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July 18, 1974

Arkansas Baptist State Convention

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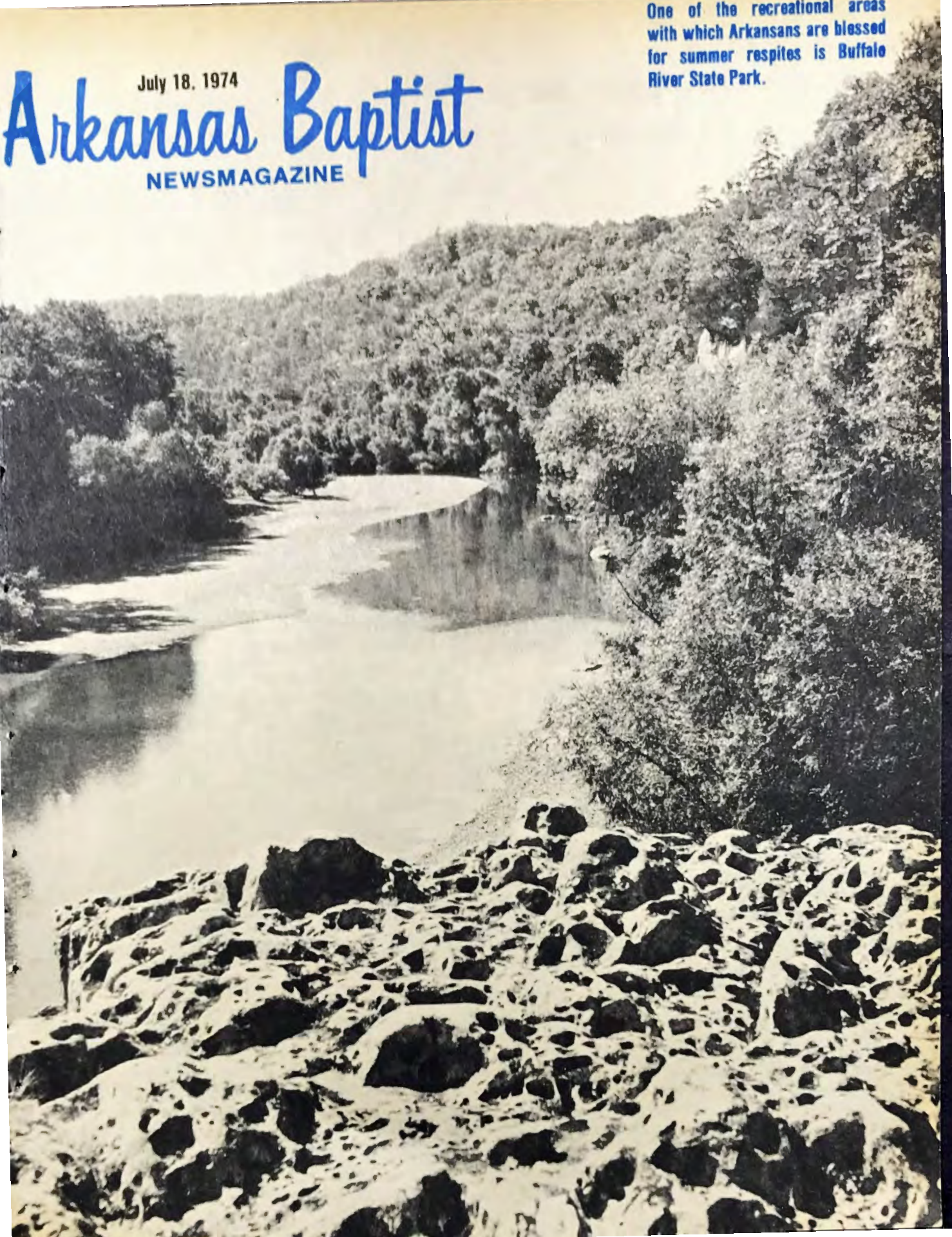
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July 18, 1974

Arkansas Baptist

NEWSMAGAZINE

One of the recreational areas with which Arkansans are blessed for summer respites is Buffalo River State Park.



One layman's opinion

Quotas, the Holy Spirit, and under-representation of women



Dr. Grant

certain theme or emphasis that distinguishes it from the previous conventions.

Dallas, 1974, will probably go down in the books as the Southern Baptist Convention meeting that was preoccupied with freedom and representation for women. Battle lines formed along the issue of whether to approve a Christian Life Commission recommendation that "at least one-fifth of the total members of boards and commissions shall be women."

Those arguing for the proposal pointed out that women constitute 55 percent of the total church membership in the Southern Baptist Convention but constitute less than five percent of the members of Southern Baptist boards and commissions. Opponents of this requirement argued that the Committee on Boards should rely upon the leadership of the Holy Spirit, who needs no quota system. There was some disagreement among messengers on whether we should blame the Holy Spirit for the present low level of representation of women on boards and commissions.

Mrs. Richard Sappington, heroine of the male chauvinist wing of the Convention, made clear her conviction that involvement of women in Convention affairs should be because they are wanted for service, and not because of some constitutional requirement. Other opponents pointed to the endless complications of multiple quota requirements for various minority groups. As if to confirm this prophecy, a California messenger introduced a proposal that would require one-tenth of the members of boards and commissions to have "ethnic backgrounds," and to be members of ethnic and language churches.

Opponents of the quota recommendations carried the day, in spite of a reminder by one speaker that we already have a quota system requiring at least one-third of board and commission members to be laymen.

Although the efforts for greater representation for women were defeated by the messengers, a statement by Wayne Dehoney the following day was highly significant. He said, "I feel strongly on the issue of women's rights and was going to vote on that resolution yesterday, but my wife wouldn't give me my ballot out of her purse!" — Daniel R. Grant, President, Ouachita Baptist University

In this issue

Prayer for Crusade 4

Baptists are making plans for the 1976 Life and Liberty Crusade and are asking the three cooperating conventions to join in prayer for the emphasis.

Church doubles attendance 6

Atkins Church, through a period of steady growth, has doubled the average attendance in Sunday School and is taking a slightly different view of bus ministry.

News briefs 9

Names for God 11

The "Doctrinally speaking" series by Ralph Davis continues with an article on names for God.

Internationals get Bibles 12

Arkansas BSU students have made a mission trip to Utah to distribute to international students Bibles in their own languages.

Arkansas Baptist

NEWSMAGAZINE

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The pastor and his salary



Editor Sneed

It is almost time to make the 1975 budget. So the inevitable question concerning the pastor and staff members' salaries must be answered again. This year the question is more difficult than it has been in some time.

Two observations which have been made previously are worth repeating. (1) If the pastor doesn't receive an increase which keeps up with inflation, he will receive a salary cut, and (2) one of the best ways to show your pastor that he is really loved is in the way you deal with his salary.

The first consideration is extremely difficult. One needs only to go to the grocery store to discover the unbelievable rate of inflation. The *Washington Post* recently described our dilemma, "Since controls with their 5.5 percent per year guideline disappeared eight weeks ago, wage settlements all across the economy and country have been significantly raised, many to levels of 10 percent per year and more."

Examples of the skyrocketing increases are plentiful. For example, one week which ended June 14: — 54,000 California food workers received 10.7 percent. — 110,000 low paid textile workers got 12.9 percent. — 18,500 airline workers were given 11.3 percent.

We would hasten to say that many of these people needed this increase in pay. But it should be remem-

bered that pastors and religious workers do not have a union.

The White House believes that the rate of inflation will abate as the year goes on. For the first quarter of the year the inflation rate was 11.5 percent or more. One group estimated 14.2 percent. The government Cost of Living Council thinks it will average 10 percent this year.

In addition to the perplexing problem of providing compensation for the rate of inflation, there is the joy of providing something extra, just to show your pastor and staff workers that you really appreciate them. Most Baptist churches do love their pastor and want him to know it. Sometimes, however, the pastor may not be aware of this.

One of the most alarming things we have heard recently comes from a Baptist camp counsellor. "Many young people," he said, "are debating over responding to the Lord's call to special service. The youth believe that as servants of the Lord they will not be properly loved, respected, and cared for."

We believe that none of our people would want to propagate such an idea. We can and should kill this concept quickly. Budget time offers an excellent opportunity to do so.

Our churches and our people, in general, have never been as blessed as they are now. Let's make the pastor and his benefits one of our major items of prayer in preparing a budget. Remember your church will not prosper beyond your pastor's leadership.

Guest editorial

Christians are demanding

Christians are too hard on each other. At the risk of misnomer we say it is the Christian's most "un-Christian" characteristic. We are too demanding, too unforgiving, setting impossibly high standards for our fellow Christians and expressing strong disapproval of anything less than perfection.

We follow after a perfect God, but we walk with feet of clay. We study a perfect Gospel, but we live it as imperfect human beings. This sometimes leads to further frustration as we engage in one of the four sins of the Christian's relationship with fellow Christians:

Rationalization — As we see the bad conduct of another Christian we see ourselves as better by comparison. This leads to great consumption of time and effort in fault-finding. It is closely related to another sin:

Passing Judgment — God expects the Christian to use all his powers of reasoning to act with discretion and wisdom. But he asks us not to condemn another

because we have no way of knowing that individual's personal relationship to God.

Adding Requirements — Christ states very clearly and simply the qualifications for becoming a Christian. These are the guidelines for all the Christian growth experience. We respond to Christ individually and in different ways. Grave danger comes when church policies become interpreted as God's guidelines.

Excessive Tolerance — As Christians expect much of each other they tend to expect nothing of the non-Christian. This attitude is emerging dangerously in the past 10 years or so as Christian-oriented social codes tumble.

