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Arkansas Baptist State Convention

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November 10, 1977

Arkansas Baptist

NEWSMAGAZINE

Joint revival
held at Pine Bluff
page 10

PLEASANT GROVE
MISSIONARY
BAPTIST CHURCH
REV. J. H. NOLEN, PASTOR





I must say it

Charles H. Ashcraft / Executive Secretary

The good life

(Second in a series)

Wherever the Christian faith has been seriously practiced, a higher standard of living has resulted. The good life is what the Christian religion is all about (John 10:10). When God is sought first and placed first, many good things are added into the quality of life (Matt. 6:33, 1 Cor. 2:9). Granted, the Christian life is a good life, but how good? Is it to be super good for some and nil for others? Hardly, this is where lifestyles must admit to some degree of adjustment. The implantation of the Christian faith, seriously practiced, lifts the standard of living of Christians and improves the lot of life adjacent and thereabout.

Non-believers, strangers within the gate and society in general are beneficiaries of this improved level of life and it must ever be so. The good life must be a good life for all the children of the kingdom, never forgetting those outside the household of faith. This places certain bounds, limitations and restrictions to extravagance, flamboyancy and regal lifestyles. The person within the Christian faith may enjoy the good life to such enormity that others are denied a portion of the quality of life God had in mind when he introduced the abundant life principle to his children.

When there is moderation, appropriateness and good taste in a lifestyle, it becomes the most powerful gospel that can be preached. Contrariwise, the abuses of such good taste and balance negate the philosophy and life pattern of Jesus who had no place to lay his head.

Perhaps there are those who would consider a simpler, less complex lifestyle. Where could we begin? 1. Some could eat less, feel better and look better. 2. One with too many coats could share with those who have no coat. 3. It may be that some of the cars in the driveway could be disposed of in the interest of economy and needed parking space. 4. Some of us with old, big cars may wish to phase them out in favor of more economically operated vehicles. 5. There may be a few who could trade for smaller houses since the kids now have homes of their own. 6. Some who hold membership in exclusive clubs could find fulfillment in some reduced expenditure which admits those of lesser means to some of the counterments not previously enjoyed. The good life is for all, and when any person absorbs more than is right, others are denied (Luke 12:15-31; 16:19-31). Lifestyles determine destinies. Where people live after death is determined by how they live before death (Matt. 25:31-46). These scriptures are irrefutable.

I must say it!

In this issue

New rates 3

Subscription rates for the News-magazine will change at the end of this year, and the Editor writes about the reasons behind the change.

Foreign foods 4

Because the season to emphasize foreign missions and the Lottie Moon offering is approaching, the writers of the monthly column "Food and fellowship" suggest a foreign food festival. They also supply a recipe for a Chinese dish.

Joint revival 10

The story behind the cover this week is the story of how black and white Baptists in Pine Bluff cooperated to hold a joint revival with services at Southern Baptist and National Baptist churches.

President's address 16

The annual message brought by the state convention president to the meeting Tuesday night at Little Rock is included in this issue. R. Wilbur Herring called on Arkansas Baptists to deal with "this sin called incompatibility".

Arkansas Baptist

NEWSMAGAZINE

VOLUME 76

NUMBER 44

J. EVERETT SNEED, Ph.D. Editor
BETTY KENNEDY Managing Editor
ERWIN L. McDONALD, Litt. D. Editor Emeritus

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Letters to the editor expressing opinions are invited. Letters should be typed double-space and must be signed. Letters must not contain more than 350 words and must not defame the character of persons.

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

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

Original poetry cannot be considered for publication.
Individual subscriptions \$3 per year. Every Resident Family plan 18 cents per month of \$2.16 per year per church family. Club plan (10 or more paid annually in advance) \$2.76 per year. Subscriptions to foreign address \$5 per year. Copies by mail 25 cents each.

Advertising rates on request.

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

Newsmagazine faces inflation

The editor's page

J. Everett Sneed



During the past six years the staff of the *Arkansas Baptist Newsmagazine* has worked ardently to hold the subscription cost at its present level. But inflation has forced us to raise our prices one cent per month per subscriber for those in the Every Resident Family plan and the Club plan. This annual increase of only 12 cents should not place a great financial burden on anyone, but it will provide your *Newsmagazine* with approximately \$9,000 additional income.

The effect on our churches will be very slight. A church with 100 resident families would have only a \$12 per year increase in cost of providing the *Arkansas Baptist* to their congregation. This congregation, with a Sunday School enrollment of approximately 400, would have only a \$1 increase in their monthly bill.

We would like to share briefly with our readers the reason for this increase. Everything, of course, is feeling the bite of inflation. Printing costs and paper are no exception to the steady escalation of costs. Through careful management and additional Cooperative Program money, we have been able to offset these costs, but we have not been able to compensate for the increase in our mailing cost.

Six years ago it cost \$10,353 a year to mail the *Arkansas Baptist Newsmagazine* under our second-class postal permit. We have placed \$50,000 in our 1978 budget to mail the *Newsmagazine* to the homes of the

Baptists of Arkansas, and it may be that our estimate is too low.

The *Newsmagazine* has only a few sources of income. The major portion of our budget comes from subscriptions. The second source is Cooperative Program money. The Executive Board has been exceedingly generous with the *Newsmagazine*. The formula called for us to have six percent of increase in 1978. But the Executive Board graciously granted us a 15 percent increase. Our final source of income is through advertising. We should earn approximately \$14,000 of our \$296,678 budget through ads next year.

We believe that the Baptist state paper is a must for every Baptist family. Baptists are different from most other denominations in that each congregation makes its own decisions. We are totally committed to the autonomy of every local church. But if we are to work together, information is imperative. History has proven that the state paper is the best way to provide this information.

The new prices effective Jan. 1, 1978, will be: the Every Resident Family plan, \$2.28 per year (19 cents per month); Club plan, \$2.88 per year; and the individual subscriptions, \$3.25 per year. We believe that even with this modest increase that the *Arkansas Baptist Newsmagazine* is one of the best bargains available to Baptists of Arkansas. Let's work together to keep our people informed.

Guest editorial Cooperative ministries: one example

The jointly-sponsored revival effort of the National and Southern Baptist churches in the Pine Bluff area (Oct. 16-21) is an excellent example of how Baptists can cooperate in Christian activities. For the past few years a joint committee composed of the various associational representatives has been meeting and sponsoring cooperative efforts. One of the tasks completed was the remodeling the B.S.U. building entrance on the U.A.P.B. Campus. Another project was the Baptist Woman's Day of Prayer program and a third project was the promotion of Life and Liberty Crusade events in 1976.

It was natural for the joint committee members to look for ways to strengthen the churches and reach the unsaved. This revival effort is the result of such searching. Curlee Thomas, Pastor of New Jerusalem Baptist Church and revival chairman suggested the program indicating that this was an annual effort among the National Baptists Churches. "If Southern Baptists would like to participate they will be welcome," he said. Southern Baptists, with a long history of evangelism and missions, discussed the effort, and while all the churches could not include it in

their calendar on short notice, some could. The obstacles to cooperation were dealt with in prayerful understanding and the program of revival and evangelism was conducted. Meeting in First Church (SBC) for the evening service, Caesar Clark, Pastor of Good Street Church in Dallas, Tex., preached in the traditional National Baptist style. Each weekday at noon the meeting was held in the Pleasant Grove Church (NBC) with Dr. Charles Ashcraft, Executive Secretary-Treasurer of the Arkansas Baptist Convention speaking. A combined choir of National and Southern Baptists was a delightful added feature under the direction of David Hodge and Joe Santo.

To all who are looking for ways to focus National and Southern Baptist gifts and skills on the spiritual and moral problems of our land, Pine Bluff is fast becoming a model to study. Harold White, Director of Missions for Harmony Baptist Association is a large part of the answer Pine Bluff Baptists are giving to those who ask, "what can we Baptists, National and Southern do for God?" — **Robert Ferguson, Director, Cooperative ministries with National Baptists**

(See page 10 for a report on the revival.)



One layman's opinion

Daniel R. Grant / President, OBU

The appearance of loneliness

The life of a "paleface" Southern Baptist missionary couple on an Indian reservation can be a very lonely existence at times. I heard Missionary Allen Elston say this recently when I had the privilege of touring Home Mission Board work in the area of the Northwest Baptist Convention in Oregon, Washington and Canada. However, he told a beautiful story about support during loneliness that I know I will long remember.

Allen and Juanita Elston are missionaries supported jointly by the Home Mission Board and the Northwest Baptist Convention, and they have shared witness for some 17 years at the Warm Springs Indian Reservation in Oregon. The work of growing a church has been slow and often discouraging, with a host of cultural, economic and psychological barriers against the adult Indians becoming dependable and independent church members. White man's introduction of alcohol to the Indians certainly did not help the situation.

Not long after the Elstons arrived at the Warm Springs Indian Reservation, Mrs. Elston noticed a lone juniper tree

silhouetted at the top of a mountain overlooking the Indian community in which they lived. She told her husband she felt just like that tree — lonely and fearful of falling off the precipice, with so few "of her own kind" in the community. Allen Elston told of later climbing to the top of the mountain with a group of Indian R.A.'s and looking for that tree. He was surprised to have difficulty in finding it, and discovered it was because there was a whole forest of similar trees right behind it, but not visible from far below at the foot of the mountain.

He made the obvious beautiful application from this modern parable of mission support. They were not in fact alone in their mission work on the Warm Springs Indian Reservation. Some 34,000 churches and 13,000,000 Southern Baptists stand behind them as they share the gospel of Jesus Christ with these native Americans. What a wonderful testimony on the power and wisdom of the Cooperative Program of Southern Baptists in their support for home and foreign missions, Christian education and a host of other Christian causes.



Food and fellowship

Virginia Kirk and Jane Purtle

International dinner

An "international" potluck dinner was a part of the Christmas season last year at the First Church, Batesville. The Baptist Women's group used the event to focus attention on the yearly Lottie Moon offering. The international theme was a reminder that more than 2000 Southern Baptist missionaries work in far away corners of the world, and Christmas is the time to give to this important offering.

