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Arkansas Baptist Newsmagazine

9-9-1976

September 9, 1976

Arkansas Baptist State Convention

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Arkansas Baptist State Convention, "September 9, 1976" (1976). *Arkansas Baptist Newsmagazine, 1975-1979*. 135.

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September 9, 1976
Arkansas Baptist
NEWSMAGAZINE

Building aid for churches:
part of state missions
page 4





I must say it

Charles H. Ashcraft / Executive Secretary

Every Christian a priest

(4th in a series)

A priest is one who is holy, separated, set apart, devoted and different from the common herd. He prays, makes supplication, acts as an advocate, intercedes, works for reconciliation, serves as a peacemaker, teaches godliness, is a healer, bears witness, directs worship, and is deeply involved in the "salvation from sin" business. Every Christian is such a priest (1 Peter 2:9), kingly in nature (Rev. 1:6), and has direct access into the holy of holies of God's inner heart.

This destroys much of the "rank system" in churches. No Christian is beyond or above another and the role of bishop, deacon and the so-called "laity" are all on the same level ground within this "holy of holies" context of direct access to God. The pastor is designated as: (1) enabler, (2) equipper, (3) facilitator, (4) expeditor, (5) encourager and (6) undershepherd, but all in the context of the same priesthood.

One can only imagine the power of a church 100 percent filled with this royal priesthood, all functioning to their full capacity as priests in the worship services and ministries, being supported by able pastors who assume the full stature of their priesthood and high calling as equippers (Eph. 4:11), enablers, expeditors, facilitators, encouragers, and priestly undershepherds. This is an unbeatable arrangement.

With every priest preparing himself in a priestly fashion for prayer and worship appearing under the special anointing of the Spirit for service, ministry and priestly intercession, how could we fail in our Lord's day services? (Rev. 1:10)

With every member of the congregation praying, interceding, working for peace and reconciliation, worshipping and leading others to worship, dealing with the problem of sin and doing their every bit at healing and teaching, how could it ever be that a service could be conducted without people being saved and reclaimed?

In this arrangement the invitation appeal would be supported by a company of priests all praying just as intently as the presiding priest who stands with raised hands calling sinners to repentance. Our churches would be revolutionized in 30 days if the doctrine of priesthood was rediscovered in our family of doctrines. The ground is amazingly level at the foot of the cross and the floors in our Baptist churches must be no less level because everyone out there is a full-fledged priest and must be so regarded. (1 Peter 2:9) (Rev. 1:6) When the concept of the common priesthood of all Christians is acknowledged and the "rank problem" settled, better fellowship will prevail in our churches and in our convention.

I must say it!

In this issue

On the cover



Raising the steeple called for a calm day, and the Lord provided it, according to Robert Eubanks, pastor of the Southside church, Lead Hill. The steeple was set in place without incident. The revolving Loan Fund, administered by the State Missions Department, made it possible for the church to build a new auditorium and to brick and remodel the existing structure. The Dixie Jackson offering will help provide more funds desperately needed to aid other churches.

In this special issue:
a look at state missions
Direct ministries 4
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Language ministry 8
Special ministries 10

Arkansas Baptist

NEWSMAGAZINE

VOLUME 75

NUMBER 36

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Post office box 552, 525 West Capitol Avenue, Little Rock, Arkansas, 72203. Published weekly except at July 4 and December 25. Second Class postage paid at Little Rock, Arkansas.

Letters to the editor expressing opinions are invited. Letters should be typed double-space and must be signed.

Photos submitted for publication will be returned only when accompanied by a stamped, self-addressed envelope. Only black and white photos can be used.

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

Original poetry cannot be considered for publication.

Individual subscriptions \$3 per year. Every Resident Family plan 18 cents per month or \$2.16 per year per church family. Club plan (10 or more paid annually in advance) \$2.76 per year. Subscriptions to foreign address \$5 per year. Extra copies 10 cents each.

Advertising rates on request

Opinions expressed in signed articles are those of the writer. Member of Southern Baptist Press Association.

Witnessing in deed

Often, when mission work is mentioned we think of a witness in some far removed place. But missions is much more than this. True missions must begin where we are. Sept. 19-26 is a season of prayer for state missions. This time of spiritual and financial support means much to the cause of Christ in Arkansas.

It is the desire of our state missions leadership to follow the admonition of Christ as he said, "... ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8) Arkansas is our Jerusalem and Judea. Our outreach to "Samaria (the United States), and unto the uttermost part of the earth," is contingent upon our strength at home.

Acts 1:8 provides three principles which our state missions leadership follows. First, a witness is one who knows. In a court of law hearsay evidence is unacceptable. The witness must be able to say, "I know this is true."

