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### October 13, 1977

Arkansas Baptist State Convention

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NO SMOKING

October 13, 1977  
*Arkansas Baptist*  
NEWSMAGAZINE



Harvest time in Arkansas  
page 9





## I must say it

Charles H. Ashcraft / Executive Secretary

### Tampering with God's things

(Second in a series)

What about those 4500 vessels desecrated by Belshazzar? Why all the fuss? Why did God react so swiftly against Belshazzar? Since God already owns all the gold, silver, bronze, iron, wood and stone in the world, why did it bring forth such wrath upon the desecrators?

The vessels dedicated in the Temple at Jerusalem for special religious rites represented the best materials in the world at that time. They also represented the finest artistry of the craftsmen of the age. In addition to this, they were consecrated and made holy by the act of worship in which they were presented to God and accepted by God for the Holy purposes. This made the vessels quite special and such that they could not be duplicated if lost or destroyed. They stood for something and meant something to God. He never took his eyes from them even through the long period of the captivity. The desecration of these Holy instruments revealed a demonic streak in the pagan people which admitted to no knowledge of who God was or what he was about; therefore, God could do nothing less than register his extreme displeasure over it.

The message for us from this event many centuries ago is "God does not forever tolerate tampering with sacred things." There is a limit to the patience and forbearance of God. There are a few things which fall into the category of sacred things which God will surely and quickly bring into judgment. (1) Alienation of affections. (2) Destroying the unity of the church (fellowship is sacred). (3) Cheapening the dignity of any other human being. Adultery, fornication, promiscuity and rape must be included in this category. (4) Withholding the tithe or misusing it. (5) Prostitution. (6) Cheating on your spouse. (7) Pornography which makes public some matters God has ruled to be private. (8) Abuse of one's body (I Cor. 3:16-17). (9) Observing the Lord's Supper improperly (I Cor. 11:23-29). (10) Undeveloped talents. (11) Refusing God's call to special service.

The wrath of God is kindled over these abuses and they will not escape his judgment. Belshazzar (Daniel 5:5-6) was called to account for his profanation of the sacred things of God. God's judgment upon us will be no less, more indeed, because we know God better than Belshazzar. The place to make corrections and alterations, of course, is at the point of conviction. This often comes from a serious examination of the Holy Scriptures. God is quite particular about his things and he who desecrates God's things desecrates himself.

*I must say it!*

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# Arkansas Baptist

NEWSMAGAZINE

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## Those ministerial discounts

## The editor's page

J. Everett Sneed



Ministerial discounts pose a problem for both ministers and the business community. In past times, the ministerial discount was given with great frequency. Clothing stores, pharmacies and other retail businesses gave discounts to ministers, particularly pastors. In many instances, the discount was very helpful since pastors' salaries were extremely low.

Those owning businesses, particularly in a small town, were confronted by a considerable problem. If they gave a discount to one minister, they were expected to give it to all. A men's clothing store, in a small county seat town, could conceivably have 75 to 100 preachers trading with them. In a year, the merchandise purchased by these men could make a definite dent in the store's profit. If the store failed to give the ministerial discount, the owner might feel pressure from many citizens in the community.

The preacher, on the other hand, was faced by an equally distasteful problem. Many preachers really didn't want to take discounts, but their income was so low that taking it was almost a matter of survival.

The solution to the problem then as now is to provide adequate support for the pastor and church staff members. It usually costs as much for those in religious work to live as it does for others. In addition, ministers have several expenses that other church members may not have. A pastor, for example, may be expected to dress better than other salaried people in his church and will probably have more car mileage.

Today there are three views held by preachers regarding ministerial discounts: (1) to ask for it and

trade only with stores which give it; (2) to accept it when offered but never to ask for it; and (3) to refuse it even when the merchant wants to give it. My own policy has been to accept a discount only when it is freely offered. Either of the other options places a minister in a bad light. Asking for a discount may make the minister seem almost like a beggar. On the other hand, to refuse a gift from someone who sincerely wishes to give it is denying pleasure to another and may seriously hurt the good intentions of a loving friend.

Churches should never use the ministerial discount as an excuse for holding their pastor or staff members' salaries down. Such discounts are becoming less frequent today. It should be remembered that at no time were ministerial discounts adequate to supplement insufficient salaries.

It is extremely important in these days of inflation that churches provide an annual salary increase for their workers. In recent years the inflation rate has been from six to 10 percent annually. If your pastor's salary increase is smaller than the annual inflation rate, his purchasing power is lessened and amounts to a salary cut.

The apostle Paul admonished, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (I Cor. 9:14). It is essential that a church provide an adequate salary for their pastor. If a church depends on ministerial discounts for the pastor's support, they are asking the community at large to accept the responsibility which rightly belongs to the church.

## Guest editorial

### What are you laughing at?

People don't just laugh. They laugh at something.

What people laugh at can reveal their character and it can also mold their character.

Laughter is one of the strangest of all human actions.

On one hand it can relieve a tense situation and unite people in a bond of understanding. On the other, it can destroy a peaceful situation and divide people into hostile camps.

With laughter, a friend can ease a person's embarrassment and make him feel appreciated. With laughter, a critic can humiliate a person and destroy his self-confidence.

Laughter is one way to handle or cope with the unexpected. When something happens at the wrong time, at the wrong place or in the wrong way, it may be considered funny and we laugh at it. However, if its consequences are bad, we may cry. Laughter and tears are closely related.

Making people laugh has been developed into a fine art, a crafty science and a profitable business. Making people laugh has become one of the highest aims of the entertainment industry, especially television. That may sound commendable until you think about what the program planners intend to do to make people laugh. . .

The media — magazines, books, movies and television — all need to be called into account by people who ap-

preciate good humor.

Television is the largest and most pervasive of the media. The good that it does is beyond measurement. But then it will counteract its good influence by contributing to the perversion of its viewers with filth. And it does this in the name of humor for the sake of ratings.

Laughter is too good for it to be dirtied by television pollution. A sense of humor is too grand a quality of a human being for it to be infected by the diseased wit of television comedians.

Television is a public medium. Its great potential for public good is being destroyed by money-minded management.

By the way, turning your set off or even rejecting the medium isn't the answer. That might settle your problem, but it won't help in a national solution. Communication with television management and with commercial sponsors will clean up the medium and help persons of good intention to rise to places of influence in the field.

Let's insist that those who are exploiting our sense of humor give us good wholesome entertainment that will build up our national values rather than hasten our social decay. — Editor Elmer Gray in the "California Southern Baptist"





## One layman's opinion

Daniel R. Grant / President, OBU

### Is long-range planning unchristian?

Not many people are neutral on the subject of long-range planning. My impression is that most people have strong opinions about it — either for or against — and that very few people are lukewarm on the subject. This is especially true when it comes to long-range planning by the government.

Recently I was a participant in a planning conference in Minneapolis on the subject of solar energy, and there were almost as many viewpoints on long-range planning as there were persons attending the conference. One person poked fun at the whole idea of long-range planning by proposing that we begin preparations for moving the earth's population to a planet circling a different sun so that we would be ready when our own sun eventually burns down and cools off. Another suggested it would be just as silly to develop elaborate conservation plans for existing energy sources as it would have been in the Stone Age to stockpile stones and save them for future generations that would have no

use for them.

