

Ouachita Baptist University

Scholarly Commons @ Ouachita

Arkansas Baptist Newsmagazine, 1975-1979

Arkansas Baptist Newsmagazine

11-18-1976

November 18, 1976

Arkansas Baptist State Convention

Follow this and additional works at: https://scholarlycommons.obu.edu/arbn_75-79



Part of the [Christian Denominations and Sects Commons](#), [Mass Communication Commons](#), and the [Organizational Communication Commons](#)

Recommended Citation

Arkansas Baptist State Convention, "November 18, 1976" (1976). *Arkansas Baptist Newsmagazine, 1975-1979*. 166.

https://scholarlycommons.obu.edu/arbn_75-79/166

This Book is brought to you for free and open access by the Arkansas Baptist Newsmagazine at Scholarly Commons @ Ouachita. It has been accepted for inclusion in Arkansas Baptist Newsmagazine, 1975-1979 by an authorized administrator of Scholarly Commons @ Ouachita. For more information, please contact mortensona@obu.edu.



Good news
of great joy
page 7

November 18, 1976

Arkansas Baptist

NEWSMAGAZINE



I must say it

Charles H. Ashcraft / Executive Secretary

Life and liberty '76

The lessons learned from any massive thrust exceeds the sum mean result of the effort. History profits greatly from the by-product, aftermath, and permanent victories gained when "all out" campaigns are waged. This remains constantly true since the exodus of God's people from Egypt until now. Wise people profit greatly from the lessons afforded by great concert of action. Our Life and Liberty thrust has left a legacy of valuable leadership skills for all who may follow. Some very sound evaluations are ours for good if we so choose. 1. Any great advance of any nature develops great leaders. 2. All forward actions increase casualty risks. 3. Theology, philosophy and rationale become strangely important if anything moves any distance. 4. Old principles, methods and policies quickly emerge from obscurity when the troops move out. 5. Various weaknesses assume media notice when the heat rises. 6. Significant contrasts become more noticeable when the pressure is on. 7. Various camps, ideologies, and hues of theological stance show their colors when the decisive battle occurs. 8. "Running scared" is the only classification which describes about 20 percent in any mass enterprise. 9. Leadership skills abound for those who are receptive to them. 10. The giants discovered and unearthed in such big efforts will be Arkansas' "big men" tomorrow. 11. The degree of one's theological intensity determines the degree of victory. Theological stance is important when great forces of evil are encountered. 12. The people who evade, withdraw, desert, or claim exemption, continue to be the dead weight others must protect and support from now on. 13. No thrust of any permanence may be registered apart from a wide base of planning and participation. 14. Those who align themselves with the scorners on an evangelism issue will vote solidly against progress on any and every other issue. 15. Outstanding examples of courage and sacrifice are to be found in every organized struggle. 16. The slowness or hesitancy of any member of any expeditionary force will delay, fatigue, drain and impair every other crusader. 17. The superiority of any thrust rests upon the high principles of good sportsmanship, good statesmanship, good ethics, good morals and good faith it espouses. 18. The quality of the motive determines the quality of the achievement. 19. Permanent damage occurs to the leadership image of any persons too conservative in the same degree of damage incurred by those too wreckless in their discharge of duties. 20. The Life and Liberty Crusade created an awareness in evangelism which will not be erased forever in Arkansas. Don Moore, our very able co-chairman, said, "I am glad we did it." Such is the feeling of those who "got with it" and stayed to the end.

I must say it!

In this issue

Good news 6

Spreading the Good News of Christ's love is the goal of Southern Baptist missions and the Lottie Moon Christmas Offering provides a portion of the means to do it. Foreign mission field caring is the subject of the cover.

Associations meet 8

Associations across the state have held their annual meetings and their actions are summarized in a news report.

President speaks 14

R. Wilbur Herring, president of the Arkansas Baptist State Convention, reminded messengers of Baptists' distinctives in his address to the convention Tuesday night.

Like a river 17

In the annual convention sermon, Loyd Hunnicutt compared Baptists to a river and showed how their working together has resulted in great accomplishments.

Arkansas Baptist

NEWSMAGAZINE

VOLUME 75

NUMBER 46

J. EVERETT SNEED, Ph.D. Editor
 BETTY KENNEDY Managing Editor
 MARY GIBERSON Secretary to Editor
 ANN TAYLOR Bookkeeper

ERWIN L. McDONALD, Litt. D Editor Emeritus

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

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

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

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

Original poetry cannot be considered for publication.

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

Advertising rates on request

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

The importance of January Bible Study

The editor's page

J. Everett Sneed



One of the most meaningful times in the life of a church is January Bible Study. Fortunately, most of our congregations do participate in this important opportunity. All too often, however, many of the members fail to avail themselves of this valuable privilege. Church leadership should promote and encourage attendance.

This year Southern Baptist adults have the joy of studying Romans, one of the most important documents ever written. If a large number of people are to be involved in this study they must be impressed with the value of the message of the book.

Paul had long desired to go to Rome (Rom. 15:23-24). The time was probably 55 or 56 A.D. and Paul was about to leave for Jerusalem to take a relief offering to the Jewish Christians (II Cor. 8-9). Paul knew that he was risking his life by returning to Jerusalem (Rom. 15:31) where he was hated by the ardent Jews. Even the Christian Jews looked upon him with suspicion.

The key to the Letter is found in Romans 1:16-17. After a brief introduction the Apostle declares, "... I am not ashamed of the gospel of Christ: For it is the power of God unto salvation for everyone that believeth..." (Rom. 1:16). Paul here is forcefully declaring that he delights in the gospel.

The message of the epistle centers around four themes — 1. the sinfulness of all men (Rom. 1:18-3:20), 2. the Grace of God (Rom. 3:21-8:39), 3. the problem of God's election of Israel (Rom. 9:1-11:36) and 4. a call to practical Christian commitment (Rom. 12:1-16:27).

J. W. MacGorman, who has taught New Testament for 36 years at Southwestern Seminary, Ft. Worth, Tex., has done an outstanding job in preparing our January

Bible Study textbook. Dr. MacGorman's exegesis of Romans is warm, practical and scholarly. It should challenge every Baptist to a more consistent Christian life as well as provide greater knowledge of some important New Testament doctrines.

The time in which a church conducts January Bible Study will have a major impact on attendance. The study should be scheduled well in advance so that church members can place the study on their personal calendars. Many congregations are finding it advantageous to begin the study on a Sunday and close on Wednesday. This not only utilizes two days in which the members are accustomed to attending services, but it also provides the teacher the opportunity of having a Sunday attendance to begin the study.

Attendance could probably be increased by the pastor preaching a few sermons from Romans prior to the week set aside for January Bible Study. It might be helpful to preach on one or more of the great themes of the book.

The teacher should be well prepared. Attendance will likely be increased by good teaching. Clarity as well as presentation of information not found in the textbook stimulates interest. The use of visual aids will be helpful in the communication of the great truths found in Romans. Many churches find it helpful to use a guest teacher.

Every effort should be made to involve a maximum number in the study of Romans. In many respects the study of this great book is just as important as a revival meeting. As our church members are made aware of the importance of this study, attendance will increase and God will bless our churches.

Guest editorial

On calling a pastor

"Are you happy where you are?" was a question asked by a pulpit committee member in a telephone call to a pastor. "Sure I'm happy," replied the pastor. "Thank you" answered the committee member and hung up.