Through direct missions knowledgeable leaders receive assistance which enables them to serve. Salary supplement may assist new or strategically located congregations. Salary aid is also provided for four directors of associational missions.

Direct missions also provide for the purchase of land for new churches, a revolving loan fund for church building, and grants to congregations for the erection of buildings. Often such assistance will enable a congregation to begin or will provide money for needed expansion of facilities which later become

The editor's page

J. Everett Sneed



strong and flourishing churches.

Acts 1:8 also reveals that the real witness is not only the witness of words but of deeds. When H. M. Stanley discovered Missionary David Livingston in Central Africa and spent some time with him, he said, "If I had been with him any longer I would have been compelled to be a Christian and he never spoke to me about it at all."

The state Missions Department believes that Christians should witness both through their words and activities. Special Missions Ministries assist churches in structuring ministries to meet the needs of people. Through ministering to senior citizens, youth, and problem adults, many people are won to Christ each year.

Finally, Acts 1:8 tells us that a witness is one who is completely committed to Christ. The Greek word for witness is the word from which our word "martyr" is derived. Hence, a witness is one who is willing to give his life if necessary.

The state Missions Department provides many committed people who serve in sometimes forgotten places. Our mission money provides trained chaplains who work with residents of training schools, penal institutions, etc. The state missions work also assists various language groups such as the deaf, the Vietnamese, and Spanish-speaking.

In Arkansas we are fortunate to have effective mission leadership. During the week of Sept. 19-26, it is of great importance that we remember our mission work both through our prayers and monetary gifts.

Guest editorial Pastor's extra expenses

Allow me this opportunity to point out some unusual expenses incurred by pastors which do not affect the average church member.

One is that of the pastor's travel. Most pastors travel between 20,000 to 30,000 miles each year in their ministerial work. It is not fair for car expense to be counted as salary since this amount is not used for a pastor or his family. IRS allows 15 cents per mile up to 15,000 miles and 10 cents per mile thereafter for a minister's travel. This might be a good guideline to follow when considering the amount of car allowance to provide for a pastor.

Another unusual expense is the self-employment tax for social security. A pastor must pay all of this tax, whereas the layman only pays the employee's part. This tax alone can cost up to \$1000 each year.

A pastor encounters the rising costs of medical care as does the average layman, but often without the benefit of a sound insurance program. Churches who are not now providing adequate health insurance should look into this situation and resolve to correct it.

A disturbing situation in our state is the matter of par-

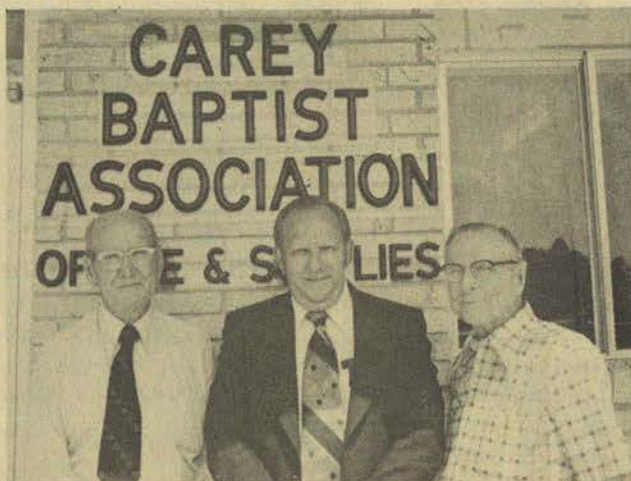
ticipation in the Southern Baptist Convention annuity program. Our churches usually participate in Plan "A" which requires payments of \$33.34 per month from the church and \$16.67 per month from the state convention. However, the Board suggests that the churches contribute 10 percent of the total support of the pastor (salary and housing), and all above \$33.34 per month would go into Plan "B" and help to build a more adequate retirement. Many of our churches are making progress in upgrading the retirement program, but others have not begun to give this matter the attention it needs. Let me again urge our churches to include this in the budget for the coming year.

Of course the pastor has needs which other church members have. He, too, must pay for food, housing, clothes, education, etc., and fight the battle of inflation along with everyone else. My plea is that a pastor's needs be studied and every effort possible made to adequately supply these needs while he is on the field of service and also make provision for these needs during his retirement years. — **Ralph Norton in his column "From the Executive Secretary" in the Tennessee "Baptist and Reflector"**

State Missions

The objective of the Department of Missions is to support the Arkansas Baptist State Convention in its task of bringing people to God through Jesus Christ by developing and promoting, in cooperation with churches and associations, old and new outreach ministries into all the changing facets of modern life in response to the Great Commission. (Matthew 28:19-20)

ASSOCIATIONAL ties are cultivated giving various program supplements where possible. Recognition is given Directors of Missions like Don Williams (center), and former Directors like Dewey Stark and A. P. Elliff.



