennie Brooks is pastor.

North Arkansas Association pastors and deacons will hold a retreat Aug. 26-27 at Camp Galilee. The retreat will be led by Lee Prince, pastor of Union Avenue Church in Memphis. John Finn is associational Director of Missions.

East Main Church, El Dorado, began a revival on Aug. 21 which will conclude tomorrow evening. Tom Bray has been evangelist and Les Snyder has led music. Glenn H. Morgan is pastor.

North Main Church, Jonesboro, will begin a fall revival on Sept. 11 with the revival closing on Sept. 16. Jimmy Nettles of Texas will be evangelist. Music will be under the leadership of Herbert "Red" Johnson of Mountain Home. Bill H. Lewis is pastor.

Geyer Springs First Church, Little Rock, has purchased a 15-passenger van to be used in special ministries of the church. Paul R. Sanders is pastor.

The Brotherhood of **Ingram Boulevard Church, West Memphis**, met for a breakfast on Aug. 7. Johnny Byrd and Claude Steele presented the program on "Christian Witness in the Trucking Industry."

Blytheville First Church will conduct a "Life Enrichment Week" Sept. 18-21 with Chester Swor as guest leader. Scott Cook, artist, will accompany Dr. Swor and present "Living Art." Alvis B. Carpenter is pastor.

The Chapel Choir of **Park Hill Church, North Little Rock**, presented "Music for a Summer's Night," at the Louie Gershner Pavilion, Burns Park on Sunday evening, Aug. 14. The program preceded the evening's sermon delivered by Cary Heard, pastor.

Baptist Tabernacle Church, Little Rock, observed "On to College Day," on Aug. 21. A fellowship hour honoring those leaving for college was held during the Sunday School hour and special recognition was given to them in the worship service.

Woodland Heights Church, Harrison, had a youth-led weekend revival Aug. 12-14. Leading the revival were Steve Gimenez, evangelist; Wade Matthews, singer; Val Latta, organist; and Julie Cone, pianist.

Carlisle First Church was in revival Aug. 14-21. James H. Semple was evangelist and Mr. and Mrs. Mark Short

conducted the evangelistic music. Charles Chesser, pastor, recently conducted a revival at DeValls Bluff Church.

Searcy First Church youth recently made a mission tour to Connecticut where for a week they led a revival and Vacation Bible School in the Norwich Chapel. Gary Hook, minister of music of the Searcy church, and Mrs. Hook accompanied the youth on the trip.

Baring Cross Church, North Little Rock, will be in revival Aug. 28-31. Luke Flesher will be evangelist. Music will be directed by John Hicks. Speaking at the North Little Rock church on Aug. 14 was D. David Garland, a former pastor. K. Alvin Pitt is pastor.

Star City First Church observed "On-to-College Day" on Aug. 14. Mike Weaver, Baptist Student Union Director at University of Arkansas, Monticello, was speaker.

Vimy Ridge, Immanuel Church, will celebrate its annual homecoming on Aug. 28. The event will also mark the 60th anniversary of the church. Leroy Patterson, pastor, will conduct regular morning worship services. Afternoon activities will include a note-burning service and special music by the Dedication Gospel Trio of Little Rock.

Danville First Church conducted a youth-led revival Aug. 12-14. Ken Stuckey, a graduate of Ouachita University who will begin work with the Fellowship of Christian Athletes in September, was evangelist. Music was directed by Ken Eichler.

A concert was presented on Sunday afternoon, Aug. 14, at **Springdale First Church** by the church's senior high and college choirs. The choirs presented "Here Comes The Son."

Beryl Church, Vilonia, held homecoming services on Aug. 21. Howard G. Murray is pastor.

Pickles Gap Church, Conway, will be in revival Aug. 28-Sept. 4. Paul Jackson of Little Rock will be evangelist. D. P. Wilcox is pastor.

Clark's Chapel near Paragould was in revival recently with Sammy Stewart as evangelist. C. E. Moses was pastor.

Third Avenue Church, Paragould, will be in revival Aug. 29-Sept. 4. Billy Walker will be evangelist. James Moore is pastor.

Browns Chapel, Paragould, was in revival July 27-Aug. 3. V. E. DeFreece, a former Missionary of Greene County, was evangelist. Music was led by Bob Smith of Calvary Church, Paragould. Amos Greer is pastor.

Clarendon First Church completed on Aug. 24 a week's Family Enrichment Conference led by Gerald Jackson, Associate Director of the Church Training Department of the Arkansas Baptist State Convention.

The Young Musicians and Music Makers of **Mountain Home First Church** presented "They All Sang Jesus!" on Sunday evening, Aug. 14. Graded choirs recognition night and children's Sunday School open house followed the presentation.

Ashdown First Church had in morning worship services on Aug. 14 a ladies' ensemble from Memorial Church, Tulsa, Okla. The group was under the direction of Charles Hughes, son of Mr. and Mrs. Leonard Hughes of Ashdown.

West Church, Batesville, has purchased a van to be used for the church's bus route, puppet tours and other ministries of the church. C. Phelan Boone is pastor.

Central Church, Magnolia, will hold a young adult couples retreat Aug. 26-27 led by Cary Heard, pastor of Park Hill Church, North Little Rock.

University Church, Fayetteville, has established a handbell fund with an initial gift of \$1,100.

Immanuel Church, Little Rock, was host on Aug. 18 to "The Living Circle," a 60-voice college and career age choir from First Church, Modesto, Calif.

Trinity Church, Fort Smith, is conducting a Teen College Aug. 22-27. Different speakers are speaking each evening on vocations and Douglas Plummer is leading the study on Bible characters.

Anderson Chapel, Dumas, was in revival July 31-Aug. 6. Walter Gilbreath, El Dorado, was evangelist. Mrs. Doris Ebbs and son, Devin, led the children in music time and puppet ministry. There were three professions of faith. Ron Kimbell is pastor.

Portland Church is in revival Aug. 21-28 with Donald Bowman as evangelist. Raymond Carpenter is pastor.

Horatio First Church was host to the youth choir of Cabot First Church on Aug. 7. The Cabot choir was directed by J. B. Gore, a former member of the Horatio church.

Youth of **Moro Church** recently participated in a Teen College for four evenings. The college consisted of Bible study, skits, puppeteers and recreation time. Steve Fawcett is youth director. Perry Henderson is pastor.

The youth choir of **Dumas First Church** sang the musical "The Church that God Built with Love," on Sunday night, Aug. 7. They also presented the musical at Grady First Church on Aug. 9. On Sunday evening, Aug. 21, the Dumas Church Choir presented the missionary cantata "The Greatest Story Yet Untold," by Eugene Clark. Bob Presley is director of the choirs. Dennis Baw is pastor.

The annual church staff golf tournament was held at Longhills Country Club in Benton on Aug. 8. Bob Hillerby, pastor of New Hope Church of Greenwood, won the championship flight. Mitch Tapson, minister of music and youth at Brookwood Church in Little Rock, was runner-up. The first flight was won by Pat Robinson, minister of music at Trinity Church, Fort Smith. Leonard Baker, pastor of Rosedale Church in Little Rock, finished second. The second flight was won by Ray Meadow, pastor of Central Church in Pine Bluff.

The youth choir of **Melbourne First Church** took their first annual choir tour the first week in August. The group called "His," is led by Jeff Bradley, a senior student at Ouachita University. Churches visited by the choir included Spring River in Hardy; Piney Church; Calvary Church, North Little Rock; and First Church, Wright City, Mo. The group concluded their tour with a trip to Six Flags over Mid-America.

Grace Church, North Little Rock, will begin a series of studies on the Church Covenant Sept. 8. The studies, to be taught by Robert McDaniel, pastor of Calvary Church, North Little Rock, will conclude on Sept. 10. The Grace Church will hold a combined revival and church renewal campaign Oct. 24-30. Charles H. Ashcraft, Executive Secretary-Treasurer of the Arkansas Baptist State Convention, will be speaker for these services which will begin each evening at 7:30. Dennis Tyner is pastor.

