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Arkansas Baptist State Convention

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Children play
in Sunday School



September 16, 1976
Arkansas Baptist
NEWSMAGAZINE



I must say it

Charles H. Ashcraft / Executive Secretary

The old guard will go

(Fifth in a series)

Letters which reach my desk lead me to the conclusion that the old guard who hires and fires, calls the shots, and runs the organization from a strong base of power is still among us, relieving the regular members of the burden of decision as well as a voice in the affairs of the organization. This power bloc operates on the assumption that only a few are capable of running the show and the rest are afraid to buck the system.

The power system arises from the notion of one man, who quickly plays it into a conspiracy to rule or ruin. He always remains in the background sending in the gullible lieutenants to do the dirty work. This clique, once having tasted sweet victory, repeats their mode of operation with continuity and regularity, thus holding the organization and everyone in it well within their grasp. Sons and daughters arise to replace their parents in this conspiracy of power and thus it enters the next generation.

Anyone may give expression to a conviction individually as a person with the fair smile of Heaven upon him, but when he parlays this into a structure of power, ruthlessly tramping all dissidents under his feet, it is a conspiracy.

There are power blocs in the churches, associations, and in the convention, no less ruthless in their mode of operation, and all in the name of religion.

The strength of this octopus which seizes upon God's investment can be broken, and indeed must. The inner cowardice of the bullies who run it will cease the very moment the other priests stand up and refuse the overtures of the petition-bearers or the phone brigade whispering their epithets of wrath and distrust.

More and more people will be resisting the tentacles of this ministry of fear as the deep evil design of it becomes known. The time will then come quickly when a person transporting the articles of impeachment will be no more popular than a pusher of hard drugs or the porno-peddler pasting his pictures on the church bulletin board.

The old guard will go when all of God's other priests stand firmly in their inherent tallness and vote their honest convictions. This is the genius of the priesthood of all believers.

I must say it!

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Baptists who want to know the facts and the background about that proposed building in Little Rock can get them from a letter to them from the chairman of an Executive Board committee which has been responsible for the planning.

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The cover story is the story of an event coming next week — the annual state Sunday School Convention.

Arkansas Baptist

NEWSMAGAZINE

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A gift that lives on

The editor's page

J. Everett Sneed



Usually, we think of stewardship as the giving of tithes and offerings. But true stewardship involves the right use of all our possessions both now and in the future. It is important for every family to consider their continuing witness for the Lord. The Arkansas Baptist Foundation provides assistance in making gifts that live on after an individual has gone to be with the Master.

The word "steward" comes from a Greek word meaning "house" or "household." In the time of Christ a steward was a free man or a trusted slave who had full charge of his master's affairs. He could make decisions regarding assignment of household jobs and the payment of wages. He was directly accountable to his master for all of his decisions.

Each Christian is accountable to God for his stewardship or management of the possessions which God has placed in his trust. The scripture is clear that everything belongs to God. The psalmist said, "The earth is the Lord's and the fullness thereof; the world and they that dwell therein" (Ps. 24:1).

Our accountability includes the use we make of every part of the material possessions which are in our trust. We are responsible for the right use of money that belongs to the local church as well as for the money we spend on recreation. We are also accountable for the proper distribution of our estate after our death.

The purpose of the Arkansas Baptist Foundation is: (1) To assist individuals in writing wills or establishing charitable remainder trusts which will support mission causes until Christ comes again; (2) To

provide the best management possible of endowment funds for Baptist institutions; and (3) To cultivate endowments for our institutions and agencies so that they can plan for future growth.

The assets of the Arkansas Baptist Foundation have significantly increased under the capable leadership of its executive director, Harry D. Trulove. In 1974 the value of the Foundation's investments were \$675,000. As of Aug. 20, the total investments were \$1,575,000. The Foundation has acquired \$800,000 in new money. An additional \$100,000 has been realized in buying and selling securities.

Gifts left to the Foundation work in two ways. First, they produce income that is distributed to the cause specified by the donor. Since the budget of the Foundation is supplied through the Cooperative Program, none of the interest income is used in the operation of the office.

Second, through the buying and selling of securities, profit is realized that is added back to the principal and reinvested. Thus, a gift made today could be several times larger in 10 to 12 years.

The services of the Foundation are provided without cost to Baptist individuals, institutions, or agencies. No estate is too small or too large to merit the assistance of the Foundation.

September is "Foundation Month." Now is the time to consider our continuing stewardship. For counsel in providing a gift which lives on, contact Harry D. Trulove, Executive Director, Arkansas Baptist Foundation, 525 West Capitol Avenue, Little Rock, Ark. 72203.

Guest editorial

Alcoholism: moral problem or opportunity for ministry?

Did you know that:

alcohol is the most abused drug in our society?
problem drinkers cause more deaths on the highway than any other factor?

while the proportion of men drinkers in the adult population has remained about constant in the past 20 years, the proportion of women drinkers has risen?

at least five percent of the adult population are alcoholics?

there is probably at least one problem drinker in your church?

What are you and your church, under the direction of the Holy Spirit, doing about these things? Do you take a strong stance in favor of total abstinence? Do you support the Christian Civic Foundation? Do you pray for your friends and their families who suffer because of alcoholism? Are you involved in a redemptive way in ministering to those who are alcoholics, problem drinkers, and their families? Do you know what alcoholism is? Do you know the resources in your community that are ministering to people with alcohol-related problems?

Howard J. Clinebell Jr., author of *The Ministry of*

the Congregation to the Alcoholic and His Family, identifies four things you can do: understand alcoholism, leaven the community, help the alcoholic's family, help the alcoholic.

Alcoholism and alcohol abuse are both moral problems and opportunities for ministry. Alcoholics and problem drinkers are sinners just as you and I are, who need the grace and love of our Lord Jesus Christ just as we do. There is much to be done. There is much for you and me to do. Under God's guidance, we must do it!

On Oct. 4, Baptist ministers from across the state will participate in a Pastors' Conference on Alcoholism. Urge your pastor to be in that group. (This conference is being sponsored by the Office on Alcohol Abuse and Alcoholism, Department of Social and Rehabilitative Services, State of Arkansas, in cooperation with the Baptist associations of Central Arkansas.)