Could it be that some people feel a pastor must be unhappy at his present church to be a suitable prospect for another? This is a strange but common concept.

"I'm sorry you are unhappy with us," said a man to his pastor who had just resigned. "Who said I am unhappy?" asked the preacher.

Thankfully, most pastors will not volunteer any unhappiness they may have, especially to a stranger who calls and asks on the phone.

Obviously, alert pulpit committees do not just seek pastors who are unhappy in their present location.

Another strange idea is reflected in the question, "Would you move?" Such a question to a pastor is rather

pointless. Who wouldn't move under certain circumstances? No one should really ask a prospective pastor such a question without elaborating on what is meant. Otherwise, it would be like asking a girl if she would marry. Under what conditions? Why should a pulpit committee ask a preacher to commit himself without the committee making a commitment to him?

Let us be aware that the human element is writ large in calling a pastor — too large in some cases. There are no easy, fool proof methods in arriving at God's will for a pulpit committee or a pastor. If viewed realistically, there is no reason for a committee or a preacher to claim infallibility in their choice of each other. It can be a wise and solid choice even if human opinions are prominent in it. Most Baptist churches do well in calling a pastor in spite of various strange concepts connected with it. — **Hudson Baggett in the 'Alabama Baptist'**



One layman's opinion

Daniel R. Grant / President, OBU

Confessions of a new grandfather

Not long ago I entered into the rarefied atmosphere of new grandfatherhood. I am prepared now to admit that I was not properly warned what to expect in this new condition of life. I had observed the strange behavior of many new grandfathers and had been silently confident that I was too sensible to behave like that.

I still believe the silly behavior of most new grandfathers is inexcusable, but my new grandson is different. Any objective observer would agree that Philip Tad Hardin is clearly the most handsome, intelligent, strong, healthy, and well-behaved child born in a long long time. The fact that he is my daughter's child has nothing to do with it. All of my formal college training has simply prepared me to make fair and objective observations and judgments in such matters, totally uninfluenced by emotions or personal considerations.

One of the more ridiculous things I have heard other new grandfathers say is that the newborn baby smiled personally at him. Everybody knows, of course, that the real cause of the smile is gas on the stomach. It may seem a little strange but my new grandson actually did smile at me personally through the maternity ward window and it was obvious that it had nothing at all to do with gas on the stomach. We simply developed a close personal relationship a little earlier than might be normal.

One other interesting thing happened. Although I have had something of a pet peeve against the new grandfather's showing a picture of his grandchild to all friends and acquaintances at the drop of a hat, I have had a little different situation to develop. I have been able to see it in the eyes of my friends and acquaintances that they are very eager to see the snapshot that I have

been carrying of my new grandson. I have been deeply gratified at this unusual interest on their part, and feel obligated to respond generously by sharing his picture with them.

All of this reminds me of a sermon on "The Joys of Job" preached many years ago by my former pastor, Dr. W. F. Powell. After describing the many tragedies in the life of Job, he concluded his sermon by assuring the congregation that all of the things Job lost were eventually restored unto him manifold. At the conclusion of the service a member of the congregation came up to remind Dr. Powell that Job had lost his children and these were not restored to him. Dr. Powell's reply was, "Of course they were; Job had grandchildren and they are far more enjoyable than children!" Dr. Powell then added, "I've always wondered why God doesn't give us grandchildren first."

Just now it seems to be an excellent idea.



Woman's viewpoint

Iris O'Neal Bowen

Glad to be here!

A few weeks back, a large group of our aspiring writers met in Eureka Springs for a conference, and I believe my greatest joy was in becoming acquainted with several wonderful people.

A fine couple we met, a retired minister, Hal Mallett, and his wife, had moved to Arkansas from Kansas. He is the author of a book, and also paints, selling his work from his own gallery.

As we left Eureka Springs, we stopped by the gallery and had a good visit with Rev. and Mrs. Mallet. I asked them how they felt, moving into a new territory, and was assured that people had been very nice to them.

I was reminded of the summer I sold books to help finance another year at college. As I made my way up and down the lanes and dusty roads, I asked each householder the name of the next family I was to visit.

At one house, in answer to my ques-

tion, the lady answered, "Oh, they're Newcomers, and I got the feeling she didn't care much for her neighbors by the name of Newcomer. When the next-door lady responded to my knock, I asked, "Mrs. Newcomer?"

"No, I'm Mrs. Smith," she replied, and I realized my mistake.

Up in the hills, back then, I discovered the natives were a little afraid of the newcomers!

But of course things have changed in a lot of ways up in the hills of Arkansas. Many people from other states are retiring and making their homes among us. They are bringing with them varied and multiple talents, attributes, new ideas. They make for a more richly blessed community, wherever they settle.

They are glad to be Arkansans, even if by adoption.

And aren't we glad they feel welcome!

**25 cents for
a wrong address
is
just a drop
in the bucket**

**... unless the total of notices
is 600 to 700 each month**

**... and your budget is very
tight**

**... and it's the Lord's money
involved**

**Please help your state paper
hold down costs. Let us know
two weeks before you move.**

The congregation of Pleasant Grove Church near Abbott honored their pastor, **John E. Evans**, on Oct. 3 in observance of 25 years as pastor of the church. Evans, who pastored churches in New Mexico and Texas prior to moving to



Evans

Arkansas, is a graduate of Hardin-Simmons University at Abilene, Tex., and Montezuma Baptist College of Las Vegas, N.M. He attended the school of gospel music-Southwestern Seminary. In the 25 years he has spent at Pleasant Grove Church there have been 130 additions to the church and many improvements have been made to the facilities and are continuing to be made. Evans has also served as moderator of Buckner Association, as well as serving as moderator of associations in Texas and New Mexico.

Nathan Larry Baker, pastor of First Church, Fayetteville, will begin teaching Christian Social Ethics as an adjunct professor at Midwestern Seminary on Nov. 17. Baker, who is a graduate of East Texas Baptist College and Southwestern Seminary, has served as assistant professor of Christian social ethics and pastoral ministry at the Ft. Worth school.

E. O. McElroy has retired following 17 years of ministry at Sixteenth Street Church in North Little Rock. While pastoring this church there was a growth



Mr. and Mrs. Erion

in membership, in gifts to the cooperative program and missions. Improvements were made to the church property which is now valued at \$135,000.

George A. Peters of North Little Rock has accepted the call to pastor the Sixteenth Street Church. Peters, who has been serving as music director at Atkins First Church, is employed at the Arkansas Gazette. A graduate of Ouachita University, he has studied at Henderson State College, Southern Methodist University, Monterrey Tech in Monterrey, Mexico and Boyce Bible School. He and his wife, Ouida, are parents of five children.



Baker



McElroy

Mr. and Mrs. Moorhead Erion, members of Immanuel Church, Little Rock, celebrated their golden wedding anniversary with an open house at the church on Nov. 7. The Erions were married on Nov. 7, 1926, and are parents of a daughter, Mrs. Charles Hasley of Garland, Tex. They have two grandchildren. Mrs. Erion is the former Wilma Jones of Gurdon. Mr. Erion, who is a retired employee of Missouri Pacific Railroad following 47 years of service, was ordained as a deacon by the Beech Street Church, Gurdon. He is a member of the board of deacons at Immanuel and served as chairman of the board in 1969-70. Erion has been director of an adult Sunday School department since 1952 and she has worked in the church nursery for several years.

