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Arkansas Baptist State Convention

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BOLD BELIEVERS IN GIVING

Through a Ministering Church



October Is Cooperative Program Month



September 29, 1977
Arkansas Baptist
NEWSMAGAZINE



I must say it

Charles H. Ashcraft / Executive Secretary

Kill him, but nice like

Assault and battery are acts of violence performed purely for the purpose of hurting someone. These acts rate heavy penalties in the courts and the forums of public opinion because they are barbarous and uncivilized in nature. But are they?

Yes, they are barbarous, but hardly moreso than other accepted methods of hurting people. One who would never lift his hand in violence against another feels no guilt at all in repeating an unfounded scandal. People, far too nice to engage in an alley brawl, would very reverently blackball his neighbor's application for membership in the country club, suffering no bruised fists at all. Someone who would lead the crusade against violence in every form would work with consecrated zeal to separate his enemy from his only source of livelihood. A person who would never harm a rat, buys a certain property to keep an allegedly undesirable citizen from living in a better policed section of the city. One whose social status is well established and who deplores meanness in all its forms will outbid another at the Monday night auction for an object he didn't want, but he must keep another from getting it. One whose intonations at prayer are most impressive would block the scholarship of the untidy kid who wants to date his daughter, never appearing at all before any court to answer for his conspiracy. Those who are deeply offended by the behavior of the "lowbrows", "roughnecks", "wool-haters" and "riffraff" would remain late at the town meeting to enact laws to keep these ruffians in place, but arising early the next day to foreclose on the village widow.

Only a few would suggest we return to the "alley brawls", "duelling", "feuding and fighting" between the Hatfields and the McCoys, but many are not convinced that the present system merits unanimous acclaim. There are so many sophisticated ways to destroy without violence and court appearances that a good fist fight on the courthouse lawn might settle in better fashion some issues heretofore still under litigation. One does not have to club his enemy to death, he can do it by sanctions, boycotts, harassment, endless legal procedures and, of course, a donation can always be given to the victim's friends who are scrounging for the funeral expenses. Under our system big people can legally destroy little people all in the structure of good business practices as accepted today. This sophisticated violence deserves no more toleration than a couple of distraught people bashing each other's heads in with dedicated ball bats on the town square.

To those on the bottom, "Let the law handle it," is really saying, "Kill us good, but do it nice like." When all such injustices have been computed, no one will challenge the words of Solomon (Proverbs 21:3). "To do righteousness and justice is desired by the Lord rather than sacrifice."

I must say it!

In this issue

On the cover



October will be the month when many Southern Baptist churches focus on their participation in the Cooperative Program of mission finance.

Senior adults 2 8

Some sources of help for churches beginning ministries for senior adults are given in the second article in a two-part series. People, publications and organizations are listed.

People needed 16

More volunteers for mission service are needed to carry on Southern Baptist work around the world, says a missions leader. In fact, five out of six personnel requests go unfilled, he says.

Arkansas Baptist

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VOLUME 76

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J. EVERETT SNEED, Ph.D. Editor
BETTY KENNEDY Managing Editor

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Assisting a missionary

The editor's page

J. Everett Sneed



Recently, the Arkansas Baptist State Convention and the Foreign Mission Board jointly sponsored an orientation for missionaries furloughing in Arkansas. It was an excellent learning experience for everyone. The missionaries had opportunity to gain a more personal look at the work currently being done in our state, while those of us who serve the Convention learned some of the missionaries' problems.

The missionaries had a good attitude about their difficulties and were somewhat reluctant to share their problems. But we believe three of these should be called to the attention of our churches. These are: (1) furlough travel expenses; (2) furlough transportation and (3) air mail for the *Arkansas Baptist Newsmagazine*.

It is always a great blessing for a church to have a foreign missionary as a guest. We can gain insight into the work that could not be acquired even by a brief visit to the country in which they serve. But it is important to remember that furloughing missionaries do not receive any travel expense money. The reason for this is obvious, our Foreign Mission Board must make the communicating of the gospel on the foreign field their priority.

Most of us are aware of the cost of operating a car at today's prices. Estimates range from 17 to 20 cents per mile. In addition to travel, meals and lodging should be added to the cost. Such an occasion also provides an opportunity for a church to say to a missionary, "We love you," by providing an honorarium in addition to the actual travel expenses.

The purpose of a car while on furlough poses an even greater problem than travel expenses. The purchase of a new car will require \$5,000 or more. At the end of the year, an

average missionary will have traveled a minimum of 30,000 miles, and will be fortunate to sell the car for \$3,200. This means that the missionary has paid some \$1,800 for the privilege of sharing his mission work with fellow Baptists.

Our churches are to be commended for the excellent way they have provided housing for furloughing missionaries. Other churches should now provide cars for them.

Another problem for our missionaries is the slowness in which they receive magazines on the mission fields. It often requires three or four months for mail to arrive by boat. Most missionaries are very anxious to have their Baptist state paper. In our state the Convention provides the *Arkansas Baptist Newsmagazine* for all our Arkansas missionaries. But budget simply will not permit us to send it by air mail, as it costs from \$30 to \$40 a year to send it to a missionary. This is an area in which churches could help. If your church is able to provide \$40 air mail for a missionary to receive the *Arkansas Baptist Newsmagazine* for one year, please let us know, and we'll do the rest.

It is obvious that the Cooperative Program provides the greatest opportunity for every church to be involved in world missions. A church regardless of size can be involved in the support of missions around the world. The Cooperative Program also provides the greatest possible security for our missionaries as they are not dependent upon the financial conditions of a few churches. But we sometimes miss the blessing of personal involvement with a missionary. By helping with travel expenses or providing cars or air mail postage for the *Newsmagazine*, we can have the joy of personal involvement. And even more important, we can know that we are really helping our missionaries.

Guest editorial Guilt by association

Jesus was criticized because of the company he kept. The climax to this came at Calvary.

By crucifying Jesus between two condemned criminals, the authorities apparently intended to minimize his innocence and create the appearance of some criminal guilt.

This technique of guilt by association can be utilized in very subtle ways. Christian leaders may even engage in this, sometimes unintentionally or without realizing it.

Moral issues are inherently controversial, because not all of us abide by the same moral code. Even Christians, who agree on Scriptural morality, may differ greatly on specific interpretations or applications at various points of life.

When this happens, and one finds himself in disagreement with a Christian brother, there is a temptation to classify the brother along with all others who may oppose one's position, even though the reasons for opposition may be entirely different.

A case in point is evident in political life. A few years ago, a political candidate in another state was publicly endorsed by the Ku Klux Klan and subsequently lost the election. So far as could be determined, the candidate never solicited nor desired the endorsement of the Ku Klux Klan and stated so publicly. Nevertheless, the voters assumed that he and the Ku Klux Klan must have similar goals and principles, and turned him out of office.

Apply this on a personal basis. I am opposed to com-

munist, unapologetically and equivocably, and I have served in military conflict against Communist forces. The Ku Klux Klan states that it is opposed to communism. Therefore, since the Ku Klux Klan and I both are opposed to communism, is it fair to attribute to me all of the other aims, motives and methods attributed to the Ku Klux Klan?

One pastor denounced from his pulpit a particular political group because of its support of a certain issue. Then he proceeded to classify all supporters of that particular issue along with members of the questionable organization. Such guilt by association is both unfair and unethical.

Some persons have been known to vote negatively in a business meeting, not because they were opposed to the issue at hand, but because they had some objection to the method or process by which the voting took place. They could not in good conscience vote affirmatively, and the only opportunity they had to express their conviction was to vote against the entire matter. To interpret their negative vote in any other light is an injustice to them.

To create guilt by association can, at worst, be an insidious form of character assassination and at best is a misrepresentation of another's position. If one wallows in the gutter, he can expect some of the dirt to rub off. However, even the most innocent of persons sometimes gets splattered by passing issues. — **Roy F. Lewis, Associate Executive Secretary.**



One layman's opinion

Daniel R. Grant / President, OBU

A committee on presidential humility?

Most colleges and universities have an abundance of committees with all kinds of responsibilities, and Ouachita Baptist University is no exception. Although it has not been officially authorized, there is some evidence that we have a Committee to Keep Ouachita's President Humble. If I did not know how loyal and faithful he is in supporting the president, I would suspect that Ben Elrod, our vice president for development, is a member of that committee.