We can grow as Christians, being drawn closer to each other and effectively drawing converts into the ranks by loving, forgiving, making peace with those who transgress and finding reconciliation with those who are different. This is the way Christ taught. This is the way we must live. — **John E. Roberts in the South Carolina "Baptist Courier"**

I must say it!

The evangelism of John Wesley



Dr. Ashcraft

A traveler approaching a tavern late at night cried out to the innkeeper, "I want a room, a wench, and an ewer of ale." The innkeeper answering from the second floor replied, "A room, yes, but no wench, no ale. John Wesley has been here."

The evangelism of John Wesley was so effective lives were changed on the spot and a general improvement of moral behavior became noticeable. This is in sharp contrast to much we have seen in our times.

It is not unusual for people to walk the aisle claiming Christ at the eleven o'clock worship hour and immediately spend the afternoon of God's holy day at the beach and a beer party at the evening hour.

The thousand who came forward in the great crusades, as well as the thousands who come in the regular procedures of the congregations, seemingly cause little effect on crime levels, and the general moral behavior of the nation.

The business of evangelism is to change people. Evangelism makes no subterfuge or apology, its mis-

sion is to make new people. Jesus came to save people from their sins, not in them.

He who doesn't stop some things and start some things has not been changed. The Christian faith saves us from certain things to certain things. This is noticeable and, when added, changes the things which are nearby. Conversion which effects us internally, externally and eternally also effects the environment as it works its way from individual hearts to friends, neighbors, enemies and all else.

Wherever John Wesley went the people were changed. Prostitutes went out of business and merchantmen revised their inventory. People paid their debts, restitution was made for injustices and something new became noticeable.

America will never be changed by countless trips to the altar, thousands walking the sawdust trail, or even the imposing denominational records which, in essence, do not result in a noticeable change of behavior (Matt. 3:8.) Only the very select and elect people of God will catch this message.

Best we get it before the day of harvest is over.

I must say it! — Charles H. Ashcraft, Executive Secretary.

Prayer for Life and Liberty Crusade

Three Baptist conventions of Arkansas are joining together to pray for the Life and Liberty Crusade in 1976. These conventions are the two National Baptist Conventions (Consolidated Missionary Baptist State Convention and the Regular Arkansas Missionary Baptist State Convention, Inc.), and the Arkansas Baptist State Convention. The purpose of this great evangelistic undertaking is to confront every person in Arkansas with the claims of the gospel in 1976.

Prayer Chairman K. Alvin Pitt says "Much planning has already been done to this program. Much strategy will be executed to carry it to its completion. We believe that basic to all that is done is prayer."

It is the plans of these three Baptist conventions to work with all their churches, associations, district or state camps and assemblies, and to ask them to help provide prayer during these special weeks concerning the 1976 Life and Liberty campaign.

Additional announcements concerning this endeavor will be issued in the near future. Everyone is encouraged to begin now to make this gigantic undertaking a matter of daily prayer.



Prayer chairmen for the crusade are K. Alvin Pitt, Arkansas Baptist State Convention; E. Stewart, Consolidated Missionary Baptist State Convention; and R. B. Bland, Regular Arkansas Missionary Baptist State Convention, Inc.

Thanks from ELM

Let me say thanks for the very flattering resolution of appreciation and the beautiful, gold Cross pen and pencil set that came to me recently from President O. L. Bayless and Secretary Gene Puckett on behalf of the Southern Baptist Press Association, as voted at Dallas. This is without doubt one of the most gracious tributes I have ever received. Naturally, I'm happy to accept it at face value!

Incidentally, my friend Clabe Hankins, a fellow Hard-Shell who lives up at the forks of the creek, was not too impressed with the citation. Said Clabe, "That's th' sort of thing they do fer a feller that's over th' hill!" And then he added, "And you've been over th' hill fer quite a spell."

If there's one place in the world a prophet is without honor, it's wherever the "prophet" has a "friend" such as Clabe. I should have known better than to try to impress the old fellow.

As you know, I cancelled my Dallas assignment when my Maria had to go into the hospital for a back operation. We are hoping Maria's operation is going to correct a painful condition she has had since being involved in a car accident more than a year ago.

One of the greatest treasures of my life is having you and others of the Baptist editors as friends and fellow communicators. The citation and pen and pencil set will be treasured by me as long as I live.

Thanks for everything, including keeping me on your free mailing list! You are doing a great job. Stay in there and keep pitching. —Erwin L. McDonald

Letter to Dr. Criswell

Dear Dr. Criswell:

I have just read in *The Christian Index* that you are returning \$600,000 to your church from your estate. The article further states that this is in some way a return of the salary given to you during your ministry at First Baptist Church, Dallas.

While stewardship of financial resources is to be commended, taught and vigorously preached, I have some serious reservations about returning your salary to the church based upon example, precedent, and the Bible.

As an example, this act has already been cited by some as a reason not to raise staff salaries during this period of rapid inflation. Pastors of small, immature or struggling churches always have difficulty educating their people

in the area of ministerial support. Your example in this matter is damaging.

As a precedent it calls into question the entire matter of ministerial support and implies that there is something immoral in receiving adequate compensation for service rendered. No man of integrity — or good sense — can preach for pay alone. And no congregation can respect a leader who will . . . it negates his message. Also, the church must, as a part of its own development, learn to support her leader(s) for services rendered.

It would seem to be more in the spirit of the New Testament for this gift to have been revealed when your will was read, thus excluding you from the danger of being accused of "giving alms before men to be seen of them." —William L. Self, pastor, Wieuca Church, Atlanta, Ga.

Legislation would aid our medical missions

In 1973 hospitals and other medical work overseas related to the Southern Baptist Foreign Mission Board took care of over 1.3 million patients. Much of this was made possible through the generosity of Southern Baptists as they have supported our medical missions enterprise.

In past years, however, hundreds of thousands of dollars in medication have been donated to our work through various agencies by large drug companies in the USA. This, of course, has cut down on the expenses of our medical missions undertaking and helped medical missionaries to serve

many more people.

In 1969, Congress dealt a crippling blow to these health care programs by amending the Internal Revenue Code so that it restricted allowable tax deduction for material aid by corporations to the actual cost of production. To donate sizable amounts of inventory would thus cost the companies additional cash losses, which is contrary to good business practices, therefore, this source of help is greatly reduced.

Since 1971, a legislative drive has been undertaken by Congressman Hugh Carey (Democrat, N.Y.) and Congressman Barber Conable (Republican, N.Y.) to ensure the step-up flow of supplies via these donations. Under House Bill H.R. 2808 and H.R. 5491 it is proposed to grant a tax deduction up to 50% of the appreciated value plus the cost of production. This bill contains adequate limitations to ensure protection of tax revenues and promises a potential increase of approximately \$30 million worth of supplies for sick and suffering people all over the world.

My request is that you encourage your readers to write a letter to their Congressman and to Chairman, The Honorable Wilbur Mills, House Ways and Means Committee, urging support of H.R. 2808 and H.R. 5491.

Making available these medications to our medical missionaries around the world will help them carry out the mandate that Southern Baptists have given them to go into the world and show God's love through the relief of suffering and to preach the saving grace of our Lord Jesus Christ. —Franklin T. Fowler, M.D., Medical Consultant, Foreign Mission Board



ARKADELPHIA, Ark. — The \$1.2 million Mabee Fine Arts Center, shown above in an architect's drawing, is currently under construction on the campus of Ouachita University. The building will house the School of Music and the Department of Art. Completion of the structure is scheduled for October, 1974.

The church's Sunday morning program provides for a separate children's church, with many of the members being brought on the buses.



Pastor W. H. Jenkins has led the church in its constant growth.



First, Atkins, increases 100 percent in average attendance

In November, 1971, First Church, Atkins, received a new pastor — W. H. Jenkins. Immediately after Jenkins arrived, he received a letter from Jesse Reed, secretary of Evangelism for the ABSC, challenging him to visit the lost as well as the Sunday School absentees. "Evangelism has been our priority," Jenkins emphasized, "in everything that we have done here."

Early in Jenkins' ministry at Atkins he led the church in a study of personal soul winning. "Our growth has not been an explosive thing," observed Jenkins, "but it has been constant." In the past two and one-half years the church has baptized more than 105 and has had more than 40 additions by letter. This compares with 15 people who had been baptized in the preceding three years. The church has, also, increased approximately 100 percent in average attendance. The growth has been reflected in the church's giving as well. The receipts have increased approximately 50 percent in the past two and one-half years.

The bus ministry has given opportunity for the lay people to become involved in witnessing to the lost of the area. "During the first three months of our bus ministry, our lay people won more people to the Lord than had been won in the three preceding years," Jenkins observed.

Although the church now has three buses and there are plans to add additional ones, the church uses a somewhat different approach to the bus ministry. "We do not promote the bus ministry as such," Jenkins said, "we promote our church. There are no bus parties. We believe that our buses are only transportation to get people to church. If we have a picnic it is for the entire church. Those who ride the bus are referred to as church and Sunday School members, not the bus kids."

The church does, however, have high attendance days. "Those occasions provide opportunity for our people to see what our attendance should and can be. We give gifts to the children such

as Yo-yos, kites, Easter baskets, etc., but these are given to all the children at the end of the worship service."

The buses are now averaging 75 riders throughout the year. The number fluctuates with an occasional high of more than 100.

The church has approximately 25 bus workers. These people visit a half-day each Saturday. In addition, they must leave an hour early each Sunday morning and it requires an additional hour to take the children home. "These dedicated people have meant much to our church," observes Jenkins, "it would be impossible to praise these workers too highly."