Gerald Trussell, pastor of First Church, Hope, for the past 10 years, retired from the pastorate Sunday, Nov. 14. The Hot Springs native preached as his farewell sermon the message he had preached annually on the anniversary of his service there, "Take a little Honey". The church held a "pastor appreciation day" that day and scheduled a special service for 4 p.m. instead of the regular evening service. Bernes K. Selph, recently retired pastor of First Church, Benton, was the guest speaker.

Trussell holds the bachelor of arts degree from Ouachita University, and the master of theology degree from Southwestern Seminary. He was a Naval chaplain during WWII. Trussell has served as pastor of churches in Texas and Louisiana, and has served First Church, Warren. He has served on the executive boards of both the Louisiana and Arkansas state conventions, and is a former first vice president of the Arkansas Baptist State Convention. He is a former trustee of the Radio and Television Commission of the Southern Baptist Convention. Mrs. Trussell is the former Elizabeth Tinnin of Shreveport and they are the parents of a son and a daughter.

Arkansas all over

buildings

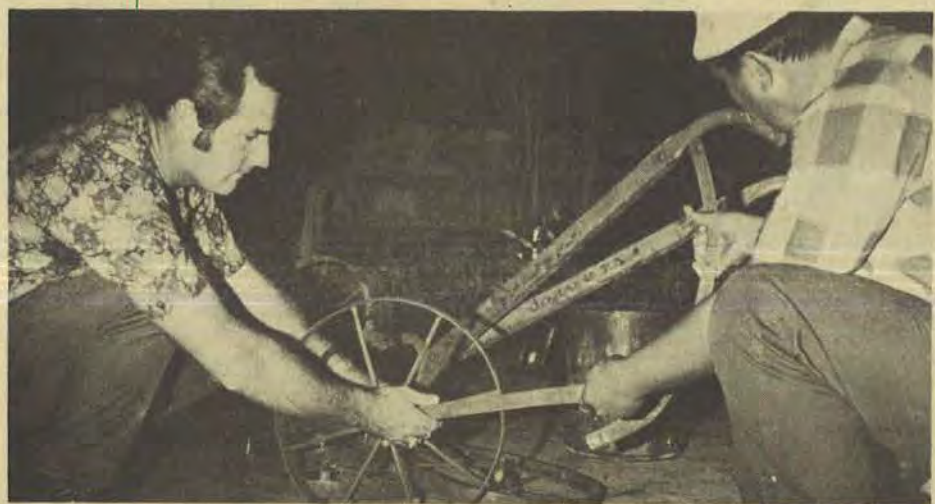


Keiser First Church has recently completed construction of this new educational building which adjoins the sanctuary built in 1961. This new building, which is valued at approximately \$65,000, contains 10 classrooms, assembly room, pastor's study, kitchen and restrooms. Lloyd H. Anderson is pastor. Speaker for the dedication of this new facility was Earl Humble, a former pastor who is now professor of religion and history at Southern Baptist College.

ur
Saisis d'une grande fraye
ns
atu kesukaan besar



"Good News of A



RURAL LIFE CENTER SERVES ISLAND — Harold R. Watson, left, Southern Baptist missionary assigned to direct a Baptist Rural Life Center, in Davao, Philippines, works with Catolina Jarbadon, farm manager, assembling parts to a small hand plow they designed. As Watson helps the people develop greater farming skills he also tells them the Good News. Watson is from Mississippi and his wife is from Texas. (FMB photo by Warren Johnson)



GREAT JOY IN A GREAT MISSION — In a Baptist hospital in Bankla, Thailand, Southern Baptist Missionary Nurse Vera Gardner is one of 61 missionary nurses serving around the world in an effort to bring a two-fold ministry of physical healing and Christian witness in other countries. Here she talks to a medical technologist. He is one of more than 2,700 nationals serving with Southern Baptist missionaries in medical ministries in their countries. Miss Gardner is from Garden City, Kan. (FMB photo by Edna Frances Dawkins)



THE AIR IS FULL OF THE GOOD NEWS — Southern Baptist Representative David P. Daniell, right, talks with a young pastor about radio programming. Daniell is a radio and television specialist with the Baptist recording studio in Mexico City, Mexico. Daniell is from Texas and his wife is from Texas and Oklahoma. (FMB photo by Warren Johnson)

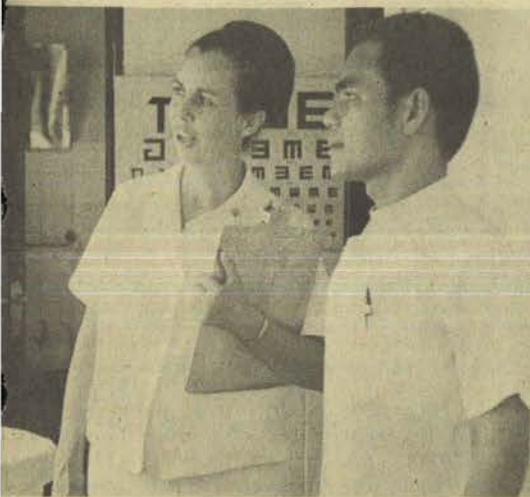


HOME AND CHURCH MINISTRY TOUCHES INDIVIDUALS — Along with many other Southern Baptist missionary women, Barbara (Mrs. Gerald E.) Schleiff is assigned to home and church ministries. She is from Monette, Ark. (FMB photo by Gerald S. Harvey)



Great Joy" Luke 2:10 No

vas de grande alegria



"Good News of A Great Joy" is the theme for the 1976 Week of Prayer for Foreign Missions. The goal for the Lottie Moon Christmas Offering associated with this special week is \$29 million.

The Week of Prayer for Foreign Missions highlights the essential role of prayer in missions ministries. While money and people are necessary and important elements in spreading this "Good News," prayer must undergird every dollar and every missionary sent overseas.

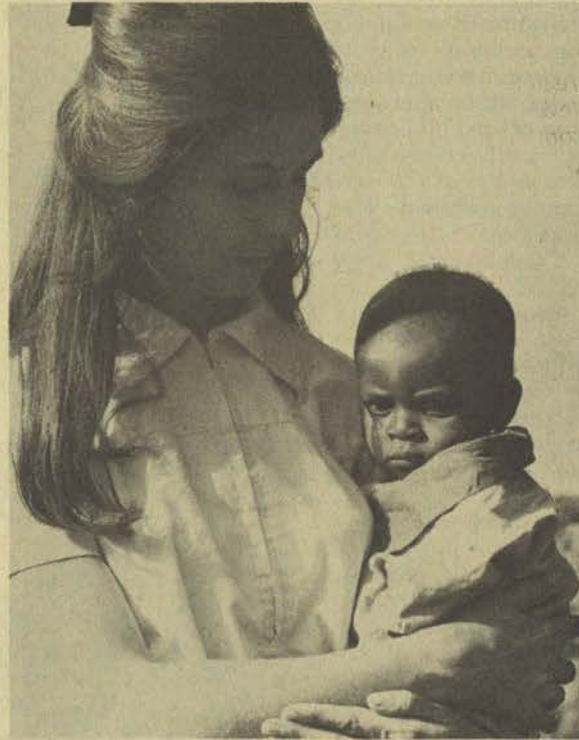
The Christian ministries which the Lottie Moon Christmas Offering will support are many and varied. Some are shown in the photos on this page which feature some of the almost 2700 Southern Baptist missionaries who serve in 84 countries telling about the "Good News of A Great Joy."