Dr. Elrod came to me just as we were about to begin the first faculty meeting of the year and told me a very interesting story. He said he had been having occasional attacks that seemed very much like gallbladder attacks, but his doctor had not been able to diagnose it for certain. His doctor had told him that he could find out a great deal more about it if he could give him a blood test during one of the attacks. Now it should be noted that we always begin our fall faculty meeting with my "State of the University" address, which makes the occasion clearly the high emotional moment, the most exciting and stimulating time of the entire year. Frankly, we have not had a scientific survey to confirm this judgment on the enthusiasm of the faculty about this event, but it seems to me to be an entirely reasonable conclusion. Nevertheless, just two or three minutes before I was about to lead into this mountaintop experience for the faculty, Dr. Elrod came to me and reported that he was about to have another attack and thought it best he should go immediate-

ly to the doctor's office to have that blood test. I almost always believe everything Ben Elrod tells me, because he has established a strong reputation for honesty alongside his strong reputation as a fund-raiser in the cause of Christian higher education. I must confess I was a doubting Thomas as I walked into the faculty meeting to begin my address to an eager audience of faculty and staff.

As it turned out, the doctor confirmed Dr. Elrod's story and sent him on to the Baptist Medical Center in Little Rock for still more tests before returning him to our starting line-up. As I later shared this story and my concern about the credibility gap, when presenting Dr. Elrod to the pastor's luncheon at Youth Choir Day, Ben suggested it could have been a whole lot worse for me. He said he could have waited until I was well into the middle of my inspiring address before having his attack and leaving.

With Dr. Elrod cleared of disloyalty charges, I can move on to the other probable members of the committee — the two standing in the hall and whispering loud enough for me to hear. The first one asked, "Did you hear the president's last state of the University address?" The second one replied, "I certainly hope so."

One of the joys of being a college president is that there is little chance that the president will ever violate the Biblical admonition against "thinking of himself more highly than he ought to think."

Letter to the editor

'Last Baptist Church'

I look forward with longing to reading about the name of the Last Baptist Church. Not the forming of the Last Baptist Church — I trust and believe Baptist churches will continue to be formed until time shall be no more — but the naming is what I look forward to.

Although we understand and believe in the importance of humility and the danger of pride, we frequently do not apply those principles in the naming of our churches. The Bible says, "Many that are first shall be last; and the last shall be first" (Matt. 19:30), but we continue to name congregations "The First Baptist Church of . . ." whatever city. And some other denominations follow the same practice.

I was born (again) and raised in a First Baptist Church. When I grew up and moved away, I sought First Baptist Churches because any other would have represented to me a step down. I didn't realize or admit that then, but now I believe I looked on members of Second Baptist Churches as second class citizens. A Third Baptist Church was unheard of to me then, and there aren't so many now. After the First and Second have been used, congregations usually resort to a more practical name such as one that indicates location and might have been better used in the first place.

I wish we were more concerned with the Church than with the name of the congregation or denomination. In saying that the place of worship was of secondary importance, Jesus also said that God seeks those who will worship him in spirit and in truth.

Yes, I look forward with longing to the naming of The Last Baptist Church. But the longing is more wistful than expectant. — Faunt B. Smith, Camden

Volunteers needed to build in Brazil

Three men with basic carpentry skills are needed to help build church or chapel buildings near Florianopolis, Brazil, early next year. The men will accompany Mason Bondurant, pastor at First Church, Jacksonville, on the mission trip Jan. 7-22, 1978. They must pay their own way, but they will get a chance to see some of the Baptist mission work in the area. Cost per person will be \$1,000 to \$1,500.

The volunteers will work on construction projects in the bush country under the direction of Dennis Blackman, Southern Baptist missionary there.

Volunteers should contact Bondurant at First Church, 101 North Elm, Jacksonville 72076, or 982-1519 (church phone) or 982-5582 (home phone). Bondurant says calls are welcome any time of the day or night.

Rescue Mission needs help

Pastors, lay teams and Brotherhood members have an opportunity to serve in a local area of need. The Union Rescue Mission, 3000 Confederate Boulevard, Little Rock, holds nightly services for the men they minister to. If you would give of your time and talent to help in this mission need, call Eddie Swartout or Thurman Chambers at 375-4459.

The theology of church growth

by Kenneth Threet
(First in a series)

Revolutionary forces abound in our world today. Problems are crying out for solutions that baffle our most competent leaders and wisest thinkers. Great social forces are exploding like giant volcanoes threatening the very foundations of everything we hold sacred and dear. War mongrels, like blood-thirsty lions, blow their hissing breath upon old jealousies of nations and race hatreds fanning them into an untouchable flame. The great ramblings



Dr. Threet

and thunderings of war tell us of the coming storm. The greed for gain holds nothing sacred. There is no sanctuary that it will not desecrate; no altar it will not defile. It turns mild men into raging maniacs and virtuous women into vile vultures.

Much of the so-called literature of our day is to be feared more than all the plagues of Egypt combined. Men have become specialists at dipping their pins into the cesspools of iniquity located somewhere in their morbid, debase, filthy minds and making virtue dull, drab and uninteresting, and sin thrilling, heroic and attractive.

Jesus came into a world much the same as ours. He established his church to counter evil in the world. Christ is

continuing to establish and commission churches to enter into conflict with evil forces. In establishing the church, our Lord commissioned it to be a militant, aggressive force — upon this rock I will build my church, and the gates of hell shall not prevail against it (Matt. 16:18). "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world" (Matt. 28:19-20). These words suggest that the church is to be on the offensive. It is never to retreat and seek to defend the status quo.

Elton Trueblood points out that the figures used by Jesus for the gospel indicate penetration. Salt penetrates meat; light penetrates darkness; food penetrates the body. Water penetrates the hard crust of the earth, and fire continues only as it reaches new fuel. The best way to extinguish the fire is to contain it.

It is very obvious that the purpose of the church and the power of the gospel was to reach people for Christ. The church, like the individual who seeks to save his life, shall lose it, but if he seeks to lose his life for the gospel, shall save it.

Dr. Threet is pastor of Mountain Home First Church. These articles will tell about the growth of that church.

The president speaks

Speakers are men who get job done

by R. Wilbur Herring
(Second in a series of four articles on the 1977 convention)

"Let's get pastors who are getting the job done," said one of the members of the state Program Committee for the annual Convention in 1977. The officers of the Convention and the Program Committee had met to draft the program and to suggest the names for the out-of-state speakers for the Convention.

After prayerfully considering a long list of men, we have invited only two pastors and one Bible teacher to be our special guests at our Convention.

We have engaged two pastors who "are getting the job done". Both have been getting the job done for a good number of years. One has been in the same pastorate for 18 years. The other has been in the same pastorate for 17 years. Both of them have served their churches, their communities and their state conventions well. Both have served as President of their state convention and have held many important places of service in the Southern Baptist Convention. Both baptize a great number of



Dr. Herring

people every year. Both have growing churches and growing Sunday Schools. They are leaders among leaders. They speak with authority for they are both great expounders of the Word of God and both are seasoned "soldiers of the cross".

But here is the most interesting fact: both are native Arkansans and both are graduates of Ouachita Baptist University. Most of you know them and have heard them preach. Some of you went to school with them if you lived in Hot Springs or Jonesboro, and if you attended Ouachita, Southern Seminary or Southwestern Seminary. Although both of them have been awarded honorary doctor degrees along with many other honors, most of us call them Jim and Ralph. Some of us might even say ole Jim and ole Ralph.

Look forward to hearing the Word of God proclaimed by Jim Pleitz from Pensacola, Fla., and Ralph M. Smith from Austin, Tex. They will bless your hearts. Let's covenant to pray for them. (Incidentally, one of the men you heard at the convention last year has just been called to one of the greatest churches in the Southern Baptist Convention. The man is Jim Henry. The church is First Church, Orlando, Fla. You can count on it. You hear "men who are getting the job done" at your State Convention.)

Bibles supplied to state resort work

NEW YORK — Close to 100,000 vacationers in Arkansas were exposed to the Gospel witness about Jesus Christ this past summer, through Scripture Selections that the American Bible Society printed specially for Baptist leisure ministries in the state.

At the request of the Arkansas Baptist State Convention, the Bible Society printed 50,000 copies each of two Scripture Selections (short passages of Scripture in leaflet form). They were used for evangelism and summer services in recreational areas.

The two Selections were titled "Born Again" (John 3:1-21) and "Life of Life" (John 8:12-20). Each Selection also carried the imprint of the state convention.