One of the active participants in the bus ministry is a converted Catholic. Jenkins won him to the Lord. This man won two of his sisters within the next two days. Other similar experiences have occurred.

The music ministry has, also, helped to develop a new spirit of excitement in



These members come on one of the three buses used by the Atkins church.



Youth membership in the church's choir program has grown to 40.

the church. Two and one-half years ago the church had about eight members in the choir with only one man. The choir now has more than 30 adult members and more than 40 youth members. "Our church uses music which will speak to the heart of our people," Jenkins observed.

Jenkins has, also, placed major emphasis on missions. "Once each quarter we have a special missions promotion," he said. "Our people respond as they know how their Cooperative Program money is used. We want our church to understand mission work at home and around the world. We pray for our missionaries every Sunday morning. Our church has a special missions project which keeps us in contact with the Ed Smiths. We provide small items which the Smiths need on the mission field. This keeps us in contact with the mission field. We want our people to know that they are a part of every area of missions — associational, state, home, and world."

"Our church has been encouraged and excited by our building program," Jenkins observes. A planning committee was appointed to evaluate the building needs of the congregation. Although the building is 50 years old the committee found that the plant could be remodeled and redecorated to meet the needs of the people. "The work, which included air conditioning, central heat, improving of the P.A. system, etc., has made it possible for us to meet the worship needs of our people in a much better way."

Another factor which has produced opportunity for growth is the church census. The town is divided into zones. The information has been obtained through door-to-door surveys as well as information provided by the utility companies. This information on prospects is made available to those who are involved in visitation. It has assisted those visiting on Thursday night as well as our bus workers.

Jenkins has placed emphasis on the

youth activity of the church. A large group is sent to Siloam Springs each year. "This has resulted in several conversions as well as an increased dedication on the part of our young people," Jenkins said.

The church, also, has a skating and bowling party each month. The church rents the skating rink so there is no expense to the young people. "These activities," Jenkins observes, "has developed a great spirit of excitement and enthusiasm among our young people."

"The emphasis we place on the Scripture has been a major factor in our growth," Jenkins emphasized. "Our teachers do a good job in presenting Bible truths. We preach the Word without apology. People respond to God's message."

Jenkins sees a great future for the church. "We believe that even greater things are in store for us as we are faithful in serving our Lord."

First, Ft. Smith holds 'God and Country' service

An overflow crowd, estimated at 1800, filled the auditorium of First Church, Ft. Smith, for their seventh annual "God and Country," service on June 30. Highlights for the occasion included a testimony by Tom Lester (Eb on the TV series *Green Acres*) and a message by W. L. Bennett. There were, also, a host of noted political figures present.

In Lester's testimony he told of his conversion when he was 10 years old. "I felt," he said, "from my earliest childhood that God wanted me to be in the movies and on television. One of my teachers in Laurel, Mississippi, suggested that I look in the mirror. Everybody thought I was too homely."

In college he took a pre-med course, but was unable to get into medical school. Even after completing a master's degree in chemistry he failed to be accepted in the medical college.

After teaching school for a year he left for Hollywood. He received a job as a lab technician in a film studio.

Lester studied acting for a time. He had opportunity to perform in three showcases. In each of these Linda Hennings, the daughter of Paul Hennings, creator of a number of TV comedy series, appeared. Hennings was present for each of these to see his daughter. As a result, Lester was invited to try out for Eb on *Green Acres*. "With all the good actors," Lester said, "there was less than one chance in a million that I would be seen and chosen. But God wanted me to be an actor so I would have opportunity to give my testimony for him effectively."

Lester commented on a number of areas related to the Christian life. "If you tithe," he said, "God will see to it that you have enough left over so you can live."

In discussing Christian peace Lester observed "The only peace you can find is freedom in the Lord."

He chided both the Democrats and Republicans for their partisan actions. "Our founding forefathers," Lester observed, "decided if they prayed together their partisan views would not be too far apart."

In his message Dr. Bennett spoke on "One More Chance for America." He stressed our national heritage, some heresies which plague us, and the handwriting of God on the wall.

Bennett pointed out that our nation had a heritage of a Lord, a land, and a law. "Our constitution is not infallible," he said, "but it is the best that any government has. Our founding forefathers believed that our land must

reflect not only religious principle, but also the Ten Commandments."

In conclusion Bennett emphasized "I say America has another chance. But I believe that the same hand of God which wrote on the wall in the time of Belshazzar is writing today. We have opportunity to repent but not too long. There is hope for our nation but it is only in God. If America goes down it will be the Christians' fault. We are important as individuals. We must start with Jesus and let him live in our lives."

Pastor W. L. Bennett



Executive Secretary Charles Ashcraft



Tom Lester



Mandeville church dedicated this new educational annex on June 2. It provides a large kitchen and fellowship hall as well as classrooms for teaching.

Mandeville Church dedicates two-story education building

The Mandeville Church near Texarkana, Hope Association, dedicated a new two-story education building on Sunday, June 2. The special service followed the morning worship service with Leo Hughes, superintendent of missions, guest preacher, and a fellowship dinner attended by a large number of members and friends.

The pastor, Wallace Edgar, led the church in this expansion to meet the needs of the congregation, which has doubled in attendance within the two years of his leadership.

He reports that the new building was largely built by the men and women of the church, with only a few specialties contracted for. This saved the church in excess of \$10,000. Actual construction costs were approximately \$35,000.

The Mandeville church has instituted an outreach ministry that is unique. It is the only church on the Arkansas side of the city that has a regular worship service each Sunday for week-end campers at the K.O.A. camp on Interstate 30. The church also has a regular ministry to one of the senior citizen lodges in Texarkana. The pastor and people attribute their new life and enthusiasm for the Lord's work to these mission outreach ministries.

Participating in the dedication service as guests were Leo Hughes and R. H. Dorris, Director of State Missions, who brought the message.

He challenged the church to keep on "giving itself away." "Your involvement

in missions and evangelism will carry your witness far beyond the threshold of this building and will bear much fruit to God's glory," he said. "Such mission endeavor will assure the continued existence of your church, for when a church ceases to give itself away it begins to die."

Deaths

Luther F. Robinson, North Little Rock, died June 28. He was a member of the Gravel Ridge Church.

Mrs. Charley McMinn, 86, Batson, died June 26. She was a member of Batson Church.

Mrs. Ruby Gary Hanna, 101, died June 27 in Glenwood. She was the last surviving charter member of the Caddo Gap Church.

News about missionaries

Mr. and Mrs. John R. Cheyne, may be addressed at P. O. Box 30405, Nairobi, Kenya. Cheyne was recently elected field representative for Eastern Africa. He was born in Chicago, Ill., and lived in Little Rock, Ark., and Anniston, Ala., while growing up. She is the former Marie Golson of Fort Deposit, Ala. Before they were appointed by the Foreign Mission Board in 1954, he was associate and mission pastor for North Side Church, Weatherford, Tex.

News briefs

- Saline Church, South of Warren, is in the process of constructing a brick building which will include a baptistry and Sunday School rooms. Most of the inside work will be done by the members.

- East Side Church, Mountain Home, has employed Malcolm Griffin to coordinate the summer youth activities of the church. His position is as assistant to the pastor, Charles Stanford.

- First Church, Hardy, has voted to hold two Sunday morning worship services because the church's Sunday School enrollment increased from 35 to 189 in the past year. There have been 150 additions to the church, including 50 by Baptism. Willis Hinkson is pastor.

- First Church, Gentry, has Dan Hammers serving as summer youth director. Hammers is a graduate of Southern Baptist College.

- East Side Church, Mountain Home, has assumed the sponsorship of First Church, Peel, as a mission. The 31-member church is located in north Marion County. Bill Cook will serve as mission pastor.

- Three-hundred inmates of Cummins Prison attended a program presented by the youth Choir of First Church, Hardy. Pastor Willis Hinkson brought a message and Mrs. Hinkson directed the choir.

OBU opens Little Rock office for development



Miss Connelly

Donna Jo Connelly, a former Miss Arkansas, has been named Director of the Little Rock Metropolitan Office for Ouachita Baptist University, according to Lane Strother, Associate Director of Development.

The office, which opened Monday, July 1 in the Union Bank Building, is an extension of the school's development office. The office's functions include recruiting of students from the area's high schools and churches and maintaining contacts with OBU alumni.

Miss Connelly graduated from Ouachita in 1974. At OBU, she was a member of the Ouachi-Tones singing group and the EEE Social Club and was a Ouachitonian Beauty. In 1970, she was named Miss Arkansas and the next year visited Vietnam as a member of a USO tour.

She is the daughter of Mr. and Mrs. J. W. Connelly of Hope.



Members of the St. Charles Church have now paid all debts on this red brick building.

St. Charles Church has dedication combined with note burning

St. Charles Church held a combined dedication and note burning service on June 9, for their new facility which has a \$100,000 replacement value. The new 6,987 square feet plant consists of an auditorium, 10 Sunday School rooms, a fellowship hall, a nursery, three rest-rooms, a pastor's study, a secretary's office, and work room.

The dedication message was brought by former Pastor Fred Gates. Gates challenged the people to dedicate themselves as well as the church to the Lord.

The St. Charles Church was begun in January, 1952. By May, a tent had been rented and placed on the property

adjoining the St. Charles cemetery. This land was later deeded to the church.

Somewhat later the Oak Flat School, located near Ethel, was moved and remodeled to serve as the church facility.