For reservations contact me at the Pulaski County Baptist Association, 1522 W. 10th, Little Rock, Ark. 72202. — Bob Focht, Director of Special Ministries, Pulaski County Baptist Association



One layman's opinion

Daniel R. Grant / President, OBU

When there ought not to be a law

One of the most common outcries from the person who feels he has been injured or wronged is, "There ought to be a law!" We have all heard it and probably have all said it. Whether it was the glue factory next door, the all-night beer joint in the neighborhood, or the raucous roar of the motorcycles or cars drag racing through the residential streets, our emotional plea for help is usually, "There ought to be a law!" I am convinced it is time to start a counter movement with the slogan, "There ought not to be a law!"

I am certainly not opposed to law, or even to the enacting of new laws, but our nation has reached the stage of development where we have begun to pass half-baked laws. Our most serious problem may well be the premature passage of laws. Laws can be premature in several ways: (1) if no one really knows what the full meaning and effect

of the law will be; (2) if the good in a law is accompanied by a great deal of bad, perhaps even outweighing the good; (3) if the citizens are seriously divided, almost down the middle in their support for or opposition to the law; and (4) if the nation's or community's resources, technology, or know-how are clearly inadequate to carry out the good purposes of the law.

I have the distinct impression that in recent years Congress has begun increasingly to pass laws when one of the above conditions should have been flashing a strong caution signal, if not a full stop signal. Unfortunately our society "chooses up sides" early in legislative battles so that it is almost impossible to oppose legislation aimed at some evil without being branded as favoring the evil itself. All too often it is unacceptable to argue that the evils ac-

companying the law are greater than the evil which the law is aimed at wiping out.

Legislation aimed at providing equal rights for women is a case in point. I happen to favor a great many of the things included in such laws. However, in recent months, I have felt the cold chill of bureaucratic tyranny in the air on reading of a few extreme cases of ridiculous guidelines being proposed by administrative officials interpreting these laws. Does anyone in his right mind really believe we should invoke the awesome power of the federal government against father-son banquets, mother-daughter banquets, single-sex choirs in our schools, such titles as "Dean of Men" and "Dean of Women," "swimming pool regulations requiring women to wear bathing suit tops, single-sex physical education classes in the schools, and so on ad nauseam?

I doubt seriously if the majority of people want a unisex society, even if it could be proved this is the only way to achieve equal opportunity for women. Surely we can find a way to eliminate unreasonable discrimination on the basis of sex without building a bureaucratic monster at the same time.

An open letter to Arkansas Baptists

The Parking Lot Development Committee, which I have served as chairman, was appointed by our Executive Board a year ago to study the feasibility of a new structure on the present Baptist Building parking lot. We have recommended proceeding with construction of a new office and parking facility at an estimated cost of \$3,650,000. The Executive Board has endorsed our recommendation and will present it to the convention messengers in November.

On behalf of this committee, I want to share the burden of our hearts with our fellow Baptists. We have studied the matter diligently and have sought information and counsel from the most knowledgeable people we could find. We are thoroughly convinced that this proposal is a sound and worthy project, and deserves the approval of our convention when it meets in November.

I served on our Executive Board when our present Baptist Building was occupied in 1969. Most of us thought then that it would meet our needs for at least the next 10 to 15 years and possibly longer. We were sincere in that belief, but God has blessed us beyond our expectations, and we now find that our vision was not large enough.

We laymen and pastors in the churches look to our Baptist Building staff for counsel and assistance in helping our churches grow. At our insistence, the ministries and services performed by that staff have increased tremendously in recent years, even though the number of staff members has increased relatively little. All available space in the present Baptist Building is now in use, and our future growth will demand more expansion room.

The members of our committee have also been

concerned that parking facilities are not adequate for Arkansas Baptists. We are providing parking space for our employees, but we have inadequate space for visitors to the Baptist Building or for committees or groups who need to meet there. The proposed new facility would provide adequate parking, and the spaces that are not immediately needed can be rented on a daily or monthly basis.

The new facility would provide some expansion room for offices and more adequate conference and auditorium space. One floor of office space would be leased temporarily, but would provide future expansion room as needed.

While no firm commitment has yet been made, we are very hopeful that the local Baptist Book Store will open a branch store in this proposed new building, thus placing another Baptist entity under the same roof.

Arkansas Baptists will ultimately have to do something, and those in the construction and financing business tell us that now is the best time to proceed. If we delay, construction costs will continue to rise, and even the interest on the part of contractors in bidding competitively may not be as favorable later as it is right now. Interest rates will almost certainly rise, and the sooner we secure financing the more we stand to save.

After prayerfully considering all factors, we believe that the proposal being recommended by the Executive Board is wise and prudent, and that now is the best time to proceed with it.

Sincerely yours,
Don Fuller, Chairman
Parking Lot Development Committee



Loftis



Marshall



Freeman



Robertson



Dresbach



Dishongh

Sam Whitlow is now pastor of Chicot Road Church in Little Rock. Whitlow is a graduate of Ouachita University. He is married to the former Mary Ann Howell of Texarkana, a graduate of Southern State in Magnolia and a faculty member of Geyer Springs Elementary School. Other churches at which Whitlow has served as a staff member are at Wynne; Norphlet, First; West Side, El Dorado; Life Line, Little Rock, and First Church, Anna, Ill.



Whitlow

Milt Loftis, who has been serving on the staff at Levy Church in North Little Rock, left on Aug. 15 to attend Southwestern Seminary. At the Levy Church Loftis served as associate to the pastor for education, youth and visitation.

Molly Marshall began her work as minister to youth and single adults at Pulaski Heights Church in Little Rock recently. Miss Marshall, a native of Muskogee, Okla., earned her bachelor of arts degree from Oklahoma University and a master of divinity degree from Southern Seminary. At the seminary Miss Marshall was an assistant to Bryant Hicks, professor of missions. Miss Marshall has been youth director in Maryland, Oklahoma and Texas. She served as assistant BSU Director at Jefferson Community College in Louisville, Ky., and did student work one summer in Israel.

Ronnie Freeman has assumed responsibilities at Levy Church in North Little Rock as Minister of Education. He came to the North Little Rock church from Valley View Church in Louisville, Ky. Freeman is a graduate of Henderson State at Arkadelphia and Southern Seminary. He is married to the former Connie Hammons of Sherwood, who also has her master of religious educa-

tion degree from Southern Seminary.

Doyme Robertson has resigned as pastor of Ebenezer Church in El Dorado to accept the position as pastor of Highland Church in West Monroe, La. Robertson pastored in El Dorado for five years.