These two specially imprinted Selections are one part of the American Bible Society's service to Southern Baptist missions and ministries.

Arkansas all over

Brookland Church honored their pastor, John Eason, and his wife with a food shower, love offering and reception on Sept. 7 honoring his 30 years in the ministry.

Natural Steps Church, Roland, observed homecoming on Sept. 18. Bobby Walker, pastor, delivered the homecoming message and a noon meal was served.

The musical "Good News" was presented in evening services at Victory Church, El Dorado, Sunday, Sept. 11. The musical was presented by a 25-member choir of **Calion Church, El Dorado.** Danny and Beth Endel were directors.

First Church, Yellville, recently began a children's church, held during the morning worship hour, with John Harrington, associate pastor, in charge. The church also was in revival with Jamie Coleman of Albuquerque, N.M., as evangelist. There were four professions of faith. Bill Griffith is pastor.

Rehobeth Church, Moorefield, will observe their annual homecoming Sunday, Oct. 2, with regular morning services and a potluck luncheon. Music and a review of events of the past year will highlight the afternoon's program. Noble R. Wiles is pastor.

Plum Bayou Church, Wright, was in revival Sept. 9-11. Vee Hoyle was evangelist. A church-wide family dinner followed morning services on Sept. 11. After the meal a program of songs was presented by "Children of the Son" from First Church, England, directed by Mrs. Richard Lisk.

St. Charles Church observed Mission Day Sept. 4. Guest speakers were John Floyd, professor of missions at Mid-America Seminary, and his wife, Helen. The Floyds are former missionaries to the Philippines where they were under appointment by the Foreign Mission Board for 10 years. Bob Richardson is pastor of the St. Charles Church.

Henderson First Church has begun a "Great Day in the Morning" Sunday School growth program. G. E. Robey is pastor.

The youth choir of **Piggott First Church** presented the musical "They Sang Jesus" in evening worship services on Sept. 18. Millie Swift was director.

West Memphis First Church will be in revival Oct. 9-12. Anis Shorrosh, who calls himself "The Liberated

Palestinian", will be evangelist. David Tucker, pastor of Eastgate Church, Lewes, England, will be speaker at the West Memphis Church on Oct. 2. Thomas A. Hinson is pastor.

Ratcliff First Church honored their pastor, Bob Martin, Aug. 7 in recognition of his eight years of service to the church. During his ministry the church membership has grown from 125 to 185 with 75 baptisms and average Sunday School attendance has increased from 60 to 85. Under his leadership the church has completed two extensive building programs.

Hardin Church held a service on Sept. 25 to ordain Sam Hargrave and Billy Farrell as deacons. David Chappell is pastor.

Concord Church, Van Buren, will be in revival Oct. 30-Nov. 5. Ernie Perkins, Director of Missions for Concord Association, will be evangelist. George Domerese is pastor.

Lee Chapel Church, Percy, will be in revival Oct. 17-23. Bill Bowen, pastor of Ironton Church, Little Rock, will be evangelist, and Brent Roach of Royal will direct music. Ken Reece is pastor.

Ingram Boulevard Church, West Memphis, will be in a "Harvest Time Revival" Oct. 16-21. Ramsey Pollard of Memphis will be evangelist. Music will be directed by Tommy Lane of Memphis. Henry G. West is pastor.

Gardner Church, Hamburg, will be in revival Oct. 16-22. Jim Thomasee, pastor of Liberty Church, Pineville, La., will be evangelist. Al Ray Taylor, music and youth director at Gardner Church, will lead music. Charles Christie is pastor.

Central Church, Magnolia, will have its annual youth-sponsored revival Oct. 9-12. Nathan Porter, pastor of Arkadelphia First Church, will be evangelist.

First Church, Searcy, is in revival Sept. 25-Oct. 2. Clarence Shell, associate/staff evangelist of the Evangelism Department, Arkansas Baptist State Convention, is evangelist. Gary Hook is in charge of music. David D. Crouch is pastor.

Hindsville First Church was in revival Sept. 11-18. Jack Bedford was evangelist. Bill McDowell is pastor.

Liberty Church was in revival Sept. 19-25. Bobby Smith was evangelist and his family provided special music. Homer Rich is pastor.

Fayetteville Second Church held revival services Sept. 19-23 and 25. Cliff Palmer was evangelist Monday through Friday and Paul Wilhelm, director of missions of Clear Creek Association, preached on Sunday. John Smedley is pastor.

Brush Creek Church was in revival Sept. 18-25. E. C. Chron was evangelist and Carl Moman directed music. Wesley Pruitt is pastor.

Sylvan Hills Church, North Little Rock, held a deacon-Sunday School leadership banquet on Sept. 23. Tom El-liff, pastor of Eastwood Church, Tulsa, Okla., was speaker for the banquet and spoke on "God's Vision for the Church". Don Moseley is pastor. Moody Adams will be speaker at the Sylvan Hills Church on Oct. 2.

Norfolk First Church has purchased a 54-passenger bus to be in outreach ministries of the church. The bus was used for the first time when the pastor, Paul Huskey, and members of the church went to Maple Wood Farms Rest Home in Mountain Home to present a program. The church will hold weekly services at the home.

Carlisle First Church has organized a new Church Training class for pre-school children. Mrs. Larry Buffalo is teacher.

White River Association churches that have begun new Woman's Missionary Union work include Whiteville Church, Gassville, First Church, Peel, and East-side Church, Mountain Home. Mrs. Troy Melton, associational WMU Director, has assisted the churches with organizational work.

Calvary Church, Little Rock, will hold its fall revival Oct. 9-16. Charles Graves, pastor of Nichols Hills Church, Oklahoma City, Okla., will be evangelist. Ray Holcombe, minister of music, First Church, Orlando, Fla., and a former staff member at Calvary Church, will be guest musician. Phil Lineberger is pastor.

Rosedale Church, Little Rock, will be in a fall revival Oct. 23-28. Dick McClure of Tulsa, Okla., will be evangelist. Leonard Baker is pastor.

Little Red River Association held an area revival Sept. 11-18. Ted Cook of Kokomo, Ind., was evangelist. Churches participating were Brownsville, Lone Star, Pleasant Ridge, Post Oak and West Side. David Miller is director of missions.



Woman's viewpoint

Mary Maynard Sneed

Russellville First Church was in revival Sept. 25-28. Carl Bates, pastor of First Church, Charlotte, N.C., was evangelist. Music was led by Dwight Perry, minister of music of Sheridan Road Church, Tulsa, Okla. The church held a service recently to ordain Robert Cole as a deacon of the church. Jack T. Riley is pastor.

Booneville First Church has announced fall revival plans. The services will be held Oct. 9-14 with Gene Petty, professor at Ouachita University, as evangelist. Musician will be Lew King, minister of music and youth at Eastside Church, Ft. Smith. Guy R. Wade is pastor.

Pleasant Grove Church, Conway, was in revival Sept. 18-25. Harrison Johns, pastor, was evangelist.

Beryl Church will be in revival Oct. 2-9. Ronald Raines of Harlan Park Church will be evangelist. Howard G. Murry is pastor.

New Friendship Church, Paragould, was in revival recently. Evangelist was Wayne Faulkner. There were 11 additions to the church. Jimmy W. Tate is pastor.

Nutts Chapel held deacon ordination services on Sept. 18. Gary Rogers was ordained. Larry Ring is pastor.

Chicot Road Church, Little Rock, will conduct revival services Oct. 3-9. Sam Whitlow, pastor, will be evangelist. Guest singer will be Don Casper, minister of music and youth at Maplewood Park Church in Cahokia, Ill.

Crystal Hill Church, Little Rock, celebrated its 44th anniversary with homecoming services on Sunday, Sept. 11. Don Hook, pastor, also celebrated his sixth anniversary with the church on that date. Ralph Raines, a former pastor, spoke at special afternoon services.

First Church, El Dorado, will have a "Celebration Day" on Oct. 1 in recognition of the 15th anniversary of their pastor, Don Harbuck. Harbuck has served longer than any other pastor of the church. The celebration day will feature James L. Sullivan of Nashville, Tenn., past president of the Southern Baptist Convention and for many years Executive Secretary of the SBC Sunday School Board, as guest speaker. There will also be a fellowship meal with Mrs. W. D. Tommey, Mrs. Garland Goodwin and Lois Munday in charge of arrangements.