Little Rock First Church will begin a sign language class on Thursday, Sept. 1, at 7 p.m. The class will meet each Thursday at this time for approximately 15 weeks and will be for beginners and those who had the spring class. However, those who wish to increase their sign language may attend these classes. Parents of deaf or hearing impaired children are urged to attend the class which is free, but there will be a charge for the textbook. Further information may be obtained by calling the church office at 227-0010, extension 25.



Woman's viewpoint

Evelyn K. Eubank

Lessons from senior Christians

There have been many rewarding experiences and wonderful lessons in living as I have interviewed dozens of older citizens. After recording their memories of significant happenings in the community, I have asked these additional questions: What's wrong with today's society? What constitutes the "good" life? and What advice would you give young people? I'd like to share some of their answers in their words:

Too many people are selfish with no thought for neighbor or friend. How do you think we survived the depression? We took the evicted in and shared what little we had. Never thought of living any other way!

Reluctance to get involved and stand for our convictions fails to give our young people the leadership and direction needed.

We take too lightly the price paid by someone for the opportunities and advantages we enjoy.

Sure we have problems, but hasn't

every generation been tested? Solutions will come as we utilize our brainpower, roll up our sleeves, and ALL sacrifice a little.

The 'good life'

The basic ingredient of the "good" life is a stable family relationship — the love and support of family and friends. The person who quickly seeks divorce is a coward — unwilling to seek God's help in working through the difficulty. Many seek happiness in the wrong places. It is not usually found in the glamorous and dramatic occasions, but everyday areas of life.

Nothing is more satisfying than success as the result of hard work.

Honesty, decency and high moral standards are not obsolete. Peace of mind and guilt cannot co-exist.

To young people

In my day with little or no formal education or training we managed to get into the life work we wanted. Don't get trapped in something you're not in-

terested in. Determine what you want and go after it.

Don't go deeply in debt to start off with all the things your parents worked years to accumulate. Learn to enjoy living within your income, however small. Babies and small children don't need a new house with all the gadgets. They do need your love, time and care.

Learn to listen to older people. You can profit from their experiences instead of having to learn the hard way.

Know the only one you can depend on and live by faith.

Without realizing it, those who live by faith were answering the timeless question: How do you gracefully grow old? Those who have no faith are bitter and complaining. It's as if their time has expired and they regret how it was spent. They remain self-seeking and searching.

By contrast, those living by faith maintain life-long interests and keep an open mind and heart. They do not "retire" at any given point. When a handicap necessitates eliminating some activity, they find an alternate way to continue helping others.

Their years of living have brought joy, sorrow, trial and pain, but they remain grateful to God. As one dear lady, now losing her eyesight, said, "God's been so good to me. He's given me the time and opportunity to pursue every interest."

A report on alcohol in private clubs

In the late '60's Act 132 was passed by the Arkansas Legislature permitting alcoholic beverages to be served in private clubs in dry counties. The bill was passed but not by a two-thirds majority of the Senate, apparently required by the Constitution of Arkansas.

When the Holiday Inn of Harrison opened a private club, obtaining a liquor permit, a citizen's group was formed in an effort to get all alcohol permits revoked in dry counties. The citizen's group, composed primarily of Baptists, won their case in the circuit court.

The Arkansas Supreme Court, however, overruled the circuit court rendering an unclear decision. The ruling was four to three in favor of dismissal, though the judges offered two different reasons for the dismissal decision. David Wood, pastor of Northvale Church, Harrison, who is chairman of the citizen's group, said, "I feel good about the possibility of some favorable action by the Supreme Court."

The citizen's group has filed an appeal, but the Supreme Court is currently in recess. It will probably be the latter part of September before a decision will be rendered on the appeal. The Court may respond in several different ways to the appeal. They may (1) refuse to hear the appeal; (2) give the citizen's group definite guidelines for future proceedings; or (3) rule in favor of the citizen's group, reversing their previous decision.

Much will depend on the ruling of the Arkansas Supreme Court. If the citizen's group should receive a favorable decision in the appeal, their case would be won. If, however, the Court renders some other decision, future efforts could be very costly. The citizen's group has virtually exhausted their financial resources. Currently, they owe \$600. Other actions could cost from \$3,500 to as much as \$10,000.

Editor's note: The "Arkansas Baptist Newsmagazine" will keep you posted on future efforts to get all alcohol permits revoked in dry counties.

Correction

An article on page 6 of the Aug. 4 Newsmagazine identified a group called United Christian Action, Inc., as a Jacksonville, Fla., group. While the organization is based in Jacksonville, it is state-wide and is the Florida counterpart of Arkansas' Christian Civic Foundation. Robert A. Parker, executive secretary-treasurer of the organization, says the group's financial and prayer support comes largely from churches of the Florida Baptist state convention.

Correction

In an article on the centennial of Brush Creek Church (Aug. 11 issue, page 9) a caption incorrectly identified the woman who presented solo special music on Sunday. The singer is actually Beverly Pettus Casey.

Executive Board meets, approves \$5.8 million budget

The Executive Board of the Arkansas Baptist State Convention convened Aug. 16 at Immanuel Church, Little Rock, approving a \$5.88 million budget to be passed to the full Convention for final consideration. The budget, representing a 7.69 overall increase, is the largest budget ever proposed to the Arkansas Baptist State Convention. Executive Secretary Charles H. Ashcraft said, "This is the sixth year that we have increased our Cooperative Program gifts to the Southern Baptist Convention, and we are the only state convention in which this is true."

The Executive Board approved the purchase of five cars on a two-year trial basis in order to gain firsthand information and experience on the feasibility of purchasing a fleet of automobiles for the Executive Board employees. Associate Executive Secretary Roy F. Lewis said, "The Executive Board discussed the possibility of purchasing a fleet of cars in 1973, and decided for various reasons, not to make the purchase. Two state conventions furnish cars for their staff people and have found that it saves money for the state convention. We also believe that it would solve some inequities for staff personnel. Now, those who travel a great deal are able to offset their basic cost of car payments, insurance, etc., but those who travel very little may not be able to meet these basic costs. At the end of this two-year period, we will be able to determine whether cars should be purchased for all staff members or for some of them, or whether furnishing cars should be totally discontinued. It should be emphasized, however, that all monies expended for the cars will come directly from the \$104,000 set aside for the travel of Baptist Building employees. The trial will cost Arkansas Baptists nothing."

The Executive Board approved the establishment of a new staff position in the Missions Department. The new position, which will receive 40 percent of its funding from the Home Mission Board, will be a field missionary in Church Extension. The Board voted to employ Lehman Webb, currently a foreign missionary in Hong Kong, to fill this position. Director of Missions R. H. Dorris said, "We plan to fill this position this year, but it will require no additional budget. We will be able to care for this through the direct missions portion of our budget."

The Board also voted to employ an associate in the Church Music Department. No one was employed to fill this position. The individual serving in this position will assist the secretary of church music in every aspect of his work but will have as his primary responsibility leading in the field of instrumental music.

The Executive Board enlarged its policy on severance pay to include those who sever their relationship for reasons other than retirement. The policy for retiring members will continue as follows: (1) Full-time employees who have served the Convention for five to 10 years at the time of retirement will be given one month's salary as severance pay; (2) An employee who has served 10 to 15 years will be given two months' salary as severance pay; (3) And those who have served 15 years or more will receive three months' salary.



Andrew Setliffe of Little Rock, president of the Executive Board, was in charge of the meeting. (ABN photo)

Those who sever their relationship with the Executive Board for reasons other than retirement will be given one-half pay of those in the same category who are retiring.

The Executive Board approved the purchase of an IBM computer. The computer is currently leased by the state convention, but the same payments that are now being made will pay for the purchase of the computer in 46 months.

The Executive Board established a committee to work with the Family and Child Care Services on the feasibility of developing a retirement village. It was pointed out that a number of state conventions have entered this type of program and have found it to be an exceedingly rewarding ministry.

The Executive Board approved an annual Cooperative Program mission tour.

A report was presented by the executive secretary on the efforts of the Harrison citizen's group to eliminate the serving of alcoholic beverages in private clubs in dry counties. The group is currently \$600 in debt and may incur additional legal expenses. (See story on page 10). The Executive Board voted to pay the \$600 and provide some additional help. They also authorized the *Arkansas Baptist Newsmagazine* to assist in fund raising efforts for the group as needed.