Prayer, money and people make up the package called missions. Each Southern Baptist is called on to participate during the Week of Prayer for Foreign Missions by praying, giving and offering all in Christian service at home and overseas.

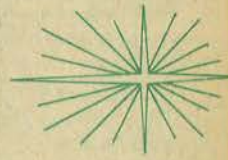
On the cover



A GREAT JOY TOLD IN PICTURES — Southern Baptist Missionary Siegfried G. Enge uses photography as a part of his evangelist ministry. He serves in Mar del Plata, Argentina, where he and his wife are missionaries and advisors to the First Baptist Church. Enge was born in Germany and grew up in Essex County, N.J. His wife is from Oklahoma. (FMB photo)



JESUS LOVES THE LITTLE CHILDREN OF THE WORLD — Southern Baptist Missionary Faye (Mrs. Paul A.) Burkwall holds an outcast child, taken in by a Nigerian home missionary. The Burkwalls are stationed in Okuta, Nigeria, teaching that God's love includes everyone — even the outcast and helpless. Mrs. Burkwall is from Pittsylvania County, Va., and her husband is from Missouri and Texas. (FMB photo by Gerald S. Harvey)



Habari njema ya furaha

Associations hold annual meetings; several approve construction projects

Editor's note: The following article is a summary of the events of the state's annual association meetings. A letter requesting information was sent to each director of missions or moderator. Associations covered in this report are those who complied by the deadline of Nov. 8.

When Arkansas associations held their annual meetings last month, a reoccurring item of business was the construction of buildings for associational use or other changes in property used to carry out the mission of the association.

North Pulaski Association voted to build a \$125,000 lodge at their Mill Valley Retreat. The lodge will have dormitory space for 50 persons and will be completely heated and air-conditioned for year-round use. Kitchen facilities and dining/conference/recreation space will be included. They named Ronald M. Ford moderator-elect.

Southwest Arkansas Association (formerly Hope Association) approved construction of a new office building for the association, and voted to begin construction on the first phase of the new association camp near Canfield. The messengers to the new association voted at the annual meeting to change the association's name.

Greene County Association approved plans to build a house for the director of missions and an office for the association, while **Ashley County Association** approved a motion to sell the house provided for their director of missions. Director Sam Turner will get a house allowance instead.

Messengers to the **Concord** meeting voted unanimously to buy a portable chapel. They will place it on property owned by Baptists for the Blue Mountain Mission, where work was begun about two months ago. Director of Missions Ernie Perkins reported that 40 persons at the mission are now meeting in an old railroad depot.

One association had several firsts in its meeting. Newly-formed **Current-Gains Association** held its first annual meeting at First Church, Piggott, and First Church, Pocahontas, on Oct. 18 and 19. They heard their first annual sermon and adopted a constitution. O. H. Brooks preached the sermon. Officers elected were Guy Whitney, moderator; William E. Hays, first vice moderator; O. H. Brooks, second vice moderator; Mrs. Don Settles, clerk; and Mrs. Corbin Garrish, treasurer.

Two associations adopted resolutions

on the public sale of beverage alcohol, and one declared the association to be against legalized gambling. **White River Association** resolutions opposed legalized gambling in the state and the sale of alcohol in state parks and through "private clubs" in recreation areas in dry counties. White River met Oct. 11, 12 and 14 at First Mountain Home, First Norfolk, and Whiteville.

Harmony Association, meeting in the new sanctuary of First Church, Star City, Oct. 19, resolved to reaffirm the group's stand against alcohol. They pledged support of a group trying to defeat a referendum proposal to legalize liquor-by-the-drink in Jefferson County. Their annual sermon was by Jimmy Watson. Officers elected were Ray Meador, moderator; John McClanahan, first vice moderator; and Jimmy Watson, second vice moderator.

Before messengers were seated in the Harmony Association meeting, the credentials committee brought a report affirming that churches who accept the "Baptist Faith and Message" statement of 1963 SBC messengers were acceptable at the meeting. Director of Missions Harold White expressed concern about the charismatic movement which had created disturbances in some of the churches.

Pulaski County Association observed

their 60th anniversary by displaying banners made by 44 congregations, and by holding the second night's sessions at Second Church, Little Rock, where the association was formed. O. C. Otey, one of the original messengers, was present and the group heard observations on the past from five former moderators. Pulaski County officers elected were Edward Edmonson, moderator; Miss Nancy Cooper, vice moderator; Dale Ward, treasurer; and Mrs. Earl Hubbard, clerk.

Officers elected by **Southwest Arkansas** were Vernon Wickliffe, moderator; Chester Gray, vice moderator, Mrs. Elbert Warren, clerk; and Norman Frisbey, treasurer.

New officers named for **Greene County** were James Fitzgerald, moderator; Ledell Bailey, first vice moderator; Jim Fowler, second vice moderator; Mrs. Charles Northen, clerk; and Charles Northen, treasurer.

Elected by **Ashley County** were Ferrell Morgan, moderator; Dan Webb, vice moderator; DeWitt Walker, clerk; and Jesse Braswell, treasurer.

Among those elected officers by **Concord Association** were Leroy French, moderator; Jack Bettis, vice moderator; Mrs. Wanna Coward, clerk; and Harry Wilson, treasurer.

Officers elected by **Washington-**



Mt. Zion Association elected these officers in their annual sessions Oct. 18 and 19 at First Church, Jonesboro, and First Church, Cash: Mission Director Carl Bunch; Jerry Tracy, moderator; Don Vuncannon, vice moderator; L. D. Walker, clerk; and Don Dunavant, treasurer.

Madison were James Threet, moderator; Larry Baker, vice moderator; Vicki Hutchison, clerk; and Pete Petty, treasurer.

Several associations heard missionaries who have served on foreign fields. Among them was **Tri-County**, where John Floyd spoke. They also heard a sermon by J. Everett Sneed, editor of the *Arkansas Baptist Newsmagazine*. Their meeting was Oct. 19.

Clear Creek's new officers are George Domerse, moderator; and William C. Spears, vice moderator. Re-elected were Mrs. Faber Tyler, treasurer, and Paul Wilhelm, clerk.

Elected officers by **White River** were Kenneth Threet, moderator; Glen Nicholson, vice moderator; Everett Wheeler, clerk; and Nan Carole Morrow, treasurer.

Little River Association met at First Church, Horatio, and at First Church, Hicks. They heard a message by Marvin Reynolds, missionary to Africa, and the annual sermon by Russell Armer.



Open weekly

Give a subscription to the *Arkansas Baptist Newsmagazine* and give someone a view of Baptist work in a package they can open 50 times a year. News of Arkansas missions, home missions, foreign missions, buildings, people, and opinion present a diverse view to keep Baptists informed.

Send \$3 (\$2.75 for each additional subscription) and a subscription will be begun as a Christmas gift from you. We'll send a gift card and begin with the Christmas issue.

Mail the coupon below with check or money order to *Arkansas Baptist Newsmagazine*, P.O. Box 552, Little Rock, Ark. 72203. These must be received in our office by Dec. 10.

For sale

**100 pews, various lengths
solid oak with pads
excellent condition**

Available Dec. and Jan.

Immanuel Baptist Church

1000 Bishop, Little Rock

Phone: 376-3071

PEW CUSHIONS

Comfort and beauty. At prices your Church can afford.