Publicity for the Wednesday night dinner requested church members and guests to bring favorite foreign dishes. Various groups decorated with articles representing different countries. There were Japanese, Mexican, and African tables. One table had an international motif with maps and flags.

Small tags with the name of the dish

and country were attached to each food. Most people are more comfortable when they know what they're eating, and the identification gave cooks a chance to exchange recipes. Buttered French bread, coffee, milk, and hot Russian tea were furnished by the food committee.

A colorful, fast moving skit about Lottie Moon was given after the dinner by GA's. Small groups were then formed to pray for specific mission needs.

Perhaps this idea will appeal to your church to give special attention to the Lottie Moon season.

This month's recipe was prepared for our international dinner by a member who spent several years in the Orient. She adapted the recipe from a cookbook written by Benedictine nuns

132 Arkansans attend SWBTS

FT. WORTH, Tex. — A record setting student enrollment of 3,475, including 132 students from the state of Arkansas, has added to a 12-year trend of increasing enrollments at Southwestern Baptist Theological Seminary here. The final count includes 857 new students.

This year's enrollment is an eight and one-half percent increase over last year. According to director of admissions, L. L. Collins, Southwestern Seminary has experienced a record high enrollment every fall semester since 1966.

Enrollment by schools showed 2,090 in theology, 1,077 in religious education and 308 in church music.

A breakdown of the enrollment figures reveals students have come from 24 foreign countries and 45 states.

Church efficiency conference planned

Southern Baptist College at Walnut Ridge will be host to the annual "Church efficiency conference" Dec. 5-7. The conference will feature music, messages, and Bible study.

Persons on the program will include Arkansas pastors and laymen, a Southern College professor, two seminary professors, and others.

Housing will be furnished but participants must bring linens.

who fled China after the Revolution in 1946. They adapted Chinese cooking to American tastes and published this cookbook to support themselves.

Sweet and sour pork

Make sweet-and-sour sauce in advance.

Mix:

3/4 cup sugar

1/4 cup soy sauce

1/3 cup vinegar

3/4 cup water

3 tablespoons cornstarch

Cook over low heat until thickened, stirring constantly. Set aside.

Place in a large kettle 2 lbs. uncooked lean pork, cut in bite-size pieces. Add 1 cup cold water and boil 20 minutes or until tender. Drain and cool. While meat is cooking, saute 1/4 cup onion and one of the following — 1 large green pepper, or 4 slices pineapple, or 1 small can bamboo shoots — in 2 tablespoons of oil **just until crisp.** Remove from pan. Add to the cool pork 2 tablespoons soy sauce and 2 tablespoons cornstarch for a coating. Heat oil for deep frying and fry meat until crisp and brown. Remove and drain. Combine meat with hot sweet-and-sour sauce and sauteed vegetables. Serve over hot rice.

Church organized near Searcy

Eugene Ray (left), who was chairman of the finance committee for the mission congregation, presented the deed to mission property to pastor Danny Veteto.



An organizational service for Valley Baptist Chapel was held on Sunday, Oct. 9. Services also included dedication of a portable classroom unit.

The chapel, located on Highway 36 west of Searcy, was launched in January under the sponsorship of Calvary Association with 33 people meeting at the associational office for the first service.

Services were held there until a mobile chapel building was located on the mission site purchased two years prior to the organization date. In March of this year the chapel congregation moved into the mobile chapel building provided by the Arkansas Baptist State Convention Missions Department, R. H. Dorris, Director.

Calvary Association, W. H. Burnett, Director, built a parking lot and paid for utility services at a cost of \$4,000.

The congregation grew rapidly and soon the building was too small for the Sunday School and Church Training programs. This need was met by a layman when he gave the association a new 12' x 65' mobile classroom unit, especially built for this purpose at a cost of \$8,500.

Hunter and McRae Churches gave special gifts in support of the new chapel and many individual gifts were received.

Burnett, who served as pastor of the chapel for the first six months, was speaker at the constitutional meeting at-

tended by 64 charter members. He spoke on "The Testimony of a New Church."

The chapel, now pastored by Danny Veteto, began operation with a \$28,000 budget and a building fund of \$10,000. Average weekly attendance in Sunday School is now 65 with worship attendance averaging 80.

Those participating in the constitution and dedication service were David Crouch, pastor of First Church, Searcy; Henry Applegate, pastor of First Church, Pangburn; Burnett; Veteto; Gene Ray, pastor of First Church, Augusta; and Charles Yarbrough.

Charles Kitts directed music and Nona Cheatham was soloist. Young people of the chapel also presented special music.



Standing in front of the residence are Dwight Linkous (l) of Little Rock, chairman of the OBU Board of Trustees; Mrs. Daniel R. Grant; and Daniel R. Grant, president of Ouachita.

House donated for OBU president

Anonymous donors have given Ouachita University the Harrington house at 904 North 26th Street as a new home for the president.

Completed in 1975, the home will provide additional floor space and parking facilities to accommodate the heavy schedule of official entertaining, which is an OBU presidential responsibility.

The gift was announced Oct. 13 during a meeting of the OBU board of trustees.

Daniel R. Grant, president of Ouachita, said, "I am very grateful for those who have made this possible and I hope that all the friends of Ouachita will know what a wonderful gift this is."

Arkansas all over

Conway First Church began its fall revival Nov. 2. Featured speakers were Stephen Olford and Dr. and Mrs. C. L. Culpepper. Joe Ann Shelton provided special music, and Don Bingham was revival music director. William Probasco is pastor.

Second Church, West Memphis, was in revival Oct. 24-30. Jim Wiley, pastor of Temple Church, Searcy, was evangelist. J. E. Neal Jr. directed music. Jack Auten is pastor.

First Church, Des Arc, will begin a fall revival on Nov. 27 to conclude on Dec. 4. Jesse Reed, Director of Evangelism for the Arkansas Baptist State Convention, will be evangelist. Herbert "Red" Johnson of Mountain Home will direct music. Jack J. Bledsoe is pastor.

Parkdale Church was in revival Oct. 10-16. Harry Hobble was evangelist. Melvin Rice is pastor.

Parkway Church, Lake Village, was in revival Oct. 24-29 with Don Bowman as evangelist. M. H. Howie is pastor.

Eudora Church will celebrate its 75th anniversary the weekend of Nov. 19-20. The weekend will include a Saturday night coffee and fellowship. Sunday will feature former pastors telling their ministry in the church. Clyde Hart, the senior former pastor, will preach in the worship hour. A meal will be served at noon, followed by an afternoon of sing-

ing and fellowship.

Washington-Madison Association will have a Mission Rally on Nov. 15 at Springdale First Church. Bill Clemmons, Baptist Men Consultant for the Southern Baptist Convention, will be the featured speaker. Robert Wagoner, music director of the host church, will bring the special music.

First Church, Mena, had a special day on Nov. 6 to honor members of the high school athletic group and men of the church. Bill Burnett, who was quarterback for the Razorback teams of the late 1960's, was guest speaker. Dillard Miller is pastor.

Sylvan Hills Church, North Little Rock, celebrated its 38th anniversary in special services Sunday, Oct. 30. Featured in services was Kim Wickes of West Memphis, a blind Korean woman, who presented a sacred musical concert. Don Moseley is pastor.

East Side Church, Pine Bluff, has added a puppet ministry to its outreach programs. The first performance of the puppets will be on Nov. 13. Clyde Jones is pastor.

First Church, Van Buren, held an all-church mission banquet on Oct. 26. Speakers at the event were two missionaries, James Hampton from Tanzania, and Fred Williams from Brazil. Bruce Cushman is pastor.

Bentonville First Church was in revival Oct. 23-26. Curtis Mathis, pastor of First Church, Athens, Tex., was evangelist. Music was directed by Charles Butler from First Church, Harrison. Larry Stevens is pastor.

Decatur Church was in revival Oct. 30-Nov. 6 with Bill Mangrum from First Church, West Memphis, as speaker. Ernest Whitten is pastor.

Calvary Church, Little Rock, gave special recognition in services on Oct. 30 to Paul Williams and his wife, Donna, in observance of their second anniversary with the church. He is associate pastor of music and youth, and Mrs. Williams serves as church pianist.

First Church, Little Rock, to expand its outreach ministries has selected Mrs. Don Rice to serve as Senior Adult Consultant. Mrs. Rice, a native of Blytheville, has been an active member of the church since joining it in 1962. She has served as a Sunday School teacher, choir member, choir director, soloist and is presently serving as president of Baptist Women. She and her husband are parents of two sons.

First Church, Mountain View, will be in revival Nov. 27-Dec. 4. Charles Sullivan will be evangelist. James Scott is pastor.

The 105th annual session of **Clear Creek Association** met with First

Arkansas all over

Stephen P. Davis will become pastor of First Church, Fordyce, on Nov. 20. Davis, who has been pastoring First Church, Sparkman, and is a native of Midwest City, Okla., is a graduate of the University of Oklahoma and Southwestern Seminary. He is married to the former Jonya Wright of Little Rock. They are parents of one child, a nine-month-old daughter, Stephanie.

Charley C. Akins, 87, of Batesville died there on Friday, Oct. 21. He was a deacon of Sulphur Rock Church and a retired farmer.

Mrs. Beulla C. Starbird, 83, a member of First Church, Alma, died on Oct. 19 following a long illness. She and her husband, Charles, together have more than 100 years in service at the Alma

church and have been active in Clear Creek Association.

Bill Gaston assumed the pastorate of Vine Prairie Church near Mulberry on Oct. 23. He attended Southern College and has pastored churches in Oklahoma, California and Arkansas. He and his wife, Mary, are parents of three children.

Walter H. Watts of Ft. Smith became pastor of First Church, Coal Hill, Nov. 2. He has served as pastor of Clark's Chapel Church, Huntington; James Fork Church, Hartford; and Abbott Church, Abbott. Mrs. Watts served six years as missionary with the Southern Baptist Home Mission Board and taught school for 24 years in Ft. Smith. Both are graduates of Ouachita University, and she is

also a graduate of Southwestern Seminary.