R. H. Dorris
Department director



SITE purchase and building aid was given the Military Road mission of the Highway church, North Little Rock. The new auditorium is nearing completion.

MISSION EDUCATION includes mission fairs, World Mission Conferences, seasons of prayer and study and personal visits by missionaries.



50 FOR THE FUTURE has resulted in 26 new churches and missions during the past 18 months.

50 For the Future	
New Churches & Missions 1975-76	
1 Green Meadows Church	20 Elm City Mission
2 American Lake Church	21
3 Indian Lake Church	22
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11 Faith Hills Church	30
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15 First Church, Bull Shoals	34

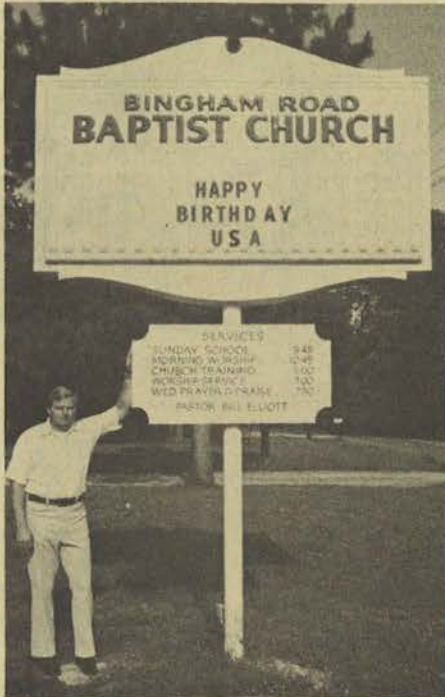
BUILDING AID has been given the Oppello Mission to make a new permanent building possible this year. The mission has been using a portable chapel with the sponsorship of Southside church, Pine Bluff.



STUDENT PREACHING AID is available to small churches willing to use a college student. Mrs. Powers assists Bobby Cook with application.



RESORT/RETIREMENT communities offer mission opportunities. Barcelona Road mission in Hot Springs Village is using a portable chapel until a permanent building can be built.



PASTORAL SALARY AID helps churches with potential for fulltime self-support to have a pastor on the field like Bill Elliott, Bingham Road church, Little Rock.



**BOYCE
BIBLE
SCHOOL**

LOUISVILLE, KENTUCKY

Catalog 1975-76

CONTINUING EDUCATION includes the Little Rock Center of the Boyce Bible School. Dr. W. T. Holland (left) is director. Seminary Extension and associational Bible Conferences also help.

State missions

GIRLS SCHOOL, Alexander: Chaplain Doyle Lumpkin conducts a therapy session with a group of students.



The objective of Chaplaincy Ministries is to assist Arkansas Baptist churches and associations in their service to others through institutional, business/industry, hospital, and military chaplaincies, military personnel ministries and seminary extension.



*Wilson C. Deese
Director*

BOYS SCHOOL, Pine Bluff: Chaplain Larry Henderson holds a joint interview with two students.



TUCKER REFORMATORY: OBU student Dwight McKissic (right) assists Chaplain John Hagan fulltime during the summer and on weekends during the school term.



BOYS SCHOOL, Wrightsville: Matthew Watson, OBU student, serves as chaplain on the weekends.

chaplaincy ministries



JAIL CHAPLAINS: County and local jails offer many the chance to witness as volunteers like Ralph Shaddox.



REHABILITATION CENTER, Hot Springs: Chaplain Joe Rubert has served this institution since 1970.



HOSPITAL CHAPLAINCY: Chaplain Ed McDonald, Baptist Medical Center System, is typical of several other fulltime chaplains who serve patients and their families in a hospital setting.



WOMEN'S REFORMATORY: Chaplain Dewie Williams, Cummins Prison, spends one day each week giving counseling and therapy in the new reformatory.



MILITARY CHAPLAINCY: Many Baptist leaders find opportunities to witness while serving in a military reserve unit. Baptist layman LTC Wood, commander of the 875th Engr. Bn, and his chaplain, 1st Lt. Tom Stafford, at National Guard camp.

State Missions

The objective of Language Missions is to assist Arkansas Baptist churches and associations to establish, enlarge and conduct ministries to special language groups so that every such person in the state will have an opportunity to "hear" the gospel of Christ and respond to it in faith and service.