A report was made that there will be a \$7000 balance from the 1976 Life and Liberty Campaign, after all bills are paid. The Executive Board voted to give 50 percent of this money to pioneer missions and the other 50 percent to the promotion of the short-term mission program. Dr. Ashcraft said that he hoped that at least 250 of the 5000 volunteer missionaries would come from Arkansas.

After the approval of the Executive Board reports were made, statements were made by college presidents D. Jack Nicholas and Daniel R. Grant regarding their work. Dr. Ashcraft, in his final statement, said, "It is essential that we be eternally vigilant. I appreciate deeply the great leadership that is given by our Baptist Building staff people, the agencies and institutions of our Convention. We are the biggest evangelical denomination in the United States and I believe we are the best. As we are vigilant, God will bless us."

Christian discipleship

Discipleship evangelism: conversion—commitment

by James C. Wright
(Tenth in a series)

People must be cultivated spiritually in order to bring them to an experience of conversion and commitment.

Conversion — The one element about which evangelical Christians agree is the primacy of conversion.

The King James Version translates the command in Matthew 28:19-20 as "teach all nations." The Greek text has the word *mathateusate*, which is literally translated, "Make disciples." It is an imperative in form. Thus the command is for discipleship evangelism.

There must be an experience of conversion in life for discipleship to be a reality! Such an experience involves conviction of sin and confession of faith in Christ as Lord.

It is possible to be convicted of sin without being converted, but it is im-



Dr. Wright

possible to be converted without being convicted of sin!

Confession of Christ as Lord is the mark of discipleship. It is important to publicly declare Christ as Lord. You can't have conversion without confession. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven" (Matthew 10:30.)

Commitment — Jesus assumed that we would be going about the process of life and therefore he commanded us to "make disciples." He also inferred that such discipling would lead to open commitment.

"Baptizing them" is a participle which suggests normal activity as the result of prior action. Biblically, baptism is the means by which public confession is made and open commitment is declared.

Believers' baptism openly declares a commitment to a new relationship with Christ and with the people of Christ. It also identifies a commitment of responsibility to the nature and purpose of the church.

Confession of Christ as Lord requires a public commitment to Christ and to the church.

Discipleship evangelism cultivates people to a point of commitment to Christ as Lord, to the people of Christ as a family experience, and to the purpose of Christ as life's ultimate goal.

On the cover



Luke and John are a revival team from North Little Rock and will sing and preach in the Youth Area-evangelism Conferences. Luke's theme is "Share your faith with Others". John's theme is "The Abundant Life". The overall theme is "The Evangelistic Church". Conferences will be held Sept. 6 at Central Church, Hot Springs; Sept. 8 at First Church, Forrest City; Sept. 9 at East-side, Mountain Home; and Sept. 12 at Immanuel, Warren.



Proud of library

The new library of Beech Street Church, Gurdon, is a source of pride for the church and for pastor Lindsey Cofield (center). Mrs. Charles Dillard (left), the librarian, made a display of her collection of bookmarks to emphasize care of the library books. Mrs. N. L. Lee (right) is one of the members of the Library Committee.

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Church music camp aims at training, holding interest of youngsters

ARKADELPHIA — Six hundred fourth, fifth and sixth graders, from 43 churches in Arkansas, attended a young musicians church music camp at Ouachita Univer-

sity Aug. 1-4. Ervin Keathley, chairman of the Church Music Department of the Arkansas Baptist State Convention, was the director of the camp.

"During the camp, we hoped the young musicians would learn the basic elements of music, and we tried to make it fun while they learned so that they would stay interested in church music," said Keathley. Another objective of the camp was to teach the children a musical that they could take back and present to their churches.

Classes were held 8-12 a.m., organized activities 1-5 p.m. and church and special activities, 6-8:30 p.m.

Classes in introduction to orchestra instruments, music theory, percussion and chorale were offered to the young musicians. The chorale directors included Mr. and Mrs. Berdshaw of Springhill Church of Mobile, Ala., Mrs. Betty Woodward, Oklahoma Baptist University, and Glenn Ennes, Grant Avenue Church, Springfield, Mo.

Teaching classes other than chorale were Candice Burton, string instruments; David Chism, assistant professor of music at OBU, brass instruments; Terri Jackson, OBU student, percussion; and Jane Chu, OBU student, woodwinds.

Every evening a worship service was held at First Baptist Church of Arkadelphia by Lamar Lifer, pastor at Olivet Baptist Church in Little Rock. "Rev. Lifer illustrated his sermons with magic tricks and geared the sermon to the children's level to make it interesting for them," said Keathley.

Looking ahead: Arkansas events

August 1977

- 21-28 Southwide Church Music Week
- *25 President's hour for parents and new students, Ouachita
- 29-31 Fall semester registration, Ouachita University

September 1977

- 2- 3 Language ministries workers' retreat, Camp Paron
- 6- 9 Victory evangelism Conferences:
 - * 6 - Central, Hot Springs
 - * 8 - First, Forrest City
 - * 9 - East Side, Mountain Home
 - *12 - Immanuel, Warren
- 8 Area WMU mission study institute, Van Buren, First
- 9 Area WMU leadership meeting for associational leaders, Van Buren, First
- 10 Youth Choir Day, Ouachita University
- 11 Baptist Foundation Sunday
- 12-14 Pastoral leadership seminar, Indian Rock Resort, Fairfield Bay (Church Training)
- 13 Sunday School Leadership Night (Associational)
- 15 Statewide church WMU leadership conference, Immanuel, Little Rock
- 16-17 Brotherhood Leadership Training, Paron
- 18 Associational Hymn Sings
- 19 State Missions Season of Prayer and Dixie Jackson Offering
- 19-20 State Sunday School Convention, Little Rock, First
- 22 Northeast District Brotherhood Meeting, Paragould, East Side
- 22 Area WMU Mission Study Institute, Hope, First
- 22 Northeast District Brotherhood meeting, Paragould, East Side
- 22 Area WMU mission study institute, Hope, First
- 23 Area WMU leadership meeting for associational leaders, Hope, First
- 26 Area WMU mission study institute, Monticello, First
- 26-Oct. 2 Sunday School Preparation Week
- 27 Area WMU leadership meeting for associational leaders, Monticello, First
- 27 East Central District Brotherhood meeting, Parkin, First
- 29 Central District Brotherhood meeting, Geyer Springs, First
- 29 Area WMU mission study institute, Wynne
- 30 Area WMU leadership meeting for associational leaders, Wynne
- 30-Oct. 1 State deacon ministry conference, Little Rock, First (Church Training)

October 1977

COOPERATIVE PROGRAM MONTH

- 3 Southwest District Brotherhood meeting, Immanuel, Texarkana
- 4 West Central District Brotherhood meeting, Paris, First
- 6 Southeast District Brotherhood meeting, Monticello, First

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

WIN packets

The Material Services Division of the Sunday School Board is no longer packaging WIN materials. You can now purchase at the Baptist Book Store one item without purchasing all of the material together. Since this is so, we shall merchandise the packets, only, from our evangelism office for local church schools. The price will be what the material costs us plus postage. This arrangement has been worked out with the Book Store manager.

Orders will be filled beginning Sept. 1 and will be mailed or picked up personally at our office. However, we need to know one month in advance if you order from us. You may still purchase your own materials from the Book Store and assemble your own individual packets if you so desire. — Jesse S. Reed, Director

An open letter to Arkansas Baptists

Dear Brothers and Sisters in Christ,

As earnestly and as urgently as I know how, I appeal to you on behalf of 65,000 of our state's choicest young people who are on our Arkansas college campuses. More than 20,000 (one third) of them are Baptists. Seven hundred are Internationals. Many are not Christians. Many are nominal Christians at best. All of them have deep, basic spiritual needs. For most of them the college years are decisive, difficult and even dangerous years. They need a dynamic Christian witness and ministry.

Baptist Student Union has the tremendous responsibility and opportunity for providing a Christian witness and ministry on 27 campuses. On one half of these, we are the only Christian group. We employ 15 full-time and eight part-time BSU Directors and operate 13 Baptist Student Centers. We need more resources, especially personnel.