Many people are not really critical of the idea of long-range planning, but only of the poor planning that is so often done. The constant reminder of this is the placard seen on executives' desks that reads, "Plan Ahead", but shows the last three letters of "ahead" crowded down the side of the placard because the printer did not allow enough room for them. I well recall the field day which the newspapers had in Nashville, Tennessee, when the director of the municipal airport began calling for a totally new air terminal building even before one still under construction had been completed and occupied. All of us take delight in informing our city officials of the time when one city crew finishes a beautiful street paving job, only to be followed in quick succession by water, sewer and power crews air-hammering the new pavement to install various utility lines.

We are also divided in our attitude toward long-range planning as it relates to our religious life. Sometimes I hear Southern Baptists poking fun at

denominational sloganeering and long-range planning of themes for cooperative action in Sunday School, church training, missions and the like. Someone once said that if Jesus were to come tomorrow, our churches would have to take our posters and wave him back saying we are not ready until after our long-range denominational plans are completed. The opposite of this, of course, is to sell all our earthly goods, move into a house like a group of people did in Grannis and simply sit and wait for Jesus to come.

In this layman's opinion, God expects Christian people to use our God-given minds and talents to make the very best possible plans — long-range and short-range — for accomplishing his will on earth. It may be that Jesus will come tomorrow, but if he should give us a few more years on this earth, I think he expects us to use all our resources wisely and efficiently to share the Christian gospel and to minister to a world in need. When it comes to planning, failure to do so can more probably be judged as unchristian.



## Woman's viewpoint

Betty Seay Crews

### A new beginning

When I was attending orientation with my freshman son at Ouachita, Dr. Grant, in his address to the parents and students, made this statement, "You all have one thing in common today . . . a new beginning."

I have had a chance at new beginnings many times. Right now I'm beginning a new life in a new community along with my family. It's sort of like walking on "eggshells". There are so many new names to remember, and then I have to get the new faces with the new names. I have new friends, new neighbors, a new town, new doctors and dentists, as well as a new surrounding, so I, too, have a new beginning.

I'm beginning to build a new home for the first time. I've always lived in a parsonage. It is exciting! But, then I remember I have to live in this house

that I build with all the mistakes. They can't be blamed on someone else's poor judgment.

I felt a new beginning when I enrolled my daughter in middle school for the first time and in a new school system. The next day I enrolled my son in college. Then I was going to be a full-time housewife for the first time in 10 years. I was kind of worried about that beginning! But, the next morning the phone rang and I was given a new teaching position in the local school system. That beginning ended before it ever started.

A new beginning as a teacher in a new school afforded me new experiences. Getting to know new children and faculty has proven to be such joy. It has helped me adjust to the community. Walking into the grocery store and finding a young man calling my name across the store made me realize the

beginning of a stranger was soon coming to an end.

In my living room sits a new grandfather's clock to remind me of the past. It chimes every quarter hour and I'm reminded of the love given in the past. It has become a constant reminder of a new beginning every day no matter what happened in the past.

Then I begin to think . . . Isn't it great to begin with a clean slate: a new church family, new employment, a new home all my own (and the bank's), and then I remember sin. It enters my life and my slate is no longer clean.

Through God's love, however, he forgives me and the slate is clean again. The eraser marks can still be seen as a constant reminder that it was stained by sin. In Jesus there is always a new beginning, and it is infinite. This love is a common beginning for all of us . . . all we have to do is ask God.



**Glenn Morgan** has accepted a call to become the pastor of Warren First Church. Morgan, who has pastored East Main Church of El Dorado for the past 12 years, has attended Millsaps College and Tulane University and received his bachelor's degree from Mississippi College of Clinton, Miss. He holds both a bachelor and master of divinity degree from New Orleans Seminary. Dr. Morgan has pastored churches in Louisiana, Mississippi and Arkansas. He is past president of the El Dorado Ministerial Alliance, a former moderator of Liberty Association and a former member of the Arkansas Baptist State Convention Executive Board. Dr. and Mrs. Morgan are parents of three children.

**Gene Jeffries** of St. Louis, Mo., is serving as Executive Dean of the Arkansas Institute of Theology, a ministry of University Church, Fayetteville. Dr. Jeffries comes to the institute after serving as president of the St. Louis Institute of Biblical Studies for two years. He is a graduate of Kansas State College of Pittsburg with a bachelor of arts degree and Midwestern Seminary where he received his master of divinity degree. Jeffries holds the doctor of theology degree from Luther Rice Seminary in Jacksonville, Fla., where he served as assistant dean for four years. He is an ordained Baptist minister and has pastored churches in Missouri and served as interim pastor of Central Church in Sydney, Australia. He has also done evangelistic crusade work in India, Finland, Mexico, Australia, Sweden, Norway and New Zealand. He and his wife, Rose, have three children, Richard, Teri Ann and Robert.

**Larry Nelson** assumed the position of minister of music and youth Oct. 2 at Cullendale First Church, Camden. Nelson, a native of Crossett, has attended Ouachita University, Southern College and Memphis State University. He has directed music for Tennessee State Convention and served churches in Louisiana, Tennessee and Missouri. Nelson has also served on the staff at Linden Assembly, Siloam Springs Assembly, Ridgecrest and Glorieta. He and his wife, the former Martha Ann Waller of West Memphis, are parents of one son, Steven Mark.

**Danny Weatherford** of Marianna has accepted the call to serve as interim pastor of Brickeys Church. Rev. and Mrs. Weatherford are parents of one son.

**Galen Lassiter** has been called as pastor of Ridgeview Church in Fayette-



Morgan



Nelson

ville. He is a 1976 graduate of Mid-America Seminary. Lassiter and his wife, Paula, are parents of one child.

**Jim Vinson** has resigned as pastor of Tipperary Church near Knobel.

**Butler Smith** has been called to serve as pastor of Ravenden Springs Church. He began serving Oct. 1, coming to the church from Texas.

**Earnest Rodgers** of Peach Orchard has been called as pastor of Brown's Chapel.

**Earl Croxton** is pastoring Emmanuel Church, Batesville. Prior to moving to Batesville, he has served churches in Kentucky and Indiana. Rev. and Mrs. Croxton, who are native Arkansans, are parents of three children.

**John Farris** has been called as minister of music and youth by Archview Church, Little Rock.

**Holland T. Ball**, pastor of Bluffton Church for the past two years, has resigned.

**Mrs. Harold E. Earle**, who retired as nursery coordinator at First Church, Jacksonville, following 14 years of service, was honored by the church Sunday evening, Sept. 25. She was presented a love offering and a gift of silver by the church and was honored at a reception following evening services.

**Carrol Walters**, pastor of Jenny Lind Church, is being sent by his church to assist Ken Freemyer with mission work in Wyoming. He will be doing personal witnessing there.

**Ted Richardson** is now serving as pastor of Bluff Avenue Church, Ft. Smith. A native of Little Rock, he attended Texas A and M University and was graduated from Mid-America Seminary. He has been in the pastorate for 20 years with the last six and one-half years at Bethany Church, North Little Rock. He and his wife, Louise, are parents of four children.

## Pulaski County director to retire

Ray W. McClung, Director of Association Missions for Pulaski County Baptist Association for the past eight years, has announced his retirement effective Dec. 31. The Executive Board of the Association received his retirement announcement in its regular meeting in September and a committee has been appointed to plan to honor McClung for his years of service when the Association holds its annual meeting Oct. 17-18.

McClung is a native of Texas and was educated in Oklahoma. He served churches in Oklahoma, Arkansas and Colorado as minister of music and education. Prior to joining the association staff in 1969 he was minister of music and education at Baptist Tabernacle in Little Rock. He has served on several denominational committees and served two years as secretary of the Southern Baptist Convention organization for Directors of Association Missions.

Mrs. McClung is retiring at the same time as her husband after serving 11½ years in the State Missions Department of the Arkansas Baptist State Convention. They are the parents of three grown children.