Larry E. Floyd, son of Mr. and Mrs. Chris Floyd of Stuttgart, was ordained to the ministry on Sunday, Aug. 15, at Bayshore Church in Tampa, Fla. He is a graduate of Ouachita University and received his master of religious education degree from Southwestern Seminary. Floyd has served as Minister of Youth at Pine Hills Church in Orlando, Fla., for three years and went to Bayshore Church in Tampa in January where he is serving as minister of youth. Floyd is married to the former Tanya Garner of Little Rock. They are parents of one daughter, Susan Elizabeth.

Joseph Tillery is pastoring Vista Heights Church in Hot Springs. He is a graduate of Ouachita University. Tillery is the son of Trelland Tillery, who was a pastor in Arkansas, before moving in 1963 to New Mexico.

Harrel Cato, pastor of First Church, McCrory, was honored with a "This Is Your Life" program on Sunday night, Aug. 15, at the church. Corsages were presented to his wife, Judy, daughter, Regina, sister, Mrs. Doyle Watts, and mother, Mrs. Myrtle Cato.

Manual Long presented the devotional for the program with special music by Regina Cato. Other members of the church, along with special friends of the honored pastor, appeared on the program and presented special music.

The program was concluded with a message and prayer by Bill Burnett, Director of Missions for Calvary Association. A reception followed in Fellowship Hall at which time Cato was presented with gifts.

John Dresbach has assumed the position of minister of music and youth at First Church in Osceola. Dresbach, who holds both a bachelor and master degree from Memphis State University with a major in voice, has been minister of music at West Sherman Church, Sherman, Tex., the past two years. A native of Mississippi County, Dresbach is from Wilson where he was vocal director at the Wilson High School for seven years and at Rivercrest for four years. He has also served as minister of music at First Church, Wilson.

W. W. Dishongh is now pastoring First Church, Gentry. He came to the Gentry Church from Danville. In his 10-month pastorate at Danville there were 21 additions to the church and plans were formulated for a \$250,000 building program.

Lee Lewis, who has been pastoring Southside Mission in Warren, retired from this position on Aug. 26. During the nine years Lewis pastored Southside, a mission of Warren, First Church, there were 175 baptized, 79 coming by letter, and three by statement. More than \$60,000 was given through the mission. Lewis, who has preached more than 50 years, came to the mission from 4½ years of work in Hobbs, N.M. He plans to continue in the preaching field by doing interim work. A special recognition service was held at Warren First Church evening services on the 26th for Lewis and his wife.

Ralph Manuel, professor of music at Southern Baptist College, Walnut Ridge, has recently been notified by the Church Music Department of the Southern Baptist Convention that two hymn arrangements submitted by him for publication have been accepted. These hymns, "When I Survey the Wondrous Cross," and "Now Thank We All Our God," will appear in the October, November and December issues of *Choral Praise* and *Opus Two*.

Baptist work grows as planned community develops

by Millie Gill
ABN staff writer

Barcelona Road Mission located in Hot Springs Village is the latest mission to be organized in a planned community in Arkansas.

Charles Holcomb is pastoring this mission where Arkansas Baptists have established a work. The congregation meets in a portable chapel provided by the State Missions Department.

Financial support for the congregation, which first began meeting in a fire station, is provided by the membership, assisted by Central Association, First Church, Benton, and Central Church, Hot Springs. Other assistance comes from the State Missions Department and SBC Home Mission Board.

Cooper Corporation, developers, has given four acres of land valued at \$40,000 to the mission as a future building site.

Holcomb said that the new work has grown from a membership of 13 to 31. They are planning a three-phase building program with the first to have 3400 sq. feet of space including an auditorium, a kitchen, bathrooms, and other facilities. It will also have educational space.

The second phase will be an auditorium that will seat approximately 500 people. Pastor Holcomb says that the congregation will need this within the next 10 years or less. Holcomb believes that a second Southern Baptist congregation will be needed within the next five years. He feels that Barcelona Road will be large enough to help in establishing this second work.

Barcelona Road Mission held its first

Vacation Bible School this summer with 49 enrolled.

Presently the ministry of the mission evolves around preaching due to the lack of educational space. Holcomb says, however, that membership and attendance of the mission will grow as funds become available to begin a building which will provide adequate space for Sunday School and Church Training.

Holcomb also said that another need of the mission is a bus ministry. He feels that the major factor in growth of the mission has been the number of people who have been converted. Baptismal services are held in Lake DeSoto. The congregation has used personal evangelism to reach those moving into

the villa from the Midwest.

Holcomb conducts bi-monthly fishing clinics for residents of the villa. This contact provides him with many prospects.

Hot Springs Village covers 22,000 acres of land and when fully developed will be made up of several villas in which 15,000 to 20,000 residents will reside. As people move into these villas, Holcomb says that a broad field will open which should provide Baptists with a great opportunity for ministry.

R. H. Dorris, State Missions Director, says that Arkansas Baptists hope to establish work in each of the villas as they are developed.

Other planned communities within the state where Arkansas Baptists have work are Fairfield Bay and Cherokee Village.



Members of the congregation often gather in each others' homes.

The varied duties of a pastor leading a growing mission might include (from left) baptizing a young convert in a lake at the development . . . preaching on Sunday . . . or establishing a friendship with the local tennis pro.



Arkansas all over

Hoxie First Church held a revival Aug. 16-22 with Leslie Rihard of Newport as evangelist. Eddie Gardner of Hoxie was music director. Eight professions of faith were made during the revival and three joined by letter. Homer Haltom is pastor.

Levy Church, North Little Rock, will celebrate its 70th anniversary with special services on Sunday, Sept. 12. W. Harry Hunt, a former pastor, will deliver messages at both morning and evening services. Levy Church was sponsored and organized by Baring Cross Church of North Little Rock on Sept. 16, 1906. This church has since that time assisted with the establishment of the Forty-Seventh Street Church. Staff members of the Levy Church now are L. Alfred Sparkman, pastor; C. S. Lewis, minister of music; and Ronnie Freeman, minister of education.

Arnold Teel, pastor of **Amboy Church, North Little Rock**, recently celebrated his 25th year as pastor of the church. Special recognition was given Teel during the morning services. Harvey Elledge of Oklahoma City, a former pastor at Baring Cross, was featured speaker.

Black Oak Church, Mount Zion Association, has observed the 200th birthday of the nation this year with special events including an ice cream supper,



Woman's viewpoint

Iris O'Neal Bowen

Our brand of foolishness

According to the news media recently, a lot of people do not know what Jimmy Carter, our Democratic presidential nominee means when he says he has been "born again."