The church has had a well-rounded program from its early beginning. Sunday School was started before the church was organized. Vacation Bible School has been a part of the life of the church since 1953. Church Training was begun in 1955 under the leadership of Pastor Rex Shreve. Mission awareness has been presented through the Woman's Missionary Union, Sunbeams, G.A.'s, YWA's, R.A.'s, and Brotherhood.



Glen Widener, (left) former treasurer, and Herbert Horton, present treasurer, watched the note burn.

All of these organizations have continued successfully through the years.

Three pastors have served during the erection of the new building. These men are J. C. Mitchell Jr., Fred Gay, and the present pastor, John Graves.

Other pastors of the church include T. S. Cowden, Don Eppionette, Rex Shreve, Art King, Jody Gannaway, and Ronald Kimball.

Pastor Graves observed "The church has voted to build a new pastorium. With the fine spirit which our people have, great things are ahead for our church."

Woman's viewpoint Another parable

By Iris O'Neal Bowen



Mrs. Bowen

Once upon a time there was a fine Christian lady who worked in an office in a large city. She belonged to one of the leading churches in that city and was most active and willing to serve wherever she was needed. She was also a witness-

ing Christian, eager to spread abroad the news of her Christ and all that He had done for her. It is said that she spoke joyfully and unashamedly to those about her who were lost, inviting them into the king-

dom.

However, that fine lady had a bad fault. She possessed a very sharp tongue and too often she was known to use it to criticize those with whom she worked. If someone made a mistake, our lady immediately gave that person a good dressing down. Anything that happened in her office that was not to her liking loosened her tongue and one of her co-workers got a sample of her venom.

"What a pity," someone said, "even as she works so earnestly to be a good witness and to try to win souls, she cancels out everything she is trying to do with her biting, critical tongue!"

The writer of our Sunday School lesson for last Sunday suggested that

next to self-righteousness, the wrong use of the tongue is probably the most wide-spread sin committed by Christians.

As we look around us — and also into our own lives, we have to admit this is true. We enjoy cutting people down. (When we get them cut down to size, then we are bigger than they are!)

We pass on rumors we cannot be sure are true — but that sort of news was not meant to be kept!

Some of us even take great pride in "saying what we think," no matter how great the hurt.

I expect we do the greatest damage within our own families, and then wonder why, in spite of our prayers and admonitions, we cannot influence them!

The tongue is a small thing, James says, but it sure can cause big fires!

Doctrinally speaking

The names of God

By Ralph W. Davis
(Fourth in a series)



Davis

The word for God in Genesis 1:1 is Elohim. This is the most frequently used name for God in the Old Testament and is used about 200 times in Genesis and about 2550 times in the Old Testament. It is a general term expressing majesty and authority. The meaning of the word is might or power. This is a plural word which is used regularly with singular verbs and adjectives. It is thought by some that this implies the Trinity; however, in the Hebrew language magnitude and dignity are expressed by the plural. We would not rule out the idea of the Trinity in the Old Testament, but the teaching which led to the development of the Trinity are found specifically in the New Testament.

The shortened form "El" is used in connection with other words for God.

In Genesis 17:1 God appeared to Abraham and said unto him, "I am El Shaddai (Almighty God.) In Genesis 16:13 Hagar called the name of the Lord "El Roi" (Thou God seest me.) In Genesis 21:33 Abraham called on the name of the Lord, "El Olam" (everlasting God, or God of Eternity.)

Jehovah or Yahweh is the personal name for God and is used 2623 times in the Old Testament. Many times it is used with Elohim and is translated, "Lord God." Genesis 2:4 states that Yahweh Elohim (Lord God) made the earth and heavens. These two names are used together 10 times in the second chapter of Genesis. Deuteronomy 6:4 states, "Yahweh, our Elohim, one Yahweh."

The name "Yahweh" consists of four letters, YHWH and was the personal name for God. It is usually translated in the King James and Revised Standard versions by "LORD" (written with small capitals) to distinguish it from the actual Hebrew word for "Lord." Some translations use the name Jehovah for Yahweh.

The Old Testament use of the word Yahweh shows the people believed in the possibility of knowledge of God as a person. The word comes from the Hebrew verb "to be" and is a future tense. In Ex. 3:14, "I AM THAT I AM" might better be translated, "I WILL BE THAT I WILL BE."

Through the centuries the reverence for God grew among the Hebrew people until the time came that the name, "Yahweh," became too sacred for them to pronounce. For this word they would substitute Adonah, translated Lord, a term of respect. If the Hebrews went to the extreme in one direction, what can we say about the other extreme that people have gone in our day!

"Theos" is the Greek word for God and occurs over 1000 times in the New Testament. The fundamental idea about God in the New Testament is his Fatherhood. In the teachings of Jesus, "Theos" is "Father." He understood that the nature of God is best expressed by the relation of a father to his children. With Jesus the heavenly Father is "good" and "perfect" as contrasted with human fathers. Jesus did not teach the universal fatherhood of God. He taught that God is Father of all redeemed people.

Cheyne named Africa field representative

RICHMOND (BP) — John R. Cheyne, missionary to Africa for 20 years, has been named field representative for Eastern Africa by the Southern Baptist Foreign Mission Board. The action came in the board's May meeting here.

As a field representative, Cheyne will provide a personal link between the board and about 280 missionaries in Ethiopia, Kenya, Malawi, Tanzania, Uganda and Zambia. He will begin Aug. 1.

The Cheynes have been stationed in Addis Ababa, Ethiopia, for the last seven years. Prior to that they served in Rhodesia where they were stationed in Shabani, Salisbury, the Gokwe Reserve and Que Que.

In Ethiopia, where he helped pioneer Baptist work, Cheyne is involved in evangelism, publication work and the business affairs of the Ethiopia Baptist Mission (organization of Southern Baptist missionaries). In Rhodesia he directed production of Baptist literature, drew plans and supervised construction for the Baptist building committee and worked with churches and preaching points as an advisor.

The son of Salvation Army officers, Cheyne was born in Chicago, Ill., and also lived in Little Rock, Ark., and Anniston, Ala., as a boy.



Winners in the 1974 State Music Tournament are (front) Diane Raper, First Church, Luxora, junior high piano; Beth McCarver, Forest Park, Pine Bluff, junior high vocal; (back) Dennis Griffin, Elmdale, Springdale, junior high song leading; and David Gullic, First, Newport, junior high organ. Greg Callich, Elmdale, Springdale was the winner in senior high vocal.

"Man, I just met an international student from Nigeria who had the greatest Christian testimony!" said one Arkansas student excitedly.

"We did not find any of the students on our list. They must have left for the Memorial Day weekend," was the disappointed reply of another student.

"Our international just wouldn't accept the Bible we brought her. We couldn't make her understand that we were Baptists, not Mormons, and that the Bible was a free gift," two other students said dejectedly.

These were just some of the comments that were heard from the 10 Arkansans who traveled to Utah State University at Logan, Utah, recently to distribute Bibles to the international students there.

The idea of distributing free Bibles to every international student in the United States originated with Benton Williams of National Student Ministries. It was hoped that having a copy of the scriptures in their native language would encourage more students to read and study them.

Last fall students at University of Arkansas at Monticello decided to help purchase and deliver Bibles to the international students at Utah State University. The BSU at Logan needed the

Arkansas students deliver Bibles to internationals at Utah State

By George Sims

Bible distribution because of the large number of international students — over 600 — on this one Utah campus. (There are 300 international students on all the campuses in Arkansas). The BSU at UAM has for several years had a small part in the financial support of the BSU at Utah State.

Individuals and Womans Missionary Unions in Southeast Arkansas contributed over \$850 toward the purchase of the Bibles and scripture portions in more than two dozen languages. Eight students and two BSU directors, representing five Arkansas campuses, made the trip to Logan. The 3800 mile trip was made in a van belonging to Walnut

Street Church, Jonesboro, Ark. Cost of the trip was financed by Baptist Student Union Summer Missions program, National Student Ministries, and contributions from the students who made the trip.

This effort resulted in hundreds of first-time personal contacts with international students. Over one hundred Bibles were delivered along with materials about the Utah State Baptist Student Union. Most of the visits were pleasant and friendly with a few being direct opportunities to share the gospel of Jesus Christ. Some problems with incorrect addresses, incomplete lists, and students being away for the Memorial Day weekend were encountered. Many of the internationals were hesitant to accept the Bibles because of their experiences with the forceful witness of the Mormons in Logan.

The Bibles will be a witness to all those who accepted them. As they read it and carry it back to their home country there is no way to predict what the Lord may do as a result of this effort. All those who made the trip reported great experiences as they visited the campus and observed the Lord's work in Utah.

George Sims is Baptist Student Director at the University of Arkansas at Monticello.



Left: The 10 Arkansas students and student directors journeying to Logan, Utah, worshipped at the First Baptist Church of Logan.



George Sims, Baptist Student Director at University of Arkansas at Monticello, meets Darwin Welsh, Executive Secretary of the Utah-Idaho Baptist Convention as Guy Ward of the Utah-Idaho Convention looks on.



Right: Sims, leader of the Arkansas group, chats at First Baptist Church of Logan with Guy Ward, pastor Jon Engstrom of FBC of Logan, and Executive Secretary Darwin Welsh.



Walnut Street Church of Jonesboro provided the van for the Arkansas students to travel to Utah.



Standing before the new Baptist Building in Salt Lake are Guy Ward, Anita Lemke, and Darwin Welsh of the Utah-Idaho Baptist Convention and George Sims.