VIETNAMESE persons of all ages are being ministered to in many communities by churches providing spiritual, educational and personal services.



Robert Parrish
Director



SIGN LANGUAGE classes are taught in churches that offer a ministry to deaf persons in the community, like the First Church, Leachville.



CHEROKEE INDIANS in east Oklahoma have invited the mission effort of the Uniontown church, Clear Creek association.

language missions



SPANISH CONGREGATION needs are discussed by Donoso Escobar, pastor, (right) with Jerry Wilcox, pastor of the Lakeshore Drive church, Little Rock, sponsor. The congregation meets in the educational building of the Lakeshore church.



INTERPRETING worship services to the deaf is a vital ministry. Mrs. Ann Whitehurst fulfills this task in the Walnut Street Church, Jonesboro.



THE ARKANSAS BAPTIST CONFERENCE FOR DEAF "hears" the deaf choir of the Second Church, El Dorado, "sing" at the annual meeting in 1976.

special missions ministries



MIGRANT MISSION: Eddie Aurispa (left) and Bob Gross (center) present Christ to a migrant youth at Hope. Last year 58 persons were saved in this mission. It is the only one of its kind in the United States.



APARTMENT MINISTRIES to senior adults may include Bible classes, worship services, recreational activities and personal services.



CAMPERS ON MISSION participate in a Bible Study at a campground. Members meet periodically for fellowship, study and witnessing.



One layman's opinion

Daniel R. Grant / President, OBU

The risk of guessing how long opportunity will knock

I have often wondered how many fatal automobile accidents happened because a driver guessed wrong about how long a green light would stay green. I thought of this again a few weeks ago when I was in Kiev, one of the largest cities in the Soviet Union. At several of the busiest traffic intersections there was an interesting electronic warning device that I had never seen before. It was a digital clock with lighted numbers showing exactly how many seconds remained before the green light changed to red.

I was not in Kiev long enough to decide whether the warning clock was really a big help to traffic flow but it set me to thinking about a considerably bigger question. What would the world be like if we always knew just how long opportunity would knock at our door? Several examples came to mind. What would Christian people around the world have done if they had known exactly how long the door of China would be open for world missions, before it was closed by the Communist government of Mao Tse-tung? If we had had a brightly lighted digital clock (or calendar) warning us when Christian missions in China would come to a halt, would we have worked more feverishly to witness while yet there was time? We could ask the same question about the open door for Christian missions in South Vietnam, which is now closed. Or

we could even ask it about several other countries that are sometimes thought to be next in line for Communist conquest.

What would we do if some mysterious digital clock warned us just how much longer we had to witness to a non-Christian before he left this earth or before the door of opportunity was closed in some other way? Would we be inspired to share our Christian faith more urgently? What would the world be like if each person who receives a call to serve God in some special way knew just exactly how long the door of opportunity would remain open?

At first blush, one would expect such a divine warning system to result in literally millions of people marching through opportunity's door who otherwise would fail to do so. One might even wonder why God in his wisdom has not provided us with that kind of information. On the other hand, God in his wisdom has decided that we shall not know the day or the hour of his coming again. I am sure it is best that we don't know when Christ will return, and it is probably best for the same reason that we not know just exactly how long other doors of opportunity will remain open. We need the sense of urgency that comes from assuming that today may be our last chance. Maybe it's best to limit the digital warning clock to such things as traffic lights and athletic contests.



Woman's viewpoint

Iris O'Neal Bowen

Those mules wore blinders

Before machinery took the place of that dependable old animal, the mule, on the farm, my grandfather had a team that he hitched to the plow, doubleshovel, or disc to provide the necessary go-power.

Old Bill and Sarey were plump, amply fed and well groomed, and usually minded their mule-manners. They moved ahead when Grandpa yelled, "Git up!" turned left on "Haw!" right on "Geel!" and stopped on "Woah!"

But Grandpa never hitched those mules up until he put their blinders on. Why? Because all mules had to wear blinders, those rectangular-shaped pieces of leather fastened to the bridle at eye-level to cut off their side view.

For mules, no matter how strong, well-trained and obedient, were inclined to wander from the straight and narrow row if something of interest caught their eye. The ears of corn in the next row, for example, were not safe

Team needed for Guatemala

A request has come from the Foreign Mission Board for a second Guatemala reconstruction team of 12 to 15 men to go for the week of Nov. 28-Dec. 5, in on Saturday, out on Sunday.

Two (2) Spanish-speaking persons must accompany teams.

Skills needed are the following: Five concrete block masons; two carpenters; one electrician; one steel bender, if available; others with good handyman skills and strong backs; construction engineer or someone with experience in directing a crew of workers would be most helpful on the project.