Some of those writers who express themselves so fervently on the subject want to believe that Carter is one of a group of religious fanatics, and they should be avoided.

Others seem puzzled by the expression, "born again", and try to decipher its content and meaning. Then they try to put it down on paper, so that the average reader will understand.

We fellow-Christians need no explanation, for we, with Jimmy Carter, have had a great and precious awakening into a new life as children of God.

We walk a new road, we establish new goals, our sense of values changes. Worldly things lose their importance, as we look to God for new leadership.

We should have a sense of sorrow for

homecoming, bicentennial day, Life and Liberty Crusade Revival, fish fries, and church-wide picnic at the associational camp.

During these events classes in the church have been decorated with relics of the past, and there was a lawn display of items used to help settle our country. Early modes of lighting were used in an evening testimonial service at which time favorite hymns of the past were sung.

Clear Creek Association sponsored an R.A. encampment at Baptist Vista Aug. 12-14. Walter Yarbrough was director. Others participating in the three-day program were Floyd Hern, Jack Fowler, Ira Taylor, Clifford Baker, Tom Acord, Rickey Casey, Herbert Stout, and Paul E. Wilhelm, associational missionary. There were 18 professions of faith at the encampment.

buildings

Crystal Valley Church, North Little Rock, held ground breaking ceremonies for a new auditorium and five auxiliary rooms on Aug. 8. This ceremony was part of a day of homecoming activities in observance of the church's 31st birthday. Those participating in the ground breaking were Frank Spears, Royce Ruple and Elton Flynn. Ed Walker is pastor.

briefly

Literacy tutor training offered

The Literacy Council of Pulaski County will hold workshops this month to certify new tutors. Sessions will be held at the AP and L Reddy Kilowatt Room, 9th and Louisiana, Little Rock. The workshops will be offered Sept. 21, 22, and 23 from 9:30 a.m. to 2 p.m. Workshops on Sept. 27, 28, and 29 will be held from 7 to 10 p.m.

Selected seniors invited to OBU

ARKADELPHIA — The first of three 1976 President's Leadership Forums has been scheduled for Oct. 10-11 on the campus of Ouachita Baptist University, according to Larry Bone, director of admissions counseling at OBU.

At each of the forums, 50 outstanding high school seniors throughout the state will be invited to visit the campus.

"The purpose of the forums," according to Bone, "is to prepare these outstanding seniors for college life and to introduce them to the many leadership roles available to them on the college campus."

Cooperative Program ahead for 11 months

NASHVILLE (BP) — With one month remaining in the 1975-76 fiscal year, the Southern Baptist Convention's national Cooperative Program unified budget has collected more than \$43.08 million — a 13.54 percent increase over the same period a year ago.

At the current rate of giving, Billy D. Malesovas of the SBC Executive Committee projects a final figure of about \$46.5 million, which would be well over the basic operating and capital needs of the SBC's worldwide missions program but under the overall goal. The basic operating and capital needs budget for 1975-76 is \$42,080,000. The total budget, which includes \$8,920,000 in challenge funds to meet unfunded mission needs, is \$51 million.

Total contributions for the year-to-date amount to \$82,068,059, a 12.28 percent increase over some \$73,089,286 collected last year. The total contribution figure includes the \$43.08 million Cooperative Program figure and another \$38.99 million in designated contributions.

For the month of August, Cooperative Program contributions totaled \$3,861,409, a 6.00 percent increase over last August, designated gifts amounted to \$535,191, a 7.57 percent decrease. The two amounts totaled \$4,396,599, an overall 4.14 percent increase for comparative months.

Children play in Sunday school



State Sunday School Convention correction and additional information

For some who have read closely the program outlines of the state Sunday School Convention you will recognize we have an error on the schedule for Tuesday morning. The best way for us and for you to react to the schedule for Tuesday morning is to simply plan to start the session at 9:30 instead of 9 a.m. We won't let Don preach over an hour as erroneously scheduled.

No big problem, simply adjust your arrival time for the morning session on Tuesday.

And now . . . an additional emphasis. Phil Briggs is to be with us for the sessions of the convention. He and his co-partner, Rosemary Hoover, will present a special music feature at every session. You will surely like what this wonderful Christian team does in music and

worship.

Dr. Briggs will also conduct Monday sessions of the general officers, and on Tuesday will conduct three conferences for professional and staff youth directors. This will include full-time and part-time staff members with youth work as a part of their job description.

Lawson Hatfield will conduct conferences for the small churches on Monday morning only. A small church is one with 150 members or less. Eugene Skelton will conduct all general officers' conferences on Tuesday.

If you are sufficiently confused, just come on anyway. There is something for everyone in every session.

Smile, ACTION and numerical growth is here with more to come. — Lawson Hatfield, state Sunday School director



A young man becomes engrossed in a Sunday School lesson.

Adults gather for a devotional time in their department before small group sessions.



The Cooperative Program works

If I were a pastor again in the states, the first thing I would do would be to ask the church to increase its percentage of giving through the Cooperative Program. Even if we had just done it the year before, I would still say, "Let's do it again." I take that position because I have seen first hand how it works in spreading the gospel to the ends of the earth.

My wife and I had the privilege of being the first Southern Baptist missionaries to the country of Botswana, Africa, in 1968. We went because God called us. However, the means God used to make it financially possible for us to go was the Cooperative Program.

The missionary staff in Botswana at present includes five other missionary families and two journeymen. Another family served one year replacing a family on furlough, and other journeymen have also served in Botswana.

The work is growing and the future looks bright for the advance of the gospel. The coming of all these missionaries to Botswana was made possible by the gifts of Southern Baptists through the Cooperative Program. (Other mis-

sionary expenses such as housing, transportation, etc. are met largely through Lottie Moon Christmas Offerings.) This picture of the Cooperative Program at work is repeated time and again around the world both at home and abroad.

Some have asked, "Does Cooperative Program money really get to the mission field?" Yes, Cooperative Program funds do get to the mission field and they do make it possible for the work to be done. Only about 8 percent of Cooperative Program funds sent to the Foreign Mission Board is used for administrative costs. I am convinced that the Cooperative Program is the greatest program for missionary support and advance that exists on the face of the earth.

Bold, new plans and challenging goals are being presented to Southern Baptists for the days ahead with the objective of presenting the gospel to every person on earth within the next 25 years. One related goal is that the Foreign Mission Board double the present number of missionaries from 2,700 to more than 5,000 by the year 2000. As one missions speaker pointed out, "This will not be

done with business as usual. We must learn to live within our means and to give beyond our means."