SHARE HIS LOVE NOW — WITNESS NOW through Evangelism



Win Our World . . . in our time

Wow is a word used often by the youth culture today. It means "fantastic," "far out," "great," "wonderful," and many other things. But in this case "WOW" will be given a new meaning . . . Win Our World and in our time. What a thought . . . winning the entire world to Jesus Christ in this generation!

What is it?

"WOW" is an exciting training experience for young people who desire to be more effective witnesses. It happens in the local church. "WOW" has as its primary purpose the training of young people in a witnessing lifestyle. "WOW" is more than methods and materials. It is training for a new way of life — the Jesus way of life. It is a lifestyle that rejoices in telling others of the love of God.

Who is it for?

"WOW" is for junior and senior high school students, who desire to share their faith in Christ. Youth directors, youth sponsors, and other youth workers in the church are encouraged to participate in the "WOW" emphasis. "WOW" can give youth leaders a greater insight and understanding of today's young people.

What does it include?

"WOW" includes three phases.

- I. Climatizing — preparation for "WOW"
- II. WOW Week — actual local church training and equipping
- III. GO — follow through activities of growth and outreach

The actual "WOW" Week includes four one and one-half hour sessions to

be held on four successive evenings or on a retreat. The emphasis of the sessions will be "The Real Life," "The Power Life," "The Sharing Life," and "The Trusting Life." There will be Bible study, creative activities and learning activities in each session. The emphasis will be on young people discovering for themselves the witnessing lifestyle.

What do I need to do to have a "WOW" emphasis?

You can begin by ordering a copy of "WOW Preparation Guide" which is offered to you free. The guide will explain all you need to do in order to have a "WOW" Emphasis with the youth of your church. Write to your state secretary of evangelism today (mailing addresses follow) for your free copy of the guide.

1st State youth evangelism conference

On Aug. 8-9 the Youth Division of the Arkansas Baptist State Convention is offering to Arkansas our first State Youth Evangelism Conference at Immanuel Church, Little Rock. As we have sought God's leadership we are expecting great things from the Lord during this time of meeting. This is a unique conference in that pastors and youth workers will be trained in the latest youth strategy for the local church.

Joe Ford will teach W.O.W. (Win Our World.) Steve Cloud from Orlando, Fla. will discuss his discipleship approach for youth entitled "Reach Out." God is so blessing Steve in this ministry. In my opinion he is the finest youth director in the Southern Baptist Convention. Dick King and Jim Elliff will lead

conferences with the youth on Basic Christian Principles. Dick's teaching will include basic introduction to Christian truths (ie: the cleansed life, walking by faith not feeling, etc.) Jim will offer advanced instruction in faithing God, intercessory prayer etc.

The program of music worship is also exciting. Bill Elliff, a recent graduate of Ouachita, will lead us in our congregational music around the theme: "Will You Stay Where You Are?" Cynthia and Ragan Courtney will share their life of Spirit-filled singing and Christian drama. Vernard Johnson of Ft. Worth, Tex., will share in the worship experience with his "Saxophone for Christ." His gifted and dedicated talents have given him the opportunity to make ap-

pearances with such people as Billy Graham, Tom Skinner, and to be on programs with such gospel artists as Andre Crouch, The Edwin Hawkins Singers and many others. Many known gospel critics have hailed him as the greatest gospel saxophonist who has ever lived. Steve Boehning, Youth Coordinator from Ft. Worth, Tex., and his wife, Susan, will share their testimony in song and word of how God has developed the beauty of Faith in their lives. The conference will conclude with "Truth" Friday night. "Truth" is 16 young people from Mobile, Ala., sharing the overflow of their joy in Jesus. The Lord has certainly brought together a fine conference. We covet your prayers and your presence. — Dick King

Foundation

A school with a plan

Cradled along the banks of the Ouachita Rivers is the beautiful campus of Ouachita Baptist University.

The Arkansas Baptist Convention gave birth to this Institution in November, 1885. It is our only four year institution for higher education.

Recently, it was my pleasure to visit with Dan Grant, President of the University, and Ben Elrod, Vice President in Charge of Development.

The excitement of these two men is contagious. They talked about the dream for the future. Under their leadership, Ouachita Baptist University has a plan and a good one.

With a plan, buildings and programs come into being by design, they don't "just happen," resulting in a hodge podge of design and a campus that is cluttered.

During the day the story of dedication and sacrifice — if not sacrifice, certainly financial adjustment — unfolded. Here was a building that came into being because a man and his wife cared about students. Soon after the commitment was made, the family faced some unexpected financial responsibility. The school suggested that the commitment be adjusted. "Thank you, but no thanks," was the reply.

This commitment was something the family felt the Lord would have them do, and they would see it through. As a result, students today and tomorrow will continue to learn because of the commitment of people . . . people the students may never meet.

You may not be able to make a commitment such as this, but there are some things that God would have you to do with the material blessings that he has entrusted in your hands. There are needs of every description. Some are large, others are small. The care and maintenance of existing buildings, the landscaping of the campus, the endowing of professorships, are just a few of these needs. Dr. Elrod said it well when he stated, "the most flexible gift is the one without restriction." This allows the money to be used where the need is the greatest.

You can help make these plans become a reality. Contact Dr. Ben Elrod, Ouachita Baptist University, Arkadelphia, Ark., about specific needs. Working as part of the Arkansas Baptist family your Baptist Foundation can then assist you in making these dreams come true through your will or through a trust. —Harry D. Trulove, Executive Director

Enlist pacesetters for your Church Training leaders



Holley

The key to the effectiveness of any organization or program is leadership. This is certainly true of the church program organizations. During the next three months many hours will be spent by nominating committees on the enlistment of leaders for our churches.

No church committee bears a heavier responsibility than this committee. Much of what a church accomplishes in its witness and ministry is accomplished through those who serve in leadership capacities. For this reason it is so essential that sufficient and capable leaders be enlisted to fully staff each area of the church's program.

The effectiveness of a church training program is in direct proportion to the quantity and quality of the leaders who staff that program. Each department and training group must be staffed with the most dedicated and capable leaders available, leaders who are committed to the Lord and to their church. Church

training directors, when they are enlisted, should work closely with the nominating committee to see that each position is filled with such leaders as early as possible.

A brochure is available on each of the four age divisions giving the leadership requirements for each department, the titles of the leaders, their responsibilities, the materials available for each age division and some planning helps. These brochures are: Preschoolers and the Church Training Program, Children and the Church Training Program, Youth and the Church Training Program and Adults and the Church Training Program. You may request copies of these brochures in reasonable quantities without cost from the Church Training Department. You will also find Guidelines For Organizational Training Units in the CHURCH: the Sunday Night Place Guide. These materials will help you determine the leadership needs of your church training program for the coming year.

Remember the pace of the leader becomes the pace of the organization. Enlist leaders who can be pacesetters. — Robert Holley

National and Southern Baptists cooperate in summer programs

National and Southern Baptists in Arkansas are cooperating in another summer program which includes Vacation Bible Schools, youth revivals, and related youth activities.

"Summertime ought to be our busiest time," so said O. C. Jones, pastor of Mt. Pleasant Church, North Little Rock, where two student summer missionaries recently assisted in a large Vacation Bible School. "These two young ladies who assisted us were a blessing in what they did and the attitude in which they worked. I predict this summer to be one of the best ever for student summer missions."

He might be correct for the enrollment in his school was approximately 135 with two pupils making their profession of faith in Christ.

The summer program extends over a 10 week period and includes two weeks of youth camp at Paron. Aug. 5-9 is the date of the girls' camp and Aug. 19-23 is for the boys.

The four students working in Arkansas this summer with the Department of

Cooperative Ministries and Southern Baptists are Brenda Peele of Mt. Vernon, Ill., Carolyn Candies of Oakland, Calif., Jill Allen of Jacksonville, Fla., and Vera Morris of Los Angeles, Calif. — Robert U. Ferguson, Director, Department of Cooperative Ministries with National Baptists



Brenda Peele (left) is one of the four students working with young people this summer.

Cooperative Program

Stewardship in a crisis

A pastor was overheard to remark that his church did not need a stewardship emphasis because the church had no urgent need for additional funds.

Such an attitude reflects a totally inadequate understanding of Scriptural stewardship. It is not likely that any individual Christian this side of heaven has achieved full maturity in stewardship. That being the case, he needs to continue growing in grace and stewardship, and it is the pastor's responsibility to lead him to do so.

It is also highly unlikely that any church has all of the funds it needs. While the church may be meeting all of its local obligations without difficulty, there are always additional ministries that could be implemented if funds were available.

Brotherhood

RA camps result in decisions

Royal Ambassador camps for 1974 are now history. It will take eternity to reveal the real values of camp in the changed life of the boys attending.

Visible results of camps reveal that 18 boys were saved and 22 made a rededication of their life to Christ. Two of the campers surrendered to full-time Christian vocational service wherever God leads. One boy, a fine singer, surrendered to full-time music ministry.

A real cause for concern is the reluctance of many boys and young men to openly surrender to full-time Christian vocations. Many will discuss privately the possibilities and admit a

There is also the Cooperative Program as well as many other supplementary channels for mission giving. A church which is blessed with excess funds can have a greater part in winning people to Christ in other places.

If a pastor follows a policy of "crisis stewardship" then the only time he will be able to lead his people to accomplish more is when he can use a crisis as a tool. That puts him in the untenable position of having to create a crisis in order to make progress.

When Scriptural stewardship is properly understood, it will be taught and preached and promoted continually and not just during periods of crisis or unusual financial need. — Roy F. Lewis, Secretary of Stewardship-Cooperative Program Department

definite feeling of leadership but are apprehensive about an open and public commitment.