Herman Sandford is serving, for the second time, as interim pastor of East Main Church in El Dorado.

Lynn Robertson is now pastor of Friendship Church near Conway. He was youth director at Cadron Ridge Church.

Bill Fleming of Benton has assumed the pastorate of Oak Bowery Church near Conway. He and his wife, Sharon, are parents of two children, Melissa and Shawn.

Dennis Turner has accepted the call to serve as pastor of First Church, Leachville. He has been pastoring Temple Church at Dermott.

people

Church, Clarksville, Oct. 11. Billy R. Usery was host pastor. George W. Domerese, pastor of Concord Church, was moderator, and Bill Spears, pastor of First Church, Mulberry, vice-moderator, presided. The annual message was delivered by Paul Stockemer, pastor of Alma First Church. Spears brought the doctrinal message. Mrs. Faber L. Tyler was recognized by the association for 39 consecutive years service in the Woman's Missionary Union. She was presented with an engraved pendant with gavel attached and a corage of roses by Mrs. Wanda Domerese, incoming WMU Director. The gifts were from Associational WMU organizations. Associational officers elected for 1978 were Domerese, moderator; Leroy Rogers, pastor of Mountainburg First Church, vice-moderator; Mrs. Tyler, treasurer; and Paul E. Wilhelm, Director of Missions, clerk.

Black Oak Church, Mount Zion Association, honored Mr. and Mrs. Floyd Thomas on Sunday, Oct. 23, for their services to the church and community for the past 50 years. The couple, which had served the church as custodians since 1953 and retired recently, were presented with a plaque in recognition of their services. J. W. Gibbs, pastor of the Black Oak church, made the presentation.

Harmony Church, North Little Rock,

celebrated its 105th birthday on Sunday, Oct. 16. The congregation, in authentic pioneer dress, held regular worship services in the lantern-lit church. A meal was served at noon, and a musical program followed in the afternoon. Norman P. Powell is pastor of the Harmony church.

Baptist Young Women of **First Church, England**, were hostesses for a Baptist Women "Mystery Trip" on Tuesday, Oct. 18. The "mystery" feature of the trip was a visit to the Arkansas Baptist Children's Home at Monticello. There were 24 women making the trip which was an adventure in state missions understanding.

The "Children of the Son", vocal ensemble of the **First Church, England**, were featured at the Arkansas Licensed Practical Nurse Association Banquet at their state convention in early October. The ensemble presented a medley of numbers from *Camelot* written into a dramatic sequence which told the story. They sang "Bless the Lord, Oh My Soul" as a musical invocation. Mrs. Richard Lisk is director. Dr. Lisk is pastor of the England church.

Men of **Baring Cross Church, North Little Rock**, have organized a group that will provide assistance to widows who need minor repairs or odd jobs done around their homes.

Every fall the Lord sends Southern Baptist College from 60 to 80 ministerial students. We believe that each of these men has been called of God and that they have answered his call. Each one is a chosen vessel which we have the privilege of shaping and molding into vessels of honor for the Master's use. It is a tremendous challenge to seek to help them grow up and become more mature.

It is our job to help them as they preach their first sermons, pastor their first churches and to counsel with them in dealing with problems that arise on their church fields. We tell them to look to God and develop a double measure of patience. It is far more important to dedicate limited talents and abilities to the Lord and to make them available to him at all times than to possess superior abilities which we fail to use totally and consistently for God's glory. We stress dependability as one of the most important parts of the growing up process. We encourage them to plan to get both college and seminary degrees. We also point out the need for continued study and development after they have completed their formal education.

One of the greatest joys for one who teaches ministerial students is to watch them continue to develop after they leave Southern. In the summer of 1976 my wife and I attended Church Training Week at Glorieta. There we had a week's fellowship with two of our graduates. One of them was serving a church in the pioneer mountain area of the west and the other one a church in Mississippi. Both of them expressed their gratitude for what Southern had meant to them. Yes, one of our jobs at Southern is helping preacher boys grow up!!! — E. F. Savage Jr., Professor of Religion

Mountain echoes of church growth

Planning for church growth

by Kenneth Threet
(Seventh in a series)

Churches are increasingly concerned about the future. Changes are taking place much more rapidly today than they did in the past. Each new development in television changes the attitude of people with whom the church must deal.



Dr. Threet

As the world to which the church ministers becomes more complicated, the church must seek ways to reach it with the Old, Old Story of Jesus and His Love.

Planning is the process the church must use to meet challenges of a chang-

ing world. Planning is consistent with the teachings of the scripture.

Most all pastors develop a philosophy or plan they follow in growing churches. They may be specific ideas or broad principles. Through 30 years in the ministry, I have followed this basic concept. First, have a knowledgeable approach. This simply means get all the facts. Know your church, your community from every perspective you can get. Be aware of programs of advance in each area of work. Don't be afraid to initiate new concepts.

Secondly, have a faith response. Once one has truly learned about church and community — past, present and future — he needs to initiate plans of advance based upon his findings both as to

problem and solution. There must be a consistent abiding faith in God blessing our best efforts and wisdom.

Thirdly, wait upon the Lord. The most difficult task of all, perhaps, is waiting upon the Lord. We want to get that big number in Sunday School, etc., when we may not be ready to maintain the level of teaching them that will honor the Lord. We sometimes want to baptize people before the Holy Spirit gets them sprinkled.

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isaiah 40:31

Kenneth Threet is pastor of First Church, Mountain Home.

Arkansas all over

Monticello dedicates educational building

First Church, Monticello, dedicated a new education building Oct. 9. The new facility contains 13,440 sq. ft., which provides department and classroom space for three preschool departments, three youth departments and two adult departments. In addition, some of the space has a multi-use which provides for a fellowship hall which will seat 230 peo-

ple. The new facility was erected at a cost of \$394,000, which includes the furnishings.

The Building Committee was composed of John Anders, chairman; Mrs. Eddie Fair; Mrs. Larry Hartness; J. B. M. Holloway; Clifton Bond; W. T. Jones; Gordon Culpepper, and Pastor Gerald Taylor and Minister of Music Carbon

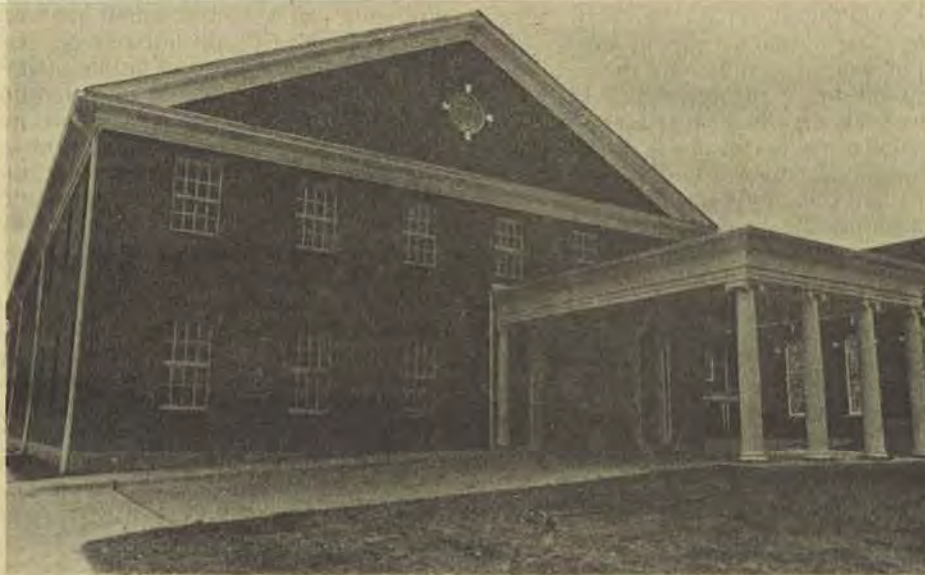
Sims as ex-officio members.

The church is also in a remodeling program in one of its two-story educational buildings. The remodeling is expected to take three months at a cost of about \$50,000.

Pastor Taylor said, "Growth in all areas of the Sunday School program and a need for a large Fellowship Hall made our construction imperative."

James Jordan, the Mayor of Monticello, extended congratulations to First Church on the erection of their new facility. He said, "It is wonderful to see a church grow and build as we see our city grow. The members of First Church have a building for which all the citizens of Monticello can be proud."

The dedicatory message was brought



This education building was dedicated by First Church, Monticello, Oct. 9.

First Church, Blue Eye, dedicates building

First Church, Blue Eye, Mo., dedicated a new facility Oct. 16. The church, which is a part of the North Arkansas Association, erected the new facility at a cost of \$70,000, but the new facility has a replacement value of \$150,000. The new 7,600 sq. ft. facility was erected at a substantial saving because of the work done by the men of the congregation. It con-

sists of an auditorium which will seat 324 people, 15 Sunday School rooms, a nursery, four restrooms, a pastor's study, a church office, a baptistry, two dressing rooms for the baptistry and a choir room. The new facility has central heat and air throughout and has a new public address system. The entire facility is carpeted throughout.

The chairman of the Building Committee was Duane Clark, while the chairman of the Finance Committee was David Ray. Pastor L. H. Henry had high praise for both the Finance and Building Committees and all who donated their services to the church during their building program. Special guests for the occasion included John Finn, director of missions for the North Arkansas Association, who led the dedicatory prayer; Kenneth Robinette, pastor of Vista Church, Branson, Mo., who was a former member of Blue Eye; and J. Everett Sneed, editor of the *Arkansas Baptist Newsmagazine*.

The dedicatory message was brought by Quentin Middleton, former pastor of Blue Eye, who is now pastor of First Church, Niangua, Mo. He spoke from Revelations 3:7-13. In the beginning of his message, he gave the history and development of the Tabernacle and Temple. He said, "In the New Testament there was no church building at first, but it was natural for the people of God to erect a place of worship because of the emphasis that had been placed on places of worship in Old Testament



The building dedicated recently by Blue Eye Church was built at lower cost because men of the church did much of the work. (ABN photo)



Woman's viewpoint

Jane Purtle

by R. H. Dorris, director of missions for the Arkansas Baptist State Convention. Dr. Dorris' message was based on 1 Corinthians 3:9. He emphasized that the church is the visible and living body of our Lord; the church is the manifestation of the mind and character of Jesus in today's world, and that Jesus expects the church never to be diverted from its main task of missions.