Shelter and/or sleeping bags will be issued in Guatemala City. Each man pays own round-trip transportation, plus \$5 per day for preparation of food by a National cook.

For further information contact Brotherhood Department, P.O. Box 552, Little Rock, or telephone 376-4791.

WMU material correction

The Season of Prayer for State Missions materials sent out by Arkansas WMU contains an error on page 7. Jim Files should be listed as a member of Grand Avenue Church, Ft. Smith, not Eastside.

from their nibblings, and a strange dog could stop them dead in their hoof-prints.

Of course with blinders on, they could only see straight ahead, and distractions to left or right went unnoticed.

Paul says in Phillipians 3:9-10: "... reaching forth to the things that are before, I press toward the mark of the high calling of God in Jesus Christ."

Paul, in all his travels and in all his preaching, did not let anything turn him aside from the work he was called to do.

He wore blinders, as we in God's kingdom should do, that kept him always looking ahead, never stepping aside to nibble on the inconsequential, or to pause to take part in the unimportant.

Perhaps our rows would be straighter and we would get more furrows turned if we acquired blinders and wore them as we should!

Heirs of God's grace

Sept. 12, 1976

Romans 3:23-29, 4:1-7

How can every-one else have the same privileges that I have? There are two ways to express this question. The first would be with the interest of wanting to be sure that others do have the same privileges — What can I do about it? Second, there are some people who are not of the same race or social standing and therefore they are not good enough — there is no hope for them. This gospel that Paul is writing about is for every person and should be carried to every race of people. There are times when we have what amounts to a strange sense of nationalism in sharing the gospel: it is our gospel — not the gospel.



Reed

The passage of scripture which we are studying today uses three symbols commonly known to the Galatians to try to help them understand the provisions of God for their salvation.

Kept under the law

This symbol is to show that the law served as keeper or custodian for a limited time. The people had a need to be kept in restrictive custody so to speak as it related to their obedience to God. This was restrictive and protective. The restrictive meaning is emphasized in this specific passage. It was as though the law was being shown as a means of closing the avenues of escape. They could not get away from God as long as they were obedient to the law. This is to help them understand the limitations of the law. It could only do this for a specific time and then something else would come along in place of the law. Under the law they waited for justification by faith in Christ.

School master

Here, we have to understand a custom of placing a person over certain individuals for a specific time. A slave was given charge over boys from the age of six to 16. While being their protector he saw to it that they were following the prescribed plan for their training and

development. The slave was not the teacher; he merely saw to it that they got to where they were supposed to be at the proper time. There is an element in this truth of the need for this kind of care. Minor boys needed constant supervision — the people need to be constantly aware of the provisions of the law. A time factor is built in. At 16 the boys came out from under the school master — so there was a time when God's people were under the law but at the time of Christ's coming they came out from under the law and now it is justification by faith in Christ.

Heirs

The great aspiration of man is realized in this new relationship. The day of waiting is over and now is the receiving of one's inheritance. The father places his estate in trust until the time he designates before it goes to his son as an heir. The father can set the age at 16, 18, 21 or even 40 years — he is in control until the date set. The law was the trust before Christ came but now that Christ has come we are heirs. The provisions for salvation are complete and we are no longer waiting. Look now to Christ.

We are no longer kept under or controlled by the law nor are we waiting for a set day. It is now an altogether new relationship. There is a different kind of freedom and relationship. Put on Christ so that this can all be true in your life.

The reach of the gospel

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female." (Gal. 3:28) What is this saying to you and me today where we live as heirs of God, having received the gospel and all its promises? If you literally interpret the word of God, he is talking only about two races of people. Here, he does not refer to Gentiles which is a general term applying to all non-Jews. Maybe we can get ourselves into this context in the reference to "bond nor free." If you have not made it under these first two references, you can certainly get in on

the third, "male nor female."

This Gospel is for every person, the Jew, the Greek, the Gentile (all white, all blacks and any other color that you may want to use to designate a race of people) and the people of a different social standing and to be sure that none have been omitted both male and female (this is a more important designation in some cultures than we Americans realize). Why do we even raise the question about who the Gospel is for? If there has been a genuine experience in our lives the only question in our mind will be, how many people can I share the Gospel with in my own life. Further, we will look to combining our resources in reaching all others.

There is no place for any kind of nationalism in the Gospel. All men and women are heirs under God's grace of justification by faith in Jesus Christ. There is no custodian over us, we are not controlled by a tutor over us, the Word of God is the will that was probated by Jesus Christ. We are heirs, all other people are included if we share the message of justification by faith that they might know.

"Abba! Father!"