Many seem concerned about making a success or having to drop out and do something else or find a new vocation. It seems to me this should be a matter of prayerful concern for all Christians. We need to give prayerful encouragement to our youth in finding God's will for their life. We also need to give prayerful encouragement to make it easy for them to make a public and open commitment to the Lord and his leadership to special service. —C. H. Seaton, Director



Nathan Rose, East Side Church Paragould, is congratulated by C. H. Seaton, Director, as a Camp scholarship winner in the R.A. speech contest as he checks into the second week of camp.

WMU

Happiness is . . . missions at GA Camp!



Mrs. Turner

Yes, happiness is being with missionaries at GA Camp, Paron. Mrs. Sam Turner, who, with her husband, serves in Kenya, will be sharing missions with girls at GA Camp, July 29-Aug. 3. Mrs. Turner considers homemaking her primary responsibility. She says, "the home is the 'demonstration plot' for all that we say and preach here in Kenya."

Only one more week for girls in grades 4 through 6 to make plans to attend the last week of GA Camp, July 29-Aug. 3. GA Camp can still be the highlight of the summer for many girls in your church. See that they have this week of missions, fun, Bible study, recreation, and worship. Send camp registrations now to State WMU Office, Box 550, Little Rock 72203. — Julia Ketner, GA Camp Director

Revivals

Runyan, First, June 24-30, Arnold Teel, evangelist, Larry Harrell, music; two professions of faith for baptism, three by letter. Eugene F. Irby is pastor.

Roseville Church, Paris, June 3-9; J. Phillip Allison, evangelist; 19 professions of faith, five rededications, 12 for baptism. Edmond P. Lewis is pastor.

GA campers will hear about Nigeria missions



Miss Owens

Missionaries play an important role in GA camping at Paron. It is through small group experiences that girls learn firsthand about missions and what missionaries do.

Miss Nan Owens, former missionary to Nigeria, will be one of the missionary guests at GA Camp, July 22-27. While in Nigeria Miss Owens served as a teacher in the girls' secondary school at Agbor and the Baptist College at Iwo.

Girls in grades four through six will experience an adventure in missions at GA Camp! See that girls have this opportunity in missions education. Registrations are still being accepted for week of July 29-Aug. 3. — Julia Ketner, Camp Director

Vital questions and answers on our medical insurance programs

Must the cost of the medical plan be paid by the church or can it be paid by an individual?

All premium notices are directed to the church unless otherwise directed by the insured. It is anticipated that the church pay at least half the cost, but this is not required.

Is there a conversion privilege in the plan?

Yes. If coverage is terminated through the Annuity Board, one may elect to continue coverage in a similar plan direct with Aetna provided application is made for conversion within 31 days of the termination date.

Do all church employees have to be covered?

No. To assure an equal spread of risk and participation, each church is requested to enrol at least 75 percent of their full-time employees.

Must all church employees have the same coverage?

All participating employees of the church are supposed to be covered in the same plan.

Can an individual waive or exclude maternity benefits?

No. An individual cannot do this. This applies only in the case of groups of five or more in which case all involved can waive this coverage. It does not apply to those beyond age 50 for

there is no cost allocation for maternity benefits in the rate structure for those over age 50.

Are occupational accidents covered in the medical program?

No. Occupational accidents are excluded. The church should be covered by Workmen's Compensation for such claims.

Why is the medical plan so expensive?

There are two reasons. The first is that medical costs have more than doubled in recent years, and larger premiums must be paid to meet these increased costs. Second is the fact that the medical plan gives broad coverage; much greater than the average plan. So for one's money, he receives more benefit.

Could the Annuity Board provide less expensive plans?

Yes. Less expensive plans could be provided, but such plans would not be adequate to meet the ever increasing cost of medical service. If a person has a plan that will not meet all the cost, whenever he has an illness or accident, he will have to spend more money out of pocket. The Annuity Board believes that it is better to pay more premium and have a plan that will meet the larger portion of the cost. — T. K. Rucker, 525 West Capitol, Little Rock 72203, phone 376-4791 ext. 40.

'The rime of the ancient visitor'

*People, people everywhere,
But not a name have we,
People, people everywhere
But no prospects to see!*



Pike

If this is the situation in your church it is time to consider a People Search! People are not prospects until you know their name, address, approximate age, and spiritual condition. A People Search will help you turn your

church field into a harvest field of people who need your help.

This concept is not new. Authur Flake told us that the first step in Sunday School growth was to "locate the prospects." You have to care enough to find people before you can care enough to minister to people. Prospect visitation cannot take place without prospects. Dividing large classes will not

result in growth unless there is a list of prospects from which to rebuild. A People Search can help you accomplish this first step of locating prospects.

The Reach-Out Sunday School program for 1974-75 calls for a People Search to be conducted in July or August of 1974 in order to be ready for Reach-Out Week in September. The *Reach-Out Director's Manual* (available from each association) gives help in how to conduct a People Search. More detailed help is given in the booklet "People Search Guide" by Ken Dean. This booklet is available from the Baptist Book Store as are all other People Search supplies.

Don't assume you know everyone in your church field. This has proven time and time again to be an erroneous assumption. Care enough to overcome excuses for not finding people who need Jesus! Determine to be a "life-saving crew" dedicated to locating and winning persons lost in a sea of people. — Freddie Pike, Sunday School Department

Child Care

Home for Children adds staff member



Greenwich

Ron Greenwich began working as a social worker at Arkansas Baptist Home for Children May 1. Greenwich lived at the Children's Home from 1960 to 1966, and graduated from high school at Monticello.

He graduated from Ouachita University in 1970. While there he majored in psychology and sociology and was active in the Beta Beta social club, the swimming team, and was an officer in the Mental Health Club. From Ouachita he went to Southwestern Seminary in Ft. Worth. In 1972 he earned his master's degree in religious education with a major in social work.

For the past two years, Greenwich has worked as a social worker for the Methodist Children's Home in Waco, Tex.

At Arkansas Baptist Home for Children he will be working closely with the young people and their families. He will counsel with the children, and he will work with youth interested in coming to ABHC.

Greenwich is married and his wife, Alana, has been sharing her musical talents on campus at vespers. Ron and Alana enjoy bicycling and tennis, and he is a good chess player. We are pleased to have him back in Arkansas and are especially pleased to have someone with his combination of training, experience, and commitment. — Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.

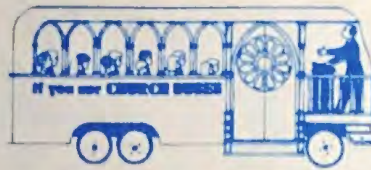
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Promotion planning coordinator named



Davis

NASHVILLE (BP) — Lynn M. Davis Jr., manuscript analyst at the Southern Baptist Sunday School Board here, has been named coordinated promotion planning coordinator for the Southern Baptist Convention.

Coordinated promotion planning is a process through which Southern Baptist Convention and state convention program leaders cooperate in promoting selected denominational emphases, goals and projects to assist the churches.

As coordinator, Davis will work with all the agencies which cooperate within the SBC Inter-Agency Council and relay the yearly emphasis to the executive secretaries and staffs of each Baptist state convention.

He succeeds George L. Euting, who resigned last January to accept the pastorate of New Bridge Church, Richmond, Va.

"Lynn Davis is well qualified to represent the various agencies of the convention in coordinating the programs with the state conventions," said Fred B. Mosley, chairman of the Coordinating Committee of the Inter-Agency Council and assistant executive secretary of the Home Mission Board in Atlanta. "We are pleased that he is in this position."

Prior to coming to the Sunday School Board, Davis served as editor of the *Ohio Baptist Messenger*, Baptist state paper, for nearly five years. Earlier, he was state student secretary for the State Convention of Baptists in Ohio. From 1960-62, he was assistant director of public relations at New Orleans (La.) Seminary and editor of *Vision* magazine, a student publication.

In 1966, Davis joined the Sunday School Board's office of public relations as supervisor of the information section, chief of the Baptist Press bureau at the board and associate editor of *Facts and Trends*. He became manuscript analyst in October, 1972.

A native of Jacksonville, Fla., Davis received the bachelor of fine arts degree from Ohio University, Athens, and the bachelor of divinity degree from New Orleans Seminary.

"His experience and background in religious education and in working with state conventions makes Lynn an excellent choice for this important denominational," states Morton Rose, Davis' supervisor in the board's church services and materials division.

Attention! Preschool workers!

Are you making the best use of music in your preschool department each week?

Do you need help with your departmental music?

Would you attend a conference designed to help you?

Just such a conference is scheduled in your area very soon, headed by the best leadership available.

Saxe Adams, preschool specialist in the music department at the Sunday School Board will be in Arkansas for four days to lead conferences in the following locations: Monday, Aug. 19, First Church, Jonesboro, 7:00-9:30 p.m.; Tuesday, Aug. 20, First Church, Camden, 7:00-9:30 p.m.; Wednesday, Aug. 21,

Second Church, Little Rock, 9:30-11:30 a.m.; Thursday, Aug. 22, Elmdale Church, Springdale, 7:00-9:30 p.m.

These conferences are not designed for music leaders only. Music for preschoolers in all program organizations is so closely related that all workers with fours and fives will benefit greatly. Sunday School, Church Training and music all use "Growing", the curriculum piece for fours and fives, which includes music as well as literary material.

Come to the conference and learn how to use this and other materials most effectively in the musical experience of your four and five year old preschoolers. — Ervin Keathley

WMU 'get ready' scheduled

Conferences for 1974-75 WMU leadership are scheduled on state and district levels and in some associations where state WMU directors and other staff will participate.