Dr. Dorris said, "When a church dedicates a building 'to the glory of God' the very act implies the church's readiness to bear witness to him to the ends of the earth, to step beyond the threshold of the new building into the real world where darkness and spiritual need abounds." He concluded by challenging the people to be filled with Christ and then to go out and give themselves away in his name and to his glory.

Pastor Gerald Taylor believes that the future of First Church is very bright. He said, "The spirit of cooperation and commitment to Christ is moving us into a new dimension of ministry to people around us. Monticello is growing, First Church is growing numerically and in grace. This is a good combination."

times.

"God has given an open door to his church," Middleton said, "and no man can stop it. But the church of the open door cost something. To erect the Temple and Tabernacle cost the best that the children of Israel had. God, today, wants us to place our best in his work." In conclusion Middleton called for the members of First Church, Blue Eye, to recommit themselves to the cause of Christ.

Pastor Henry believes that the Blue Eye Church has a great future. He said, "The things that our church has done since my coming is fantastic. We have raised approximately \$43,000 which enabled us to erect our new facility by borrowing only \$30,000. We should be able to pay off our debt in three years or less. We are looking forward to the day when we can burn the note on this building, but we will never be out of debt because we are indebted to God, and he expects us to reach people all around the world. As we work together, we can fill our new facility for the glory of God."

Contemplative prayer, part 2

First, we must value contemplation. To be quiet within ourselves and is to concentrate. The power to concentrate is the power to love, and to love him with our whole being is the first commandment. How can we make ourselves quiet before God? We have been told that we should set aside an early morning hour or that we should seek a quiet spot daily; but unless he draws us, we cannot move ourselves into his presence. He creates holy ground; we only make ourselves available. Mary could never have done it within herself. But the intensity of his voice and the power of his personhood called her to a silent response, to love. He calls — when in his wisdom, he is ready — and we respond with the deepest listening our being can muster. We strain to hear his voice. And prayer is upon us.

We desire to know him, to understand his ways, to know the peace that passeth understanding, to pray.

What is the wellspring of unceasing prayer — prayer that is not something we do but something we are? Some of you know much more of this than I. I will speak as best I know from my own experience and from those I have read. Prayer is an inward movement toward God who is, himself, the initiator of the movement. To be always turned inwardly toward God so that every act and thought is at one with his being is what we desire. At first the inward movement will be very spasmodic and incomplete,

but we must begin. We must first will to let God do it through us. Choose a prayer, some short phrase or sentence that is at the heart of your being and the relationship you wish with God; verbalize it whenever you feel movement within you. Meditate upon its meaning until it is you, not just something you say. When hours pass and you do not turn your thoughts to him in the prayer you have chosen, do not despair but pray for his movement within you. In our failure and in his absence, we know our dependence upon him and our longing for him. The day we feel God's absence is the day we begin to pray.

My own experience began with the sinner's prayer, "Lord Jesus, have mercy on me." When I was at a point of extremity, I felt with the whole force of my being that I must touch God, must know his reality or die. I had to pray or die. At first, the phrase I repeated had little meaning; it was a verbalization to calm the screams within me. Then, I began to feel its meaning. I pondered each word, and the twenty-third Psalm flooded over me. Mercy flowed, and I turned again and again to that one sentence, "Lord Jesus, have mercy on me." Later I found other prayers that centered the peculiar longing that I had for him in a certain period of my life. These prayers are still requests, still cries for help. Those I read tell of prayers centered on his being, their adoration and love for him.

Next week: part 3

Looking ahead: Arkansas events

November 1977

- | | |
|-------|---|
| 6-12 | Royal Ambassador Week in churches |
| 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) |

December 1977

- | | |
|------|--|
| 1 | Evangelism Workshop, Camp Paron |
| 4-11 | Week of Prayer for Foreign Missions and Lottie Moon Christmas Offering |
| 21 | Carol sings |

Evangelists for the joint revival were (left) Charles H. Ashcraft, Executive Secretary of the Arkansas Baptist State Convention, and Caesar Clark, pastor of Good Street Church of Dallas. (ABN photos)

Attending the meetings were (left) Robert Ferguson, who directs Cooperative ministries with National Baptists for the ABSC, and F. T. Guy, pastor of Mt. Zion Church in Little Rock.



Services were held at a National Baptist Church (Pleasant Grove Church, left) and a Southern Baptist Church (First Church, Pine Bluff, above).

Pine Bluff Baptists hold joint revival

"The day the Whites and Blacks stepped across the age-old line of tradition, joined hands and hearts and walked into the house of God to kneel down in prayer, a new and living way was born in our city," so declared Curlee Thomas, director of the Pine Bluff National Baptist-Southern Baptist Crusade. Thomas, pastor of the New Jerusalem Church, Pine Bluff, felt that the revival laid a foundation for even greater cooperation between the National and Southern Baptists of the area.

The attendance for the evening service, which was held in First Church, Pine Bluff, was approximately 700. The

attendance at the noonday services, held in the Pleasant Grove Church, 18th and Indiana Streets, Pine Bluff, was approximately 80. The noonday speaker was Charles Ashcraft, executive secretary of the Arkansas Baptist State Convention, and the evening speaker was Caesar Clark, pastor of the Good Street Church, Dallas, Tex. The services began on Sunday evening Oct. 16, and concluded with the evening service on Oct. 21.

Harold White, associate director of the campaign and director of missions for Harmony Baptist Association, felt that the endeavor was a success. He said, "I am grateful that Harmony Association

saw fit to join with the National Baptists for this evangelistic crusade. Though we had limited participation, it was still a success. The very fact that the two groups moved together in such an effort was, and is, within itself an achievement of no little means.

"The preparation for the crusade," White continued, "was a tremendous blessing to all of us involved in places of leadership. I suppose you could say that the preparation goes back for months, even years, of meeting together. The Life and Liberty Crusade of 1976 brought the groups together in two area-wide rallies. Prior to the Life and Liberty activities we were engaged in projects at



Coordinators for the revival were Curlee Thomas (far left), pastor of New Jerusalem Church, and Harold White (far right), director of missions for Harmony Association. Preachers were Charles Ashcraft (center left) and Caesar Clark.

the BSU Center on the campus at the University of Arkansas, Pine Bluff. All of this helped both Blacks and Whites to get to know each other better."

Pastor John McClanahan, First Church, Pine Bluff, said, "I believe I would be correct in saying that everyone who participated in the services is glad that this revival was held. We reached new levels of cooperation and involvement as two Christian bodies. We also gained deeper confrontation and appreciation for our respective traditions in worship and preaching. We are all agreed that seeds of Christian good will and brotherhood were sown in this meeting which will bear much fruit for years and years to come.

"I will personally remember many experiences and comments from the meeting," McClanahan continued. "For example, a National Baptist pastor said 'I have never thought I would live to see this kind of revival come to pass! With deep feeling a National Baptist layman testified, 'This is functional Christianity!'"

Both Thomas and White praised the National and Southern Baptist pastors for their participation in this endeavor. White said, "We believe that much good has been accomplished. We feel that doors have been opened which will enable us to do some things in the future to make our community a better place and reach souls for Christ."

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News about missionaries

Mr. and Mrs. Edward L. Smith, missionaries to Botswana, have completed furlough and returned to the field (address: P.O. Box 59, Francistown, Botswana). They are natives of Arkansas. He is from DeQueen, and she is the former Charlene Clements of El Dorado. Before they were appointed by the Foreign Mission Board in 1971, he was pastor of First Church, Alma, Ark.

Arkansas Baptist Ev

"The Evangelistic Church Boldly ...
 ... Proclaiming the Word"
 ... Winning People To Christ"
 ... Challenging People to Life Commitment"
 ... Calling For Volunteers"
 ... Planting New Churches and Missions"

January 2

First Ba
 1400
 Fort Smi
 Dr. William

Theme: "The Evangelist

MONDAY EVENING JANUARY 23

6:40 Song and Prayer — Ervin Keathley
 7:00 Welcome — Dr. William Bennett
 7:05 Special Music — Paul Williams
 7:10 "The Meaning of Pentecost" — Phil Lineberger
 7:40 Announcements and Book Store — Robert Barnett
 7:50 Testimony — Part I — Carliss Odom
 8:10 Music
 8:30 Message — Dr. William Tanner

Charles H. Ashcraft
 Jesse S. Reed, D



Tanner



P

TUESDAY MORNING JANUARY 24

9:30 Song and Prayer — Ervin Keathley
 9:45 "The Evangelistic Invitation" — Ken Carter
 10:15 Congregational Singing — "Pentecostal Power"
 10:20 "The Bible, The Basis for an Evangelistic Church" —
 Dr. J. Everett Sneed
 Panel Discussion — Dr. Sneed, Dr. B. K. Selph, Dr.
 Sidney Sample, and Dr. William Tanner
 11:10 Special Music
 11:15 Message — Dr. James L. Pleitz
 12:00 Adjourn



Selph



C



Keathley



Bennett



Ashcraft



Odom



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Evangelism Conference

January 25, 1978

Church
North E
Arkansas
Barnett, Pastor

Church On Bold Mission"

Executive Secretary
Director of Evangelism

TUESDAY AFTERNOON

- 1:45 Song and Prayer — Ervin Keathley
- 2:00 "Justification" — Roy Hilton
- 2:30 Book Store — Robert C. Barnett
- 2:35 Song
- 2:40 Message on Prayer — Tom Elliff
- 3:10 Music
- 3:25 Message — Dr. William Tanner
- 4:00 Adjourn

TUESDAY EVENING

- 6:45 Song and Prayer — Ervin Keathley
- 7:00 "The Pastor Being and Doing" — Forrest Bynum
- 7:30 Prayer Time
- 7:50 Song — "Revive Us Again"
- 7:55 Testimony — Part II — Carliss Odom
- 8:15 Special Music
- 8:30 Message — Dr. James L. Pleitz

WEDNESDAY MORNING JANUARY 25

- 9:30 Song and Prayer — Ervin Keathley
- 9:45 "Glorification" — Dr. Sidney Sample
- 10:15 Song
- 10:20 Introduction of Vocational Evangelists
- 10:30 Announcements
- 10:35 Message — Arnold Teel
- 11:05 Singing Men of Arkansas
- 11:25 Message — Dr. William Tanner
- 12:00 Dedication Service



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Teel



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Elliff



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Bynum



Hilton



Sneed



Lineberger

Chaplain of Waikiki Beach to appear at Joy Explo '77

Hollywood actor-turned-minister Bob Turnbull, internationally known as The Chaplain of Waikiki Beach, will be keynote speaker at Joy Explo '77 on Thursday and Friday, Dec. 29-30, at Park Hill Church, North Little Rock.