A successful BSU Third Century Endowment Campaign will provide additional, permanent financial resources to enlarge and strengthen our ministry. Our goal is \$1 million. This amount invested through our Arkansas Baptist Foundation would produce \$70,000 to \$80,000 annually. This extra support would be used for additional staff (more than 50 percent of it) and for program enrichment. None of it will be used for buildings. It would enable us to employ part-time BSU Directors at our five new community colleges, where 3,000 Baptist students are enrolled, and several Student-To-Student workers each year. These workers are recent college graduates who work one year as assistants to BSU Directors. Their prime responsibilities

are the areas of campus evangelism, dorm visitation and Bible study groups. It would strengthen our ministry to the 700 Internationals, our overall missions emphasis, and provide money for special weeks and speakers on our campuses.

The success of the campaign depends on the participation of all our 1200 Arkansas Baptist churches, along with personal gifts of individuals who have received unusual financial blessings from our Lord.

I believe the church goals suggested by our 40-person Steering Committee, after consultation with many pastors, directors of missions and laymen from all over the state, are reasonable and are within the reach of all our 1200 churches, regardless of their size. They are in line with the goals which were used for our recent highly successful Ouachita-Southern Campaign.

One of two goals is suggested: (1) one percent of the church budget each year for five years or, (2) an amount equal to five percent of the church's 1977 budget, to be given over a period of up to five years.

It is my earnest hope and prayer that you and your church will help us in this unique opportunity to help our college young people throughout all of the future years. Call on our office if you need more information, or if we can help in any way. Thank you very much.

In Christian Love,
Jamie Jones

Area Evangelism Conferences Sept. 6-12

A
D
U
L
T

Special
Guest

W.
B.
Oakley

Theme: "The Evangelistic Church"

(Separate Conferences)

7:30 p.m.

September 6, Central Baptist, Hot Springs
September 8, First, Forrest City
September 9, Eastside, Mountain Home
September 12, Immanuel, Warren

Special
Guests

Luke
&
John

Y
O
U
T
H

Sing & praise / Bible study / multi-media / testimonies

Cooperative Program

Missions and ministries

A Baptist pastor in another state was writing in a critical vein about the Cooperative Program. He stated that too much of our money goes to "non-mission causes." He also said, "We are excited about every dollar that makes its way to the Foreign Mission Board."

The writer revealed several errors in his thinking and perhaps even in his theology.

The Cooperative Program was never intended to be *only* for mission causes; it includes all denominational ministries and causes. Some of these causes and ministries are educational, and some are benevolent, but the Great Commission includes more than just sending missionaries to other countries.

The writer also appears to be uninformed about the use of Cooperative Program funds. Approximately half of the funds that reach the SBC go to the Foreign Mission Board. The second largest amount goes to our six seminaries, and the third largest amount to our Home Mission Board. This leaves relatively little to be divided among all of the other SBC agencies. The budget figures and percentages clearly reveal that the vast majority of our Cooperative Program funds on the SBC level do go to mission causes.

All of us could agree with the writer in being excited about our foreign mission program, but therein lies a danger. The Great Commission presents missions as

a world-wide responsibility, and any concept of mission work which is limited only to foreign missions is both inadequate and un-scriptural.

It is often typical of an individual or church with a limited missionary vision to over-emphasize foreign missions to the exclusion of other mission causes. It is fairly easy to send money to another land to be used by someone "over there," rather than becoming personally involved in missions closer to home or in some of the less glamorous aspects of mission work. It is much more difficult to implement and support a broad, balanced missionary program, but that is exactly what the Cooperative Program attempts to do. —Roy F. Lewis, Associate Executive Secretary

Annuity

Ministers offered total protection

For career ministerial personnel, ROUTE 10 is the best way to go.

Besides taking them down a sound path to financial security in retirement, the new Southern Baptist Retirement Program also protects ministers in disability or if they die before retiring.

ROUTE 10 offers an annual disability benefit. It amounts to \$70 multiplied by the number of years spanning the time a person enters the plan until he reaches 65.

For example, a person enters the plan at 25. He could receive a disability benefit of \$70 times 40 — the number of years between 25 and 65.

His cash benefit would amount to \$2,800 a year during disability.

Throughout his disability, the Annuity Board credits \$400 annually to his retirement program. When the member's disability benefit ends at age 65, his retirement benefit begins.

Suppose a member dies before age

retirement.

If he does at or before 25, his survivor's benefit could be \$40,000.

This sum declines each birthday by \$1,000, reaching a value of "0" at age 65 when his annuity value is available.

These protection benefits are paid by the state Baptist convention. Up to \$200 of state convention Cooperative Program money is channeled into each participating minister's account annually. —Nadine B. Bjorkman, Arkansas Representative



Pastor and businessman work together to help the Arkansas Baptist Foundation fulfill its purpose in undergirding the total ministry of Arkansas Baptists. Dillard Miller, pastor of the First Church, Mena, and Ronnie Cox, Realtor/Businessman of Wynne, analyze the reports presented during the meeting of the Foundation Board. (ABN photos)



At the second quarter meeting of the Arkansas Baptist Foundation Jamie Jones, Director of the BSU Third Century Campaign, talks with Jack Clack, Chairman of the Board of Directors of the Foundation. The Third Century Campaign is a plan to raise \$1 million in endowment. This money will be placed with the Arkansas Baptist Foundation to produce income for the ministries of the BSU program.

Correction

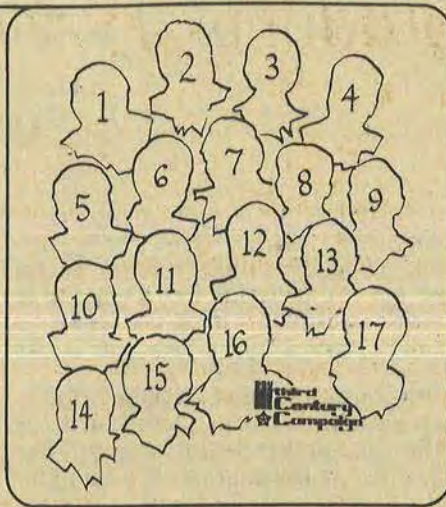
The following persons who appeared in the cover drawing on the Aug. 18 issue of the *Newsmagazine* were named in the cover caption but were not identified as some of the members of the BSU Third Century Campaign Steering Committee. These and other committee members help to provide direction for the campaign. (Drawings by Marvin Black)

1- 4 Larry Baker; Delbert McAtée; Mrs. James Baugh; Alvis Carpenter

5- 9 Jimmy Shults; James Adams; John Finn; Conway Sawyers; Charles Chesser

10-13 Don Nall; David McLemore; Harold White; Mason Bondurant

14-17 Roy Jolly; Mrs. Leon Dunham; Bob Langston, M.D.; Nathan Porter



Paul Jackson Association Bible Conference

★ Sept. 8-10 ★

MORNING SESSIONS - 10:00 AM

EVENING SESSIONS - 7:00 PM

- | | | |
|----------------------|-----|---------------------------------|
| Session 1 - Thursday | PM: | Michael Haynes
Paul Jackson |
| Session 2 - Friday | AM: | Johnny Jackson
Sam T. Cathey |
| Mini-Concert 6:30 | PM: | Paul Jackson and
Don Reasons |
| Session 3 - Friday | PM: | Michael Haynes
Sam T. Cathey |
| Session 4 - Saturday | AM: | Michael Haynes
Sam T. Cathey |



PAUL JACKSON



DON REASONS



JOHNNY JACKSON



MICHAEL K. HAYNES



SAM T. CATHEY

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Little Rock, Arkansas

Child Care Is it worth it?

Is it worth it? I refer to the \$25 cost to send a young person from Arkansas Baptist Home for Children to Siloam Springs Assembly. Let me answer that question for you.

Thirty-four of our youth from the Children's Home attended Siloam Springs July 18-22. They were accompanied by three counselors and two summer mission volunteers. Eight of the youth accepted Christ as Saviour and Lord. Doug Turner, also of the Home, was elected honor camper. Only eternity will reveal the full result of these decisions along with the many other commitments that were made. The lives of these young people will never be the same.

In addition to what our young people received, they made a contribution to the life of Siloam through their participation in its many activities and personal relationships. Mrs. Eula Armstrong of our staff taught a book entitled *I Believe*.