The first state-wide opportunity will be offered associational WMU directors and age-level directors on Aug. 29 at Forest Highlands Church, Little Rock. The second will be a full day of training for women holding any one of two dozen WMU posts in the local church. This will be Sept. 12 at Immanuel Church, Little Rock.

Training also will be conducted by state WMU staff at each WMU District Meeting Oct. 21-Nov. 6. There will be an all-day meeting and a mini-meeting

in the evening in each district.

State WMU staff will be assisting in conferences in a limited number of associations where training will be beamed to leaders in church organizations. These will be Sept. 5, Tri-County; Sept. 17, Benton County; Sept. 19, Washington-Madison; Sept. 26, Ashley County; and Oct. 3, Greene County.

Seventy-five WMU leaders will be traveling via chartered buses to the WMU, SBC, conferences at Glorieta and Ridgecrest. This is the first time that the state WMU has promoted buses to both conferences.

Choices? They're available! — Nancy Cooper, Executive Secretary and Treasurer.

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Partnership in the gospel

By Eddie L. McCord
First Church, DeWitt

International
July 21, 1974
Phil. 1:1-11; 4:10-13



McCord

This is the first of a two lesson unit as we continue our study on "Letters to Young Churches." The topic of this unit is "Advance with Christ."

In response to the Spirit's leadership in the "call from Macedonia" (Acts 16:8-10) Paul began

his first work in Europe at Philippi. The church at Philippi was very near the apostle's heart and brought him much happiness. In this lesson we find an excellent example of partnership in Christian service. Our study should inspire us to be more diligent in our work for Christ.

Christian greeting (Phil. 1:1-2)

As these two verses are read one immediately senses that there is a fellowship in the gospel of Christ. In keeping with the style of letter writing in effect in Paul's day the writer begins with his own name. The giving of Timothy's name does not indicate he was co-author, but that he was co-laborer. The letter was written from Rome and is one of Paul's prison epistles. He refers to himself and Timothy as "servants (slaves) of Jesus Christ." He knew that he was not his own but was "bought with a price."

The church is not addressed as an organization but as individuals. It is "all the saints in Christ Jesus . . . with the bishops and deacons." The believers are addressed as "saints." This is one of Paul's favorite terms and he used it often. Every person who knows Jesus as Saviour is a saint, set apart for God's use. "Bishop" means overseer, and is one to whom the oversight of certain matters had been committed by the church. We would use the term pastor. "Deacons" are ministers within the church.

Here is Paul's two-fold greeting. It is "grace and peace." Grace is the favor of God unmerited and undeserved in the face of human sin. Grace always comes first, then peace.

Joy in prayer (Phil. 1:3-11)

This paragraph begins and ends with praise. It is "I thank God" in verse 3 and "unto the glory and praise of God" in verse 11. In between these verses Paul expresses the desires of his heart about the Philippian believers, his highest

hopes for them and rejoices in their partnership in the gospel of Christ.

A. T. Robertson suggests eight lovely words which linger in the mind as these verses are read.

Memory (v. 3)

"Upon every remembrance of you." There were some unpleasant memories which Paul could have dealt upon. He could have remembered his jail experience and events which led up to it. He could have dwelt upon the strife between two women. (4:2) But Paul doesn't dwell upon these things, there was too much to rejoice about. He was fond of folks and remembered all of them through the haze of the past. These memories brought him much cheer and encouraged him in the midst of trial. It would be a rich experience to go pause and recall those blessings which God has given through others.

Gratitude (v. 3)

Paul's gratitude was the result of the kindnesses shown him by the Philippians. The church had sent him gifts by Epaphroditus and he is careful to express his gratitude. One of our most common faults today is our failure to express gratitude for the simple courtesies and favors of life. It cost so little to say thank you, and these words solve a world of problems.

Supplication (v. 4)

Many good things could be remembered about the Philippians, but they needed so much more that only God could give. Paul prays for them with a sense of great joy. Joyful prayer was the normal thing with Paul. He could not feel defeated with Christ in his heart. The happiest man in Rome was Paul the prisoner. One of our greatest needs is a return to a joyful prayer life.

Partnership (v. 5)

This "partnership" in the gospel was no little thing. It had its beginning with Lydia, who invited Paul and his companions to make her place of business their base for preaching the gospel in Macedonia. Since that time it had been expressed in many ways, the last of which was the visit of Epaphroditus and the gifts he brought. The Philippians gave themselves to missions, heart, mind and soul. We are called upon today as never before to join in this

"partnership" of the gospel. The work cannot be left to the pastor or a chosen few. It is "every Christian's job" to share the good news.

Confidence (vv. 6-7)

Paul was confident because of what he knew of the Philippians and of what he knew of God. God had begun work in them and was going to see it through till the day of Christ's coming. He says it is right that I should think as I do, "because I have you in my heart" and you were built on the only foundation. He says the Philippians were partners with him in the rich grace of Christ.

Longing (v. 8)

"How greatly I long after you" Paul uses a very strong word here, a word of intense feeling and emotion. The oath adds to the emotion, "for God is my record."

Discerning Love (vv. 9-10a)

Paul prays that their love may abound more and more both for himself and for others. This love cannot be overdone. But this love is to be within the bounds of good sense. It must recognize true worth and value.

Fruit (vv. 10b-11)

Discerning love can build a life that is "sincere and without offense." "Sincere" describes a metal free from alloy. The Christian must not be contaminated by sin. The word offense says that we are not to cause a brother to stumble. These qualities will be present when we are filled with "fruits of righteousness."

Appreciation (Phil. 4:10-13)

As Robertson says, "they had sent him a gift in the Lord, he had received it in the Lord, and now he is grateful to the Lord." Paul had learned a lesson which many of us have not. He had learned the lesson of contentment. He had learned how to do without many of life's material things. He had Jesus and he abounded.

The Lord gave him the power to deal with every problem. "I can do all things through Christ which strengtheneth me."

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THE WHOLE WORLD
needs the
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Will God really help me?

By Harold Elmore
Pastor, Park Place Church, Hot Springs



Elmore

along the road side were silent witnesses to the lack of water to refresh the weary traveler and meet his needs.

A thirst for God

The Psalmist used the familiar scene of the animal dying of thirst frantically searching for water and finding none to illustrate his own spiritual need. He does not tell us the circumstances which brought on his present suffering. He is in the midst of a spiritual drought. He is in the presence of his enemies who mock him making his misery more intense. He thirsts for God, nothing less than his living presence will satisfy his need. He remembers the days when God was present in his life. He knows the joy of sweet fellowship with him. Now he is experiencing how shallow and empty and unsatisfying a life can be when God is not present.

Do you know what it is to thirst for God? This thirst is common to all mankind. We go on our thirst searching everywhere for satisfaction never realizing that the things of this world can never really satisfy. We are made with the capacity to know God and will never be completely satisfied apart from him.

The leap of faith

In his despair the Psalmist remembers the joy he once knew in the presence of God. Will God hear him now? Does he care? Can God help? Will God help? His enemies mock him saying "Where is your God?"

Out of his deep despair he cried out to God. He remembers God's promises to man. He claims these promises turning his back on everything else he cast himself on the mercy of God. He prays for light and truth to lead him in the way of God. Even though he does not see any evidence of God's answer or find immediate relief for his dry, thirsty soul, he continues to call on God, trusting him to meet his need.

He has made his commitment. He declares his faith in God. He waits by

faith for God to answer his need. If God does not answer there is no where else he can go.

Faith answered and rewarded

When one has placed his faith in God, that is all he can do. Now he must wait believing God will hear and answer. He tells us that God met him in his faith, answered his need just as he had promised to do. Now his heart is lifted up with joy in the presence of God. Now he experiences the refreshing from heaven. Encouraged by his faith being answered, he grows in his dependence on God and his praise for him.

In response to the answer of God, he lifts his voice in praise for the goodness and faithfulness of God. He calls on his whole being to praise him. He wants everyone to know of the blessed relief he received from the hand of God. His testimony is that God does hear when we call on him by faith. God does care about the needs of his children. God does answer our prayer for help.

The experience of the Psalmist should strengthen our faith. The Bible bears abundant evidence of God's concern and care for his children. The fact that from the beginning God took the initiative in meeting man's needs speaks of his willingness to help. In every instance recorded in the Bible when men cried out in his need by faith to God, God answered their need.

Our assurance of God's concern for us and his willingness to help is based on the experience of others, our own past experience and God's promises confirmed by the words of Jesus.

When God revealed himself to Moses he told him his name was "I Am That I Am." He revealed himself as the God of Abraham, of Isaac and of Jacob. As God was faithful to meet the needs of his fathers, so he will be faithful to meet his needs. Throughout the Old Testament we read of how God kept his promise to man and met his need whenever man called to him in faith. Now the promise is that God will be the same kind of God to us as he has been to our fathers.

The experience of our life bears witness to the ability and willingness of God to help us in time of need. Every

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Life and Work

July 21, 1974

Psalm 42:1-8; 43:3-5

time we have trusted him, he has always kept his promise to us. This experience strengthens our faith and helps us to trust him now.

The direct promise of Jesus, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled," is a promise we can claim. Man has proven this trustworthiness of this promise over and over again, for he is faithful to keep all his promises.

The Bible teaches us that all the resources of heaven are at our disposal when we come to God by faith through Jesus Christ.

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A smile or two

We're a strange bunch, trying to cool our homes down to a temperature we complained about all winter as being too cold. — Burton Hillis.