When our little ones die

The Inferno, Dante's poetic drama of a journey through hell, speaks of a region called Limbo as being the abode at death of unbaptized children. Here the lost child is condemned to spend eternity in a state of melancholy and desire without hope.

Certainly, the scripture makes no such pronouncement concerning the child who dies before reaching the age of moral consciousness. It is true that every child who is born into this world is a sinner by nature and is in need of the salvation which has been provided through Christ. We are "by nature the children of wrath" (Eph. 2:3), formed in iniquity and conceived in sin (Psalm 51:5). Therefore, "death reigned from Adam until Moses, even over them that had not sinned in the likeness of Adam's transgression" (Rom. 5:14).

Yet, compared to those who have personally disobeyed God's commandments, the little child is relatively innocent and possesses the attributes of dependence and trustfulness that are regarded as evidence of Christian character. Jesus tells his followers that, unless they are converted and humble themselves like little children, they will not enter into the kingdom of heaven (Matt. 18:3-4). Paul declares that the unborn child, having done neither good nor bad, is called according to the purpose of God's election (Rom. 9:11).

Children are assured of the special compassion and care of Christ and are under God's grace until they reach the age of accountability. Jesus says, "Suffer little children . . . to come unto me: for of such is the kingdom of heaven" (Matt. 19:14). Again he says, "Take heed that ye despise not one of these little ones; for . . . in heaven their angels do always behold the face of my Father . . . Even so, it is not the will of your Father which is in heaven that any of these little ones should perish" (Matt. 18:10, 14).

The words of Christ do not imply that little children are either sinless or subjects for baptism but only that they possess the trust necessary for salvation. Baptism is in no case prerequisite to salvation. It is merely an illustration of the new birth which has taken place within the believer. Jesus tells the thief on the cross, "Today shalt thou be with me in paradise" (Luke 23:43). Can you imagine Christ rejecting anyone in the next life that he has received in this world?

The psalmist writes, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake" (Psalm 23:1-3). Jesus, himself, declares, "I go to prepare a place for you. And . . . I will come again and receive you unto myself; that where I am, there ye may be also" (John 14:3). When our little ones open their eyes in paradise, we know that they shall be with him.

'Soap' sponsors

The following were sponsors of the "Soap" TV series episode Sept. 13. This list is subject to change, but readers may want to write to sponsors to express disapproval.

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Second of two parts

Launching senior adult ministries? Here's help to

by Betty Kennedy
ABN managing editor

When Pastor Jerry Tracy first heard of church-sponsored clubs for senior adults and wanted to start one at First Church, Monette, he wrote to the Church Recreation Department of the Sunday School Board. Then the church used some of the ideas from the Department's materials to set up the "Live Long and Like It" Club.

Monette First Church's story was told briefly in last week's *Arkansas Baptist Newsmagazine* in the first article in this two-part series on ministries to senior adults. Like clubs and other ministries surveyed in that article, many types of senior adult ministries will be new to churches. As they respond to the needs of an increasing number of senior adults, they may want to take advantage of the booklets already written, the study course materials already printed, the Sunday School emphasis already launched and the senior adult magazine already gaining in readership.

This article will list some of the sources of help available to Southern Baptist churches from SBC agencies.

"Think Senior Adults in 77-78" may be a vehicle for some churches who have not yet considered senior adult ministries. This Sunday School program is a 14-month plan "for focusing on older persons, enriching their lives and utilizing their talents in God's service". A planning guide has been prepared by the SBC Sunday School Board and is available without charge from the state Sunday School Department.

The "Think Senior Adults" plan follows five phases: (1) help church members to become aware of the opportunities to reach, teach and involve older persons; (2) get senior adults to discover their own gifts and to use them in service and ministry; (3) offer senior adults specific opportunities for personal growth; (4) enlarge senior adult Bible study provisions and enroll more of them in Sunday School; and (5) help senior adults to establish meaningful relationships with fellow senior adults and other age groups and help them to minister through volunteer programs in the church and community.

The state Sunday School Department

offers help to churches in "thinking senior adults" and the program was emphasized at the state Sunday School convention last week in Little Rock. At a general session at the meeting Miss Nancy Cooper, retired Arkansas WMU Executive Secretary, encouraged church leaders to emphasize senior adult programs.

The "Think Senior Adults in 77-78" program could be the springboard for a church to begin a club and get senior adults to minister to others. Driving the handicapped, helping with home nursing and teaching the homebound are among services suggested in the planning guide.

Another close-at-hand source of help

Beginning senior adult ministries step-by-step

Step 1

Select leaders and allow them to dream. Pick a representative group of senior adults to brainstorm and dream. List all ideas but do not evaluate at this time. Then have the group suggest the structure and plans they want. That way it will be their ideas. It's important to have senior adults run their own ministries.

Step 2

Survey the church and community for information on number of senior adults who might benefit; programs in church or community already involving senior adults; attitudes of other age groups in church toward such programs; special considerations, such as whether the community has seasonal residents, many homebound, or high-rise dwellers; and what kind of ministry seems to be needed most: fellowship, education, home services or coping and problem-solving.

Step 3

Plan a meeting of all senior adults and have the think team report. Add information gathered in the survey and get the entire group to help decide what ministries are needed. Discuss some of the practical considerations, such as places to meet and financing (church committees may need to have input also).

Step 4

Initiate the new ministry in full view of the church. Have a church presentation. Give senior adult ministry a high profile and ongoing recognition.

Step 5

Evaluate the program. Did senior adults grow out of loneliness into purposefulness? Other important factors include participation of senior adults in planning, number of senior adults receiving ministry, number of senior adults doing ministry and number of persons in other age groups involved.

advance to 'go'



for Arkansas churches is the state Church Training Department. The department will help local churches in using the materials available from the Family Ministry Department of the Sunday School Board. The Family Ministry Department has a "Family Enrichment Series" of study books, and this year has added a book for senior adults. *Life in the Senior Years* was written by Adelle Carson, a senior adult who is senior adult consultant for Family Ministry. The book is for use by senior adults.

Another help for the senior adult is one recommended by Gerald Jackson, associate in the state Church Training Department. *Mature Living*, another publication of the Sunday School Board, is a monthly magazine for senior adults which was begun in April of this year. The magazine's features include a column of answers from a Christian doctor, fiction pieces, food hints, fix-it ideas, a devotional and suggestions for weekday activities for a senior adult group. The October issue's travel article describes Eureka Springs, Ark.

Mature Living is available by individual subscription (write in care of the magazine at 127 Ninth Avenue, North, Nashville, Tenn. 37234) or bulk mail shipments can be ordered with other literature.

Readers of *Mature Living* will see an advertisement inviting them to join the National Association of Baptist Senior Adults. Members will be on a mailing list with persons of like interest to be notified of senior adult convocations and to be offered good books in large print and products with the organization symbol. There are no entrance fees or dues, but members pay \$1 for a membership pin which says "Baptist Senior Adults".

Another SBC agency helping churches enter senior adult ministry is the Department of Christian Social Ministries of the Home Mission Board. Last year the HMB published a booklet, "Aging, Senior impact: Handbook on Aging and Senior Adult Ministries". The handbook, written by Tom E. Prevost, a consultant in Christian social ministries

in Phoenix, is a comprehensive look at aging and the Christian response to needs of the aging person.

In the handbook, Prevost declares that local church leaders who succeed are those who gain a healthy perspective on aging in the early stages of their ministry. Then he offers an essay on senior adults as an introduction and explains that the healthiest approach to senior adult ministries involves the goals of spiritual development, socialization, education, service, and recreation.

Prevost's booklet also examines 10 myths which build a barrier to senior adult ministries and outlines a plan to get started with a ministry.

The handbook is an ideabook, Prevost explains. So it offers ideas, plans and criteria for a full range of ministries: clubs, adult care centers, telephone reassurance ministry, transportation aid, trips, prayer groups, visitation by senior adults, ministry to the homebound, education, nutrition, home service, crafts, housing aid and even a few more.

Though the handbook offers survey forms, supply lists, and check lists, Prevost emphasizes that it is a basic tool for beginning a ministry. He says that these suggestions can be a place to start, but that the uniqueness of every church demands adaptation to that specific situation. The handbook (which costs under \$2) may be ordered from the Home Mission Board (see list of sources of information).

The handbook and the materials and persons listed here could be enablers for a local congregation who care about senior adults and want to get on with the ministry.