Most church members I know want to put their prayers and support into something that really works, and something that effectively advances the kingdom of God upon this earth. We have that something: it's called the Cooperative Program. — Marvin Reynolds, missionary to Botswana, representing the Stewardship-Cooperative Program Department

Child Care Missionaries aid home activities

Another big summer and a lot of good times have come and gone again at Arkansas Baptist Home for Children. It seems like all the summers at ABHC are good, but they do seem to get better and better.

Activities such as all-day canoe trips, camping trips, canoe races, horseback riding, softball and swimming made for a good summer of fun and relaxation. Then to add to this there were contests such as Indian wrestling, softball throws, chin-up contests, three mile runs and ten mile hikes, all of which allowed the young people to test their personal prowess.

Less strenuous activities added to the summer fun. Such activities as watermelon eating contests, watermelon seed spitting contests, tug-of-war at the mud pits, and tug-of-war against the staff at the mud pits all were in this category.

In addition to the above on-campus activities, several off-campus trips were enjoyed. For example, the youth attended several movies, traveled to Crossett for a rodeo, and saw the Pine Bluff Barnum and Bailey Circus and the El Dorado Shriners Circus.

It has been a good summer and it will not be forgotten.

David Uth and Mary Lancaster served as B.S.U. Summer Missionaries at ABHC this summer for 10 weeks. Miss Lancaster is a junior at UCA and is majoring in medical technology. Uth will be a sophomore at Ouachita this fall and is a ministerial student. They helped with recreation and religious activities. Their dedication and commitment to Christ and love and concern for our youth will be remembered for a long while. — Guy Ripley, Activities Director, Arkansas Baptist Home for Children

District Brotherhood meetings set

Conference leaders for the eight district Brotherhood meetings will be Paul Harrell, Mississippi Brotherhood Department; Joel Moody, Pulaski County Association Brotherhood Director; and Robert Hall, Minister of Education, Tabernacle Church.

Good music and an inspirational message will be a feature of each meeting. All meetings will be at 7:15 p.m.

Following are the dates, places and speakers for each district.



Joel Moody
associational
Brotherhood director



Paul Harrell
Mississippi
Brotherhood Dept.



Robert Hall
minister of
education

Date	District	Place	Speaker
Sept. 23	Northeast	Blytheville, First	Dennis Davis
Sept. 27	Southwest	Hope, Calvary	Vernon Wickliffe
Sept. 28	Southeast	Warren, First	John Robbins
Sept. 30	East Central	West Memphis, First	Carroll Evans
Oct. 18	West Central	Ozark, First	Guy Wade
Oct. 19	North Central	Batesville, Calvary	R. A. Bone
Oct. 21	Northwest	Springdale, Elmdale	Larry Baker
Oct. 26	Central	Little Rock, Markham Street	Marvin Reynolds

Plan now to attend one of the meetings for Brotherhood "know-how" and inspiration. — C. H. Seaton, Director, Brotherhood Department

Deacon ministry conference

this year's conference. The sessions are scheduled for 7-9 p.m. on Friday and 8 a.m. to 12 noon on Saturday.

Conferences are planned for all deacons, pastors, and their wives. Special conferences for the wives of deacons and pastors will be led by Mrs. Carl Nelson of Pelahatchie, Mississippi. Mrs. Nelson is the author of *On Being a Deacon's Wife*, *The Christian Woman in the Working World*, and *A Woman's Search for Serenity*.

Other conferences will deal with "Deacons Ministering in Times of

Crisis," "The Deacon Family Ministry Plan," "The Covenant Fellowship Emphasis," "Resources for Deacon's Work," and "Deacons Building a Caring Church."

Other conference leaders include Walter Bennett and James Barry, Church Administration Department, Baptist Sunday School Board; John Holston, pastor, First Church, Nashville; and Gerald Jackson, Arkansas Church Training Department. Music for the conference will be directed by Bob Hatfield, minister of music, Park Hill Church. — Robert Holley



Lee Prince

Lee Prince, pastor of Union Avenue Church, Memphis, will be the keynote speaker at the third annual Deacon Ministry Conference meeting at Park Hill Church, North Little Rock, on Oct. 1-2. "Pastors and Deacons / Partners in Pastoral Ministry" will be the theme of

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Having a plan for the use of family income could be compared to the use of a road map on a trip.

Without a spending plan, a family may find themselves in circumstances similar to those of a couple on a recent trip. The car had just entered the freeway and was traveling in the fast lane of traffic, when the wife suddenly remarked, "Honey, I think we are going the wrong direction." The husband quickly replied, "That may be, but aren't we making good time!"

Some may be making good time in using family income, but moving in the wrong direction. Due to the ease of credit, many find themselves overspending resulting in undue pressure. Others, faced with the temptation of "get rich quick" schemes may find their energies are absorbed at the expense of their family or employer.

A few may even misapply the scriptures in the use of family income. On occasion, I have been told, "Brother Trulove, I am not buying insurance. I am a child of God and He will take care of me and my family." Recently, I even heard of a person who walked to the cashier's window of a large hotel and whistled a bird call. He remarked as he laid his statement on the counter, "Friend, don't worry about my bill. God will take care of it. I've been here on his business."

Frankly, such an approach frightens me. There is a fine line between faith and presumption. Presumption attributes actions to God that are not true and can be compared to the taking of the Lord's name in vain or even tempting him.

If Joseph had used our pattern of living in instructing Pharaoh about the coming famine, he might have said something like this, "Pharaoh, there will be seven years of plenty. Tell the people to 'live it up' while they can for a famine is coming and they will not have it to enjoy." Of course you know this is not at all what was said. In fact it was the opposite. The people were to lay aside during the years of plenty in order to have food when the famine came.

These principles, applied to families today, might be expressed in various ways. For a young family with small children, it might be, "There are yet 15 years and then comes the cost of college. Lay some aside now so you will not be overly anxious when the time com-

Using \$\$ with Sense

by Harry Trulove



Arkansas Baptist
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A Guide to Christian Family Financial Planning

(sixth in a series)

es." For another family it might be expressed as follows, "There are yet 30 years and then comes retirement. Plan now so that energies may be used in meaningful service instead of wasted in anxiety about how to make ends meet."

A spending plan moves a family in the right direction toward a common goal.