* * *

One raw cold morning in January a snail started to climb the trunk of a cherry tree. As he inched painfully upward, a wise-guy beetle stuck his head out of a nearby crack, and called, "Hey, buddy, you're wasting your time; there ain't any cherries up there." The snail scarcely paused as he replied, "There will be when I get there."

* * *

Trying to rest after an exceedingly hard day, poor father was being bedeviled by an endless stream of unanswerable questions from Willie.

"Whata you do down at the office?" the youngster finally asked.

"Nothing," shouted father.

It looked as if the boy had been put off for a while, but not for long. After a thoughtful pause, Willie inquired: "Pop, how do you know when you're through?"

* * *

A doctor was called to the hut of a shoemaker whose wife was seriously ill.

"Please, doctor. Save her!" cried the husband. "I'll pay anything, even if I have to sell everything I own."

"But what if I can't cure her?" said the doctor shrewdly.

"I'll pay you whether you cure her or kill her!" cried the desperate husband.

A week later, the woman died. The doctor sent the shoemaker a huge bill. And now the poor man suggested they both go to the rabbi to discuss the fee.

The rabbi, who knew the doctor's reputation, said, "What was your agreement with this man?"

"He agreed to pay me for treating his wife," said the doctor, "whether I cured her or killed her."

"And did you cure her?"

"No."

"Did you kill her?"

"Certainly not!"

"Then," said the rabbi, "under what contract are you claiming your fee?"

* * *

The trouble with speaking one's mind is that it limits conversation. — ARNOLD GLASOW.

Cooperative
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One clear thing about elections is that some men who are not willing to spend a penny of another man's money are willing to steal elections.

We cannot hope that everybody will be as honest as the two men who went to a cemetery in a county in my state to get names from the gravestones.

One of them was reading off the gravestones and the other was writing them down. One man read, "Sacred to the Memory of Israel Sherinstein."

The other man said, "Wait a minute — that's a long name. We can divide that into two parts and two voters here."

The other fellow said, "No, sir. If I'm going to have anything to do with this, it's going to have to be honest."

* * *

For most people, middle age is the time of life when a man gets fat from having to eat all of the brash conclusions he made in his youth. — Dr. O. A. BATTISTA.

* * *

When the agent paid Mrs. Stone the amount of insurance her husband had carried, he asked her to take out a policy on her own life. She said: "I believe I will since my husband had such good luck."

Reporting attendance

Churches reporting attendance should send on a post card attendance figures, accompanied by church, town, and date of Sunday reported. Cards must reach us by Thursday morning after that Sunday, so they need to be mailed Sunday night or Monday morning. Only reports on postcards with date of Sunday reported will be used. No phone calls, please.

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Church	July 7, 1974 Sunday School	Church Training	Ch. addns.
Alexander, First	89	45	
Alpena	74	17	
Augusta, Grace	87	48	
Bentonville			
First	233		1
Mason Valley	122	56	11
Berryville			
First	175	64	1
Freeman Heights	123	55	
Rock Springs	83	55	
Booneville, First	252	227	
Bryant, First	59	23	5
Camden, First	392	48	
Concord, First	91	30	
Conway, Second	304	40	
Crossett			
First	487	116	
Mt. Olive	308	166	
El Dorado, Trinity	142	42	
Ft. Smith			
Grand Avenue	673	268	4
Moffett Mission	13		
Temple	137	68	2
Trinity	154	53	
Windsor Park	563	134	4
Garfield, First	89	31	3
Greenwood, First	276	120	
Hampton, First	128	68	
Hardy, First	124	41	3
Harrison			
Eagle Heights	283	97	
Woodland Heights	66	32	
Helena, First	239	95	
Hope			
Calvary	183	97	
First	409	141	1
Hot Springs			
Grand Avenue	386	172	6
Leonard Street	86	55	
Park Place	345	98	1
Hughes, First	156	46	
Jacksonville			
First			
Marshall Road	379	72	
Lavaca, First	265	122	9
Lexa	156	67	
Little Rock			
Crystal Hill	133	58	
Geyer Springs	757	215	2
Life Line	531	99	
Martindale	120	49	
Sunset Lane	198	91	
Woodlawn	103	47	
Magnolia, Central	556	183	2
Monticello, Second	262	77	
Murfreesboro, First	115	67	
North Little Rock			
Gravel Ridge	191	120	2
Park Hill	649	54	6
Paragould			
Calvary	219	148	6
East Side	208	86	
First	447	100	
Paris, First	337	62	2
Pine Bluff			
First	569	101	3
Green Meadows	64	41	
South Side	560	108	2
Tucker	15	12	
Oppelo	16	10	
Prairie Grove, First	166	66	
Rogers			
First	537	94	1
Immanuel	395	121	
Russellville, Second	141	50	
Sheridan, First	203	68	
Springdale			
Berry Street	96	39	
Caudle Avenue	104	33	
Elmdale	314	81	
First	1037		5
Oak Grove	67	23	
Uniontown	98	48	
Van Buren, First	452	179	1
Mission	19		
Vandervoort, First	51	26	
Warren, Immanuel	273	116	



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Groups' efforts result in 29 church buildings

By John W. Green
For Baptist Press

A promise and a letter resulted in a unique organization of volunteers who have built 29 Baptist churches in at least 11 states.

"Builders for Christ" (BFC), a Louisiana-based operation, is made up of Baptist volunteers — men, women and young people — who give their spare time to travel 1,000 miles or more building church structures and conducting Vacation Bible Schools, among other endeavors.

The group was brought together partially because of a letter from James Wilson, a Christian school teacher who left Texas to become a "tentmaker missionary" in Colorado.

Wilson began, "May I share with you a dream that we here in Yampa (Colo.) have? As soon as it thaws next spring, we plan to go to the mountainsides and cut timber, haul the logs, and there in our village raise a log church building for the glory of God..."

George Carkeet, pastor of the Greenwood (La.) Baptist Church and the letter's recipient, looked at the words as an "epistle from God."

Carkeet had previously told Wilson, "If I can be of help, just let me know." The Louisiana pastor's mind turned to house-raising and the seed was planted that became "Builders for Christ."

Carkeet had heard of the old time custom of neighbors helping to build a home for one in need. He decided to go to Yampa, take some of his church members along and raise the church building next spring.

Seven men, (a school principal, meter reader, mail clerk, Air Force sergeant, preacher, insurance appraiser and two older boys) and eighteen women and children agreed to go. The church building was erected and churches in northwest Louisiana gave furnishings, baptistry and bulletin boards.

The women and children conducted Vacation Bible School (VBS) and took a religious census. The VBS enrolled 52 persons, five of whom had never heard of Jesus Christ.

Since BFC's beginnings, 29 church buildings have been constructed, all 1,000 miles or more from Greenwood. Each participant paid his own way, spent his own vacation time, and received no pay for the week or two weeks that he was away. There was no workmen's compensation, no liability insurance.

From small beginnings BFC progressed to at least nine completed units in the past year. Previously, the missions builders constructed churches in Washington (2), Colorado (9), Utah (2) and one each in New Mexico, Arizona, Nebraska, South Dakota, Wyoming, Pennsylvania and Maryland.

Loans from the Southern Baptist Home Mission Board helped the churches secure sites and lay foundations. Then BFC came.

The BFC work day runs from 6:00 a.m. to 8:30 p.m. The women lead VBS in the morning and at times actually work on the building.

Sometimes a week is all that is necessary to complete a building to the point it can be used for worship.

You could visit St. George, Utah; Webster, S. C.; Montezuma Creek, Utah; Medical Lake, Washington; Pagosa Springs, Colo.; or other places and see where BFC has been.

It may be that BFC's greatest achievement is the imprint in leaves on communities. When BFC was in Washington, a Seattle Post-Intelligencer reporter wrote: "Talk about being neighborly and lending a helping hand in real Christian fellowship! There is no finer nor more unusual example than the 18 adults working on Emmanuel Southern Baptist Church. They've traveled 2,900 miles by automobiles for that purpose — at their own expense on their own vacation time."

BFC projects touch others too. When the group built their first spruce log building in 1969, Jim Watkins of Wolf Creek Industries in Colorado, gave the logs. The firm has donated logs for nine buildings in all. When the Baptist church in Hughesville, Md., was planned, logs were brought all the way from Colorado without cost by the Navajo Trucking Company.

The future looks promising for BFC. For the first time, tools are being stockpiled, and a missionary recruitment service has been born. A "tools for building" service is offered to missionary groups, and the BFC has become a clearing house for donated materials.

To qualify for BFC ministries, a church or mission must be without a place of its own to worship and must be able to get the foundation completed prior to BFC's arrival.

"The first day is very important. We must be ready to roll when we arrive," said Carkeet.

"It never gets old," he continued, "even in repetition there is a thrill."

He told of a man who said after working a few days with BFC, "Preacher, you'll never know what it means to work out here and never hear a curse word."

Another example came from a project in Seattle, Washington, to which a Louisiana congregation sent a volunteer crew. The low-bid contractor, himself a Christian, had submitted a bid of \$54,000 for just a shell (unfinished, but weatherproof) and expressed regret he couldn't afford a bid less.

On Saturday morning, after five full days of work, the pastor of Seattle congregation went to the contractor's lumber yard to pick up some materials. The apologetic contractor said to the pastor, "Preacher, I've been no help much thus far, but I want to do something. I will lend you my crane to put up the beams. It is impossible to put them up without a crane."

"I sure wish you had told me last Wednesday," the preacher answered, "We put 'em up Thursday." (BP)

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