Those of you who contributed to our special needs fund to make this possible, I am sure, will agree it was worth every penny. Perhaps there are many more who would like to make an investment in the lives of our youth. Let me assure you it will reap an enormous rate of interest.

There are numerous special needs that are not included in our budget. These include music and art lessons; band, pep squad and ball uniforms; choir dresses; musical instruments; dental work; eye glasses and birthday gifts for those who do not receive them from a sponsor.

Please mark your contribution to this fund, "Special Needs". — Homer W. Shirley Jr., Director of Development, Arkansas Baptist Family and Child Care Services

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Christian Life Commission produces TV viewers' packet

by David Wilkinson

NASHVILLE (BP) — In the midst of the increasing uproar over television programming, the Southern Baptist Christian Life Commission has produced a special packet of materials to help parents, pastors and others concerned about the medium's moral content.

The packet, entitled "Help for Television Viewers," is being mailed to about 30,000 Southern Baptist pastors and more than 15,000 ministers of education, church librarians and other church, state convention and denominational leaders across the 12.9-million-member denomination.

Its introduction comes at a time when the subject of television morality is receiving renewed nationwide attention, sparked particularly by the controversy over "Soap," a new comedy series which ABC-TV plans to air this fall.

Religious leaders from several denominations, including staff members of the Christian Life Commission, have protested vigorously over "Soap" and have formed various alliances aimed at keeping the series off the air.

"Television's current offerings of sexual immorality, violence, profanity, social drinking and drunkenness, and godless materialism broadcast into our homes and into the minds of our children every day has reached the unbearable stage," claims Foy Valentine, executive secretary of the Christian Life Commission.

"This packet is not the final word, but neither is it just another list of complaints about television programming. We think it is a significant beginning in providing the kind of materials that will help Christians cope with the moral challenge television presents."

According to Valentine, the packet is the result of the commission's four hearings on "Television and Morality" conducted across the U.S. this past year, careful monitoring of the three national networks by Southern Baptist viewing teams, and months of research by the agency's staff.

The packet is also a response to a set of recommendations approved less than three months ago by the Southern Baptist Convention (SBC) in its annual meeting in Kansas City, Mo., calling on all Southern Baptists to "courageously confront television's moral challenge."

The SBC recommended that Southern

Baptists make a special effort in August to study the packet's materials along with other "trustworthy resources," to evaluate carefully the moral content of television programming in September, and to communicate their concern to advertisers and local and network television officials during October.

The recommendation also urged Southern Baptists to unite in the next year with other groups "who share our deep moral concern about current television programming."

The packet, which contains a dozen different pieces of information and suggested guidelines related to television morality, includes statements on "How Television Affects Us," covering such issues as TV violence, sexuality and profanity.

It also contains separate suggestions for individuals, families and churches on what they can do about changing and coping with television immorality, a hard-hitting bulletin insert, a list of resources for study and action, a selection of facts and quotes about television, a survey form for evaluating programs, and a list of appropriate questions to ask before, during and after a program which can be affixed to the television set for easy reference.

The packet even includes "Immediate Reaction" postcards addressed to the three major networks. The viewer can write his reaction to a specific program on the card and mail it promptly to the appropriate network.

It is designed primarily for Southern Baptists, but the Christian Life Commission believes it offers useful help for other concerned Christians as well. With no dated materials, it may be used by individuals or it can be utilized as a source for group discussion by churches or other concerned groups.

"Obviously, the networks cannot please everyone," states Harry N. Hollis Jr., director of family and special moral concerns for the Christian Life Commission, in one of the packet's articles. "There are too many groups with too many different philosophies to do that. But the networks must hear the anguished cry, the broadbased protest by the American people (who) are fed up with the exploitation of violence and sex on television. Something has to be done about it. Something will be done about it."

Assembly report, 1977: new trends in attendance

"The best ever" is one way some have evaluated the state Assembly weeks for the summer of 1977. "One of the largest ever in enrollment" is another description of the recent Assembly season. The registration of 5421 was 29 more than last summer.



Hatfield

The six-week camp was reduced to five weeks because of a change of reservations of some churches from the sixth week to the fifth week. Six weeks for 1978 are scheduled for the last two weeks of June and all four weeks of July. Increased enrollment is expected again

next year.

There are three main objectives for the assembly: first, to bring persons to God through Jesus Christ; second, to call out the called to church related vocations; and third, Christian growth and fellowship. This means there is something for everyone at the assembly. The objectives are reflected in the recorded results with 184 professions of faith, 74 persons deciding on a church-related vocation and many rededications.

"Everyone at the Assembly" is another factor being considered in program planning. This means there are more families in attendance. Evidence of full family participation is seen in that the family units were full most of the weeks and record enrollments were set at the Preschool through second grade

section. Fifty-eight were enrolled in this section one week. Also, workers in the air-conditioned nursery cared for babies every week.

"Everyone at the Assembly" as an ideal is becoming more than a mere trend. More and more state denominational services are being represented on the program. Participating this summer were the following state departments: Annuity, Arkansas Baptist Newsmagazine, Missions, Church Training, Student, Evangelism, Stewardship and Cooperative Program. Others participating include Ouachita Baptist University, Southern Baptist College, several directors of associational missions, Family and Child Care Services and the Christian Civic Foundation.

These facts point to a changing trend

A Bible study class meets in an open-air pavilion at the assembly.



Record enrollments were set in the preschool section.



A volleyball tournament attracted the participation of youth groups from several churches.



A nine-year-old witness

by John H. Miller, M.D.

The shades of late afternoon were falling, but it was more than two hours until the supper bell at Siloam.

Refreshed by a short nap, I strolled down to the spring for a drink of water. It was Friday, the last day of the assembly, and I had counseled several who had been saved or had made other vital commitments to Christ.

As I sat beside the spring, I saw pretty little nine-year-old Dana, collecting rocks along the water's edge. Seeing that these were fossile rocks, which I never dreamed were to be found nearby, I, too, was soon engrossed in the search. Before long, nine-year-old Ricky joined us, and nearly an hour passed before we were ready to wash our rocks and select the best for souvenirs.

The three of us were talking about rocks when our discussion suddenly took a different turn. It quickly became evident that Dana was anxious to see Ricky become a Christian. Dana began to quote scripture: "For all have sinned, and become short of the glory of God" (Rom. 3:23). Large tears came to Ricky's eyes as she continued, "Whosoever therefore shall confess me before men, him will I confess also before my father which is in heaven" (Matt. 10:32). I sat there and prayed as I waited to see how a nine-year-old leads another to Christ. Dana didn't try to tell the location of the scripture and, in some cases, quoted it incorrectly, but she knew what the Bible taught about the way of salvation and her little heart was obviously concerned for her new friend.

Sometimes the best thing a wise doctor can do is sit by and encourage the mother and let the baby be born naturally. After 20 or 30 minutes, I asked Ricky if he were ready to accept Christ. His big eyes filled with tears; he assured me he was ready. Even though others were coming to the spring, we closed our eyes and Ricky followed me in a simple prayer of confession, asking Jesus to come into his heart.

As we talked, and prayed and thanked God for what had happened, I asked Dana why she thought we had met at the spring, and she assured me it was so Ricky could be saved. Ricky had found the best Rock. Dana said it was the Rock of Salvation, and we quoted other scriptures from John 3 and Ephesians 2 to assure the boy of his salvation.

Those who came to drink went on their way, except 14-year-old James, who said he had been saved the night before. I asked Dana to tell the boys why they should be baptized. She explained simply that when one goes into the water he stands as Jesus did before they nailed him to the cross. Then one is placed under the water, as Jesus was placed in the grave, and is raised from the water as Jesus was raised from the dead.

The work done, my heart was filled, and I hugged little Dana and told her I had a little granddaughter nearly her age, that I prayed would have the love for souls that she had.

On the way back to the cabin, my hands filled with rocks and my heart with joy, I was stopped by a lady in the adult recreation pavilion, who was eager to hear what had happened. "You must have been praying for us," I said, and she assured me that she had.