The first seven verses of chapter four continue to amplify these truths. One great and lasting truth comes out of verse 6. The Holy Spirit makes all this very personal. Paul here uses a term that was first used by Christ himself (Mark 14:36) in reference to God. "Abba" is a very personal term of reference. Never before in all of the Bible was there such a personal term used in referring to God than that used by Jesus when he was in agonizing prayer.

The message of the Bible is that Christ reconciles us to God the Father and if we accept Christ we become heirs, millionaires in God's grace. We become a part of a strange economy, the sharing of our heritage with others causes it to multiply, not divide. Let us see all people as needing the gospel of reconciliation. Let us want all people to be heirs with us in this justification by faith. Let us realize that he is "Abba! Father!" to every person that claims Christ as Saviour. Say! That makes us all brothers when we are in Christ.

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Coping with change

Sept. 12, 1976

Psalm 137:1-4
Jeremiah 29:1, 4-11

"We've always done it this way and I see no reason to change now."

"I remember when..."

Both of these expressions of the difficulty of coping with change we have heard before.

What do we do when change is forced upon us? How do we deal with the problems change brings? Our lesson for this Sunday offers some principles upon which to base our attitude toward change and how to cope with the problems it brings.

Jerusalem had fallen. Many had felt it would stand forever. They had misapplied a promise of Isaiah in doing so. The people were carried captive in three deportations to Babylon, in 605, 597, 586 B.C. The disruption of their national life, the fall of the temple were almost more than they could bear. They replied, "How can we sing the joyful songs of Zion in a foreign land?" Their captors, they felt, were taunting them, poking fun at their "invincible" God. How can he be the kind of god they described if he cannot protect his people from the invasion of the enemy?

The background of the passage from Jeremiah (29:1, 4-11) is a threatened revolt by the captives in Babylon. Some of their false prophets were trying to encourage the people by promising a short exile — possibly no more than two years. Jeremiah wrote to say, "Accept the change. Adapt yourselves to your present situation. Continue your normal lives. Buy property, build houses, marry and give your children in marriage, live normally, you are going to be there for seventy years." In other words, "Change is here to stay." The lifetime of most of the people would be spent in Babylon. The exile was not going to be short.

In addition to living normal lives, they were to be concerned about the welfare of the city in which they lived. They were instructed to pray to Jehovah for the city and its leaders. In essence,



Overton

Jeremiah was trying to tell the people to make themselves at home.

Some years ago I was in a revival in a city in the north. As with many other churches of this area, it was begun by Southern Baptists who had moved north to follow their work. About half of the membership were southerners who had moved there because of their jobs. The repetitious chorus of these people was, "When we go back home." They had moved their furniture, their job and their church membership, but their heart's interest was not in the city where they lived. It was "back home." This is the cry of the Hebrews in Babylon. "We cannot sing of the joys of the Lord in a strange land."

The experience of a changed situation is something many people cannot face up to. The changed circumstances of life confronts them with insurmountable difficulties. The only solution is a retreat into an inner shell that rejects all else except the familiarity of the things of a bygone day. Recognition of anything new is impossible and unthinkable.

Churches and Christians get the same way. If you propose to change the time of the Sunday services from 11:00 on Sunday morning and 7 or 7:30 p.m. in the evening it is almost like saying the Bible is not the word of God.

Things are not what they once were in our lives today. Change has occurred in almost every segment of man's experience. Some of these changes have been good, some bad. Man's ability to cope with these changes depends in large measure on his faith in the eternity and dependability of God. Does God see and does he understand my situation? This was the complaint of Job. He sought an audience with God so he might inform God about his situation. He was pretty sure God did not understand his plight.

But God has not lost us. He still knows where we are, even though sometimes it seems otherwise. Our trouble and difficulties with the changing experiences

of life are well known to him. In fact, it may often be that he has brought about the situation himself. This was true of these in our Scripture lesson for Sunday. Jeremiah said that God would visit the people again in seventy years. God would keep his promise to restore them to their homeland. But until then, live normal lives, at least as normal as they could be under the circumstances.

Many people struggle with the search for God's will for their lives. As they do so they abandon all other normal activities. The best way to wait on God is to continue with the normal activities of life. Be about the normal business of living as a Christian should live, doing the things we already know to be God's will. Then when the proper time comes God will, in his own way, reveal his will.

God was concerned about the Hebrews in their captivity. He said, "... I know the plans I have for you, plans for welfare and not for evil, to give you a future and a hope." God is also concerned about us today. He knows our situation and understands our need. He will bring deliverance in his own time. In the meantime, go about your life, serving the Lord, doing his known will and he will work as is proper and the best for us and his cause.