Turnbull

Church of Waikiki Beach, Hawaii, Turnbull was strongly led to return to this famous mid-Pacific resort area to start a non-denominational Chaplaincy. He founded the Waikiki Beach Resort Chaplaincy in 1970 following two years of serving as the youth minister of The Penthouse Church.

Author of the book, "Will The Old Bob Turnbull Please Drop Dead," Turnbull remarks, "Everywhere you look, someone needs help, whether you go to Waikiki's beach front with its high-class clientele or to Honolulu's back streets which team with alcoholics, junkies, hookers and homosexuals. Yes, even in 'paradise' they're scattered throughout the islands." Turnbull is also the subject matter of a book written by Robert

Turnbull began a career in acting early in life. He has appeared in such television series as "Gunsmoke", "My Three Sons", "Ironside", "Petticoat Junction" and in many segments of "Hawaii 5-0". Also to his credit are several full-length feature films, including Walt Disney's "Absent Minded Professor", 20th Century Fox's "Tora, Tora Tora" and Warner Brothers' "Camelot".

After speaking for a one-week seminar in the famous Penthouse

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Thanksgiving

Caring Is The Art Of Sharing

Loving Is The Art Of Caring



Sharing Is The Art Of Living

Living Is The Art Of Loving

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Arkansas Baptist

Little Rock/Monticello

Stone entitled "Jesus Has A Man In Waikiki," published by Fleming Revell Company. The beach chaplain also narrated "The Apostle," a record album by Ralph Carmichael and Cam Floria.

In 1970 the Hawaii Governor, John A. Burns, along with the Hawaii State Senate, extended to Turnbull the title of "Chaplain of Waikiki Beach." Governor Burns said, "Bob Turnbull has brought his message of love to the young people

who flock to our shores with far greater effectiveness than conventional clergy could."

Edmond R. Walker, Executive Secretary of the Hawaii Baptist Convention says, "Bob Turnbull's Waikiki Beach ministry continues to expand, reaching more and more Waikiki visitors and residents — its scope increasing over these past several years to include people of all ages." Bob is a member of the

Waikiki Baptist Church.

From the Baptist General Convention, Dallas, Tex., Turnbull received "a most gracious 'thank you' for his part in the Baptist Youth Festival before 36,000 high schoolers. He did a superb job under very difficult circumstances. Eternity will reveal the good he did."

Don't miss this exciting event . . . Joy Explo '77 . . . Dec. 29-30, 1977 . . . Park Hill Church, North Little Rock.

Offering

Loving . . . caring . . . sharing . . . living

Loving, Caring, Sharing and Living are such personal words. They are strong words. They are action words. They are related words.

Love is a strong personal feeling of attachment that is induced by sympathetic understanding or by ties of kinship. It motivates. Thus it is active rather than static. It takes on its highest quality when it is of divine nature. It becomes an open expression of good will toward other human beings.

Caring is a burdensome sense of responsibility that grows out of love. It is an expression of concern.

Sharing articulates caring by dividing what we have with others.

Living on the highest plane results from loving, caring and sharing. Living on this plane in turn results in our continued loving, caring and sharing.

The linking of these qualities is an art. It is a skill in performance. Only God can bring about such performance in its deepest sense.

For that reason his people get involved in living life to the fullest by loving, caring and sharing. One way of such involvement is the Thanksgiving Offering. Through your gift, many less fortunate children will have the privilege of learning the meaning of loving, caring, sharing and living.

Family and Child Care Services

/Fayetteville/Jonesboro

President's address to the Arkansas Baptist State Convention

If it is to be

by R. Wilbur Herring

Those of us who are called to preach the whole counsel of God are sometimes called upon to proclaim the winsome message of the evangelist or the comforting message of the pastor or the edifying message of the teacher. Yet there are other times when we are given the message of the prophet which is neither winsome, comforting nor edifying. It is just the opposite of these attributes for it is disturbing and discomfoting to those who hear the truth that God desires to be proclaimed.

So it is this time. God has given to me the message of a prophet for the President's Address this year. I am like most of you in that I do not revel in this kind of preaching. I personally prefer a message in which I can be clever, witty and intelligent all at the same time. This reminds me of a wise saying I heard just recently concerning equal rights. The speaker said that women would never be equal with men until they had the capacity of becoming completely bald headed and still think they were cute.

Every time the Lord lays a prophetic message upon me I want to play the role of a Jonah and run the other way. I know from experience that one who preaches the message of the prophet must be willing to die the death of a prophet. But I have no choice in the matter. I have been given a message from God for men. I must deliver it lest I die from within.

We stand at the brink of the most challenging program that Southern Baptists have ever undertaken. We stand geared to the mighty task of evangelizing the world in our day and in our time through what we call "BOLD MISSIONS". As we stand as a mighty people in number, in wealth and in the blessings of the Lord, we are beckoned of the Lord God to hear a warning. IF IT IS TO BE then we must not fall prey to the sin which has beset us in so many other campaigns and in our day to day battles against Satan and his forces of evil.

Satan is a veteran at this spiritual warfare. He is an expert in every known tactic, but he excels most in his efforts to way-lay us by his booby traps which are referred to as "the wiles of the devil". There is no trap that takes us by surprise as much as the one called "incompatibility". We as the people called Baptists are most vulnerable to this device

This address was delivered to the annual meeting of the Arkansas Baptist State Convention at its session Nov. 8 at Immanuel Church, Little Rock. Dr. Herring, pastor of Central Church, Jonesboro, has been president of the convention for the past two years.

which hinders us from winning the race, which causes us to lose battle after battle. This one sin hinders or defeats the conventions, the churches, the Christian families and the Christian engaged in this spiritual warfare. We need to recognize the sin which so easily besets us and hinders us from winning the battle. It is foolish to cry out the admonition to "think positive" and "think big" if we are blind to the tactics of Satan and ignore the "little thing" that defeats us. If we are defeated then that one little booby trap becomes a big thing.

Thirty years from the time I was first ordained as a minister of the gospel of the Lord Jesus Christ, 36 years past the time I was ordained a deacon, and 54 years from the date of my conversion gives me a perspective of Baptists and the spiritual warfare that cannot be gained in just a few years. I know Baptists. And the Lord has revealed unto me as a deacon, evangelist, pastor and teacher that the one thing that hinders us most is the sin of incompatibility.

The word incompatibility simply means the inability to get along with others. The word compatible comes from two Latin words which when combined mean "to suffer with, or to suffer together". We are not inclined to suffer with one another very long. The sin of incompatibility breaks up the homes, the churches and the conventions.

Israel our example

The Word of God warns us of this sin over and over, but perhaps the best illustration is given in chapter 22 of the Book of Joshua. You will recall that Israel had subdued the entire land of Canaan in seven short years. Now the major task before each tribe was to go in and possess their possessions by driving out the few pockets of Canaanites within their allotted area.

The two and one half tribes were assigned the territory on the east side of

the River Jordan, but they had entered into the battle to assist all of the tribes in taking the land west of the river. Now they secured permission to return to their families and lands on the other side of the river. Permission was granted and Joshua praised them publicly before all of the congregation gathered in Shiloh. So being laden with the riches of the spoils of battle and in the midst of cheers and good wishes, the tribes of Reuben, Gad and the half tribe of Manasseh started their journey back home.

When the two and one half tribes came to the River Jordan, they built a great altar which could be seen for miles away. They crossed over the river to their families and homes.

It was not long until the rumor got around that Reuben, Gad and the half tribe of Manasseh had built an altar at the river to worship a false God by giving sacrifices at the altar. As it is always true with gossip, the word spread like wild fire. A meeting of the congregation of all of the tribes west of the river was called at Shiloh to consider what action should be taken against these rebels who had built an altar to a false God. War was declared against the two and one half tribes for this trespass. But it was suggested (and the motion carried) that a committee be appointed to go to the brethren and inquire about their unorthodox actions before actually going to war.

The committee headed by one, Phinehas, made the long journey to meet with the leaders of the two and one half tribes at Gilead. Needless to say, all expenses were paid. At the inquisition, the charges were placed before the two and a half tribes. Before the offenders were allowed to speak, the prepared speech with all three points was read. Finally, the leaders of the two and a half tribes were allowed to speak.

The defense of the two and a half tribes is best stated in the *Today's English Version*. There are six points to the defense or explanation. They are: (1) "The Mighty One is God! He is the Lord!"; (2) "He knows why we did this, and we want you to know too!"; (3) "If we rebelled and did not keep faith with the Lord, do not let us live any longer! Let the Lord himself punish us."; (4)



R. Wilbur Herring

"No, we did it because we were afraid that in the future your descendants would say to ours, 'What did you have to do with the Lord, the God of Israel? He made the Jordan a boundary between us and you people of Reuben and Gad. You have nothing to do with the Lord.' Then your descendants might make our descendants stop worshipping the Lord. So we built an altar, not to burn sacrifices or make offerings, but instead as a sign for our people and yours, and for the generations after us, that we do indeed worship the Lord before the sacred Tent with our offerings to be burned and with sacrifices and fellowship offerings . . ."; (5) "We would certainly not rebel against the Lord or stop following him now by building an altar to burn offerings."; (6) "We would not build any other altar than the altar of the Lord our God that stands in front of the Tent of his presence."