Senior adult ministry sources of help

Aging, Senior Impact: a Handbook on Aging and Senior Adult Ministries/ by Tom E. Prevost/ from Orders Processing Department, Home Mission Board, 1350 Spring St. NW, Atlanta, Ga. 30309.

Life in the Senior Years/ Adelle Carson/ from Baptist Book Store (part of the Family Life Series).

"Making the Most of Retirement" (pamphlet for persons retired or about to retire)/ Leonard Wedel/ order with literature, see undated literature form under deacon materials.

"Think Senior Adults Planning Guide"/ order from State Sunday School Secretary at no cost.

Mature Living magazine (for the senior adult)/ by individual subscription from 127 Ninth Avenue, North, Nashville, Tenn. 37234 or order in bulk with literature.

Lawson Hatfield, Sunday School Department, P.O. Box 552, Little Rock, Ark. 72203

Gerald Jackson, Church Training Department, P.O. Box 552, Little Rock, Ark. 72203

Horace Kerr, supervisor, Senior Adult Section, Family Ministry Department, Southern Baptist Sunday School Board, 127 Ninth Avenue, North, Nashville, Tenn. 37234.

Dale Cowling, who recently observed his 25th anniversary as pastor of Second Church, Little Rock, resigned this position in Sunday morning services of the church Sept. 18. Dr. Cowling said, "Now, at this juncture in my life, I realize very clearly that it is time to express my love for God and concern for my fellow man through a new type of ministry. With the direction of my ministry among you and in the life of our city, state and nation having been so clearly set toward not only redeeming people, but also toward redeeming the community and redeeming society itself, you will not be surprised to know my decision toward the future. It is my intention," he said, "to devote myself full time to a new arena of public service. It will be my purpose to carry forward with my life in an attitude of productivity and spirituality. The particular place of public service that I shall seek will be clearly revealed in the near future."

Larry Wood began his ministry as pastor of Garden Homes Church, Little Rock, on Aug. 1. He is a 1971 graduate of Ouachita University and has coached football at Pocahontas, Rector and Brinkley, and is now on the coaching staff at Fuller Junior High in Little Rock. While in Brinkley, Wood was a deacon of First Church and served as youth activities director of the church for two summers. He was licensed to preach by the Brinkley church on May 1, 1977. Wood is married to the former Betty Davis of Little Rock, and they are parents of a son, Jason Matthew.

Mike Mathis has been called as pastor of Sage Church. He comes to Sage from East Church in Hickman, Ky., where he served as pastor for four years. He and his wife, Rachell, are parents of two sons, Phillip and Jeremy.

Jim Daniel is serving as minister to youth on a part-time basis at Sylvan Hills Church, North Little Rock. He is a junior at Ouachita University. Daniel was licensed to preach by First Church, Hamburg, and has pastored Hickory Grove Church at Star City.

D. W. Stone has resigned as pastor of Pine Grove Church, Little Rock, to become pastor of Hurlwood Church near Lubbock, Tex.

Rev. and Mrs. D. W. Stark of Bearden will celebrate their 50th wedding anniversary on the weekend of Oct. 8. Because of Mrs. Stark's ill health, only a small family celebration will be held. Friends are invited to mail letters of remembrance and congratulations to Dewey W. Stark Jr., 9529 Meadowknoll, Dallas, Tex. 75243, for binding in an album prior to Oct. 8.



Cowling



Wood



Mathis

Michael McVay, a fourth grader and member of Ashdown First Church, has completed all required work in his "Page" manual plus all 15 electives in his Royal Ambassador chapter, the Marvin Reynolds Crusader Chapter. He is the son of Mr. and Mrs. Sheldon McVay. His RA counselor was Mrs. Adell Hensley. Evia Lee Duke is RA Director.

David D. Crouch, pastor of First Church, Searcy, recently began his fifth year as pastor of the church.

John Dresbach, minister of music and youth at Osceola First Church, began his second year of service with the church on Sunday, Sept. 4.

Milburn Spence has resigned the pastorate of Steel Bridge Church to accept the call to pastor Mt. Springs Church. He began his ministries with the Mt. Springs Church Sept. 18. Rev. and Mrs. Spence and their two daughters live in the Cabot area.

Harold Cole has accepted the call to pastor Brownsville Church. He comes to the church from a four-year pastorate at Mt. Springs Church. Rev. and Mrs. Cole and their two children live in Cabot.

Bobby Pearle is now serving as minister of music and youth at Hughes First Church. He is a native of Houston, Tex., where he served on the staff of River Oaks Church for the past three years. Pearle, who is attending Mid-America Seminary, earned his bachelor of arts degree from Southern Bible College, Houston, Tex. He will be assisted in his work at the Hughes church by his wife, Deborah.

Theresa Brown is serving as director for the adult choir, youth or career choir and directing congregational singing at Markham Street Church, Little Rock.

Oren Martin has resigned as pastor of Center Ridge Church near Heber Springs, effective Oct. 1. He will be available for supply work, revivals or interim pastorates.

Joel Grider has resigned as pastor of Harris Chapel near Pangburn.

Roger Pettit has been called to serve as director of youth and music at Palestine Church near Quitman. He is a

native of Heber Springs and is enrolled in college in Conway.

Kenneth Altom has been called as pastor of Woodrow Church, Prim. He comes to the church from Marcella Church in Independence Association. Rev. and Mrs. Altom are parents of three children and will make their home in the Southside community near Batesville.

John Greer is serving as associate pastor of Harlan Park Church in Conway. He and his wife, Judy, are parents of two children.

T. B. Hairston and **Carl Clay** have been licensed to preach by Brumley Chapel.

Winfred Bridges, pastor of First Church, Bentonville, has been elected vice moderator of Benton County Association until the end of the associational year. Bruce Holland, former vice moderator and pastor of Gum Springs Church, Siloam Springs, is serving as moderator, replacing Dean Vandalingham, former pastor of Pleasant Hill Church, Rogers, who left to attend Ouachita University.

David Cox, music director of First Church, Gentry, and **Eddy Silcott** of First Church, Rogers, recently surrendered to the gospel ministry.

David Poe has resigned as pastor of Delaplaine Church. He will be employed in Missouri.

Marvin Wolf of Omaha has accepted the call to serve as pastor of Big Creek Church near Paragould. He is a former pastor of the church. Rev. and Mrs. Wolf are parents of three children.

Sammy Stewart has resigned as pastor of Pleasant Valley Church near Bono.

Cliff Springer is serving as minister of youth at Geyer Springs First Church, Little Rock. He is a graduate of Ouachita University and Mid-America Seminary. Springer was pastor of churches in Arkansas and was associate pastor and minister of youth of First Church, Delray, Fla., before coming to Little Rock. He and his wife, the former Brenda Housley of Little Rock, are parents of two children.

Your state convention at work

Child Care If you want to know just invite us

Arkansas is the "Land of Opportunity". There are so very many opportunities all around us. We at Arkansas Baptist Family and Child Care Services welcome the opportunity to share with each church in our Convention about our work. Churches deserve to know about the agencies they help support. We are eager to share with you upon invitation such important information as who we are, what we do, where we serve and how we minister to children with needs. This can be done according to your need, such as: Church Training, evening worship, Wednesday evening, W.M.U. groups, Brotherhood or associational meetings. We have recently shared with a Golden Age group in one of our churches.

"The Arm of the Church Reaching Out" is the title of a slide-cassette presentation of our work. It can be presented at your request. The size of the church is not a factor with us. There are no charges to the church for this service.

Someone recently remarked, "It is difficult for me to become enthused about something I do not know about." That is true with each of us. Let us become your opportunity to learn of this interesting and much needed ministry. Call 376-4791 for a date to come to your church. — Homer W. Shirley Jr., Director of Development, Arkansas Baptist Family and Child Care Services



Ken Medema, pianist and composer, will be featured at the Annual Baptist Student Union Convention to be held at the Majestic Hotel in Hot Springs on Oct. 7, 8 and 9. Five hundred students from 27 Arkansas campuses are expected.

Marriage enrichment retreat planned at DeGray Lodge

Richard Waggener will lead a Marriage Enrichment Retreat at DeGray State Park Lodge Nov. 3-5, 1977. The retreat, a family ministry project of the Arkansas Baptist State Convention and Sunday School Board, is for couples who have a good thing going in their marriage and want to make it better.