For free estimate contact

**FLOWERS CUSHION SERVICE
P.O. Box 587 Keene, Tex. 76059**

Phone: A-C 817 645-9203

Clean used church buses

J & M Motors

Hwy. 65, South
Conway, Ark.

329-6634 or 329-5814

For Sale

Used, electronic church
model two-manual Hammond organ,

Contact First Baptist Church,
201 W. 7th, Smackover 71762

Phone 725-3941

Send to:

Name _____

Street, P.O. Box _____

City _____ State _____ Zip _____

Send gift card from:

Name _____

Street, P.O. Box _____

City _____ State _____ Zip _____

Is this a new subscription _____ a renewal _____?



Since 1894. . .

A HISTORY OF CARING!

"We Need To Care MORE This Year!"

Thanksgiving Offering

Church Goal \$ _____

(Suggested Goal: Minimum \$1.00 Per Church Member)



**ARKANSAS
BAPTIST FAMILY
AND
CHILD CARE SERVICES**

ARKANSAS BAPTIST HOME FOR CHILDREN

Little Rock

Monticello

Fayetteville

Jonesboro

Child care ministry changes to meet total needs of children

The Child Care Ministry of Arkansas Baptists has changed over the years to meet the changing needs of children. The emphasis has shifted from that of long-term custodial care to appropriate shorter term care for children and work with their families.

The ministry is designed to meet the total physical, mental, emotional and spiritual needs of children. Most of the children referred to Arkansas Baptist Family and Child Care Services have been deeply hurt by the circumstances of life. They have deep feelings of inadequacy, loneliness and rejection and a poor self-concept. In most cases these feelings are the outgrowth of family problems and unmet needs.

These children need more than just food, clothing and a roof over their heads. They need Christian love and professional care to help them understand themselves and to develop a Christian foundation to enable them to better cope with life. Realizing that each person is a unique individual with needs related to his background and personality, the agency staff seeks to lead each child to make meaningful discoveries about himself, his family and his relationship to God.

The Children's Home in Monticello seeks to create a climate where emotionally injured children can be healed. At the Home each child finds someone who cares, someone he can trust, someone who will listen to his problems and understand.

But the staff recognizes that the needs of children can't be met apart from the family, so the agency tries to minister to the total needs of families. The area offices located in Little Rock, Fayetteville, Jonesboro, and Monticello enable qualified staff members to work with families in each area of the state.

The staff feels that God intended for families and children to live together, so the first goal of the workers is always to try to help families work through their problems without it being necessary to remove the children from the home. In cases where children must be removed, the workers continue to work with families with the hope that the children may be able to return to the home as soon as possible.

In cases where a quick return to the home is not possible, staff members work closely with foster home programs seeking out Christian couples who will open their hearts and homes and serve as substitute parents until family problems can be solved and the child can return home. The staff firmly believes that the total needs of a child

are best met by the child living in a Christian family atmosphere.

Society has changed and the needs of children have become more complex. The needs of children can't be met by simply providing the physical necessities of life in an institutional setting. Children who have been hurt need healing. This is what the ministry of Arkansas Baptist Family and Child Care

Services is all about. The agency continually seeks to develop a better understanding of children's needs and to expand its services to keep up with quality child care practices.

The entire staff believes that this ministry is in keeping with the command of God's Word to minister to those in need. It is a ministry of concern, redemption and service — a ministry of Arkansas Baptists reaching out to give children a chance. Since 1894 — A History of Caring. — Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services

Leader Training Seminar

Baptist Building
Thursday-Friday

Little Rock, Ark.
Dec. 2-3

• Schedule •

Thursday sessions

10 a.m.-noon

1:30-4:30 p.m.

6:30-8:30 p.m.

Friday session

9 a.m.-noon

Seminar leader



Jimmy Crowe
Consultant

Church Training Dept.
Sunday School Board

• For all •

Pastors
Ministers of education
Church Training directors
Directors of leader training
Others responsible for training
church leaders

Purpose of seminar

To help church leaders understand the total training responsibility of a church and learn how to: discover and recruit new workers; plan appropriate training for new workers; plan and conduct training for leaders and members which enhance the work of a church.

For Additional Information

Write

Church Training Department

P.O. Box 552

Little Rock, Ark. 72203

1977 Celebration Ev

Jan. 24-25, 1977

First Church

Rodney Parham and Pleasant Valley Drive

Little Rock

John B. Wright, Pastor

Theme: 'Let ou

Monday, Jan. 24

Afternoon

Theme: "Stand up for our mission"

- 1:45 Song and prayer Ervin Keathley
2:00 Welcome John B. Wright
2:05 Announcements and Book Store
2:15 Bible study Francis W. Dixon
2:40 Special conferences:
1. "Evangelism through the Sunday School" Lawson Hatfield, leader
Room - A-102 C.D. Edwards, convener
2. "Jehovah Witnesses" Tommy Bridges, leader
Room - 203 John Watson, convener
3. "Mormons" Glen Igleheart, leader
Room - 204
4. "Muslims" York Williams, leader
Room - 206 Mrs. Charles Ashcraft, convener
5. "Bold missions" R.H. Dorris, leader
Room - Auditorium
6. "Church bus ministry" Bob Ebersold, leader
Room - 201 Lemmie Downs, convener
7. "Young adult involvement" Robert Dickerson, leader
Room - B-207 Phil Lineberger, convener
8. "Witnessing schools" Neal Guthrie, leader
Room - B-205 Robert Willingham, convener
9. "New member training" Robert Holley, leader
Room - B-210 W.W. Walker, convener
10. "C.A.R.E. revivals" Room A-103 Clarence Shell, leader
Cultivate people
Activate the inactive
Revive the church
Enjoy the fellowship
3:30 Special music Andrea Halliburton
3:35 Message Landrum P. Leavell
4:10 Adjourn

Evening

Theme: "Stand up for our distinctives"

- 7:00 Song and prayer Ervin Keathley
7:15 Bible study Francis W. Dixon
7:40 Congregational song
7:45 "The glories of the ministry" J.G. Russ
8:10 Congregations song
8:15 Share time - "What the Lord has done for me" Mary Sawyer
8:25 Special music Andrea Halliburton
8:30 Message E.V. Hill
9:15 Adjourn

Welcome!

We are always pleased when we know our Baptist friends from over the State are making their way to the Capitol City to spend a few days with us here at the First Baptist Church. Our doors are always open, and we welcome the opportunity to host this year's Evangelism Conference.



Dr. Wright

The members of our staff and congregation will do everything possible to make your stay an enjoyable one.

If you haven't been out our way for a while you will be astonished by the commercial development of this area, including the large number of eating establishments. You will have no difficulty finding places to eat nearby. With the opening of Interstate 430 we anticipate



Francis W. Dixon
British writer-preacher

Nursery Provide

ngelism Conference

Three Baptist conventions participating
 Arkansas Baptist State Convention
 Charles H. Ashcraft, Executive Secretary
 Consolidated Missionary Baptist State Convention
 P. J. James, President
 Regular Arkansas Missionary Baptist Convention, Inc.
 G. R. Masique, President

rchers stand up'

the future the erection of new motels in the vicinity, which will make our church an ideal meeting place for such convocations. Our church is accessible from Interstate 430. If you approach the city on Interstate 430, either from the North or the South, exit at Rodney Parham and proceed West. Our church faces Rodney Parham about a half a mile from the exit.