Phinehas and his committee of 10 men were satisfied with this explanation. The committee went back to Shiloh and reported their findings and the Israelites were satisfied and praised God. The tribes of Reuben, Gad and the half tribe of Manasseh named the altar "Witness" because it is "a witness to all of us that the Lord is God". A misunderstanding was cleared and a war was averted.

I can hear some saying that this is the Baptist way of handling difficulties. And I agree. But this is my very point. Israel's mission was to occupy the land or to possess their possessions. They were to drive the Canaanites out of all the land. This they never did because they were always too busy with petty things such as the incident we just related. They failed their mission because of the sin of incompatibility. They were renowned for their inability to get along with one another due to their supercritical spirit of trying to get all other tribes to look and act and smell exactly like themselves. This reminds me of the fable where the fox was caught in a trap by his tail. In order to free himself he had to chew off his tail. Shortly after that he tried to get an ordinance passed in the forest that all foxes had to have short tails. The moral of this fable is obvious.

Listen to I Corinthians 10:11, "Now all these things happened unto them for

examples: and they are written for our admonition, upon whom the ends of the world are come." The *Today's English Version* reads, "All these things happen to them as examples for others, and they were written down as a warning for us. For we live at a time when the end is about to come." When will we learn the lesson that the sin of incompatibility will defeat us in completing our mission for the Lord?

The conventions

The truth as applied to the Southern Baptist Convention and the Arkansas Baptist Convention ought to be so obvious that we should not have to dwell long in getting through to our listeners. Think back over the years as you have attended the state convention and the national convention. What one thing has hindered our forward march in the spiritual warfare? What one thing marred the beauty of the unity of the brethren working together in the great spirit of being victors in carrying the gospel throughout the world? Is it not the spirit of some who are constantly impugning the motives of others? But some will come back and say that that is the Baptist way of doing things. And I reply quickly by saying, Says who? The Bible certainly doesn't give admonition, motivation or comfort to such an approach to his work. I know that some think that it is not a good and healthy convention unless there is a regular "knock down and drag out" on some of the matters before the convention. Let me assure you of this fact, God does not originate or condone such unbecoming behavior of the people called Christians. His work does not have to be handled that way in the convention, in the churches or in the homes.

Our big peril in the work of the convention is the sin of incompatibility. Why is it that some churches want to be forever at the task of impugning the motives and the procedures of other churches? Why is it that some preachers can't get along with other preachers and they carry their feelings into their churches? If there is a witness that we should bear to a lost and dying world, it should be that the more mature Christians (the Elders), the called ones (the Elders), and the spiritual leaders of the churches (the Elders) live in peace and harmony with one another. They are

compatible, that is, willing to suffer with each other should they differ in interpretations, practices or procedures. Beloved, I hate to break the news to you, but you are old enough to know that there is no one preacher, deacon or church member that has all the truth.

In the Army they have one of the better terms referred to as S.O.P. In the Navy it means Senior Officer Present, but in the Army it means Standard Operating Procedure. This means that everything should be standardized. The spirit is best demonstrated during a wedding rehearsal when the old maid aunt of the bride wants to have the whole wedding just exactly like the one she saw about 40 years ago. She is completely oblivious to the fact that this is the weary preacher's two thousandth wedding.

Every church is not only autonomous but also different. Some people are so insistent that we have a chain store religion that they want our churches as much alike as the McDonald Hamburger stores. Every church has its own characteristics, its own special mission, its own contribution to the whole. In our Mt. Zion Association we have 36 churches. They are as different as 36 Christians. While they are substantially uniform in doctrine and church polity with the same Lord, they have a different appeal to different people. It would be a tragedy to make them all exactly alike, and I feel sorry for the persons who want to spend their lives tackling such an untenable task.

The churches

Our churches are cursed with some members who feel as if they are God anointed and God appointed to keep the preacher, the deacons and the whole church completely and absolutely straight on doctrines, church polity and ways to spend all the money. They are a super-critical group. They are the little foxes that ruin the vines. They are the thorns in the preacher's life. They not only keep him humble and poor, but they keep him broken and discouraged. Who put them where they are is a debatable issue. I am not persuaded that it is the Lord and I am aware that scriptures teach us that the devil invented and uses the fifth column tactic, that is, placing his henchmen within the church to bring about confusion and

division. It is much easier to defeat a local church from within than it is to oppose it from without.

The records reveal that four out of every 10 seminarians in the protestant and catholic churches quit the ministry. They say that it is because they are discouraged. They are discouraged primarily because of the people within the churches who are unable to get along with other people. This is called the sin of incompatibility. We must recognize the fact that when we stand Sunday after Sunday with the "whosoever will" message of salvation and fellowship that we are going to get people of many backgrounds and present conditions. One of the best Christian psychiatrists in our state recently made the statement that one half of the people of our country need mental health care. If this is true, I guess we are fortunate we don't have more people in our churches that lack the ability to get along with others.

Sure, the devil would like to discourage well trained seminarians from staying in the ministry. He revels over the news that over 1,000 ministers in the Southern Baptist Convention quit the ministry every year. That is 1,000 fewer commissioned officers to lead the people to complete the mission of taking the good news to the world.

Sure, the devil rejoices when he sees a strong evangelistic church crumble from within with the heated criticism of some which brings discord, division and strife in the membership. The Holy Spirit cannot and will not work in the midst of such confusion and disorder. The churches are cursed with the curse by those who are guilty of incompatibility. The churches remain ineffective in fulfilling the **Bold Mission Thrust** when the sin of incompatibility thrives in the local fellowship.

The families

Suppose our convention and our churches voted solidly for the program of carrying the gospel to all parts of the world by the year 2000, but suppose at the same time the marriages within the churches were in trouble and many of them were ending in divorce. Pray tell me what soldier of the cross can be heavily engaged in the battle for the souls of men when his family is being torn asunder? The sin of incompatibility is running rampant in the homes and in the families of our churches.

The number one ground for divorce in our state is incompatibility. It is not a scriptural ground for divorce. It is a man made law to accommodate the carnality of our society. Remember the meaning of "compatibility", two Latin words

meaning "suffering with or suffering together". The Christian marriage is built upon the concept that the husband and wife love each other, cherish each other until death and death alone shall part them. But another part of the vow is made to the effect that through sickness and health, poverty and wealth, through the bad that may darken their way as well as the good that may light their way, they will be loyal and true and faithful to one another until death shall part them. Thus are they joined together by God and admonished by the Lord "that what God hath joined together let no man put asunder."

But this holy and sacred union called marriage has forces beyond number working to destroy it. All of the forces of Satan are unleashed against the Christian home with the vow of some that it must be destroyed. The television and pornographic literature is bombarding the Christian family with unbelievable power and effect. Fornication and divorce is becoming the norm. There is little or no counter reaction to this onslaught of the powers of darkness. The recent new thrust of ungodly living as pictured in a new series of the American Broadcasting Company called "S.O.A.P." is nothing but an outcome of people watching such trash as "As The World Turns". The grandmothers who should be spiritually mature and righteous are brainwashed by watching such soap operas for 20 years or so. It was my two saintly grandmothers who held up the banners of righteousness when the younger generations were being misguided by the unregenerates of our day. But now most grandmothers don't know what is right or wrong for they have been watching the "ways of the world" so long.

When the television, magazines and newspapers along with the movies are teaching pre-marital and extra marital relationships as being the norm for the day, can't you see how that husband or that wife gets the idea to want some other sex mate? Christians by the tens of thousands are running off to the divorce courts with the slightest provocations so they can marry someone else. Even ministers in great numbers are getting divorces, remarrying and some even having the nerve to remain in the ministry.

"Incompatible," they cry. "We aren't able to get along with each other. So we are going to get a divorce. Sing me a 'Somebody Did Somebody Wrong Song' so I can be soothed in my misery." And the little children who come from these broken homes, what sort of soldiers of the cross will they make?

I realize as a minister that there are some divorces that can be justified by scripture. But they are very few. There is not a person here who can stand and say that there never was a time when he or she had to suffer something that he or she didn't like in order to hold the marriage together. To get along in marriage one must suffer, but the good and the wonderful blessings that the union brings to the parents and to the children as well as the grandchildren is worth the suffering to make the union work. Christian marriage is a happy and wonderful blessing of the Lord. It is the most sacred institution of God. Before the state and the church were created, the family was created and blessed of God.

The churches, the conventions, the state and the nation are all dependent upon the sanctity of the home. The sin of incompatibility is destroying the homes and the Christian marriage as we have known it in times past.

Conclusion

We accept the great challenge offered by the Bold Mission Thrust. We stand united behind it. It is a noble goal. We will march to victory. But out there in the fields of battle are booby traps and land mines. We know the most fierce of them all is the sin of incompatibility. We cannot let ourselves fall prey to this trap of Satan. We dare not squander our time, our energies, our possessions upon fighting with one another. We need to use these God given gifts to fight the good fight of faith.

How shall we deal with this sin called incompatibility? Just like we do with all sins which the Christian discovers in his life. God says, "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:9). That is the beginning point and then we should pray for the Spirit of God to produce the fruit of the Spirit in our lives. The fruit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance. These attributes never destroyed a home, or a church or a convention. They create the atmosphere wherein the Holy Spirit can do his greatest work. Then the third step we would suggest is for each of us to keep ever before us the verse found in Psalm 133:1, "Behold, how good and how pleasant it is for brethren to dwell together in unity."

If we could rid ourselves of the sin of incompatibility in the homes, in the churches and in the convention we would see a revival such as we have never seen before. This is my prayer for you and for me.

The church budget: promoting the budget

Give credit to Mildred Horton who expressed the sentiment of some who promote stewardship. She said, "God loves a cheerful giver, but we settle for a grudging one."

Complaining givers cause budget planning committees to back away from budget promotion. Every church has a few who do not want to hear about money. They want the pew and pulpit to be silent on biblical stewardship.