McClung

## OBU enrollment up two percent

Enrollment for the fall semester at Ouachita Baptist University is up two percent over last year and is at an all-time high except for the year 1966 when enrollment at the OBU Nursing School was included.

Frank Taylor, registrar, reports a total of 1,686 students with 1,292 of those living in University housing.

Ouachita President Dr. Daniel R. Grant said the enrollment increase and the full occupancy of dormitories raises again the question of construction of additional housing facilities. However, he said, national projections of college enrollment declines in the 1980's have caused Ouachita to go slow on such a decision.



## The president speaks Bible study at the state convention

by R. Wilbur Herring  
(Third in a series of four articles)

The Bible study time has become a most important time in the annual meeting of our State Convention. It has grown from a brief scripture reading and prayer to a 15-minute Bible study and finally to a half-hour Bible study. The of-



Dr. Herring

ficers and Program Committee members who are credited with this precedent have our sincere thanks and gratitude. The Bible study sets the right atmosphere for a spiritual meeting of the churches as our convention comes together in each session. I sincerely hope that future officers and program committees will leave this time devoted to the study of the Word of God.

But it's a very difficult task to select a Bible teacher for the convention. Not that good teachers are difficult to find, but rather just the opposite. We are tremendously blessed in our state and Southern Baptist Convention in having such a great number of excellent Bible teachers. In our colleges, in our seminaries and in our pulpits we have a great number of men who would be a blessing to the messengers of a convention. So the problem is in narrowing the list of prospective Bible teachers and finally being led as a group to just one person — the one selected by the Holy Spirit.

In our questionnaire we asked the question, "Who would you recommend as Bible teacher for four sessions in our convention?" We received a long list of suggestions, but do you know whose name appeared most on each list? A professor of New Testament at Southwestern by the name of Bill Tolar. His full name, so I have learned, is William B. Tolar. Have you ever heard of him? They say he is tremendous. He is committed to be with us in the State Convention, Nov. 8-10. He will have a Bible study period of 30 minutes each session of the convention with the exception of Wednesday night.

Pray for Bill Tolar. Pray that the Lord will use him in a great and wonderful way as he comes to us to teach the Word of God. Bring your Bible, a notebook and a pen. You will have your life blessed as Bill Tolar expounds the Word of Life.

**R. Wilbur Herring, president of the Arkansas Baptist State Convention, is pastor of Central Church, Jonesboro.**

## Arkansas all over

Woman's Missionary Union of **Independence Association** held a leadership conference Sept. 20 at Calvary Church, Batesville. Mrs. S. D. Hacker presided and Earl Croxton, pastor of Desha Church, led in prayer. Conferences were led by Julia Ketner, Executive Secretary of Arkansas WMU, and staff members of the state WMU office, Willene Pierce, Baptist Young Women and Baptist Women Director; Betty Jo Lacy, Acteen Director; and Karen Russey, Girls In Action and Mission Friends Director. Mrs. Ervin Keathley of Little Rock also assisted with conferences.

**Higginson Church** near Searcy recently organized a Brotherhood. Officers elected were Junior White, president; Ken DeWitt, Royal Ambassador leader; Gene Pool, treasurer; and Mark Howell, secretary. Walt Kendel is Brotherhood Director. Other leaders in the organization are Sonny McDonald, Bob Shawn and Clarence DeWitt. James Hays is pastor.

**North Main Church, Jonesboro**, was in revival Sept. 11-18. Jimmy Nettles of Ft. Worth, Tex., was evangelist. Revival music was led by Herbert "Red" Johnson of Mountain Home. Bill H.

Lewis is pastor. There were 52 professions of faith and two joined by letter.

**Pleasant Hill Church, Sardis**, will be in revival Oct. 23-30. Joe Stewart, the church's new pastor, will be evangelist. Pleasant Hill Church, on Sept. 25, established a record attendance in both Sunday School and Church Training. There were 117 attending Sunday School with 65 present for Church Training.

**Jonesboro First Church** was host on Sept. 30-Oct. 2 for a conference for Christian Single Adults. Program personalities were from North Carolina; Arkansas Baptist State Convention; Jonesboro; Stuttgart; Nashville, Tenn.; Magnolia; Little Rock; Pine Bluff; and Memphis, Tenn. Emil Williams is pastor of the host church.

**First Church, Cabot**, will have its fall revival Oct. 23-30. Gene Bynum of Kerrville, Tex., will be evangelist. Music will be led by Gary Smith of Houston. Keith Loyd is pastor.

**Berry Street Church, Springdale**, held deacon ordination services Oct. 2. Tom Lundstrom and Gene Ingram were ordained in the evening worship service. Paul Hussey is pastor.

New deacons selected by **Forrest Park**

## Hot Springs church marks 75 years

Park Place Church, Hot Springs, celebrated its 75th anniversary Aug. 20-21. On August 20 the church held an all-church fellowship at the Spring Lake Assembly grounds, Lonsdale. The activities included fellowship and the serving of an evening meal.

On Sunday morning, Aug. 21, four former pastors were recognized. These were Jesse Reed (1945-48), Director of Evangelism for the Arkansas Baptist State Convention; D. C. Bandy of Tennessee (1948-49); W. W. Dishongh (1949-51), pastor at Gentry; and James H. Fitzgerald (1951-58), now retired. Each participated briefly in the service.

Park Place Church had its beginning in 1900 when a series of evangelistic services were held in the northern part of Hot Springs by W. E. Neill under the auspices of First Church, Hot Springs. After the series of meetings, a mission Sunday School was organized by First Church. But, since the congregation had no house of worship, permission was obtained from the Methodists to hold Sunday School in their church in the

afternoon. J. R. McJunkin was largely instrumental in organizing the Sunday School and was elected as the first Sunday School superintendent.

At the close of a meeting held by C. C. Warnock, March 5, 1902, the congregation was constituted into a church.

The church was first known as the Central Park Church and the congregation was located at 6 Glen Street. Two years later the name was changed to Park Avenue Church and the congregation convened at Park Place and Magnolia. On April 4, 1911, the church became known as the Park Place Church and the congregation met at 7 Park Place.

The lots for the present building were purchased during the ministry of J. F. Queen in the early 1940's, and a building fund was begun.

Pastor Neal Raborn considers three developments in feeling that the church has a great future. He says the church has just added two staff members, is majoring on the Sunday School, and is going to major on reaching young adults.



**Church, Pine Bluff,** are Walter Shepherd, Carl Hall and Bill Ferren.

**Emmanuel Church, Forrest City,** was in revival Oct. 3-9. Fred Lynn of Springfield, Mo., was evangelist. Jim Neal, pastor, directed revival music.

Young people of **47th Street Church, North Little Rock,** have initiated visitation for the new bus ministry which began on Oct. 2. Peggy Pearson is minister of youth and music. John Evans is pastor.

**Pleasant Hill Church, Sardis,** recently organized a graded choir program.

**Shady Grove Church, Little Rock,** was in revival recently with Brent Page, Murfreesboro, Tenn., as evangelist. Gene Davis is pastor.

The youth choir of **Conway First Church** presented the musical "The Village Miracle" in the church's Sunday evening worship service on Oct. 2. Don Bingham is minister of music and youth. William Probasco is pastor.

**First Church, Lewisville,** was in revival Sept. 12-18. Gerald Edwards was evangelist. There were 22 professions of faith, and one joined by letter. Norman L. Sutton is pastor.