Waggener

Waggener, a consultant in the Board's Family Ministry Department, is an experienced family life specialist and has led other retreats in Arkansas. One Arkansas couple says of Waggener's leadership, "We were led very carefully and tenderly by Mr. Waggener into exploring many different ways of enriching our own marital relationships. He is sensitive, well-trained and ex-

perienced in working with couples in marriage enrichment. The environment was one of adventure in growth yet without devastating threat." Another couple writes, "We were led by a quiet but dynamic leader into discovering how great our marriage is and how great we both are. We came away with united, positive attitudes concerning our future together as a couple."

DeGray State Park Lodge is located near Arkadelphia on DeGray Lake. The Lodge, about two years old, will provide a beautiful setting with clean, comfortable accommodations. The retreat begins with registration at 4 p.m. Thursday and concludes Saturday at noon. The retreat is the "basic" level Marriage Enrichment Retreat in the Family Ministry Department's national marriage enrichment system.

For further details and registration information, write Gerald Jackson, Arkansas Baptist State Convention, P.O. Box 552, Little Rock, Ark. 72203. — Gerald Jackson

Looking ahead: Arkansas events

September 1977

- 30 Area WMU leadership meeting for associational leaders, Wynne
- 30-Oct. 1 State deacon ministry conference, Little Rock, First (Church Training)

October 1977 COOPERATIVE PROGRAM MONTH

- 3 Southwest District Brotherhood meeting, Immanuel, Texarkana
- 4 West Central District Brotherhood meeting, Paris, First
- 6 Southeast District Brotherhood meeting, Monticello, First
- 6 Area church WMU leadership conference, Mountain Home, First
- 7 Area WMU leadership meeting for associational leaders, Mountain Home, First
- 7-9 BSU Convention
- 10-14 ASSOCIATIONAL ANNUAL MEETINGS
- 17-21 ASSOCIATIONAL ANNUAL MEETINGS
- 20-21 Music Men rehearsal/retreat, Camp Paron
- 23 High Attendance Night in Church Training
- 24 North Central District Brotherhood meeting, East Side, Mountain Home
- 25 Northwest District Brotherhood Meeting, Fayetteville, First
- 27 Church Training Convention, Immanuel, Little Rock
- 30 Great Day In The Morning!

November 1977

- 3-5 Marriage Enrichment Retreat, DeGray State Park Lodge (Church Training)
- 4-6 International retreat (BSU)
- 6-12 Royal Ambassador Week in churches
- 7 State Royal Ambassador fellowship supper, Little Rock
- 7 Baptist Women's Day of Prayer (BWA)
- 8-10 ARKANSAS BAPTIST STATE CONVENTION, IMMANUEL, LITTLE ROCK

Sunday Schools — larger, smaller

Probably a better way to refer to the small church is to refer to "the numerically smaller church". At the other end of the line are the "numerically larger churches". But these are rather long and clumsy phrases.

Some classify a small church as one with less than 300 members. Many Sunday School leaders think of a small church as one with less than 150 enrolled in Sunday School.

There is no material difference in us-

ing a specific number, if a church happens to be somewhat larger or smaller than a designated number. However, the smaller church has some distinctive characteristics. Using the Sunday School as a basic organization for viewing the small church, we think a small church has:

1. Less than 150 enrolled in Sunday School.
2. Fifteen or less officers and teachers in Sunday School.
3. Class rather than departmental

organization.

4. One or two teaching units in each age division.

If your Sunday School has one or more of these characteristics, it may be thought of as a smaller church. Your church is as important to you as a larger church is to one of its members.

Large or small, your church probably could have a more effective Sunday School program by measuring its work by the new Arkansas Sunday School Standard of Excellence. The standard is a program of work. Shouldn't your larger or smaller church have a good Sunday School program? — Lawson Hatfield, Sunday School Director

Little Rock pastors meet with President at White House

Two Little Rock Baptist pastors were among 30 Arkansans invited to the White House for a briefing on the Panama Canal Zone treaties, just ahead of the recent signing of the treaties — Dale Cowling, pastor of Second Church, and W. O. Vaught, pastor of Immanuel Church.

Represented among the Arkansas invitees was a wide spread of leadership, including, in addition to the clergy, newspapermen, business executives, and state officials.

Interviewed after their return from the hearing, Dr. Cowling and Dr. Vaught expressed themselves as being solidly for the treaties, which must eventually be approved by two-thirds vote of the U.S. Senate and by a vote of the people of Panama.

Cowling, who headed the Carter

Campaign for President last year in Arkansas, a state that gave Mr. Carter 65 percent of the vote, second only to the margin of victory in Georgia, the President's home state, said he was impressed with "the absolute openness of the President and his associates in the conduct of the hearing."

When the original "treaty" was worked out, more than 70 years ago, not one Panamanian was present for its signing, Vaught commented. "So it is no wonder that the Panamanian people have felt the continued operation of the canal by our government has smacked of colonialism," he said.

The ministers, as others in the group, were invited to the hearing just hours ahead of the meeting and traveled at their own expense.

And some . . . evangelists

(Eph. 4:11)

Evangelist Ben Bates has recently returned to Arkansas. Dr. Bates is a native of Arkansas and a former pastor of First Church, Jacksonville. For 25 years he has pastored churches and served in the field of fulltime evangelism. His pastorates include First Church, Baldwin Park, Calif.; First Church, Pasadena, Calif.; and First Church, Tahlequah, Okla.; and the Wells Station Church of Memphis, Tenn. Dr. Bates served as staff evangelist of the Bellevue Church, Memphis, Tenn., under Pastor Ramsey Pollard.

Dr. Bates is available for conferences, evangelism and Christian Finance Counselling. C. Lamar Lifer, pastor of the Olivet Church, Little Rock, says, "It is a great privilege to recommend Dr. Ben Bates as one of God's outstanding servants in the ministry of evangelism. Because of his long and successful experience as a pastor, he is uniquely fitted to minister to any church in the most effective manner. He has a real soul-winner's heart, and is a preacher of the Word. He is sound in the faith, fervent in the spirit, and powerful in prayer. It is with real pleasure that I recommend this dear brother in Christ to any church or pastor looking for God's man in evangelism."

Dr. Bates may be reached by writing Route 2, Box 139, Scott, Ark. 72142, or by calling 501-227-0035.



Dr. Bates

Allen supports 'Bold Day of Commitment'

NASHVILLE (BP) — Southern Baptist Convention (SBC) President Jimmy R. Allen has issued a proclamation here in support of the SBC's Bold Day of Commitment, Sunday, Oct. 2.

The day is the first Sunday of the two-year denominational emphasis — "Let the Church Reach Out". Southern Baptist churches throughout the United States have received information on how to observe the day through their Sunday Schools, Church Training programs, morning worship services and evening worship services.

The special day will confront Southern Baptist church members with world needs, the resources the church has to meet the needs and the necessity for commitment to the SBC's Bold Mission effort to reach America and the rest of the world for Christ.

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Judging and forgiving

Oct. 2, 1977

John 8:3-7
Luke 6:37-42

Of all the characteristics which God has displayed in his relationship with man, judgment and forgiveness stand out as the two most significant. They represent what could be described as two sides of the same coin in God's redemptive working with the crowning glory of his creation, man. On the one hand, because of the sin that man has committed against God, God's judgment is the consequence. However, because of the unmerited grace of God, forgiveness intervenes to restore man to a right relationship once again.



Dr. Bryant

The Bible communicates over and over again the importance of learning and applying God's redemptive acts in one's relationship to his fellowman. God would have man to be redemptive, to be forgiving toward others, "even as God for Christ's sake hath forgiven you" (Eph. 4:32). The Scriptures show man the pattern to follow in living redemptively, the product of such a life and the preparations which must be made to accomplish it.

The patterns for living redemptively (John 8:3-7)

This passage in John's gospel records an important confrontation between some judgment-seeking leaders and the Lord Jesus. This meeting provides some very definite patterns for our consideration.

The passage shows the scribes and pharisees up to their old methods of entrapment, seeking to catch the Lord in something that would lead to his downfall. It is most interesting to note that, unknown to them, they were demanding a decision of judgment from the only one on earth qualified to deliver such a verdict of guilty and pass such a sentence as that of death. Their attitude, of course, in the bringing of the woman who was caught in the act of adultery before the one whose teachings they openly despised, indicates that the verdict of guilty and the sentence of death had already been reached. They sought only to make the

Son of God a party to their utter lack of compassion and forgiveness. All of this they did without giving a thought to their own unworthiness to pass judgment or pronounce such a sentence.