Editor's note: Dr. Miller, of Camden, was the camp physician for the first week at Siloam Springs.

in the attendance pattern. In the past the assembly has been predominantly attended by youth, and the trend is for more adults to register. While this pattern is not totally new, the trend seems stronger this summer than in the past. Plans for improvement next summer include remodeling the faculty dorm into family-type rooms.

With the coming of more adults, additional denominational participation is encouraged. Next summer the six-week long assembly program presents a challenging option for creative training by denominational leaders.

We thank the members of the Sunday School department, Don Cooper, Freddie Pike, Harold Vernon, Pat Ratton, Bert Haley and Sue Weather for endless hours of work required to plan and conduct the assembly. — Lawson Hatfield

The assembly treehouse was a favorite spot for many kids and they tried to get in all at one time.



Among speakers for the assembly weeks were (far left) Carroll Caldwell of Harrison, (center) Clarence Allison, missionary to France, and Dennis Dodson of Star City. (ABN photos)

No retirement for a prophet, just new roads to travel

by Michael Duduit

LOUISVILLE (BP) — How does a prophet retire?

When someone has spent his life seeking to practice Christian ethics and apply those teachings to society, how does he call it quits at age 65?

If the someone is Henlee Hulix Barnette, the answer is simple: he doesn't.

So when Barnette retired July 31 as professor of Christian ethics at Southern Seminary (and became professor emeritus of Christian ethics) it was only to start a new career in a new setting: clinical professor of psychiatry at the University of Louisville Medical School. His first project there will be to write a book in the emerging field of biomedical ethics.

Yet, even at age 65, beginning a new role is nothing unusual for Barnette. Pioneering has become a habit for a professor who originated an interracial pastor's conference in Birmingham in 1947, hosted Martin Luther King Jr. on the Southern Seminary campus before such things were fashionable, and was part of a delegation which met with Nikita Khrushchev in 1957 and laid the foundation for the U.S.-Soviet cultural exchange program.

His pioneering has compelled Barnette to "stick his neck out" for some unpopular causes, and this willingness to stand up for what he believes to be right has earned him both criticism as a rebel and praise as a prophet.

"He has pricked the social conscience of Southern Baptists — whether they've liked it or not," says his wife Helen, one of his former students.

"Henlee Barnette is an authentic prophet, but he speaks not out of bitterness and pessimism, but rather out of concern and hope," asserts Harry Hollis, another former student who now works for the Southern Baptist Christian Life Commission. The commission presented Barnette with its Distinguished Service Award in 1971, citing the professor as a "compassionate gadfly . . . and courageous prophet of God.

In presenting him a key to the city and a Distinguished Citizen Award recently, Louisville mayor Harvey Sloane pointed to Barnette's "strength and courage as an individual to act on (his) convictions"

and said that his "influence will be realized for years to come."

His character was forged during lean years growing up in North Carolina.

Working at age 13 in a North Carolina textile mill for 18 cents an hour, 10 hours a day, he recalls: "At 74 pounds — and some of that was sweat — I was too tired to be a juvenile delinquent."

If Henlee Barnette has been a committed advocate of applying the Christian faith to social concerns, perhaps it is because he has seen so many things himself that have needed correction.

At age 19, he committed his life to Jesus Christ during a rare visit to a local Baptist church. Not content to be a "pew-sitter," Barnette went to "the worst slum in town — Frog Holler," held prayer meetings and organized a church which still stands today as Westpoint Baptist Church, Kannapolis, N.C.

After four years at Wake Forest University, Barnette came to Southern Seminary as a student in 1940. He recalls that he heard Clarence Jordan — later to be founder of the inter-racial Koinonia Farm in Americus, Ga. — speaking in chapel.

"He said if there's any young preacher out there not interested in getting First Baptist Church in 'Podunk,' there are 10,000 unchurched people down in the Haymarket (an inner-city area of Louisville)," remembers the ethics professor.

That was just the kind of invitation he was looking for, so Barnette spent the next six years — while a seminary student — working in what he says was "one of the worst slums in America."

He found thousands of people there — forgotten by society, including the church.

"The first house I went to was an old four-story tenement house. Upstairs I found a family with an oil burner and an improvised bed. They'd been living there 20 years, and they said I was the first man of God that had ever visited there. I found thousands like that," he says.

Barnette still speaks with concern in his voice as he recalls the conditions in which he found many people living.

In one such family all the members were totally or partially blind except for one 12-year-old boy. As was his pattern,

the young student would find persons in "fashionable churches" in the city to provide assistance to families in the Haymarket.

Today, the one sighted member of that family is legal counsel for a large corporation; a daughter is a professor of music; and another son, a history professor at a major college for seven years, is now studying for the ministry.

His work in Louisville's inner city earned him the title "Bishop of the Haymarket" from the Courier-Journal newspaper. He went on to teach sociology at Samford and Stetson Universities, and returned to teach Christian ethics at Southern Seminary in 1951.

He has written nine books in the years since, and his first, *Introducing Christian Ethics*, has become something of a classic in its field. The magazine *Christian Century* said the book should be read "along with the Bible itself."

The book almost never reached the publisher, Barnette remembers with a smile. Unhappy with his work, he had thrown the manuscript in the trash. His wife, Helen, however insisted that he "get that thing out of the waste can and do it right." It since has been through more than a dozen printings.

Over the years he has taught thousands of students who would go on to become congressmen and state legislators as well as pastors, teachers and denominational leaders.

When age 65 approached, Barnette knew that a rocking chair was not destined to be his home.

"Besides, I come from a part of the country where retirement is a dirty word," he says.

Not that that would stop Henlee Barnette if he thought it was the right thing to do. One thing that has characterized his career has been Barnette's independence and his concern for justice, freedom, and human dignity, even when his stands have brought him strong opposition.

If any theme would illustrate Barnette's life, it might be a few lines of verse by Robert Frost which he has scrawled in the front of his datebook: "Two roads diverged in a wood, and I — I took the one less traveled by, and that has made all the difference."

Give us a king

Aug. 28, 1977

I Samuel 8:1-9; 10:11

The early chapters of I Samuel record the final period of the judges and beginning of the Kingdom of Israel under an earthly king. From the time of Moses' deliverance from Egypt until the time of Samuel God had been their King.

This was especially demonstrated during the judges' period. When the Israelites wanted to make Gideon and his sons after him their king, Gideon refused, teaching them that God was their King (Judg. 8:22).

In this lesson the elders of Israel come to Samuel to request a king. Our purpose here is to investigate the reasons for the request and to discover truths about our own tendency towards sin and God's grace which combats this tendency.

Reasons for the request

In the seventeenth chapter of Deuteronomy Moses had foreseen this time when the people would request a king. He laid down some requirements for selecting the king and some instructions that the king must follow. These requirements and instructions, when followed, would assure continuation of God's leadership, protection and care. The elders of Israel evidently remembered this prophecy as justification for their request.

Samuel had become old and less capable of traveling from one place of judgment to another. Although his wisdom had not diminished his age had become a seemingly justifiable cause to replace him. How sad the ignorance of youth! One of the greatest sources of wisdom in our country and church is our senior citizens. Yet the over fifty gap is usually ignored.

Appointment of his sons, Joel and Abiah, who did not follow their father's example appeared to be another justifiable reason to request a king. "Joel" meant Jehovah is God. "Abiah" meant Jehovah is Father. The choice of these names reveal Samuel's desire for his children. He wanted them to demonstrate the Godship and Fatherhood of Israel's God, but something went wrong. Perhaps



Dr. Morgan

Samuel's duties robbed them of time with their father. Perhaps they were too immature for the responsibility.

The major reason for requesting a king was their desire to be like all the nations. To have God as king placed a demand upon them which they were not willing to meet. To have God's protection they had to keep a covenant. They had to make progress in their spiritual life. They had to develop an eye to see and trust the invisible God. The demand was too great. They were not willing to be different — a holy nation.

The desire to be like other nations exposed their love for worldly pleasure. Samuel described the kind of life they would experience under an earthly king. They would lose their freedom; the king would own everything. But the elders reaffirmed their request indicating the desire for someone to go out before them and fight their battles for them. Did they not know that the young of the land would be enlisted to fight in the army of the king? They were willing to sacrifice their own children and grandchildren for their own comfort and pleasure.