State

Deacon Ministry

Conference

Oct. 1-2, 1976

Park Hill Church

North Little Rock

For all

Deacons and pastors

and wives of

deacons and pastors

Theme

"Deacons and Pastors —
Partners in Pastoral Ministry"

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A smile or two

Noted as an extremely cautious speaker, Cordell Hull was a train passenger when a friend called his attention to a flock of sheep grazing in a field. "Look," the friend stated. "Those sheep have just been sheared." After studying the animals, Hull admitted: "Sheared on this side anyway."

□

A small town newspaper carried the correction: "Our paper carried the notice last week that Mr. John Jones is a defective in the police force. This was a

typographical error. Mr. Jones is really a detective in the police farce."

□

Life insurance agent to prospect: "Don't let me frighten you into a decision. Sleep on it tonight and if you wake up in the morning let me know what you think."

□

You should have education enough so that you won't have to look up to people; and then more education so that you will be wise enough not to look down on people. — M. L. Boren

The marketplace

PEWCUSHIONS
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Attendance report

August 29, 1976

Church	Sunday School	Church Training	Church Adns.
Alexander, First	99	60	3
Alpena, First	73	24	
Bentonville			
Central Avenue	80	34	
Mason Valley	79	41	
Berryville			
First	171	69	1
Freeman Heights	185	61	1
Bigelow	71	33	
Biscoe, First	106	49	5
Booneville			
First	253		5
South Side	88	74	2
Cabot, First	383	104	
Caledonia	41	27	
Camden			
Cullendale, First	548	213	3
First	418	88	3
Cash, First	103	40	
Charleston, First	184	66	1
Concord, First	93	27	
Conway, Second	367	153	10
Crossett, Mt. Olive	413	175	14
Damascus, South Side	114	60	
Dell	113	62	
El Dorado, West Side	458	457	7
Elkins, First	91		6
Forrest City, First	595	45	
Ft. Smith			
East Side	324	134	4
First	1354	191	5
Grand Avenue	930	296	7
Mission	17		
Haven Heights	281	132	1
Temple	147	69	
Trinity	167	54	
Fouke, First	124	85	2
Gentry	183	39	
Grandview	66	47	
Green Forest, First	211	56	
Greenwood, First	352	151	4
Hampton, First	159	90	
Hardy, First	144	61	
Harrison			
Eagle Heights	361	142	3
Woodland Heights	104	60	
Hatfield, First	108	48	
Hope			
Calvary	133	87	3
First	401	85	
Hot Springs			
Leonard Street	129	82	
Memorial	93	44	
Park Place	283	80	2
Hughes, First	168	62	1
Jacksonville			
Bayou Meto	178	102	3
First	436	84	9
Jonesboro			
Friendly Hope	121	109	2
Nettleton	278	132	1
Kingston, First	68	26	3
Lavaca, First	311	138	2
Little Rock			
Chicot Road	74	38	
Cross Road	83	73	
Crystal Hill	118	58	3
Life Line	478	133	
Martindale	121	56	
Woodlawn	123	51	
Magnolia, Central	654	207	11
Monticello, Second	315	97	5
Mulberry, First	169	98	2
Murfreesboro, First	123	65	2
North Little Rock			
Calvary	423	122	
Levy	389	82	2
Paragould			
Calvary	259	181	6
East Side	258	110	
Paris, First	422	103	
Pine Bluff			
Centennial	171	82	
East Side	186	93	
First	643	117	
Lee Memorial	198	106	2
South Side	548	70	10
Tucker	25		
Oppelo	25	15	
Sulphur Springs	155	99	
Watson Chapel	363	109	6
Prairie Grove, First	142	53	
Rogers, Immanuel	550	102	2
Russellville			
Bakers Creek	50	15	
First	556		9
Kelley Heights	42	25	
Sheridan, First	202	50	
Sherwood, First	226	104	3
Springdale			
Berry Street	84	40	
Caudle Avenue	150		
Elmdale	316	85	2
Texarkana, Shiloh Memorial	203	80	3
Vandervoort	87	56	6
Wooster, First	127	59	
Wynne, Harris Chapel	92	63	1
Yellville, First	155	41	6

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News about missionaries

Mr. and Mrs. Bobby E. Allen, missionaries to Indonesia, have arrived in the States for furlough (address: c/o W. O. Allen, 3606 Matador Drive, Garland, Tex. 75042). Both are natives of Arkansas. He was born in Prescott and grew up in Lawrence County. The former Barbara Fleeman, she was born in Manila and also lived in California and Greene County while growing up. Before they were appointed by the Foreign Mission Board in 1965, he was pastor of Eastern Hills Church, Garland.