In the previous weeks, we have discussed the Christian attitude toward material things: Determining goals — what is your destination; Determining net worth — where are you now; Determining net income — what can be used to help you arrive at your destination. This week we will discuss "using resources wisely" through a family spending plan.

In developing a spending plan — some may call it a budget — keep in mind that it should be tailored to your family. There is no such thing as a common family budget for every family is different. There are different needs and different interests, different resources and different goals.

For one family, recreation requires a large outlay of the family's budget, while another finds satisfaction in recreational projects with little or no expense. Other differences may lie with talents such as the ability to sew, thus reducing the amount needed for clothing and releasing income for other projects. In other words, don't become

discouraged because your spending plan doesn't look the same as the one you saw in some publication. Your spending plan should fit your family.

A spending plan should be based on past experience. Jesus asked, "Which of you, intending to build a tower, sitteth not down first and counteth the cost" (Luke 14:28).

Use your check stubs, receipts and common sense to analyze your spending habits. Group and classify your expenditures by determining what constitutes groceries, household items, drugs, car expenses, clothing, gifts, etc. Some of these will be a fixed amount each month while others will be flexible. A review of three months should be sufficient to determine a pattern, but be certain to consider seasonal expenses such as school clothes, Christmas gifts, vacations, annual car registrations, annual insurance premiums, and other such items.

Be sure to provide for unpaid bills. There is no way a Christian can justify ignoring past due bills. Paul admonishes, "Owe no man any thing . . ." (Romans 13:8). Taken in light of other scriptures, (Ex. 22:25; Ps. 37:26; Matt. 5:42; Luke 6:35) this does not mean a Christian should never borrow, but, a Christian should be faithful in repaying what is borrowed.

When using a revolving charge account, plan an accelerated payout. At least, pay the minimum due plus that month's finance charge. If you should find yourself in a financial bind, go to your creditors and discuss the matter with them. Most will help you work out a solution. Always guard against a situation such as this because of your overspending. In other words, don't let this financial bind be a result of satisfying selfish desires.

Now you have come to the point of developing a spending plan for the future. Using the goal that you wrote out a few weeks ago, and the experience of previous spending, allocate the amounts needed for the various items. After you have completed this, total it and compare it to the available income. It may be at this point that you will need to do some adjusting. You may need to rethink your goals, or even consider seeking better employment. In any event, planned spending will give you more usable money than a continued pattern of compulsive buying.

The next article will deal with "Staying on the Track."

Step 4 — Using resources wisely

Set free

Sept. 19, 1976

Galatians 4:8-11, 5:1-10

Can you imagine your being a slave who would not accept freedom? Today people want to be free, so in the process of exercising freedom they enslave themselves to tobacco, drugs, alcohol or some particular lifestyle such as gambling, crime, or prostitution. It is like youth who want to be free from the establishment but they do not want to be caught doing or wearing anything different from other youth. There is not much reason in what we so often do in actual life. What Paul is saying recognizes that people in their spiritual lives do strange things.



Reed

Every man a slave (Gal. 4:8-11)

We were slaves to the gods of man before we came to know God. There are those who would never acknowledge being a slave. They would say that in unbelief they are free in that they have never made a decision. It is true that Paul's message is directed to those declaring a commitment to worship a god which, according to Paul, is actually a god of man's own creation. He is talking about their condition before coming to know God in contrast to their condition since they have come to know God.

The contrast here is that we are free after we know God in a personal experience and not before. The message is that there are those who return to a kind of slavery when they impose man-made requirements as a condition of salvation. In this case it is a requirement of circumcision and the keeping of all the observances of days, months and seasons required in the Mosaic law.

The frustration of Paul shows which indicates that he is going over things that they have been over many times before. Why do people have to be carried back over the simple basic truths so

many times? Why do people let themselves be led astray by false teachings? What difference does it make? Simply that following false teachings and practices can cancel out all that is right. One returns to a slavery which is no longer true freedom.

Is it true that some people do not know how to be free? They are insecure in the freedom of a simple faith so they must have over them a legalistic system of beliefs. These are the people who have to be doing something so they can be saved or so they can remain saved.

Christ came to give freedom (Gal. 5:1-10)

The single criteria for evaluating any doctrinal position is: how is the redemptive work of Jesus Christ regarded. Do they identify him as the only son of God who being born in the flesh can be an acceptable sacrifice for sin? Further, do they accept his claim as the only source of atonement for sin and this is sufficient for all time? Every requirement of the law of atonement for sin is met in the death of Jesus Christ on the cross and belief in him secures eternal salvation for the believer.

He came free from the penalty for sin since he was without sin. His perfect life above sin while here on the earth preserved his divine nature so that he could fulfill the requirements of an unblemished sacrifice. A challenge of Jesus Christ's identity or work would rule out any personal inclusion in his redemptive work on the part of an individual.

God requires that we place our complete hope for salvation in Christ and that we have unreserved faith in him for our own salvation. When we meet this condition God sets us free from the penalty of death for our own sin. Jesus Christ is our source for freedom.

Obligation of the believer in freedom

In the experience of receiving God's grace the believer is obligated to never turn in any different direction to insure his salvation. The truth in Galatians 5:4 is talking about the obligation of the believer to rely solely on grace. When the believer turns from what he considers to be grace to the requirements of the law for atonement that which he has is no grace at all. This is not dealing with the doctrine of "falling from grace". The message here is that of showing a contrast between grace and the law and that we determine our destiny by the direction we turn. Since they are opposites no man can claim he holds to both. This is impossible for when he turns to one he turns completely away from the other because of the nature of grace and the law.

Freedom means free in God's grace

Be alert to what people call free. Those who have strange definitions are to be shunned; God will determine their judgment. We can only be free in Christ because he is the only one who has proven his power and authority over Satan, the deceiver who destroys all other claims to freedom. "The working of faith through love" is the way to live our lives when we are set free.

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Keeping the truth

Sept. 19, 1976

Daniel 1:3-5b, 9-10, 18-19; 6:10, 21-22

In past years, the story of Daniel and the three Hebrew children was a favorite one for Juniors. I believe the story needs to be repeated occasionally for adults as well. Its familiarity causes us to lose the message it contains.



Overton

The period of time involved in our series of lessons in this unit of study is the period of the Exile of Judah in Babylon. Daniel and his friends were probably carried to Babylon in the first deportation in 605 B.C. We do not know exactly how old Daniel was at the time, but he was probably in his early twenties. If you read the story closely you will find that Daniel lived through the entire Exile and over into the reign of Cyrus who captured Babylon.