No doubt the elders of Israel were attracted to the prestige and splendor of kingly courts. Pomp and ceremony were vital to their happiness. This desire for riches and glory has been the chief means of man's self destruction. It has given birth to every war of human history. It has been the cause of every enslavement or mistreatment of the underprivileged. It has brought unfulfilled frustration to the rich. God wanted to spare Israel the misery that would accompany their request, but they could learn only through the bitter results of self-will.

Our own tendency to sin

Before we condemn the elders of Israel too severely let's take a look at ourselves. The request for a king on Israel's part is a mirror in which we see ourselves. What do we see when we look into this mirror?

We see our own desire for worldly pleasure, splendor and glory. We rob God in order to have travel homes,

boats, golf carts and things to bring us pleasure. We feed the physical and psychological dimension of our lives and starve the spiritual dimension. We choose the secular over the spiritual.

Once God chose the nation of Israel to show the world the difference God can make and to prepare a people through whom the world's Savior could come. Today God chooses a society of people called the "church." He places this church in hundreds of little society cells in the midst of the larger secular society to show God's social order. Israel refused to be different, and often we refuse to be different from the society in which we are placed. The Savior whom we are to reveal to the world cannot be seen because the world sees no difference in us.

God's grace for Israel and us

In obedience to God Samuel painted a rather bleak picture of what life under the rule of an earthly king would be like (I Sam. 8:10-18). During the reign of Saul his words did not see fulfillment, for Samuel retained much control in governmental affairs. The national glory attained under the reign of David and Solomon seemed to compensate for the hardships of living under a king. David and Solomon knew that God was still king of Israel. The greater hardships which were to come much later were the result of Israel's further degeneration. Although the elders of Israel had rejected God as king, he did not reject them. His grace was supreme.

His grace was best demonstrated in his dealing with Samuel. There was no condemnation of Samuel for the sin of his sons. There was no blaming of Samuel for Israel's rejection. In fact Samuel who felt rejected was encouraged by God. "They have not rejected thee, but they have rejected me." Being rejected or ignored is probably the most difficult pain Christian workers experience. The willingness of God to bear the pain is typical of his grace. He never makes demands of us to hurt us but to spare us pain. And along with every demand he grants the power to meet the demand. Those pains we must experience, whether physical or psychological, become stepping stones to his great blessings.

Such grace merits our devotion to him as King of kings and Lord of lords. This lesson should lead us to shun the mistake of Israel. God is our King; let us not choose another.

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Murder: act or attitude?

Exodus 20:13
Genesis 4:8-10
Matthew 5:21-24
Romans 12:17-21p

Aug. 28, 1977

Truly the Sixth Commandment deals with man's relationship to man. The previous five Commandments have dealt with man's relationship to God. The Fifth Commandment is the bridge between a vertical relationship with God and a lateral relationship with his fellowman. Many Old Testament scholars feel the Sixth Commandment is the first word on the second tablet given to Moses dealing with the section of religious morals.



Pruett

Cain the farmer and Abel the shepherd, during their lives, brought offerings to God voluntarily. Cain brought produce and Abel presented a sheep. As you know, Abel's offering was pleasing to God while Cain's was not. I feel the secret to this is not the sincerity of the men; they were both sincere, but that was not enough. The valuable clue is the word "firstlings" in Abel's offering. There should have been a corresponding "Firstfruits" used in Cain's offering of produce. Just as firstlings were the most precious among the animals, so were the firstfruits of the produce. Cain simply brought God something. It was not that it was of poor quality; it was not his best.

This brings us to the first murder. Cain is warned that his resentment to his brother will lead to disaster if he does not take steps to correct it. The working and dwelling of malice in the heart is a powerful force, especially if it is left to grow. A true man of faith still believes in the goodness of God even when the going is hard. As the two brothers talk and go into the field together, Cain commits the first murder by killing his brother Abel.

God asked Cain the two fundamental questions that he asks all men: Where is your brother; and Where are you? Cain's first response is one of not feeling any responsibility for what happens to his brother. The answer to the first question gave the obvious answer to the second question. Cain's punishment was appropriate: the earth quit yielding its produce to him; the iniquity of his sin was placed completely on himself; and he was separated from the presence of God. No man can carry the load of his sin by himself. God's mercy was with Cain as God placed a mark of mercy on his forehead protecting him from being slain. No longer would Cain be able to fellowship with God. This was not because murder was the unpardonable sin, but that Cain expressed no repentance for his sin and made no request for reconciliation with God. Cain lacked faith in God.

Jesus speaks about murder

Jesus brings to us in Matthew 4 the new standard concerning the respect of

man toward his fellow man. Jesus lays the law down that even anger against a brother is forbidden. It is to be noted that the phrase "without a cause" is not found in the great manuscripts, and this is nothing less than a total prohibition of anger.

Within Matthew 5:22 we find the word *Raca* as a word never to be used; in fact when one uses this he is in danger of council. "Raca" is an almost untranslatable word because it describes a tone of voice more than anything else. Its whole accent is the accent of contempt. To call a man "raca" was to call him a brainless idiot, a silly fool, an empty-headed blunderer. The user of the word was one who despised another with arrogant contempt.

The story is told of how a man once called another Raca. He said, "How ugly you are! Are all the men of your town as ugly as you?" "That", said the man, "I do not know. Go and tell the Maker who created me how ugly is the creature he has made."

The antidote

Romans 12 gives us three ways to keep from vengeance and soothe over broken relationships. 1. Vengeance is not ours, no human has the right to judge another; only God can do that. 2. Love rather than hate is the way to move a person. Hating and getting even may break a spirit but kindness will break a heart. To love your enemy will surely heap shame on his head. 3. To stoop to getting even is permitting lives to be controlled by evil. Two wrongs never make a right. When hatred is met with love a true antidote is found. Booker Washington said: "I will not allow any man to make me lower myself by hating him." The only real way to destroy an enemy is to make him a friend.

This lesson tells us to have respect for life. God created man and, as the saying goes, "God doesn't deal in junk." We all can have more respect for each other. Physical health is important to us all; taking unnecessary risks in life is risking God's creation. Employers who express no respect for their employees by making them work in terrible or unsafe conditions are an abomination to God's creation. Respect for life and our relationship to our fellowman is truly a priority for us all.

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A crime against man and god

This Command assumes the sanctity of human life. Life is the result of divine creativity; man stands in a unique relation to the rest of the world — he has to subdue and dominate it. God emphasizes the sacredness of human life and his own sovereignty over it. He alone has the right to say when it shall end. To murder is to commit an awful crime against God. Every person on earth is a created being of God and is in the image of God.

The first murder

Cain and Abel have been the center of many studies concerning the first family, the first offerings, and the first murder. Concerning the first family, we find Eve happy with the birth of Cain. Her statement concerning the baby being a man is found nowhere else in the Old Testament. Perhaps she thought Cain would be the seed to crush the serpent. Eve gave all praise to God for Cain. With the birth of the second son, we find Eve naming him Abel, meaning vanity or weakness. If Abel was a weakling he grew out of it later by the necessity of being a shepherd.

Religious educators discuss family crisis

RIDGECREST, N.C. — Eighty to 95 percent of young adults age 18-25 have participated in premarital sex, a group of religious educators was told during their annual meeting here at Ridgecrest Baptist Conference Center.

Joseph W. Hinkle, secretary of the family ministry department of the Southern Baptist Sunday School Board, told the members of the group that "as professional religious educators we must face the issues involved in the family crisis and meet the challenge of developing healthy Christian families.

In his speech during the 32nd annual meeting of the Eastern Baptist Religious Education Association, Hinkle addressed the topic "The Professional Faces the Challenge of Family Needs."

The association is comprised of workers in the field of religious education in a local church, denominational agency, educational institution, state convention or local association. New officers were elected during the business session of the two-day meeting.

Hinkle listed the sexual revolution as one of the crises facing the family today. "The revolution of sexual promiscuity is staggering," he said. "There are 25,000 new cases of venereal disease occurring daily. One child out of eight is born out of wedlock. Twenty percent of youth age 13-14 and 50 percent of older teenagers age 15-18 have participated in pre-marital sex."