After a budget planning committee has developed a ministry budget, it deserves active promotion among church members. It isn't enough to develop a budget, get it approved and then file it with historic documents.

The Sunday School organization is one of the best vehicles for budget promotion.

Instead of having one banquet, involving all members, the budget may be promoted through department banquets. This approach makes it possible to tailor budget presentation according to needs. Different ages are concerned about different sections of the budget. A departmental budget presentation can be scheduled with a harvest banquet.

Members of the budget promotion committee can work with department directors for a Sunday morning budget emphasis. A brief presentation will acquaint many members with the budget who would otherwise miss a verbal explanation.

The Sunday School is vitally concerned with teaching the biblical revelation. A stewardship lesson, taught in all classes, while not directly promoting the budget, does encourage a better understanding of budget goals.

Church publications are good budget promotion tools. Copies of the proposed budget should be printed in the church mail-out. Special mailings acquaint all members of the church's ministry goals. The Sunday bulletin offers another opportunity for budget build-up.

If a church doesn't use a mail-out or print a Sunday bulletin, the budget may be printed on chalkboards or posters. This gives members the opportunity to study the budget before it is discussed in a business meeting.

Churches with a deacon family ministry program may enlist the deacons in budget promotion. The membership is already divided into groups. The

deacons have already ministered to their families. They feel freer to talk about the total ministries of the church.

A budget fair takes a lot of work but gives the opportunity to visualize church ministries. It shows how dollars are translated into actions.

An annual stewardship banquet is one of the most popular promotional tools for church budgets. Effective banquets place a heavy emphasis on fellowship and church ministries. Direct appeals are usually avoided.

Local churches can develop slide presentations for budget publicity. Drama is also an effective tool. A puppet presentation offers creativity.

Budget hearings for special groups and budget discussions in small fellowship groups give promotional opportunities. A strong pulpit ministry, lay testimonies and stewardship literature are all identified with budget promotion.

The Stewardship Commission offers an activity guide packet with other suggestions. Budget promotion is one area of church life where churches must "Trust the Lord and tell the people." — James A. Walker, Secretary of Stewardship

BOLD BELIEVERS IN GIVING

Cooperative Program budgeting

(Second in a series of four)

How much mission money is enough? Answering such a question is like trying to determine how high is up.

Until every last person on the face of the earth has heard the gospel of Christ and been given an opportunity to respond, our missionary task is not complete, and until that happens, whatever amount of mission money is available will not be "enough".

The Cooperative Program budget, therefore, is not a measure of how much money is needed. It is simply an educated estimate of how much may be available in a given period of time. Planned expenditures are then based on that projection of anticipated income.

When this simple guideline is evaded by over-estimating income or under-estimating expenditures, trouble usually

results. This is why some families are in constant financial trouble. The same principle applies to churches and state conventions.

Fortunately, the Arkansas Baptist State Convention has had some wise leadership in past years, and guidelines have been discovered, developed and adopted to prevent these problems. Our budgeting philosophy could be accurately described as a conservative fiscal policy, and any form of deficit financing has been precluded by various safeguards.

Therefore, when a budget overage occurs, it is simply a reflection of the conservative budgeting policy followed by the Executive Board in the budget recommended to the convention. The overage does not mean that there is no need for the funds; it means that certain

needs were postponed until a later time in order that our financial condition might remain solvent.

For the past six years the Arkansas Baptist State Convention has experienced a budget overage at the end of each year in varying amounts. To anticipate such an overage is unwise. To criticize such an overage is unfair.

During a time of tremendous social change and national economic transition, our Executive Board has done a remarkable job of planning a realistic state convention budget. If we fall short of reaching that budget, we need to work harder to sustain a high level of stewardship. If we exceed the budget, we need to be grateful to God that some needs can be met earlier than originally anticipated. — Roy F. Lewis, Associate Executive Secretary



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Active Christian compassion

Luke 14:12-14
Luke 16:19-31
James 2:1-7

Nov. 13, 1977

It was Simon Peter, after the experience with Cornelius, who said, "Of a truth, I perceive that God's no respecter of persons." He learned through this experience that as far as God's concerned all men are equally sinful and need the salvation offered in Jesus Christ and that message is to be shared with all men regardless of who they are. Sometimes we are interested only in sharing the gospel of Christ with those who are like us. Jesus spoke to this very attitude.



Bryant

A gospel for all men (Luke 14:12-14)

Jesus had been invited to dinner at the home of one of the leaders of the Pharisees. He observed that all the other guests were trying to find seats of honor at the table. These were the "religious" people scrambling to sit in the best places, seeking to improve their position regardless of the others. Theirs was a religion that sought the achievement of their own selfish interest and desires. The best seat was to the right of the Lord, then to his left and on around the table following that pattern. Jesus addressed himself to the guests by means of a parable in which he told them that humility ought to be desired rather than their selfish interests. He said "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted" (V. 11).

Then Jesus turned his attention to the host. It was obvious that the guest list was composed of a very exclusive group of people. Friends, relatives, rich neighbors, those who would return the invitation. It was something of a "you scratch my back and I will scratch yours" relationship. Purely self-seeking in motive. Every person attending was invited with the understanding that the host would receive something in return.

Jesus suggested to the host that the next time he gave a party, he would do well to change his guest list. He should go out and invite the poor, the crippled of the home, and the blind. Reach out in genuine compassion to those in need, who will never be able to return the favor. This is without a doubt a principle

to be followed by the church. Never must the church reach out only to those who will do the most for the church, especially financially. The church must always reach out to all people, regardless of who they are with the purpose of meeting their needs and leading them to a saving faith in Jesus Christ. That compassion must be active in expression in that there is genuine effort to reach all men. Those with the physical handicaps mentioned by Jesus were considered to be sinners and unclean, not accepted in the presence of the righteous. Not one of us can escape the truth that "we have all sinned and come short of the glory of God." Without the grace of God applied to our hearts in Jesus Christ we would all be miserable lost sinners. As we look at the down and outer, at those who have not had the opportunities that we have experienced, we ought to be compelled to say, "There but by the grace of God, go I." Then we will reach out and share the love of God in Christ with them.

Ultimate value (Luke 16:19-31)

So many times everything that looks good and desirable on the surface is not necessarily so in actual fact. As we look at this parable of Jesus concerning the rich man and the poor beggar, it appears that the most desirable position is that of the rich man. He had it all, all that the world views as important, dressed in purple which was an expensive outer garment worn by royalty. The inner garment was of expensive fine linen. He had all one could want, fine clothes, a beautiful home and an abundance of food to eat. The other character in the parable is just a poor beggar to be pitied. He was in a miserable condition. He lived on the crumbs that were discarded from the rich man's table. More than likely, these crumbs were actually pieces of bread that were left over from the meals. It is difficult to imagine someone living on the scraps of another's table. Making the poor beggar's condition even worse was the sores that afflicted his body, sores that were licked by the neighborhood dogs. To no one's surprise, the poor beggar soon died. A man who had nothing in this world now possessed everything that is

of real value. At his death, he was taken away "by the angels into Abrahams bosom." This is without a doubt a picture of heaven. What a beautiful picture of sorrow and suffering being transformed into joy and victory in heaven.

The rich man suddenly died, which may have been a surprise to many. Here is a man who had everything this world could offer, now in death had it all stripped away to experience the torment of hell for an eternity. From the agony and sorrow of his hellish abode, he cried out for relief for himself and begged that his brothers be warned. The answer to both was no, there could be no relief from that suffering and both he and his brother had been sufficiently warned by God's word through Moses and the prophets.

This parable points out the ultimate value of life cannot be measured by what one has or achieves in this world. The most important thing is what one has in the life to come. Evidently life can be enjoyed by all who will trust Christ by faith. Eternal death awaits all who reject Christ's call to salvation.

Partial treatment in the church (James 2:1-7)

A situation existed within the conduct of the church services that greatly upset James. When certain rich men attended the worship services, the ushers would greet them at the door and escort them to the best seat in the house. The problem was if a poor man happened to be sitting in that seat, he was told to either stand up or sit on the floor. James accused these brethren of showing partiality to a wealthy man, while pushing a poor man out of the way. He pointed out to them that God has chosen the poor of the world because of their faith while the Christians James was addressing had chosen to dishonor them. Furthermore, these Christians were giving special honor to those very people who were guilty of severely persecuting them and had been blaspheming the name of Jesus. The sin of the matter was that the reason for the special treatment of the rich was not because they loved all men equally, but they were concerned about receiving the benefits the rich men might have to offer. To love all men equally would have resulted in equal treatment of rich and poor alike.

Active Christian compassion is to be applied to all men, regardless of their status in this world.

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Limiting the help Jesus offers

John 5:2-15

Sunday's lesson begins a three-part unit of study focusing on various responses people sometimes make to the claims of Christ. The lessons are based on John 5-7, as we continue in our six-month study of John's Gospel.



Dodd

At least three key objectives should hold our attention as we search the truths of these chapters. We will seek: (1) to explore why different individuals sometimes respond to the claims of Christ in totally different ways, (2) to gain insight into our own personal relationship with Christ through a careful study of the experiences of others, and (3) to open the door for meaningful spiritual growth as we focus on the Master's mighty ministry among men.

Chapter 5 of John's Gospel begins a series of chapters disclosing the growing storm of conflict between Jesus and the religious establishment of his day. Turner and Mantey, in their commentary, suggest that "here the light of the world encounters the increasing hostility of the world of darkness . . ." So it always is when the claims of Christ are presented in marked contrast to the ways of the world.

The world would always seek to place restrictions and limitations on the work and ministry of Christ. While some such limitations are premeditated and deliberate attempts to discredit and destroy him, others seem to be more subtle and evasive. Today's lesson deals with both. The help Jesus offers may be limited . . .