Well do we remember the story of Daniel as he and his three friends refused the rich foods and wine of the king. They must have been well taught about the value of proper eating habits while growing up. How great the pressure must have been not to offend the king. They were captives, subject, for their very lives, to the will of the king. To incur his wrath could very well have brought death.

But Daniel had found favor in the eyes of the chief of the eunuchs. This man had been given charge of this group of young men to oversee their training and care. He was responsible to the king for them. If they did not do well physically or otherwise it meant his life was in danger.

Daniel proposed a testing period of ten days. "Give us vegetables to eat and water to drink and then compare us with the others," he proposed. On the basis of this comparison the eunuch was to make his decision about Daniel's request. At the end of the time their appearance was much better than that of the other group. So, Daniel's request was granted.

At the end of the three years of training, Daniel and his friends far outstripped all the enchanters and magicians of the king's kingdom.

The sixth chapter of the book gives us another of the familiar stories of Daniel's life. This story is that of his ex-

perience in the lions' den. The story begins with the appointment of 120 princes (or satraps, RSV) over various parts of the kingdom. Over these were three presidents, of whom Daniel was one. It was not long before Daniel's leadership qualities were felt. Even King Darius was so impressed that he planned to set Daniel over the whole group and thus make him second in the kingdom.

Then jealousy reared its ugly head. Daniel was an outsider and the natives could not reconcile themselves to being under him. So, they sought for something to accuse him of. But his books were in order. No basis for accusation of unfaithfulness could be found. The only point at which he could be attacked was his religion.

Their scheme was a subtle, but brilliant, one. It was not openly directed at his faith. They simply suggested that, for 30 days, no petition be made to any god or man except the king. Simple. Flattering to the king. It should create no problems for anyone. No one should have any difficulty keeping this law, at least for so short a period of time. But these men counted on the faithfulness of Daniel. They were convinced he would stay by his convictions and continue his three-times-daily prayer to the God of the Hebrews. They were not disappointed.

You know the rest of the story.

Why could not Daniel simply go along with the law? After all it would only be for a month. Then he could return to his devotional life with no harm done. But not Daniel. As we have already seen from his early days in captivity he was not one to compromise his convictions. He doesn't seem to have been one to make a big show of his piety, but in a quiet and unassuming way he exercised his belief in God and practiced his faith. So they had him trapped. It was a simple matter to wait until his regular prayer time and catch him in the act.

The king was distressed that he had to carry out the terms of the edict. But the law could not be changed even for the wishes of the king and even though it was, on the face of it, evidently unjust. Reluctantly the king ordered Daniel to the lions' den. As they thrust Daniel into the den, the king said, "Thy God whom

thou servest continually, he will deliver thee." The testimony of Daniel's faith was well known. The honesty of his life was unquestioned. His loyalty to the king was not challenged. It was only because of jealousy he was accused.

But God had vindicated him and delivered him from the threat of the lions. In turn the king gave those who had accused Daniel the thing they had planned for Daniel. They, along with their families, were cast into the lions' den. There was no protective hand to care for them.

These stories from the life of Daniel suggest some lessons for us today. First, there is a great need for careful and intensive teaching of our children in the principles of faith in God. It is easy to go with the crowd regardless of the possible consequences. The integrity of personal conviction and the willingness to stand for that conviction need to be taught to our children.

Second, the willingness to stand by our faith in the face of being classed as a religious fanatic is a great need for our adults in a society where compromise for the sake of convenience is urged from every side.

Third, the assurance that God will, in his own time, vindicate the faith and stand of his children. Perhaps we have felt that his vindication should be swift and sure. Sure it is, but not always as swift as the individual might wish.

Let us learn the lesson from this study that faith in God and faithfulness to him is not misplaced.

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'Academic excellence'

from page 16

Orleans Seminary has the School for Christian Training, primarily to train pastors who do not have college degrees.

Seminary Extension Department of the six seminaries is tied in with this type of training and caters to clergy, other church staff and lay persons — college graduates included — who cannot get to a seminary, Baptist college or Bible school campus for training in Christian areas of study. The department offers courses both in extension centers and by correspondence.

Southern Baptists have students in four Bible institutes and other non-degree programs, including those offered by the seminaries and Seminary Extension. Others enter one of 53 Southern Baptist colleges and universities across the country. Increasing numbers of Southern Baptists spanning all age groups are entering seminary on

the graduate level.

It is a paradox, Ramsour notes, Southern Baptists "are more educated than we once were, but the more we grow and the deeper we penetrate the mission fields of the world, the more common we become — whether in New York City, South Georgia or Southwest Texas."

With all of today's emphasis on education, experts believe there are still over 5,000 Southern Baptist pastors among the denomination's 34,902 churches who have not had the benefit of college or seminary training.

Daily problems are compounded by limited education, says Ramsour: "Whenever we find a man, for example, who feels called to preach the gospel of Jesus Christ, the ideal and obligation of the Apostle Paul comes back to us to do everything in our power to provide training he can best receive and share." (BP)

A smile or two

Asked how long it would require him to prepare a 10-minute speech, Woodrow Wilson said, "Two weeks." "How long for an hour speech?" he was asked. "One week," came the reply. "How long for a two-hour speech?" "I am ready now."

□

Jim was having problems getting up in the morning, so his doctor prescribed some pills. Jim took them, slept well and was awake before he heard the alarm.

He took his time getting to the office, strolled in and said to the boss: "I didn't have a bit of trouble getting up this morning."

"That's fine," replied his boss. "But where were you yesterday?" — Lucille Goodyear, in *Saturday Evening Post*

"I just got out of prison this morning," a traveler told a man on the train. "It's going to be tough facing old friends." "I can sympathize with you," said the other; "I'm just getting home from Congress."

□

Clerk: "No, madam, we haven't had any for a long time." Manager (overhearing): "Oh, yes, we have it, madam. I will send to the warehouse and have some brought in for you." (Aside to clerk) "Never refuse anything. Send out for it." As the lady left the store, laughing, the manager demanded: "What did she want?" Clerk: "Want? She said we haven't had any rain lately."