Our architect has on the drawing board a Christian Family Life Center which will provide more space for functions associated with state-wide meetings of this kind. You will appreciate knowing we have just completed an expansion of our parking area. You will have less difficulty in parking than when you were here before.

Our Director of Evangelism, Brother Jesse Reed, has a good program planned for the conference, and we will all come praying for an endowment of God's Spirit upon the meeting. Again let me say we're glad you're coming our way.



E. V. Hill
 Los Angeles pastor

Infant to 4 years

Tuesday, Jan. 25

Morning

Theme: "Stand up for evangelism"

- 9:30 Song and prayer Ervin Keathley
- 9:45 Bible study Francis W. Dixon
- 10:10 Congregational song
- 10:15 "The mission of a church" R.H. Dorris
- 10:40 Baptist Book Store Robert Bauman
- 10:45 Message Bobby Sunderland
- 11:15 Special music Andrea Halliburton
- 11:20 Message "The Pastor's Role in Evangelism" Landrum P. Leavell
- 12:00 Adjourn

Afternoon

Theme: "Stand up and witness"

- 1:45 Song and prayer Ervin Keathley
- 2:00 Bible study Francis W. Dixon
- 2:25 Special music Walter Edwards
- 2:30 Share time - "What the Lord has done for me" Emma Stewart
- 2:40 Special music Andrea Halliburton
- 2:45 "The pastor equipping the saints to witness" Robert Ferguson
 (Ephesians 4:11,12)
- 3:10 Congregational song
- 3:15 Message "In the way or on the way" Bobby Sunderland
- 3:40 Congregational song
- 3:45 Message - "The evangelistic church" E.V. Hill
- 4:15 Adjourn

Evening

Theme: "Stand up in training"

- 7:00 Song and prayer Ervin Keathley
- 7:15 Bible study Francis W. Dixon
- 7:40 Special conferences - Identical to Monday afternoon
- 8:30 Special Music - combined choirs David Hodge, Director
- Offering: Statement by J.C. Oliver
- Prayer: Charles H. Ashcraft
- 8:45 Message E.V. Hill

Adjourn

President's address

Our major distinctives

by R. Wilbur Herring
pastor, Central Church, Jonesboro



Dr. Herring

God has richly blessed the Arkansas Baptist State Convention. My first time to attend a state convention as a minister in my native state was in 1947. I had been called to serve as pastor of the Calvary Baptist Church in Little Rock. The sessions of the convention were held in the First Baptist Church of Little Rock. I was greatly impressed as to how heated some of the sessions were. I decided then that preachers could out debate and out argue lawyers with a wide margin to spare. Frankly, I wondered how the churches could get anything accomplished in such an atmosphere. But later I was to learn the secret of such a convention and the ingenuity of the Baptist churches making up the body called the Arkansas Baptist State Convention. I learned to look at the record and to see the progress made under this system.

That was almost 30 years ago. The records tell us the amazing progress that has been made in the Kingdom's work by the people called Arkansas Baptists. Let me refer you to just a few figures. The convention of 1947, after much discussion, adopted a total budget of \$516,660. To make it easier to remember let's just round off the total figure to \$517,000. This year you are going to consider a proposed budget of \$5,462,191. It will be easy to remember this figure as five and one-half million dollars. The 1977 budget for the Arkansas Baptist State Convention will be 10 times the budget just 30 years ago!

Ouachita Baptist University was to receive 7 percent of the budget in 1947 which came to \$36,000. This year, if you approve the proposed 1977 budget, we will give our senior university a total of \$997,863 or close to one million dollars. That is almost 30 times what we gave Ouachita just 30 years ago.

All of the other comparative figures are just as amazing as our gifts to our senior university, but let's compare one or two more items. In 1947, after a much heated discussion, our total gifts for world missions came to the astounding figure of \$174,000 or 33.7 percent of the total budget. In the year of 1977 we propose to send to world missions through the Cooperative Program \$1,953,441 or close to two million dollars. It is interesting to note that our state department of missions will receive about as much as we sent to world missions in 1947.

The figures are not given to criticize the dedicated leaders of our convention in 1947. We all know that the officers and the other leaders of the convention did a most outstanding work in those days. We are not only indebted to them, but we hold them in high esteem. They are some of our closest and dearest friends. But the comparative study is given to demonstrate just to what extent God has blessed Arkansas Baptists.

God has blessed us not only in the field of stewardship and finance but in other areas as well. In 1947 our total church membership came to 200,572. In 1975 we reported a total church membership of 395,975; our 1976 reports should take us well above the 400,000 mark and with the continued increase in 1977, we will have more than doubled the people called Arkansas Baptists in 30 years. Baptists are on the increase. Our outreach here and in the world has been multiplied many fold.

There is no doubt about it, God has, and God is, blessing the efforts of the churches of our state convention. What have we done that was so right in the sight of God that he has so favored us? Does the fact that he has blessed us in the past give us any guarantee that he will continue to bless us in the future? What have been the things that have made us different from other churches and denominations who have lost ground over these 30 years?

As we examine our past I find some very definite distinctives that are known to be applicable to Arkansas Baptists. Some of these we share with other Baptists and other evangelicals, but to have all four of these characteristics marks us as being thoroughly Arkansas Baptists in theology and church polity.

I would like to share with you the four things that I think have made us acceptable servants of the Lord wherein he has exalted us to such magnitude among other Christian bodies. Not only are these four things to be discovered from the past, but they are to be championed in the future.

People of the book

The first and foremost reason that God has blessed Arkansas Baptists is because of our firm belief in and use of the Bible. We have been known as a people "of the Book". Our faith has been simple in our belief that the entire Bible is inspired of God. In our past we have not argued as to "how" it was inspired. We are quick to use one proof text to satisfy our own question as to whether the entire Bible is inspired. We refer to II Timothy 3:16, 17, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."

The great mass of Arkansas Baptists firmly believe that all of the scriptures contained in our Bible are divinely inspired of God. We believe that it not only contains the Word of God but it is the Word of God. Over the years we have not been bothered by would-be scholars who want to say that part of the Bible is inspired and part of it isn't. In times past we have not been impeded by ultra-dispensationalists who want to say that the Word of God only applies to certain ages thereby robbing us of the application of the total Word today.

I want to give you two illustrations of what I mean. When I was serving as President of the San Marcos Baptist Academy in Texas I had a good friend on my administrative staff who would go with me on preaching invitations. If I preached from the Sermon on the Mount my friend would say, "Don't preach that because that is for the future age". Then if I preached from some other passage he would tell me that that was for some age in the past and that it didn't apply today. I finally asked him what portion of the scriptures that I could preach and he told me that all we have right now were the prison epistles. Friends, there are over 7,000 promises in the Word of God and we as Arkansas Baptists ought to believe that they all can be claimed by the believer today. I refuse to be robbed of the power of God's word by some ultra-dispensationalist.

Now let me cite you another situation which is growing in alarming proportions. In one of our churches where we had a multiple staff my wife was attending the Bible class taught by one of the ministers. Later she asked me if I had heard him teach. When I answered in the negative, she told me that I had better hear him teach for he was teaching some things that I didn't believe. He was teaching that some of the

scriptures were inspired of God but some portions were not. Now my dear young friends, this sort of belief is foreign to the traditional belief of the people called Arkansas Baptists. You might want to call us ignorant and refer to us as casualties of the Bible Belt, but I can tell you that Arkansas Baptists as a whole from the time we organized in 1848 have believed that the entire Word of God is inspired. This is the reason we can preach with power and confidence in saying, "Thus saith the Lord".