**Markham Street Church, Little Rock,** began a children's worship service Oct.

2. Becky Adams is director.

**Chicot Road Church, Little Rock,** will observe "Great Day in the Morning" Sunday, Oct. 30. A church roll call and old-fashioned dinner on the grounds will be part of the morning's activities. Special music and a message by Paul Sanders, pastor of Geyer Springs Church, Little Rock, will be featured in the afternoon. Sam Whitlow is pastor.

**First Church, McGehee,** held deacon installation services on Sunday evening, Oct. 2. Don Best, William Dottley, Bill Meggs, K. W. Mullis, and Sam Sloan were installed as deacons of the church. Mason Craig is pastor.

**Central Church, Magnolia,** held deacon ordination services on Sunday evening, Oct. 2. Ordained were Rodney Griffin and Ken Sibley. Jon Stubblefield is pastor.

Woman's Missionary Union of **Second Church, Leachville,** achieved the WMU "Distinguished" Award for its work in 1976. Brenda Morris is president.

**Sherwood First Church** held a children's recognition service on Sunday night, Sept. 25. Certificates were given for attendance in Sunday School, Church Training, Royal Ambassadors

and Girls In Action. The children's choir, led by Kay Sharp, presented music for the recognition service. Jim Turpin, associate pastor, delivered the evening's message.

**First Church, Fayetteville,** held a Sunday School Leadership Banquet on Monday evening, Oct. 10. S. Cary Heard Jr., pastor of Park Hill Church, North Little Rock, was guest speaker.

**First Church, Clarendon,** began a fall revival Oct. 6 with Jack Bledsoe as evangelist. Jim R. Davis is pastor.

**Camden First Church** was in revival Oct. 2-7. Jack Hazelwood was evangelist and Ron Bowlus led music. James C. Wright is pastor.

**First Church, Fordyce,** began a Senior Adult Ministry program today. Ben G. Pilgreen, assisted by Sherry Colvin, will direct this new ministry.

**Hickory Street Church, Texarkana,** began its new church year by adding two ministries to its outreach program. These ministries will be services at North Heights Manor and a new senior adults program. Lee Randall is pastor.

**Ingram Boulevard Church, West Memphis,** held deacon ordination services recently. Those ordained were Manuel Haggard, Keith Hutchison, John Taylor and Charles Thornton. Henry G. West is pastor.



The auditorium used by Park Place Church was dedicated in 1955 and was redecorated in 1975. The educational building at the rear was dedicated in 1967. (ABN photos)



Neal Raborn has been serving as Park Place Church's pastor since July of this year.





## Food and fellowship

Virginia Kirk and Jane Purtle

### Tips for bread-making

Bread-making is like any other art: practice makes perfect. The delicious "light bread" that many of us remember from childhood was perfected by our mothers and grandmothers through years of experimentation and practice. It's a household art worth learning and teaching to our sons and daughters.

Though one learns by doing, there are a few tips that can improve chances of success. Choose a well-tested recipe, one that you've eaten or that has been recommended by a friend. Give yourself plenty of time; bread cannot be hurried very much. Enjoy the process as well as the product.

For the novice a few very simple tips: Let the yeast "start", that is, dissolve it in warm water and let it set five or ten minutes to begin to work. All ingredients should be at room temperature. In winter, heat flour slightly by putting it in a slow oven for a few minutes. Before kneading, it is good to let the dough "rest", that is, let it set on the bread board for five or ten minutes.

For rising, cover with a damp cloth and place in a slightly warm oven.

Solid shortening or margarine is best for greasing pans. Some cooks like to butter the top of the loaf before cooking. I prefer to rub margarine over top and sides when the loaf comes out of the oven. This produces a softer crust. To speed the final rising, put loaves which are not quite risen into a cold oven and turn heat to desired temperature.

Cooking time is crucial. I have often overcooked bread. If the loaf dries out very quickly, it was probably overcooked. I usually cook loaves five or more minutes less than a recipe suggests. When a loaf is done, it will have a hollow ring when tapped.

Homemade bread does become stale quicker than commercially baked bread. If bread becomes stale, slice; sprinkle with a few drops of water; wrap in foil; and heat for 10-15 minutes in 350 degree oven. It will taste just like fresh baked.

The recipe this month is for whole wheat bread. It calls for only one kneading and makes up within three to four hours.

In connection with bread, we would like to have recipes for unleavened bread that could be used for the Lord's Supper. Send recipes to Jane Purtle, 868 College, Batesville, Ark. 72501.

#### Whole wheat bread

In large bowl, beat 1 egg slightly. Add 1 teaspoon salt, 2 tablespoons honey or molasses, 1 tablespoon oil, 1 cup of milk. Stir together and put in warm place to come to room temperature. Add 1 package of dry yeast dissolved in 1/3 cup warm water. Stir in 3 cups of warm whole wheat flour. Cover and place in warm place. Let rise until almost double. Dough will be quite sticky. Turn out on well floured board and knead until smooth (8-10 minutes). Work in 1/2 to 1 cup flour. Shape and place in greased bread pan. Let rise until not quite double. Bake 30-40 minutes in 350 degree oven. Makes 1 loaf.

## Arkansas all over

## buildings

**Pleasant Hill Church, Sardis**, recently purchased and has erected a lighted church sign. Joe Stewart is pastor.

**Witt's Chapel Church, Maynard**, recently began construction of a sanctuary which will cost approximately \$49,000. Zane Gragg is pastor.

**First Church, Springdale**, held a groundbreaking celebration on Sunday morning, Sept. 25. Ground was broken for the first part of a three-phase building complex that will ultimately accommodate First Church and Shiloh Christian Schools. To be built immediately is a multipurpose building that will serve as a temporary auditorium with a seating capacity of 2,000; gymnasium; kitchen; temporary music room; and offices. Phase one also includes black topped parking areas for 350 cars. Cliff Palmer is pastor.



First Church, Hampton, has completed a \$50,000 education building and has burned the note to celebrate being free of debt on the structure. Taking part in a ceremony Sept. 25, besides Pastor O. D. Hogan, were Fay Furlow, Grady Blann, Harold Hand and L. D. Becton. Freddie Pike of the state Sunday School Department was guest speaker. (ABN photo)



Mountain echoes of church growth

## The church's self analysis

by Kenneth Threet  
(Third in a series)

Quotations from the past express truths for today — "Know thyself": "To thine oneself be true, but it must follow as the night the day then thou shalt never be false to any man." A church must know itself. It must be honest with itself.



Dr. Threet

An analysis of its strengths, its weaknesses, its triumphs, its failures all need to be carefully and accurately made.

Self analysis is perhaps the most difficult to make but many times the most rewarding, because we see for ourselves where we are. "We see ourselves as others see us." Analysts who have a wide range of experience and training can be brought in to direct in a church's evaluation of itself.

How do you analyze a church? One approach is to look at the church's history from its organization to the present in a general way. Questions of when, why and how organized; various building programs and different locations should be answered. Perhaps a more realistic approach would be for

graphs to be made of each organization's growth. These can cover a long or short period of time. Graphs also should be made of church membership growth indicating those who join by baptism or by other means. Financial patterns are easier to see if they are put on a graph.

When graphs are made, there are numerous studies that can be made of them — their relation to each other, evangelistic efforts' effect on giving, Sunday School attendance, etc. Studies like this should answer the question, "What has contributed to our church's growth in the period studied?"

This same analysis will need to be applied to present church membership. The present program and services of the church should be evaluated as to their effectiveness. If they are not furthering some aspect of the church's ministry of caring, then the church ought to quit it and put their energies into effective efforts. No program is worth carrying on for the program itself. Programs are a means to an end. They are not an end within themselves. We Baptists too long have been spinning our wheels and going down dead-end streets. We need to see where we are in the economy of God.