The second pattern that we see is displayed in the response of Jesus to the tempting of the crowd. Like one deliberating a case brought before him, the Lord stooped to write in the dust before he issued his decree, "He that is without sin among you, let him first cast a stone at her" (8:7). The result of his words was an immediate withdrawal of the crowd, leaving Jesus alone with the woman. Though qualified to judge and carry out the sentence by his own decree, the Lord spoke in forgiveness, "Neither do I condemn thee: go, and sin no more" (8:11).

Following the pattern of the Lord, we must recognize that when God's way of dealing with fallen man is the way of forgiveness, it is to be even more so our way of dealing with our brothers. Living redemptively means recognizing our own weakness and forgiving others theirs.

The products of living redemptively (Luke 6:37-38)

Living redemptively through forgiveness not only comes as a lesson in recognition of personal worth but through an awareness of the results of forgiveness as a characteristic of our lives. The Scriptures convey a message about the secret of receiving by giving, and though the primary reason for giving is not to gain in return, the product of a redemptive life is worth consideration.

Luke 6:37-38 records a principal law of Scripture which says that we always reap according to what we have sown. If we judge, we will be judged, condemn and be condemned, forgive and be forgiven, give and it shall be returned. As the Lord taught this principle to his disciples, he displayed two products of living redemptively.

The first product is that which one produces in his life. Whether it is good or bad, a man can expect to receive the

same kind of treatment that he has inflicted or blessed upon others. Paul, in Galatians 6:7-8, teaches us that one who sows according to the corruptible flesh will of the flesh reap corruption in return, but the one who sows according to the Spirit will reap of the Spirit life everlasting. The Lord would have us learn well the lesson what whatever actions that we take in our relationships with others, we can expect to receive in kind from them. "As ye would that men should do to you, do ye also to them likewise" (Luke 6:31).

The second product is related to the first as it concerns the measure with which the judgment or gift is returned. The more abundantly that we give or forgive, the more blessing which can be expected in return. "For with the same measure that ye mete withal it shall be measured to you again" (6:38). But by the same rule as in giving, realize that by the more condemning we are toward others, the more judgment and condemnation we can expect to receive at their hands and/or the hands of God.

The preparation for living redemptively (Luke 6:39-42)

Finally, the lessons that Jesus would have us learn in order to live redemptively are very basic and necessary. It is not enough to follow a pattern or recognize the products of such a life for one must act redemptively. Two steps are posed in these verses which show us the way.

First, one must be redemptive toward self. The problem which Jesus identifies in verses 39-42 is the problem of blindness which hinders one from being able to properly guide or treat the needs of others. One cannot live redemptively toward others if his spiritual vision is impaired by problems in his life. They cloud and color his vision. The verses indicate the cure. Recognize that you have a problem and then remove it. Only by putting our own lives in order before God can we begin to live redemptively toward others.

Once the first step is complete, one can begin to live redemptively toward his fellowman by recognizing his worth under God, forgiving him and restoring him in the example of Jesus. This step is taken in humility, even mindful that but for the grace of God and his forgiveness, there go I.

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That you might believe

Oct. 2, 1977

John 3:16-18; 20:30-31; 21:20-24

For those who prefer a concentrated Bible study in one book, the next six months offers a joy study. This week begins a six-month study in the Gospel of John. The study will give excellent opportunity for teachers, members and others to explore other resources. There are many good writings available. Some of you will have some study course books from years past that will be helpful in your study.



Cooper

The subject of John's Gospel is Jesus. "Behold the Man!" (19:5), a main theme, may at times appear to contradict the way in which John magnifies the deity of our Lord. John gives adequate treatment to both the humanity and the deity of Jesus. Both are necessary to an adequate interpretation of the person and work of Jesus.

As you study the book of John, you should consider it a personal testimony of John. John wrote with deep feeling as he related what he personally knew about Jesus.

The book

The author of the Fourth Gospel was the apostle John. There are many indications both in the book and external evidence to verify John as the author. Nowhere in the book is he identified by name. John seems to have referred to himself as the author and as "the disciple whom Jesus loved" (13:23; 21:20, 24).

The date of the writing is not absolutely certain. Most agree it was toward the latter part of the first century, perhaps between A.D. 90 and 100. Also, most agree that it was the last Gospel written and one of the last books of the Bible. However, recent study of the Dead Sea scrolls have caused some to conclude that writing date was much earlier.

The unit

The first unit of this six months' study is entitled "Witnesses to Jesus Christ". The study should give us a fresh understanding of witnessing and outreach. In the three lessons we will note the content of the witness, our faith in Jesus. One lesson will give us a pattern for witnessing, John the Baptist. The con-

cluding lesson in this unit will give us examples of witnessing.

Of all the disciples, John's is the one most concerned with witnessing. From beginning to end, John is concerned with giving an adequate witness to Jesus. John introduces many witnesses, but he presents them in just the right circumstance to give a true witness of Jesus.

As we begin this study, it might be helpful for us to look at a definition of witnessing. Witnessing is sharing one's faith in Christ with another person under the guidance of the Holy Spirit. It is using the Scriptures to guide a person to an understanding of the person and work of Jesus. It is the expectation that the person to whom one witnesses shall be led into his own personal experience with Christ. Such witnessing Jesus expects of his followers. Involved is both an account of one's personal daily experience with Jesus as Savior and Lord and the testimony of the Scriptures to the person, work and ministry of Jesus.

The gospel (3:16)

All of the gospel is presented in John 3:16. It is acclaimed by many as all of God's message to man in miniature. Certainly the brief verse does not give us all that God had to say to man, but it does give us the message of the good news.

John's message is about God. It is a message to all humanity that God knows what is going on in the world and that he cares. It is also a message that says God was willing to act. God was willing and capable to do something about the condition of man in the world.

One lesson writer pointed out how the words take the reader from the creator, to the cosmos, to the Christ, and on to the Christian. The message is personal; it involves everyone.

The message of the gospel is that God cared enough to give himself for sinful man.

The invitation (3:17-18)

In light of the gospel, John was emphatic to state that God's purpose for mankind is not judgment but salvation. God did not come to condemn. He came to save.

God's invitation is the greatest of all invitations. Any invitation demands a response. God's invitation is to believe.

God invites man through his Son, Jesus. God's gift of his Son made possible the invitation to a free salvation. No person ever deserved salvation, but because God loved, cared and acted, anyone can be saved.

Failure to accept God's invitation to salvation is a rejection of God's salvation. Man's proper response to God's gift is action: to believe. In believing man accepts God's word that God can and will do what he said he would do about forgiving man's sin and giving him eternal life. Man must say "yes" to God's invitation.

The purpose (20:30-31)

John did not write about everything that Jesus said and did. He wanted his readers to know that Jesus was involved in many more things than he was writing in his gospel.

However, John let it be known that he had special reason for writing: "These are written that ye might believe." John knew his purpose for writing. He stayed with his purpose.

You will want to keep these verses in mind as you study the entire Gospel.

The eyewitness (21:20-24)

A witness is one who gives a firsthand account of what he has seen and heard. His testimony is valuable in determining exactly what happened in a given situation. Decisions are based, to some degree, on the testimony of witnesses.

As witnesses for Christ, we are to give a firsthand account of what we have experienced and what we are experiencing with Christ.

John gives a firsthand account, an eyewitness account, of what he had observed in Jesus Christ.

The discussion between Peter and Jesus (v. 20-23) teaches us that the major task of every believer is to follow Jesus. Jesus told Peter to be concerned with his own "fellowship" rather than John's!

Conclusions and applications

Do not forget our unit title, "Witness to Jesus Christ". John shared his experience with Christ with others. Are you sharing your experiences?

Our study for this week has taught us that Jesus invites all men to believe in him. Jesus saves all who believe in him. Our faith begins when we believe. It will grow stronger every day if we trust him. Man's part in salvation is trusting in Jesus. God's part is saving those who trust in Jesus.