I can tell you without any reservations or fear of contradiction that the one great thing that has made Arkansas Baptists what they are today is faithful teaching and preaching of the Bible with the assurance that it is the very Word of God Himself. We have not only believed the Word of God, but we have ministered the Word of God in our pulpits, in our Sunday Schools, in Church Training, in the Mission Agencies and in our Music program.

If we ever leave the firm belief in the Bible as being inspired of God in toto, and if we are led away from preaching and teaching the Word of God we are going to find ourselves in the company of the many other denominations who have watered down their message of revealing Jesus Christ. It can be safely said that when the Word of God increases, the number of disciples greatly multiply. The growth of organization is for the purpose of increasing the capacity of preaching and teaching the Lord Jesus Christ.

It is the inspired Word of God that reveals the One to whom all power in heaven and earth has now been given. Not at some vague future date, but right now. He it is of which the scriptures declare that He is the Savior of all who will believe. Faith in Him comes by hearing the Word of God. It is the exaltation of the Lord of the Church which draws people, brings about conversions and otherwise builds the churches. He must have the preeminence in all things.

I must warn the members of this convention that there will come those into our midst who would have us dilute our faith in the inspired Word of God and thereby make us weak and anemic. We must hold tenaciously to our firm and simple belief in the inspired Word of God.

Local church basic

The second reason for God's blessings upon Arkansas Baptists is our belief in and practice of the local church concept in the work of the Kingdom causes. We believe that the church is a body of baptized believers in fellowship with God and one another to do the work and will of God. While we believe that it is local in its concept, it is universal in its outreach.

We are congregational in our church government for we believe in the primacy of the individual. We believe that it is the responsibility of the congregation to seek and find the will of God and this can only be assumed by a minister, a fellowship of deacons or a committee when the congregation so wills it.

We believe that the Bible is the only rule of faith and practices. For this reason we have been reluctant to adopt a creed or constitution for governing the faith and practices of a local church. We realize that a statement of faith and a constitution are necessary for such bodies as an association or convention of churches, but we have traditionally been opposed to the adoption of a constitution and by-laws to govern a local church. If a church wants to turn its members into a bunch of legalists, all they have to do is to adopt a constitution and by-laws. It seems to me that wisdom would dictate that a church use written policies to govern its procedures; and if the church wants to change them every Wednesday night, let this be done instead of stymying the church with a legal instrument.

God has blessed our belief and practice in a God called ministry. God is still in the business of calling His ministers, and this is the reason that our seminaries are full and we don't suffer a shortage of ministers as do many other

denominations. The same God that calls his ministers also directs them to fields of service, but the system is so trying and difficult at times that only the truly God-called ministers can survive.

While it might be a controversial subject, we must admit that one of the reasons that God has blessed the Arkansas Baptist churches is because we have held tenaciously to the proper administration of the two ordinances of the church. People are looking for a church that stands for something and stands against something. People are looking for stability in this world of instability. They are looking for a ministry and a church in which they can have confidence and security. Baptists have always been known as a people who know where they have been, what they are doing and where they are headed. We have been accused as being hard headed; but one thing is for sure, we know what we believe and why.

In this time of the over-emphasis of the great invisible church, it is good to be able to find His church and His people doing His work at a certain corner in the community. Beloved, if we ever lose the concept of the importance of the local church we have had it. Our forefathers talked about the churches, not the Church. We all know what I am talking about. We have always believed that the spiritual body of Christ includes all true believers. We don't believe that only Baptists are in that mystical body. But we had better stay with the concept and importance of the local church and magnify its place if we are to continue to prosper.

There are those today who are preying upon the local churches for the support of their personal or family-operated projects. They would be closed up tomorrow if it weren't for the local evangelical churches. Some of these projects are worthy and some unworthy, but we as Arkansas Baptists must constantly remember that our family of Baptist Churches has a program in evangelism and education which encompasses the world. It is best for us to send our mission dollars through the cooperative efforts of our state and southwide conventions.

Our church program

The third reason for our constant and continual growth is the church program which we project through the local churches. This fact is much less known than the first two factors. But without the program that the Lord has revealed to us through his Holy Spirit we would not be the effective force that we are in our community and around the world.

It is interesting to study how the Holy Spirit has led our leaders over the years in the program we project as a New Testament Church.

Before developing this thought let us first recall that it was in the year 1845 that our American Baptist Convention divided into two camps. After these 131 years, the group first called the Northern Baptist Convention now number only one and a half million people in their total membership, whereas the Southern Baptist Convention will likely report 14 million members in the year of 1976. This is a great difference in membership. We must ask ourselves the question as to the cause or causes of one group prospering to such a great extent and the other group showing such slow progress.

If you will review your Baptist history, you will remember that the Northern group continued the practice of having its church projects independent and not church controlled. But through the ingenuity of some of our leaders, we brought the projects within the control of the local church and made them agencies of the church. We, as Southern Baptists, centralized the control of the various programs of the church. This has been the chief difference in the two conventions. Southern Baptists have promoted and financed the programs of the church, putting more people to work and experiencing lay participation.

At times it has seemed that we have been awkward and

stupid with all of our church agencies but God in His wisdom was leading our leaders step by step. Unknowingly we were fulfilling the four functions of the local church even before we had made this a study and goal.

Back in 1958 the Holy Spirit led our Southern Baptist Convention to make a study of the various programs of the convention and to see if we could correlate the program a little better than we were at that time. At the cost of many manhours and money a task force crystalized its conclusions in 1963. Two study course books were released by the Sunday School Board that year setting forth the nature and functions of a New Testament church. Over one thousand leaders had a part in coming to the conclusion that the functions of the church were: (1) to worship, (2) to evangelize, (3) to educate, and (4) to minister.

The same Holy Spirit who led the 1,000 brilliant minds of our southwide convention to this truth also led a pastor in Florida to set up the local church budget and program to carry out these four functions. The Florida church placed this into practice in 1958 and in less than 10 years the church had doubled in size.

This is the program advocated by our denomination today. Some church will say they major in evangelism, but isn't this evidence that they then minor or neglect one or more of the other three areas? Actually a local church should be "hitting on all four" every month and every quarter of the year. Then the church is properly carrying out the functions for which her founder created her. She will be a well-rounded church. She will grow because it is a principle that when an institution is fulfilling its original purpose it will thrive. If you want your church to thrive adopt this program. God will bless you. In addition to this the church can be the church. We can cut out all of the non-essential programs and requests from those within the membership and those without.

As we stand at the threshold of the third century of our nation, we must have the proper identity in this world of constant changes. If the church doesn't minister the Word in worship, evangelism, education and daily ministries, who will do it? There is no club or lodge that will carry on this work. We must let the church be the church and function as her Lord intended from the beginning.

Spirit of cooperation

There is a fourth reason that Arkansas Baptists have been able to prosper and grow in the blessings of the Lord. It is our spirit of cooperation among the churches. To the uninformed, this might not at first seem to be so great a matter; but when one realizes that each of 1,200 churches which form the state convention is completely independent and autonomous in all its actions, then this fact takes on new proportions. Only one who is fully educated as to church

polity of the local church can fully appreciate this tremendous spirit of cooperation.