**Kenneth Threet is pastor of First Church, Mountain Home.**

## Allen praises SBC efforts to meet hunger crisis

by David Wilkinson

NASHVILLE (BP) — Southern Baptists at the grassroots levels are demonstrating a concern for world hunger that has surprised denominational planners and surpassed the plans of governmental strategists, the president of the Southern Baptist Convention (SBC) said here.

In his keynote address at the annual meeting of the Southern Baptist Christian Life Commission, SBC President Jimmy Allen said that Christians have registered their concern by giving hundreds of thousands of dollars to world hunger in recent years, and he believes that Southern Baptists are now ready to commit more than money to the cause.

It is a response, he said, that has left some denominational leaders unprepared.

"Resistance to the idea of feeding people because of fear of manipulation and creating so-called 'rice Christians'

has left us ill prepared for an aggressive program of both feeding and helping people feed themselves," Allen told the members of the Christian Life Commission. "But," he said, "we are gearing up for that task."

The newly conceived Mission Service Corps, which will mobilize short-term, volunteer missionaries, offers the possibility, Allen explained, "of engaging the gifts of hundreds of agriculturists, technical people and generalists in the areas of greatest need in our hungry world. We are faced with fantastic possibilities in sharing our witness of the Bread of Life as we help hungry lives survive by increasing bread."

The San Antonio pastor emphasized that the Southern Baptist witness must also include "a call to the conscience of America to lead the way instead of dragging our feet in helping our world with the problems of basic human survival."

On the cover



Fall means harvest time to many Arkansas Baptists because they are farmers. Billy Huddleston, a Baptist, inspects cotton at a compress at Dell. (ABN photo)



**The Southern  
accent**

## School days

"They're back ... the students are back!" Excited, happy and some even scared, but they are here at Southern Baptist College. The thirty-seventh year of operation for SBC has begun.

These young people come from a wide area of the United States and foreign countries. They are here from Africa and Iran. They are here from Alabama and Indiana. They are here from Bearden, Ark., and from Black Rock, Ark. They seem to come from everywhere.

How do they find SBC? The list could go on and on including pastors, former students, present students, admission efforts and high school counselors.

What do students find at Southern Baptist College? A student survey was made recently and here are a few answers to this question: 80 percent of the students surveyed indicated the faculty and staff were interested in them. "The college treated me as a person" was the reply of 76 percent and 86 percent stated that personal help and assistance were available.

It is just the beginning of a new year, but it is good to look toward May 1978. From 1971-75, 86 percent of the graduating classes transferred to senior institutions.

Some say this is the season for "school days", but at SBC it is a time of developing and preparation of our future leaders. Take time out this year and visit your school at Walnut Ridge, Ark.



# Your state convention at work

## BSU Third Century Campaign

Numbers 13:30 says, "And Caleb stilled the people before Moses, and said, let us go up at once, and possess it; for we are well able to overcome it."

It is my conviction that the Lord's people can do anything that is within his will for them to do. I am convinced that the BSU Third Century Campaign to raise \$1,000,000 to strengthen the work we are doing for young people on our college and university campuses is within his will. Therefore, I am for it and want a part in it.

I am for this campaign because of the opportunity and the need we find on these campuses. There are large numbers of Baptist students on any college or university campus in Arkansas.



Stark

Ouachita and Southern could take care of only a minor part of these if they all applied for admission. We should go with them and minister to them in their Christian development and Christian service.

There are many on each college or university campus who are lost and need someone to witness to them. Many have been saved because of the witness of our directors, their associates and the Christian students who work with them.

Christian students need a place where they can go for Christian fellowship and recreation. Often they invite their unsaved friends who come under the influence of the Christian atmosphere they find there.

I am for this campaign because of the type of leadership we have in the directors and their associates in these B.S.U. centers. They are numbered among the most dedicated, consecrated workers we have anywhere.

I am for our BSU because of what it has meant to Mrs. Stark and my family. I asked our oldest son, Dewey W. Stark Jr., who has the A.B. degree from Ouachita and the doctor of law degree from the University of Arkansas, for a statement as to what the BSU meant to him. I close with this statement. "The Baptist Student Unions are places of refuge, fellowship and inspiration for college Christians, and of witness to the rest of the campus. They are a bright remembrance for me from both Ouachita and the U. of A. I shall never forget the counsel and friendship of Jamie Jones of Fayetteville whose character and sense of values are worthy of emulation of all young people."

D. W. Stark Sr.

**Stark lives in Bearden. He is one of our senior Baptist ministers.**

## Looking ahead: Arkansas events

### October 1977 COOPERATIVE PROGRAM MONTH

- 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
- 14-17 Area church recreation workshops (Church Training)
  - 14 - Central, Jonesboro
  - 15 - Calvary, Little Rock
  - 16 - First, El Dorado
  - 17 - Grand Avenue, Ft. Smith
- 20 Child Care Day
- 21-22 Weekday Early Education Workshop, Pulaski Heights, Little Rock (Sunday School and Missions)

## Sunday School Have a 'Great Day in the Morning'

It's time for you to have another Great Day in the Morning! Oct. 30 is high attendance day for Sunday Schools all across the Southern Baptist Convention. In Arkansas it's called "Great Day in the Morning". Free sign up charts for classes and departments are available from our office.



Pike

Every church should have at least two high attendance/enrollment campaigns every year. "Great Day in the Morning" offers you a built-in promotion handle for one of those.

The purpose is to reach more people for Bible study — more people hearing about Christ — more people being touched by the Holy Spirit! Begin now (it's not too late) to promote high attendance day. There is a Great Day Coming! — Freddie Pike



# The church budget: budgeting for ministries

Church budget planners are usually guided by one of two concepts. They may ask, "How much money do we need to operate our church next year?" Or their decisions may be determined by this question, "What is God's will for our church and how much is needed to reach our goals?"

Every church needs the challenge of a budget. Definite budget goals, written on paper and approved by the members, give a sense of direction.

It is possible to put a budget together without asking "why". Committee members take the easy way out when they follow an old budget item by item. This kind of budgeting is primarily concerned with raising dollars. A committee concerned with only "how much" may present a good budget, but it is little more than an annual revision.

Christ commissioned his churches. Ministry, in his name, is the goal. All a church does, if it follows its job description, revolves around the concept of ministry. Ministry defines a church's calling. It gives a theological base for all actions.

Budgeting that centers around ministries takes the time and effort to

identify, evaluate and program a church's priorities. A church that budgets for ministries brings its financial resources in line with the goals of the church.

The pamphlet, "Simplified Budgeting for Ministries", raises four questions that every church needs to consider.

What ministries should our church do next year? This question calls for people participation. Two or three members can't determine the ministries of the church. Call the members together on a Sunday or Wednesday evening. Submit this question for response: How does God want our church to minister in this community and throughout the world?

Write the responses on a chalkboard. The members may want to start a new outreach ministry in the community. They may want to increase mission giving. Those aware of inflationary trends may suggest salary increases. This open meeting doesn't set policies or develop budgets. It does give guidelines to responsible budget planning committees.

The second question focuses on motives. Why should we do these ministries? As the suggestions are

evaluated, the participants can examine their motives in light of New Testament ministries. Is desire in line with Christ's command?

How shall we accomplish these ministries? It is easy to set goals. It is difficult to implement them. A strategy is essential if the goal is to be accomplished. A church that asks "how" is moving toward fulfilled ministry.

The last question determines the budget. How much will these ministries cost, and are we willing to commit that amount of money?