... Through ignorance of spiritual possibilities (John 5:7)

When questioned by Jesus concerning his desire to "be made whole" (John 5:6), an infirm, lame, pitiful man, a seriously handicapped cripple for some 38 years, responded by describing the utter hopelessness of his lot in life. He responded with ready reasons why he could never be made whole. Regretfully, he had placed his hope for healing and health in what was apparently a rather shaky and superstitious tradition. He sought healing from some kind of mysterious Judean "fountain of youth". While the best ancient manuscripts do

not include John 5:4 as part of the Gospel's original text, the verse is very helpful in revealing the cause of this poor man's utter despair. Scripture discloses that "hope deferred maketh the heart sick . . ." (Prov. 13:12). Here was a man made heart-sick, for his hopes had been dashed time and time again. He possessed the twisted and crippled limbs of a long-time invalid as his constant reminder. He had invested his hopes in the wrong place — in the troubling of water of Bethesda, instead of in the Living Water of Life; in some unknown angel, instead of the Ancient of Days; in superstitious tales, rather than in spiritual truth. In short, he was dreadfully ignorant to the real exciting spiritual possibilities that the Lord had for him.

How often do we respond to the challenges and opportunities of the Christ-centered life with ready reasons why there can be no future but failure. Somehow, it's always much easier to rely on reasons our situation is hopeless and helpless, than to rely on God to redeem and transform that very situation. Such was the case with the poor cripple. He came dreadfully close to limiting the help Jesus could so miraculously offer.

Had Jesus turned away, discouraged and defeated by the man's outlook on life, all possibility of health and happiness would have been shattered. How sensitive and discerning we must be to the absolute power and ability of God to provide according to our every need. How very careful we must be not to limit God's work through our own defeated attitudes and apathy. The Psalmist declared in Psalm 78:41 that Israel "turned back and tempted God, and limited the Holy One of Israel." How tragic! For scripture teaches that "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Cor. 2:9). However, others limit the help Jesus offers . . .

... Through lack of spiritual discernment (John 5:15)

If the crippled man was ignorant of the spiritual possibilities Jesus had to offer, others were even more seriously blinded in their spiritual discernment. Normal people, you would think,

would respond to the halt made whole with joy and celebration. Such was not the case with the Jewish leaders, even though the testimony of the healed man was precise and clear (John 5:15). They totally missed the significance of the occasion and the joy of the historic experience, when they turned it into cause to condemn the very one who brought it to pass. Not only did they condemn him for healing on the Sabbath, but they also charged him with religious blasphemy for claiming equality with the Father. They were a sorry lot of religious nit-pickers and legal sharpshooters. They were totally without spiritual discernment. God had sent unspeakable blessings, wonderful joy, a glorious miracle, yet they found fault, complained and criticized. It's an old, old pattern, and one over which I'm sure our Lord grows quite weary. For the Pharisees, such spiritual impoverishment quickly led to even further limitations of Jesus. They limited his effectiveness in their own lives . . .

... Through confusion of spiritual priorities (John 5:9-10)

A pattern of stark contrasts is seen in John 5:9-10. John 5:9 discloses the electric excitement of a lame man taking up his bed and walking for the first time in 38 years. John 5:10 reveals the contemptible response of the religious legalists, "It is not lawful." They revealed a total and complete confusion of spiritual priorities.

There are still those who gloat more in their religiosity, and in their pompous rituals and precise liturgies, than they do in the redemptive work of Jesus Christ in the hearts and lives of lost people. They, too, have dreadfully misplaced their priorities. In doing so, they limit the use God can make of their lives and ministries. He is still, and always has been, a God who delights infinitely more in obedient service than in heartless sacrifice.

How delightful it would have been had the lame man, instead of his subtle and ignorant limiting of Jesus' help, and the Jewish leaders, instead of their outright conspiracy to restrict him, come quickly and obediently to the wonderful conclusion of Paul in Philippians 4:19: "But my God shall supply all your need according to his riches in glory by Christ Jesus." God forbid that we would ever restrict or limit such a promise through either subtle resistance or willful rejection!

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Attendance report

Oct. 30, 1977

Church	Sunday School	Church Training	Church addns.
Alexander, First	142	49	
Alpena, First	94	11	
Ash Flat, First	79	27	
Batesville, First	271	123	
Bentonville			
Central Avenue	82	32	
Mason Valley	78	41	
Berryville			
First	172	56	
Freeman Heights	168	64	
Rock Springs	56	44	
Biscoe, First	130	49	
Booneville			
First	328		
Mission	30		
South Side	109	62	
Bryant, First Southern	236	136	8
Cabot, Mt. Carmel	394	180	6
Camden			
Cullendale First	649	155	
Elliott	413	155	3
Cash	150	60	
Charleston, First	212	55	
Conway			
Oak Bowery	134	73	1
Pickles Gap	244	116	2
Second	443	153	4
Crossett			
First	962	226	49
Mt. Olive	362	134	1
Danville, First	249	56	
Dell	85	40	
Des Arc, First	184	60	
El Dorado, West Side	601	590	3
Ft. Smith			
First	1606		7
Grand Avenue	1179	244	1
Mission	19		
Haven Heights	215	89	
Trinity	168	49	
Fouke, First	116	54	
Gentry, First	157	53	
Gillham	110	54	
Grandview	82	63	
Green Forest, First	220	62	2
Greenwood, First	411	201	
Hampton, First	159	125	
Hardy, First	199	79	1
Harrison, Woodland Heights	152	71	
Hector, First	31	16	
Hope, First	396	95	
Hot Springs			
Harvey's Chapel	141	89	
Park Place	340	90	
Hughes, First	200	74	
Jacksonville			
Marshall Road	229	65	3
Second	159	41	
Jonesboro			
Friendly Hope	157	106	
Nettleton	358	131	
Kingston, First	61	34	
Lavaca, First	340	144	
Little Rock			
Crystal Hill	150	59	
Life Line	487	97	
Wakefield	84	30	
Melbourne, Belview	226	127	3
Monticello, Second	390	116	3
Mulberry, First	287	154	
Murfreesboro			
First	191	54	3
Mt. Moriah	65		
North Little Rock			
Calvary	469	123	
Harmony	75	49	5
Levy	542	115	
Park Hill	996		4
Paragould			
Calvary	381	284	20
East Side	419	202	10
First	526	113	
Paris, First	401	77	
Pine Bluff			
Centennial	174	68	1
First	661	83	
Lee Memorial	298	87	2
South Side	603	105	
Watson Chapel	567	150	4
Rogers			
First	594	154	2
Immanuel	477	105	2
Russellville			
First	670	109	
Second	163	62	
Sherwood, First	294	75	1
Springdale			
Caudle Avenue	175	79	4
Elmdale	375	126	
First	1589		6
Texarkana			
Hickory Street	165		
Shiloh Memorial	232	94	
Vandervoort, First	86	43	
Van Buren, First	573	173	4
Mission	16		
West Helena, Second	223	124	
Winthrop, First	97	65	3
Wooster, First	137	94	
Woodson	26	42	19

A smile or two

A terrible driver was trying to get out of a parking place. First, he crashed into the car in front of him, then into the car behind, and finally he banged into an oncoming car as he tried to pull into traffic.

A policeman, watching the whole

mess, walked up to the driver and demanded: "Okay, Buster, let's see your license!"

"Why, officer, you must be joking," the man said. "Who'd be crazy enough to give me a license?"

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Baptist educators review values in follow-up of McGrath Study

by Darrell W. Wood

NASHVILLE — More than 75 Southern Baptist educators participated in the first follow-up phase of the most comprehensive self-study ever undertaken by Southern Baptist colleges and schools with a two-day national workshop on the McGrath Study, which was begun in 1976.

Featured speaker for the meeting of college presidents and deans was Landrum Bolling, president of Lilly Endowment, which provided the \$100,000

participants.

Under the leadership of Earl McGrath, former U.S. Commissioner of Education and currently associated with the Program in Liberal Studies of the University of Arizona, Southern Baptist colleges and schools launched this study in order to examine the central concern of Christian purpose and values in church-related schools.

Sponsored jointly by the Education Commission of the Southern Baptist Convention (SBC) and the Association of Southern Baptist Colleges and Schools (ASBCS), the study reviewed church-college relationships, institutional functioning and goals, and financial trends. Major goals of the study included examination of the purposes and programs of Baptist schools, identification of strengths and weaknesses, analysis of how faculties and administrators perceive the ordering of goals, and assessment of financial condition.

The national workshop in Nashville provided an opportunity for Baptist school administrators to hear interpretations of the various findings by Dr. McGrath and John Minter, who conducted the financial section of the

study.

The McGrath Study contains many positive statements about the work of Baptist colleges and schools. On the other hand, the report indicates some weaknesses which the college presidents, deans and faculties are concerned about correcting. The report reveals that student enrollment increased 31 percent during the 10-year period 1965-75, considerably better than higher education in general. The financial study shows Southern Baptist colleges and universities are considerably stronger than the average private institution, and receive better support from private gifts and grants, including church sources, than many other church-related colleges.

Baptist colleges ranked high in their link with the church and the denomination. About half the schools were given high marks for a clear and explicit statement of religious purpose and service to the denomination, while most of the others have relatively definite but implied statements of such purpose.

According to Bolling, "The church colleges that have become weakest are those that have cut their ties with the church.

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grant for the study among 49 Baptist colleges and universities. Bolling, former president of Earlham College and a leader in higher education, speaking to the importance of Christian values on the college campus, said, "The basic issues are those issues about human destiny, about the nature of God, the nature of the universe, the nature of man and about our responsibility to that universe, to God and to one another."

The McGrath Study grew out of a National Colloquium held in June of 1976 in which reaffirmations of the theological and biblical presuppositions of Christian education were adopted unanimously by the more than 900 par-



Daniel Grant (left), president of Ouachita University and vice-chairman of the Education Commission of the Southern Baptist Convention (SBC), discusses the findings of the McGrath Study with James Staples (right), president of California Baptist College, and Earl McGrath who headed the research. The McGrath Study, conducted with a \$100,000 grant from Lilly Endowment, examines 49 Southern Baptist colleges in the areas of church-college relationship, institutional planning and goals, and financial trends. An additional Lilly grant of \$50,000 will help Baptist colleges with interpretations of the report and follow-up. (Photo by Jud Wood)