Mr. and Mrs. Emmett A. Barnes, missionaries to Lebanon, may be addressed at Midwestern Baptist Theological Seminary, 5001 N. Oak St., Kansas City,



Food and fellowship

Virginia Kirk and Jane Purtle

How important is food?

"And when he had sat down with them at table, he took bread and said the blessing; he broke the bread, and offered it to them. Then their eyes were opened, and they recognized him."
Luke 24:30-31 NEB

After their talk down the Emmaus road, Cleopas and his friend pressed their hospitality upon Jesus. Around the supper table, they suddenly recognized their guest and were astounded at their good fortune. As Jesus passed the bread to them, their moment of insight occurred; the reality of the resurrection broke through to them.

This is not the only occasion on which Jesus chose to reveal himself in the most intimate and yet everyday human experience, food shared together. His ministry was initiated at a wedding where he worked a miracle so there would be enough wine for the guests to drink. On two occasions he fed multitudes by, as my mother used to say, "stretching the food to fit the crowd." In his model prayer, he counseled his disciples to pray for their daily needs, the most pressing of which is food for the table. He chose a meal, the Lord's Supper, to symbolize the total meaning of his life, death, and continued fellowship with us.

Perhaps we do not celebrate seriously and gladly enough our physical needs. Food is such an important part of our life that it should be a spiritual avenue to a fuller life with God. Eating is not just one of those "necessary evils." In our homes and our churches, it should provide happenings in which we come to know God and each other better.

This month we want to share with you another heritage recipe. One of our readers sent us this recipe which she said "has done more good than any other recipe in the world." She calls it "Church Builder Chicken" because it was used in Virginia and other places over the country to raise money for building churches. This recipe will make a large amount — 10 to 12 quarts. We recommend it as a one dish meal for a large crowd at a church party or social. We estimate that it can be served for 25-30 cents a serving.

Church builder chicken

- 1 good-sized chicken
- ½ lb. of bacon
- 2 large onions
- 4 lbs. potatoes
- 5 No. 2 cans lima beans, drained
- 2 No. 2 cans whole kernel corn, drained
- 5 No. 2 cans tomatoes
- ½ teaspoon red pepper
- ½ teaspoon black pepper
- 4 teaspoons salt (less if desired)

Cook chicken in water until done enough that the meat comes off the bone. Debone chicken and cut into bite-size pieces. Return chicken to broth. Peel and cook potatoes until well done. Drain and mash them. Dice onion and add to chicken. Add lima beans, corn and tomatoes to chicken mixture. Heat mixture to a slow boil over medium heat. Meanwhile, cut bacon in half inch cubes, place on tray in oven, and cook until well done. Add bacon and seasonings to chicken mixture, along with potatoes. Boil over medium heat 45 minutes or until thick. Stir frequently to keep from burning.

Address change???????

Two weeks before change of address send name label below and new address to:
ARKANSAS BAPTIST NEWSMAGAZINE
P.O. Box 552
Little Rock, Ark. 72203

Mo. 64118. A Missourian, he was born in Bismarck and also lived in Potosi. She is the former LaNell Taylor of Monette, Ark. Before they were appointed by the Foreign Mission Board in 1966, he was pastor of First Church, Austin, Ind., and a case-worker for the county welfare department.

Mr. and Mrs. Ross B. Fryer Jr., missionaries to Indonesia, have completed furlough and returned to the field (address: J1. Bolodewo 5, Madiun, Java, Indonesia). A Texan, he was born in Dallas and also lived in Waco while growing up. She is the former Mary Lynn Baker of Warren, Ark. Before they were appointed by the Foreign Mission Board in 1955, he was pastor of Clairette (Tex.) Church.

Arkansas all over

E. Hermond Westmoreland, pastor of South Main Church, Houston, Tex., for 33 years, died Aug. 28 at his home in Houston. He was 70 years old. He was a native of Booneville and a graduate of Ouachita College (now University). Dr. Westmoreland had served as pastor of First Church, Monticello. A graduate of Southern Seminary, he had been first vice president of the Southern Baptist Convention, and was a past president of the Baptist General Convention of Texas. After his retirement from the pastorate of the Houston church, he taught one term at Southern Seminary. Survivors include his wife.

Ullie E. Moore, 83, North Little Rock, died Aug. 29. A member and deacon in Central Church, he was a former police chief and mayor of North Little Rock. He was mayor from 1931-37.

Diary is mailed

The 1977 Diary of state convention activities has been mailed to pastors and church staff members. The new diary is a calendar for 15 months instead of the usual 12. Listings begin with Oct. 1, 1976.

people