After a church has studied these questions, the results are presented to the budget committee for consideration. This process has two advantages. It involves people in thinking about the relationship between biblical stewardship and budget planning. It also encourages the church to focus on ministry instead of fund raising.

Helpful copies of "Ministry-Action Budgeting" and "Simplified Budgeting for Ministries" are available from your stewardship office. — James A. Walker, Secretary of Stewardship

## **BOLD BELIEVERS IN GIVING**

## Why I support the Cooperative Program

### (Second in a series of four)

I support the Cooperative Program because it is economical.

Competition in commerce and industry is usually healthy, but there are exceptions. Competition among law enforcement agencies does not contribute to our security; cooperation has proven to be more effective. Competition among certain types of utility services (electricity, telephones, etc.) has usually proven wasteful and inefficient; cooperation among these suppliers conserves energy and keeps costs at a minimum.

Mission work is not the place for competition. It is unthinkable that our missionaries should have to compete with one another in order to fulfill their God-given mission task. But that is exactly what took place prior to the adoption of the Cooperative Program in 1925. Each ministry and denominational agency was forced to compete with each other for financial support from the churches.

The Cooperative Program replaces that competition with a spirit of cooperation. In the process, a duplication of efforts is eliminated. Each agency

and ministry works together to present a complete missionary opportunity to every church and individual, rather than a fragmented approach.

Equally important, the church does not have to choose between various missionary opportunities. By contributing through the Cooperative Program, it supports each of them, and it does so by writing one check and using only one postage stamp. The savings in postage alone from this unified approach will stagger one's imagination when multiplied throughout Southern Baptist life.

The cost of administration is not inherently evil, as a few people have suggested. Every mission field, every denominational ministry and every church has some administrative cost. However, good stewardship requires that administrative costs be held to a minimum, and the only effective way to do that is to combine our resources and administrative processes. The Cooperative Program accomplishes just that.

Southern Baptists have generously supported special mission causes like

the Lottie Moon Christmas Offering for Foreign Missions, the Annie Armstrong Easter Offering for Home Missions and special offerings for state missions. Yet many Baptists are unaware that the administrative costs of raising those funds, channeling them to the right place and administering their disbursement is borne by the Cooperative Program. This avoids another area of duplication.

The Cooperative Program frightens some people because of its magnitude, but some people are frightened by anything big. The fact that it is large does not mean that it is automatically expensive. On the contrary, its size has enabled Southern Baptists to economize in mission work and Christian ministry without sacrificing quality.

I believe in saving money whenever possible. When someone shows me a more economical way of carrying out the Great Commission than the one we have, I will want to try it. Until then, I support the Cooperative Program because it is the most economical method of doing mission work that I have ever found. — Roy F. Lewis, Associate Executive Secretary



# Young people thank God for home

If any of us in this ministry to children ever have questions about its meaning and importance, they are answered by the children who live at the home in Monticello. Recently the children were asked to write a letter to God and share it with us. The following excerpts from their letters give a fresh meaning to our ministry and to your support.

"I thank You for all You've done for me which is a lot. And I know now that You sent me here for my own good and I know that You have something special for me to do, and maybe sometime soon I will find out what it is. Thank You for sending real people who care."

"Thank You for the home that I live in even though I get tired of it. I love it.

Thanks for the people here that help me out with my problems. Thanks for everything. And watch over me and help me to do what's best."

"I'm so thankful for all You have done for me. Without You my life would just not have much meaning. Through all my good times and bad You have always been there to help me. It's really been a blessing all the things You have done for me. I can't be thankful enough. I'm thankful for my salvation, family and all my friends. I'm thankful for what I see You doing for others. I pray You will continue to bless and guide me."

"I want to thank You for all the blessings You've given me, like allowing me to be in this home instead of out on the

streets."

They have said it. What an incentive to each of us to give our best to this ministry. — Homer W. Shirley Jr., Director of Development, Arkansas Baptist Family and Child Care Services

## Messenger cards

Churches should secure registration cards for their messengers to the 1977 State Convention Meeting at Immanuel Baptist Church, Little Rock, Nov. 8-10, from the office of Executive Secretary Charles H. Ashcraft, P.O. Box 552, Little Rock, Ark. 72203 or phone 376-4791.

# Marriage Enrichment Retreat

Nov. 3-5, 1977

DeGray State Park Lodge

Arkadelphia

- Opportunities for the enrichment of marital relationships in a Christian context
  - Improving skills in communication, problem solving and marital planning
  - Increasing awareness and understanding of self and spouse in marriage



**Richard Waggener, retreat leader**  
 Consultant, Family Ministry Department  
 Baptist Sunday School Board

The Marriage Enrichment Retreat is a time apart with learning experiences designed for making good marriages better. Any couple who has a good thing going and want to make it better may attend. The DeGray retreat is the basic level marriage enrichment retreat in Southern Baptists' marriage enrichment system.

A family ministry project  
 Sponsored by

Church Training Department  
 Arkansas Baptist State Convention

Family Ministry Department  
 Baptist Sunday School Board

For information about costs and registration, please write:  
**Marriage Enrichment Retreat**  
**Arkansas Baptist State Convention**  
**P.O. Box 552**  
**Little Rock, Arkansas 72203**

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## Love overcomes barriers

Oct. 16, 1977

Luke 10:25-37

Love is a word much in use in this "come of age" generation. It is applied to a wide variety of emotions, feelings and acts. It is used to describe one's natural desires and at the same time lifted to the level of sacrifice for the benefit of someone else. The term is used loosely in conversation, misused as a key word in dirty jokes, and at the same time, lofted from the pulpits across the land. This variety of use makes it very difficult to identify the true meaning of the word.



Dr. Bryant

In the English language we are indeed limited in the proper communication of the term love, and it is for this reason that such a high degree of variety occurs. In the Greek, the original language of the New Testament, this problem of variety of use is not so difficult. There are proper terms to describe what is being communicated in each case where the word is used. When one wanted to communicate the idea of emotional love he would use the term "phileo", and when he wanted to describe the rational and sacrificial love exemplified by God, he used the term "agape". It is this type of love that is the requirement of God, the love that overcomes barriers.

We are given the supreme example of love which overcomes barriers in the great and graceful gift of God's only begotten Son. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). This familiar text records the truth of God's love crossing the great barrier of man's sin and resulting punishment of death. With his love expressed in the giving of his Son, God destroyed the barrier and gave man the opportunity to have eternal life instead of eternal death.

In the ministry of Jesus, he taught and lived out the example of "agape" love as God's way of life for man. Luke records the time when Jesus sought to show how one would gain eternal life through this kind of love.

### The law of love (Luke 10:25-28)

Though he had motives which were less than honest, the lawyer who Luke describes as tempting Jesus with the question of eternal life nevertheless did give an important opportunity for Jesus to teach about God's love. At the probing questioning of Jesus, the all important law of love is stated. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself" (10:27).

Luke's report of this response of the lawyer is very significant because it describes the relationship to God from the Hebrew view of what man is. To the Hebrew, man's being was a composite unit, each part having a specific function.

The law of love speaks of man as a heart, soul, as possessing strength, and a mind. The heart was thought of as the seat of man's emotional nature. The soul was his moral nature, breathed in by his creator when he was made. The strength which is mentioned represented the energy which moved the man, and the mind was his intellectual ability. All of these aspects of man's makeup were included to show the necessity of having the total personality of man in love with God.