Other issues the family must cope with, according to Hinkle, are marital erosion and explosion, child abuse and neglect and the increase of single adults.

"In 1974 there were 68,000 fewer marriages and 56,000 more divorces than the previous year, and in 1976 there were over 1,000,000 divorces granted," he said, adding that over one-third of all marriages presently being contracted will end in divorce.

"The single greatest atrocity in our land is child abuse and neglect," Hinkle stated. "There has been untold human misery and permanent damage because of selfish and neglectful parents." Hinkle said that 2000 children died in 1974 from parental brutality.

Nearly 20 percent of all children under 18 are living in a one-parent family, he said. More than 50 percent of all persons 18-39 are single, and one out of five dwellings in the nation is occupied by a single person.

To develop healthy Christian families, "we must affirm the priority of our marriage and family and live out Christian values at home with our families," Hinkle told the educators. "We must become well informed in the field of family studies and design programs to meet the family needs." Hinkle suggested a number of preventive, enrichment and crisis intervention programs and referrals for the members to use, including seminars and conferences on husband-wife communication, problem solving skills, premarriage education, marriage counseling, sexual dysfunction and remarriage counseling.

"I affirm the hope and belief that God has not given us the spirit of fear, but rather the spirit of power, love and sound mind — that is, the courage to labor diligently, the attitude to meet the challenge creatively and the mentality to find the answers to the glory of Christ and the health of hurting families," he concluded.

Attendance report

Aug. 14, 1977

Church	Sunday School	Church Training	Church adns.
Alpena, First	87	24	
Ash Flat, First	74		7
Batesville, First	207	90	6
Berryville			
First	183	61	
Freeman Heights	201	57	2
Rock Springs	62		
Biscoe, First	102	39	3
Booneville			
First	249		1
South Side	90	75	
Bryant, First Southern	216	130	4
Cabot			
First	439	121	3
Mt. Carmel	230	115	
Camden, Cullendale First	517	110	
Cash, First	102	58	1
Charleston, First	174	61	
Conway			
Pickles Gap	178	101	
Second	350	120	2
Crossett, Mount Olive	276	126	
Danville, First	184	48	4
El Dorado, West Side	375	369	
Elkins, First	100		
Ft. Smith			
First	1358		17
Grand Avenue	892	168	4
Mission	18		
Trinity	125		
Fouke, First	117	86	
Gentry, First	188	38	
Grandview	67	56	
Green Forest, First	195	63	
Hampton, First	160	100	
Hardy, First	118	62	
Harrison, Woodland Heights	169	83	
Hope, First	365	89	
Hot Springs, Pack Place	246	75	
Jacksonville			
First	420	104	
Marshall Road	163	57	2
Jonesboro, Friendly Hope	145	106	
Kingston, First	55	39	
Lavaca, First	334	151	
Leslie, First	96	50	1
Little Rock			
Cross Road	80	79	
Crystal Hill	138	49	
Life Line	483	125	
Wakefield First	96	37	
Magnolia, Central	549	171	11
Melbourne, Belview	182	70	1
Mulberry, First	273	138	3
Murfreesboro, First	146		
North Little Rock			
Calvary	347	104	
Levy	409	110	2
Park Hill	786		2
Paragould			
East Side	276	169	2
First	423	77	
Paris, First	322	73	
Pine Bluff			
Centennial	143	61	
East Side	210	88	
First	570	79	2
Lee Memorial	202	101	2
Sulphur Springs	141	69	
Watson Chapel	358	120	4
Rogers			
First	547	90	8
Immanuel	441	102	
Russellville			
First	434		
Second	128	28	
Sherwood, First	208	77	3
Springdale			
Caudle Avenue	153	72	
Elmdale	284	84	
First	1447		2
Texarkana			
Arabella Heights	96	49	
Shiloh Memorial	173	73	
Van Buren			
First	503	200	1
Mission	23		
Vandervoort, First	68	40	
Wabash, Immanuel	57		6
West Helena, Second	198	117	4
Wooster, First	103	78	

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New corps seen reinforcing entire missions outreach

by Ruth Fowler

RICHMOND (BP) — Southern Baptist Foreign Mission Board officials believe strong support for the newly proposed Mission Service Corps reflects a heightened interest in missions that will reinforce all Southern Baptist missions efforts.

The volunteer program adopted at the Southern Baptist Convention seeks to involve more personnel in one-to-two-year projects overseas.

has caught in the heart of our people and is building to be something very, very significant."

Under Cauthen's direction, the board staff is making preliminary plans for applicant processing, orientation procedures and maximum utilization of the volunteers overseas, even though final details of the new Corps are still being worked out by the special committee.

"Devoted laypersons make strong allies for missionaries and national leaders in the extension of Christ's kingdom," said W. Eugene Grubbs, the board's consultant for laymen overseas. "The board continues to be the proper channel for bringing together the needs of our mission fields around the world, and the laborers and resources of Southern Baptists."

Grubbs went on to state that the involvement of volunteers does three things. First, a valuable service is provided on the mission field, and second, the volunteer changes in his concept of world missions. "Third," Grubbs said, "When the volunteer returns, he brings a more realistic concept of mission work and a greatly expanded world view to his home congregation."

The officials reaffirmed that the career missionary is basic to the overseas mission work, but that more volunteers will mean more career missionaries.

"I am fully expectant that the growth in the numbers of those who go for shorter periods of time and the increased numbers of those who offer themselves for career missions will escalate hand-in-hand," Parks said.

Parks also noted that for Southern Baptists to focus all their attention on either volunteers or career missionaries would be, in his opinion, a mistake.

He agreed with the "new tune of cooperation" mentioned by Jimmy R. Allen, the president of the Southern Baptist Convention, in a recent interview. Parks gave as examples the Missionary Education Task Force with five agencies cooperating, the "close harmony and unity" of the work of the two mission boards with the Radio and Television Commission as evidenced at this year's convention, and the work of the two mission boards and two mission agencies in the volunteer involvement in missions project.

"The exciting thing about the new emphasis is the fact that the mission boards and agencies have already done

significant work in the Volunteer Involvement in Missions project by preparing the background for providing an automated system which can be readily used to identify those who want to be a part of the Mission Service Corps," said Parks.

The two new programs, Mission Service Corps and Volunteer Involvement in Missions can be the banner under which Southern Baptists rally in increased support of volunteers serving in an overseas setting, said Winston Crawley, the board's overseas division director.

Crawley went on to point out that the programs are an extension and expansion of what Southern Baptists have been channeling through their board for some 30 years. He traced the history of non-missionary volunteers from the time they were called contract workers, through the period of time when his own mother served overseas some 20 years ago as a volunteer, to the present when close to 1,500 persons serve for various lengths of time each year. About eight percent of these serve for one-to-two years, Crawley said.

In 1976, 1,646 volunteers served through the board's consultants' offices, of which over 100 were for periods of approximately one year.

In relating the two programs to bold mission, Crawley said these could be the focus of attention to "help Southern Baptists pick up what was done last year at the convention in Norfolk, Va., and move on to get behind Total Missions Thrust." Total Missions Thrust is the board's name for its 25-year-strategy adopted as a part of the convention's Bold Mission.

One of the major objectives of Total Missions Thrust when it was adopted by the board in January, 1976, was the increased involvement of volunteers overseas. Thus, board officials note, the new programs accentuate an already existing goal of Baptists expressed through the board's Bold Mission emphasis.

In the midst of the board's affirmation of its desire for more volunteers, Parks emphasized that the board does not and cannot "do foreign missions."

"The local church, and Christians through that local church, are mandated by our Lord to reach out to the world," Parks said. "Southern Baptists, under the power of the Holy Spirit, carry the gospel to the entire world by channeling their efforts through the board."

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As the board prepares to put its full weight behind the new volunteer program, key members of the board staff here voiced their feeling that Southern Baptists are ready to become involved in missions on a scale never before attained.

"We are thrilled when new crests of enthusiasm move across Southern Baptist life. Our responsibility of channeling those efforts to the world becomes more exciting when mission interest reaches a peak such as the one now apparent throughout the convention," said R. Keith Parks, the board's mission support division director.

Parks' view of the new mission corps supports that of the board's executive director, Baker J. Cauthen. Cauthen described the Corps as "something that