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advertisement

Attendance report

Sept. 18, 1977

| Church | Sunday School | Church Training | Church adns. |
|----------------------------|---------------|-----------------|--------------|
| Alpena, First | 81 | 22 | 1 |
| Ash Flat, First | 68 | | 1 |
| Batesville, First | 272 | 109 | 1 |
| Bentonville, Mason Valley | 81 | 35 | |
| Berryville, Rock Springs | 55 | 35 | |
| Biscoe, First | 77 | 29 | 2 |
| Booneville | | | |
| First | 266 | | 6 |
| Blue Mountain Mission | 28 | | |
| South Side | 93 | 76 | |
| Bryant, First Southern | 183 | 111 | 2 |
| Cabot | | | |
| First | 433 | 155 | |
| Mt. Carmel | 282 | 131 | 6 |
| Zion Hill | 140 | 68 | |
| Caledonia | 40 | 41 | |
| Camden, Cullendale First | 557 | 141 | 2 |
| Cash, First | 114 | 49 | |
| Charleston, First | 183 | 58 | |
| Conway | | | |
| Pickles Gap | 189 | 108 | |
| Second | 429 | 150 | 3 |
| Danville, First | 169 | 36 | |
| Dell | 98 | 36 | |
| Des Arc, First | 201 | 60 | |
| El Dorado, West Side | 431 | 430 | |
| Ft. Smith | | | |
| First | 1351 | | 12 |
| Grand Avenue | 1039 | 212 | 11 |
| Mission | 17 | | |
| Haven Heights | 209 | 94 | |
| Trinity | 122 | | |
| Fouke, First | 94 | 44 | |
| Gentry, First | 220 | 55 | 3 |
| Gillham | 83 | 37 | 2 |
| Grandview | 59 | 48 | |
| Green Forest, First | 181 | 57 | |
| Greenwood, First | 361 | 182 | 3 |
| Hampton, First | 148 | 94 | 2 |
| Hardy, First | 126 | 39 | |
| Harrison, Woodland Heights | 139 | 69 | |
| Hector, First | 40 | 17 | |
| Hope, First | 327 | 81 | |
| Hot Springs | | | |
| Harvey's Chapel | 131 | 92 | |
| Park Place | 282 | 82 | 4 |
| Hughes, First | 150 | 66 | 1 |
| Jacksonville, First | 424 | 103 | 1 |
| Jonesboro | | | |
| Friendly Hope | 147 | 98 | 4 |
| Nettleton | 278 | 107 | 1 |
| Kingston, First | 45 | 26 | |
| Lavaca, First | 341 | 141 | |
| Little Rock | | | |
| Cross Road | 80 | 56 | |
| Crystal Hill | 143 | 41 | 2 |
| Life Line | 453 | 154 | 6 |
| Martindale | 100 | 39 | |
| Twin Lakes | 11 | 10 | |
| Wakefield, First | 122 | 29 | 4 |
| Magnolia, Central | 610 | 190 | 1 |
| Melbourne, Belview | 180 | 84 | 1 |
| Monticello, Second | 323 | 90 | 4 |
| Mulberry, First | 551 | 450 | |
| Murfreesboro | | | |
| First | 142 | 48 | |
| Mt. Moriah | 47 | | |
| North Little Rock | | | |
| Calvary | 398 | 120 | 10 |
| Harmony | 61 | 38 | 1 |
| Levy | 424 | 95 | |
| Park Hill | 910 | | 2 |
| Paragould | | | |
| Calvary | 275 | 198 | 4 |
| First | 446 | 97 | |
| Paris, First | 403 | 84 | |
| Pine Bluff | | | |
| Centennial | 148 | 57 | |
| Central | 119 | 50 | |
| East Side | 162 | 55 | |
| First | 641 | 79 | 1 |
| Lee Memorial | 209 | 130 | 4 |
| South Side | 576 | | |
| Sulphur Springs | 140 | 74 | |
| Watson Chapel | 485 | 160 | 3 |
| Rogers | | | |
| First | 640 | 101 | 5 |
| Immanuel | 491 | 97 | 1 |
| Russellville | | | |
| First | 552 | 109 | 9 |
| Second | 136 | 43 | |
| Sheridan, First | 164 | 48 | |
| Sherwood, First | 239 | 63 | 1 |
| Springdale | | | |
| Caudle Avenue | 143 | 48 | |
| Elmdale | 337 | 111 | 2 |
| First | 1546 | | 5 |
| Texarkana | | | |
| Shiloh Memorial | 193 | 64 | |
| Van Buren, First | 512 | 170 | |
| Mission | 22 | | |
| Vandervoort, First | 58 | 28 | |
| West Helena, Second | 177 | 118 | |
| Wooster, First | 129 | 80 | 6 |
| Yellville, First | 151 | 49 | 1 |

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5 of 6 personnel requests unfilled, Cobbs says

RICHMOND (BP) — Only one out of every six requests for new missionary personnel is now being filled because of the limited number of persons volunteering for overseas service, Louis R. Cobbs told the Southern Baptist Foreign Mission Board at its September meeting here.

Cobbs, secretary for the board's

applications to process."

Requests for new missionaries originate on the mission fields as missionaries survey needs in the 88 countries where Southern Baptists now have work. The requests totaled more than 1,300 during the past year. "It seems that five requests are left unfilled for every one we are able to fill," Cobbs said, "and that's not right."

The critical need for more missionaries also was underscored in two other reports given at the board meeting.

Gottfried B. Osei-Mensah of Nairobi, Kenya, executive secretary of the Lausanne Continuing Committee on World Evangelization, here as a guest of the Foreign Mission Board, observed that the "spirit of God is moving" all around the world today and it is more imperative than ever before to send out missionaries to spread the gospel of Jesus Christ.

Two-thirds of the world's people still have not yet heard the gospel, he said, and there's no way to reach more than 70 percent of these except by the sending of missionaries. Only about 30 percent of the unreached people could be won by their neighboring Christian countries, he said, because so many of the world's people have no near Christian neighbors.

Churches throughout the world "seem to want to be obedient to the Lord Jesus Christ" to win others, he noted. He pointed to the evangelistic stirrings in such populous countries as India, where young Indian Christian leaders have set a goal of reaching that country's 620 million people for Christ by the end of the century.

"You and I," he said, "are involved in an enterprise that cannot fail."

George H. Hays, Foreign Mission Board secretary for East Asia, pointed out the urgent need for more missionaries in his area. Japan, he said, has 193 cities with a population of more than 100,000. Of these, 90 have one or more Baptist churches, 20 have a mission, and 83 have no Baptist services of any kind. According to the 1977 statistics in Christian Yearbook, only 1.937 percent of Japan's 113,500,000 people are Christians, Hays pointed out.

In the 30 Post-World War II years of its history, the Japan Baptist Convention has grown from 16 churches with 500

members to 175 churches and 76 missions with 24,345 members, Hays said. He reported that during the convention's recent 30th anniversary celebration one speaker said, "Southern Baptists, through their missionaries, brought to us the spirit of evangelism."

But Hays noted that much work yet remains to be done. The city of Osaka, for example, has only two churches and one mission for a population of 2,752,706.

In Okinawa, Hays said, the president of the Okinawa Baptist Convention recently requested three new missionaries. After several years of waiting, one couple was appointed and now is in orientation. But this couple will replace another couple retiring in October 1978, leaving the need for the three new missionaries still unmet.

During its Sept. 13 meeting, the board employed two registered nurses as special project workers who will spend a year overseas to meet special medical needs in Gaza and East Africa. Rheta Perry of Dublin, Ga., will go to Gaza to fill an urgent need for medical personnel and Jean Smith of Vance, Miss., will go to Tanzania.

Miss Smith has an identical twin sister, Barbara Jo Smith, who is on a two-year stint as a missionary journeyman teaching missionary children in Mbeya, Tanzania. Jean will work at a Baptist hospital in the same city.

Among the 188 recommendations which the board's administrative committee presented were motions authorizing payment of travel expenses of 16 volunteers going overseas to spend at least a year in various responsibilities.

The increasing number of volunteers indicates the gradual increase in volunteer involvement overseas on an extended basis, according to W. L. (Wimpy) Smith, associate in the office of the consultant on laymen overseas.

Smith attributed the increase to the fact that organizations of missionaries overseas are becoming more aware that these extended workers can fill the gap when a missionary comes on furlough. And Southern Baptists, he added, also are becoming more aware of these opportunities to serve.

"The reason we pay transportation is that the cost cannot be met out of a retirement salary," Smith said, "but when the organization of missionaries provides lodging and the board provides transportation the volunteers' retirement income will take care of their basic needs."

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department of missionary personnel, said that thus far in 1977 the board has reviewed 307 applications and recommended 204 career missionaries, missionary associates, journeymen, special project workers and medical receptors for appointment. Some 100 other applications are expected to be reviewed before the end of this year, he said.

"This is great," he commented, "but we need and we would like to have twice that number or three times that number." Cobbs noted that his department has the capability of processing such increased numbers "if we had the