Matthew records the same instance in the life of Jesus, and he reports the Lord saying that the second commandment is like the first, "Thou shalt love thy neighbor as thyself" (Matt. 22:39). One who is in love with God, of necessity must be in love with his fellow man also. John clarifies this point for us when he poses a situation in which a man says that he loves God, and at the same time hates his brother. He calls him a liar, asking how a man can love not his brother that he has seen, and at the same time love an invisible God (I John 4:20).

Thus the love which overcomes barriers between man and his brother has its origin in God, is linked to one's relationship with God, and is a law to be obeyed if one expects to gain eternal life. These undeniable facts about the

love of God should govern us as we consider our day to day contacts with our fellowman.

### Love in action (Luke 10:29-37)

After laying the groundwork for his teaching on love, Jesus proceeded to tell the story of a man who overcame some very large barriers by showing love and compassion by his actions. The question, "Who is my neighbor?", prompted the familiar passage concerning the good Samaritan.

The story of the good Samaritan would be a good lesson in compassion even if the racial barriers did not exist between the "certain" Jewish man and the Samaritan who aided him; however, this is the key to the lesson which Jesus is teaching. Because of the intermarriage of Jews with Gentiles which resulted in the Samaritan race, those who had true Jewish heritage would have nothing to do with them. They were outcasts and even their land was avoided lest one be contaminated. With this feeling of contempt as a predominant attitude felt by the Samaritan, it is hard to see him reacting with anything but the same. Many, perhaps, would have responded this way, but this one did not.

The Samaritan which journeyed in this story obviously knew the law of love, but did more than know it, he acted upon it with honest and true compassion for his fallen brother. He cared for his wounds, his immediate needs, and then made provisions to continue caring for him. Where the priest and the Levite knew the law but responded in negative answer to the need, saying with Cain of old, "Am I my brother's keeper," the Samaritan acted upon the law and made himself responsible for his brother. His response of love and compassion overcame the barrier of prejudice and hate and fulfilled the law of love.

The lawyer to whom Jesus spoke knew the law of love and responded to the story with the proper answer to the question of who was the true neighbor to the man who fell among the thieves. We are not told how he responded to the final challenge of Jesus to go and do likewise; however, the challenge is important for it emphasizes the responsibility of all men who would follow the law of love to be involved in doing as well as knowing this law which will overcome many barriers in life.

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## The found become finders

Oct. 16, 1977

John 1:38-51

Personal testimony is still the most effective way to sell a product. Even in this day of mass communication and million dollar advertising, one satisfied customer is still the best advertisement.



Cooper

A friend of mine recently told me about a new eating place in our town. He had been there several times and was pleased with the atmosphere, food and service. He was really enthusiastic about the place. Although I was a relatively easy prospect, he convinced me that I should visit this new restaurant. So that very evening I took my family out to eat. Where did we go? We went to the restaurant recommended by my friend.

Your personal testimony about anything will be effective. In a study unit on witnessing, the author gives three characteristics of the personal testimony that make it effective. First, it has authority that is undeniable. It is a first-hand testimony. You are the authority. Second, it communicates. It is in language that people understand. On occasions, preachers do not communicate because they use too much technical language. Laymen should not try to sound like preachers. Authenticity is more important than theological phraseology. Third, the testimony is related to today. Testimonies that find all their joy in past forgiveness and heaven to come are not likely to be effective. Your testimony should say what Christ means to you now.

Our lesson today deals with personal witnessing. One who has been found of Jesus goes to find someone who needs Jesus. Those of us who know Jesus are to go personally to those who need to know Jesus.

### Finding Jesus (38-40; 43-44)

As a result of the testimony of John the Baptist, Andrew and John inquired further of Jesus. Notice that they did not speak until Jesus spoke to them. The implication is that they were timid and acknowledged their complete unworthiness before Jesus. Jesus removed the tension of the situation as he spoke to them. He showed his great love as he responded to their interest. After his

brief words, they wanted to know more. They wanted to know more of the person of Jesus.

A brief time spent in the presence of Jesus had a telling effect on Andrew. He hurried to tell his brother, Simon, that the Christ was here. The first impulse of the man whom Jesus conquers is to seek his brother and bring him to Jesus.

Philip found Jesus in a different circumstance. The Scripture states that Jesus found Philip and called him out to follow him. Jesus himself was the finder for Philip. Philip's response was to a direct call from Jesus. When Jesus spoke to him, he was ready.

The experience of Jesus finding Philip is treated in brief fashion in the scripture. The scanty space allowed in no way indicates the importance of the example to us. Jesus found Philip and Philip found Nathanael.

### Finding others (41-42; 45-49)

Andrew and Philip sought Jesus in behalf of others. What Jesus had done for them had to be shown with others. Peter and Nathanael were, in their own way, seeking, but that needed the personal testimony of another to help them find Jesus.

Bringing others to Jesus is our business. We must seek Jesus out in behalf of others because we found him and he changed our lives.

The pattern for one person telling another person about Jesus was set early in Christianity. John the Baptist was the beginning. Jesus himself followed the pattern. John the Baptist prepared the way for Jesus. As a result of his witness, two of his disciples followed Jesus. These two, Andrew and John, set out to bring others to Jesus. Thus the pattern had been established.

### Chain reaction

The first successful nuclear chain reaction was produced at the University of Chicago on Dec. 2, 1942. Many discoveries have been made since 1942. It was found that some particles do not bounce off the nucleus, but penetrate it. When the element uranium is used, the atom splits in two. An immense amount of nuclear energy is unleashed as that atom splits other atoms.

Christianity can work like the chain reaction of nuclear force. When Christ's

love is accepted in the heart, great changes take place in life. When this change finds expression in concern for others, they allow Christ's love into their lives.

It has been projected that the world could be evangelized by personal evangelism in just three years. What a challenge for every believer to be a part of the chain reaction for Christ!

### Resources for finders

Every believer who becomes a finder will have adequate resources available to him. Even in his weaknesses, the appropriate use of the resources will lend strength. Even when in doubt, these resources will give assurance. Even when afraid, these resources will give courage.

The Bible is an indispensable resource. Study of the Bible produces spiritual growth toward Christianity maturity. Adequate Bible study helps are available. Materials may be secured that explain how to use the Bible in witnessing.

The fellowship of the church is another great resource for the witness. In the fellowship of other believers, the witness can be renewed and revived. Jesus knew that Christians witnessing to a hostile world would need each other. The church not only provides fellowship, it also provides opportunities for developing skills in witnessing. The training of the Christian must include training for witnessing.

Prayer is an open door to all the resources of God. We read the Bible to let God speak to us. We pray to speak to God. When we put them together, there is communication. If one would be an effective witness, prayer will precede every effort. Time spent in the presence of the Lord will give the witness what he needs to speak in the presence of men.

In every commission Jesus promised his presence. What a resource for finders! The finder never goes alone. The task is impossible without the presence of Jesus, but with him all things are possible.

### Application

The future of Christianity depends largely on men like Andrew. The torch of faith will continue to be passed on by people who quietly and naturally are working at the task of bringing people to Jesus.

Pray for your own developing personal witness.

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## A smile or two

A mother asked her son who had just returned from a youth group car-washing project, "What was the least amount anyone paid you?"

He replied, "One man gave us just fifty cents." His mother said, "That's not very much."

"I know," he explained, "but maybe it's because we hosed his car before the windows were rolled up."

"Boys, I've had charge of this prison for ten years and we ought to celebrate the occasion," the warden said. "What kind of party would you suggest?" The prisoners replied in unison: "Open house."