Attendance report

September 5, 1976

Church	Sunday School	Church Training	Church Adns.
Alexander, First	99	52	3
Alpena, First	72	14	
Bentonville, Mason Valley	85	43	
Berryville			
First	176	60	
Freeman Heights	138	43	
Biscoe, First	95	31	
Booneville, South Side	96	72	1
Cabot			
First	336	89	
Mt. Carmel	223	76	
Camden			
Cullendale First	530	151	
First	416	110	
Cash, First	103	47	1
Charleston, First	173	57	2
Crossett, Mt. Olive	343	118	1
Concord, First	82	23	
Conway, Second	296	133	9
Damascus, South Side	108	56	3
Dell	116	66	1
El Dorado, West Side	396	390	8
Elkins, First	90		
Forrest City, First	554	50	2
Ft. Smith			
East Side	285	109	5
Grand Avenue	861	200	2
Mission	11		
Haven Heights	257	129	1
Temple	135	64	8
Trinity	157	46	
Gentry, First	153	38	
Grandview	61	55	
Greenwood, First	326	133	
Hampton, First	145	76	
Harrison			
Eagle Heights	290	113	
Woodland Heights	111	60	
Hatfield	94	43	
Hope			
Calvary	158	95	1
First	395	79	1
Hot Springs			
Leonard Street	143	77	
Memorial	103	36	
Park Place	266	68	2
Hughes, First	164	62	
Jacksonville			
Bayou Meto	173	84	1
First	385	72	
Jonesboro			
Friendly Hope	122	87	
Nettleton	244	87	4
Kingston, First	60	33	1
Lavaca, First	297	113	
Little Rock			
Cross Road	75	63	
Life Line	436	100	
Martindale	105	56	
Woodlawn	115	49	
Magnolia, Central	571	168	4
Mulberry, First	171	94	2
Murfreesboro, First	181	70	
North Little Rock			
Gravel Ridge	170	55	3
Levy	351	52	4
Paragould			
East Side	228	96	2
First	415	69	
Paris, First	427	86	
Pine Bluff			
East Side	171	86	
First	551	94	3
Lee Memorial	202	100	2
South Side	533	78	
Tucker	25		
Oppelo	24	26	
Sulphur Springs	180	74	
Watson Chapel	331	73	
Russellville, First	466		5
Sherwood, First	210	62	6
Springdale			
Berry Street	74	28	
Elmdale	301	77	1
First	1361		9
Texarkana, Shiloh Memorial	175	76	3
Vandervoort	83	41	
West Helena Church	244	66	
Wooster, First	109	64	
Wynne, Harris Chapel	66	40	1
Yellville, First	133	52	4

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'Academic excellence' needs broader definition

by James Lee Young
For Baptist Press

Cruz Casarez as a grown man had never been to school and could not read or write. He was working in a cotton patch when he felt "God's call" to preach the gospel of Jesus Christ.

He hurried home to tell his wife, who replied, "I'm glad; I've always wanted

the entire family was singing, reading or witnessing of God's love.

Then Casarez was called to be pastor of a mission about 50 miles from San Antonio. The family moved to their new church field, and the couple drove to classes and back four days a week. They had been in the little town of Stockdale, Tex., just over a year when a son was graduated from high school.

For their baccalaureate speaker that year, the Stockdale high school's seniors chose Cruz Casarez, a Mexican-American who three years earlier could not read or write.

"He had given himself freely to God and to the Stockdale community so that young and old turned to Casarez for a message from God," says H. B. Ramsour, who recently retired as the Institute's president.

Ramsour, who holds solid academic credentials of his own — including the doctor of theology degree — uses Cruz's story to emphasize what he sees as a broadening of the definition of "academic excellence."

"We have set our standards. And sometimes we have made them very rigid in an effort to secure what might be called the ideal product. We base it upon what has been called 'academic excellence' — and that isn't to be discredited.

"I feel, however, that during these years, Baptists have come to accept a more generous interpretation of that term and we are coming to see that academic excellence can be expressed at many levels. It comes to us with its greatest blessings when it meets the student at the level where he can receive it and make it his."

Academic excellence is best determined, Ramsour believes, by the teacher's ability to provide the best instruction possible for the student at the level where that student can understand, appropriate and use it.

"In the past we have built our (Baptist) colleges and universities, seminaries and Bible schools with a sincere effort to meet the need of every man and woman where we found them and to thoroughly train them for Christian service.

"But we have overlooked a great area of opportunity by gearing nearly all our training to the average Baptist. This person goes to high school and college. And, then, if he or she feels so led, they can go to a seminary to secure further

training for Christian leadership."

When Ramsour originally gave his views on broadening the definition of academic excellence at a Southern Baptist Education Commission meeting over a year ago, reaction was one of wide acclaim from Baptist college and university presidents, recalls Ben C. Fisher, the commission's executive director.

The need to recognize the truth of what Ramsour espouses continues to be of increasing importance, Fisher says, particularly in light of aims for Baptist schools cited at the National Colloquium on Education, sponsored by the commission in Williamsburg, Va., last June.

While the colloquium spotlighted "purpose" of Baptist schools, Ramsour's views pinpoint the increasing relevance and purpose of non-degree programs for Baptist adults, Fisher notes.

"In many cases," says Ramsour, "we have almost bypassed the man or woman who has missed some of these channels of training — especially the untrained man who is converted at 30-35 and feels called to preach when he gives his life to the Lord. Neither our evangelism programs nor our education system have really zeroed in on him with all his potential and with our possibilities.

"A highly qualified and dedicated high school teacher," Ramsour continues, "can teach with the same degree of excellence as a college or seminary professor. Their objectives and levels of instruction will be different, but the excellence of achievement can be just as evident and gratifying at one level as another. This is why I feel a seminary can and should project a non-degree theological education without apology, in addition to graduate-level programs," he says.

All six Southern Baptist seminaries offer graduate-level programs, plus certificate or diploma programs for non-college graduates over 30-years-old. The non-graduate programs run for two years. At three of the seminaries, diploma or certificate students can complete up to one-half of the residence requirements through Seminary Extension courses, reducing time on-campus by one year.

The Southern Seminary in Louisville has its Boyce Bible School for non-graduate level training (classes are now being held in Little Rock), and New

continued on page 15

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to be a preacher's wife." But the couple did not know where or how to begin.

They heard about the Mexican Baptist Bible Institute in San Antonio, Tex., a four-year theological school for Spanish-speaking adults who cannot go to a regular college or seminary because of English difficulty or lack of academic background.

Casarez, his wife and eight children went to the Institute in Sept. 1970, asking for nothing but the chance to study and to preach. Before long he was invited to preach, but his wife had to read scriptures for him. At first, his children were embarrassed as their father struggled with simple words. But before long,