The 16-year-old girl was applying to the fast-food place for her first job. The man asked her if she had ever used a cash register before. She told him "no". He then asked her, "It I bought \$4.79 worth of merchandise and I gave you a \$5.00 bill, how much change would I receive?" She told him that he would receive 21 cents. He asked, "In what denomination?" The girl, who has a minister for a father, politely told him in no uncertain terms that she was definitely Southern Baptist.

## Attendance report

Oct. 2, 1977

Church	Sunday School	Church Training	Church adns.
Alexander, First	116	63	1
Alpena, First	73	13	
Batesville, First	269	110	2
Bentonville, Central Avenue	70	28	
Berryville			
First	178	61	
Freeman Heights	163	65	
Rock Springs	60	38	
Biscoe, First	89	44	
Booneville			
First	295		5
Blue Mountain Mission	30		
South Side	92	74	
Bryant, First Southern	204	125	2
Cabot, Zion Hill	140	69	
Camden, Cullendale First	568	160	3
Charleston, First	176	60	
Conway			
Oak Bowery	179	76	
Pickles Gap	208	142	
Second	439	154	5
Crossett, Mt. Olive	330	151	2
Danville, First	197	156	
Dell	90	41	
Des Arc, First	211	54	
El Dorado, West Side	428	424	2
Ft. Smith			
First	1380		11
Grand Avenue	1028	216	8
Mission	17		
Haven Heights	233	116	
Trinity	140	46	1
Fouke, First	103	64	
Gentry, First	146	48	
Gillham	92	41	1
Grandview	75	68	
Green Forest, First	194	64	
Greenwood, First	358	163	4
Hampton, First	155	98	
Hardy, First	137	63	
Harrison, Woodland Heights	142	76	
Hector, First	44	28	
Hope, First	343	88	
Hot Springs			
Harvey's Chapel	105	72	
Park Place	332	107	2
Hughes, First	224		2
Jacksonville			
First	435	92	8
Second	190		5
Jonesboro			
Friendly Hope	145	89	
Nettleton	278	122	
Kingston, First Southern	55	40	
Lavaca, First	325	127	
Little Rock			
Crystal Hill	143	49	
Life Line	459	150	2
Martindale	141		
Twin Lakes	13	11	4
Magnolia, Central	666	211	1
Melbourne, Belview	192	101	1
Monticello, Second	314	116	20
Mulberry, First	243	134	5
Murfreesboro			
First	152	50	
Mt. Moriah	61		1
North Little Rock			
Calvary	401	98	
Harmony	74	42	
Levy	462	122	6
Park Hill	965		6
Paragould			
Calvary	285	213	3
East Side	362	207	13
First	485	108	3
Paris, First	402	62	
Pine Bluff			
Centennial	153	65	
Central	117	59	
First	694	94	1
Lee Memorial	264	94	4
South Side	548		8
Watson Chapel	450	178	4
Rogers			
First	569	180	6
Immanuel	540	93	6
Russellville			
First	556	76	
Second	126	51	2
Sheridan, First	174	58	
Springdale			
Elmdale	329	132	
First	1383		7
Texarkana, Shiloh Memorial	212	83	1
Van Buren			
First	567	180	1
Mission	21		
Vandervoort, First	64	52	1
Wabash, Immanuel	54	38	
West Helena, Second	194	117	2
Wooster, First	130	92	
Yellville, First	192		

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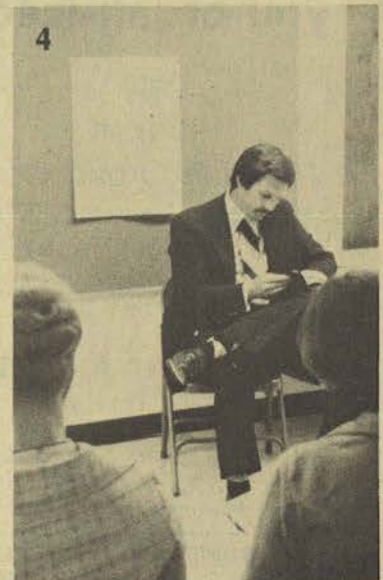
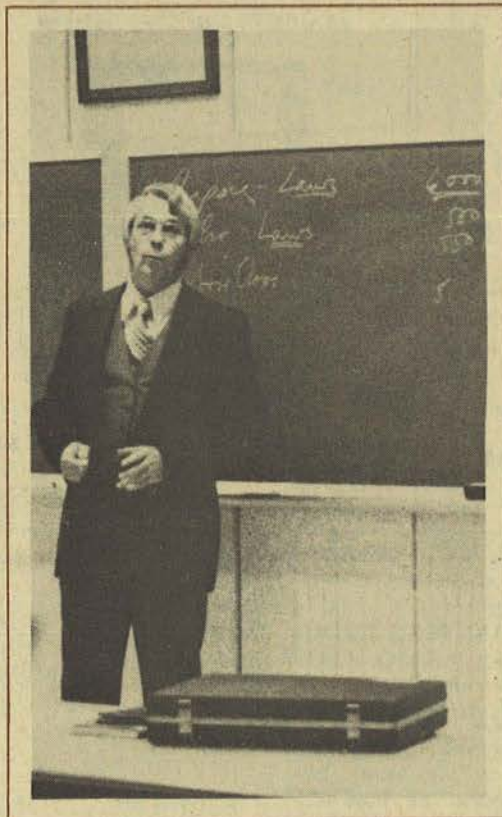
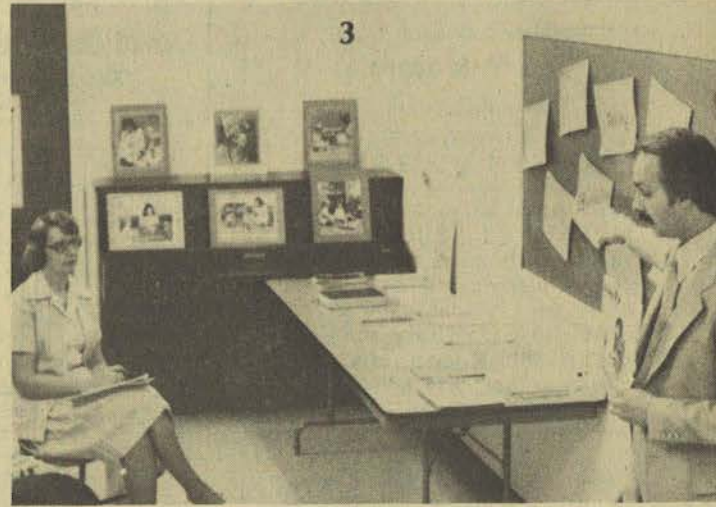
# Sunday School Convention 1977:

Let the church reach out through bold teaching

General features of the state Sunday School Convention were:

Two messages by Andy Anderson, ACTION promotion specialist with the SBC Sunday School Board, who told the Sunday School leaders that churches must prepare for victory, and they must get motivated. He said that to be motivated they must (1) have a living

SBC Sunday School Board consultants who led conferences included (1) Mavis Allen, who led general officers; (2) Gary Insko, who also led a conference on children's worship; (3) Lewis Walker, who led workers with middle preschoolers; and (4) Dennis Conniff III, who led workers with youth. (ABN photos)



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Lord, (2) be disciplined, and (3) be Biblical.

A feature by Gary Insko on children's worship. Insko said that children's worship is now a major emphasis among Southern Baptists, and material is available to help churches begin children's worship.

A feature by Miss Nancy Cooper, retired executive secretary of Arkansas WMU, on senior adults. She said senior adults have time and talents to use in the church, and that having a task would meet some needs of the senior adults, too.

Andy Anderson (left photo), who originated the ACTION plan of enrollment in a Florida church, led a conference on ACTION.