The local Baptist church cannot be dictated to by the association, the state convention, the southwide convention or any of the officers of these bodies. Every act of cooperation is based on the church's election. Those of us who have been in a position of seeking the cooperation of the churches know this lesson so very well. Even in the year-long state-wide program on evangelism, which we called the '76 Life and Liberty Campaign, we saw some of the churches electing not to cooperate. I don't know the reason why, but I am sure that each pastor and each church had some kind of reason. But to add to the reality of this independent status of each church, I must say that the pastor or the church doesn't have to have a reason or give a reason.

We have learned over the years that we make our best impact on the community, the state, the nation and the world when we work together in a common cause. For example, we are all committed to world missions. The very best way to carry out this world wide program is through the Cooperative Program. We have seen here in Arkansas what can be done for Higher Christian Education when we all join in and make a gift to our two fine schools.

It is a documented fact that we make the greatest impact on the world when we conduct simultaneous revivals. When we are all working together to present Christ to the community and state we see amazing results. We shouldn't be so hesitant to cooperate with one another on the church fields, in the associations, in the state and in the nation. Just look at this year's proposed budget. Look at what we can do together.

There are 67 varieties of Baptists but no group has shown the spirit of cooperation as the people called Arkansas Baptists and Southern Baptists. The history books will be filled with the way God has used the people called Baptists in this century, but the key word that will be found in every account is that they cooperated with one another.

There is a scripture which is found in Ecclesiastes which says, "a threefold cord is not quickly broken". A one cord rope can be broken by the strong man and a two cord rope might be broken by men tugging at it, but a three cord rope is exceedingly strong. If we as churches cooperate with our local association, our state convention and our Southern Baptist Convention, we have a three cord rope that the flesh, the world and Satan cannot break. Let us stick together. Let us cooperate in all of the projects and undertakings that we possibly can do. Let us be strong in the Lord with the brethren who share these convictions with us. Together and with God's continued blessing we can win the battle.

Religious programming not banned

by John W. Baker

Editor's note: This article is reprinted from the May 13, 1976, issue of the Newsmagazine, but the facts are still accurate and there still is a need to combat rumors being spread by well-meaning but misinformed church people. Because God's people need to maintain their credibility, they should check their facts with reliable sources and beware of rumors and unsigned literature. — JES

The allegations that Mrs. Madalyn O'Hair has petitioned the Federal Communications Commission and/or the National Aeronautics and Space Ad-

ministration to ban any religious broadcasting is totally without basis in fact. Nothing like this exists.

Last year, when two California men did petition the FCC to refuse to issue any new licenses for educational TV or radio channels if they were to be used exclusively for religious programming, rumors spread like wildfire. Mrs. O'Hair's suits against NASA were thrown out of court in 1971. She had nothing to do with the FCC petition. However, the FCC received over 3,000,000 letters protesting the petition

and Mrs. O'Hair.

Last summer the FCC denied the petition and the men from California did not appeal within the allowed time. We have checked with the FCC, NASA, and the Justice Department. There are no petitions or court suits pending that have anything to do with religious broadcasting. Do not write the FCC. There is no crisis. Save your time and money.

John W. Baker is Associate Director in charge of Research Services for the Baptist Joint Committee on Public Affairs.

Convention sermon

Like a river glorious

by Loyd L. Hunnicutt
pastor, Central Church, Magnolia

Standing for the first time upon the shore of any of the five oceans of the world is an impressive and unforgettable sight. And to cross that ocean is an amazing experience. We know that the oceans cover three-fourths of the surface of the earth, but still it is difficult to believe that the Pacific and the Atlantic can have so many miles from shore to shore.

What is the origin of these great oceans and what sustains them? An account of their origin is found in the first chapter of Genesis. But what prevents them from drying up? Of course the rains fall upon the oceans as well as upon land. Is there another source? In Ecclesiastes 1:7 we read that "All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again."

Thus our thoughts are directed toward the rivers. About 200 rivers are noted either for their great length or for their association with historic events. Some of these rivers are the Euphrates, the Tigris, the Jordan, the Nile, the Rhine, the Rhone, the Thames, the Congo, the Amazon, and the Mississippi.

Let us look at just one of these, the Mississippi, the father of waters. We are informed that it, with its chief tributary, the Missouri River, make the longest river system in the world, about 4,200 miles. During the highwater season it pours about 2,300,000 cubic feet of water in the Gulf of Mexico every second.

From where does all this water come? We explore the stream and discover more than 250 tributaries. Some come from as far east as N.Y. state, and from the west as far as Montana and Wyoming. All these tributaries come together to form a river which along its course stretches about a mile from shore to shore, and digs a bed deeper than a hundred feet in some places.

Of all these tributaries, let us take a quick look at just one, the Arkansas River, which is about 1,460 miles long and flows from the Colorado Rockies. This river also has many tributaries, one of which is Petit Jean River which empties into the Arkansas River west of Morrilton, but is of personal interest to me because I was baptized in it at Danville 55 years ago.

In our search for the origin of this river, we come to one of its small tributaries, Caroline Branch, and one of the tributaries of this branch is a small streamlet which originates in a spring near the top of Danville Mountain.

The parallel between rivers and churches

Now may we take a quick globe-circling journey; not to see rivers, but to see 2,667 of our missionaries in 83 countries proclaiming the glorious gospel of God's saving grace and bearing witness to the name of Jesus Christ our Saviour? From where did all the missionaries come? Who supports them? And where does the money come from to maintain them and their families year after year? To answer this, we come back to our own country and find the Foreign Mission Board which sent them out, and a budget of more than \$22½ million with which to support them. We also discover that there are 2,124 other missionaries under Home Mission Board appointment, supported by a \$16½ million budget.



Dr. Hunnicutt

We find also six Baptist theological seminaries and 43 Southern Baptist colleges and universities which must have a source of monetary and personnel supply. In addition to all this there are hospitals and children's homes. As my interest increases, I persist with the question again, from where does all the personnel and finances come? What is the River Glorious which supplies such riches at home and abroad?

We could answer broadly, by saying, The Southern Baptist Convention. But like the Mississippi River, the Southern Baptist Convention has many tributaries. It is comprised of 38 State Conventions with a total of 34,902 churches. We shall pick only one of these tributaries and explore its sources of support. The one we shall select is the Arkansas Baptist State Convention. I have lived all my life thus far in Arkansas and have been pastor of churches in this state for 44 years. When I was first elected a member of the Executive Board I was the youngest member of the Board. The last time I served on this Board was last year as the oldest member. The budget for 1939, which was seven years after I held my first pastorate, consisted of only 11 items, with a total budget of \$102,900.

I recall how it was discussed at length by some who were fearful that the budget was entirely too large. Not more than we needed, but more than they thought we could possibly meet. The question was asked then, as it has been asked many times since, "where is all that money coming from?" Compare that with the budget this year of \$4,774,095. And our receipts are exceeding the budget. We still have the same question. From where is all this coming? We look to our Baptist Building with grateful hearts for the Executive Secretary and his capable staff and office workers, and commend them for their marvelous promotional work. But they are not the source or the answer to the question, from where does it come?

To answer that question we must explore the tributaries of the State Convention. We find these to be the 12,201 local churches. Here, and in all the local churches throughout the country that are working together, is the source, humanly speaking, for the ever increasing number of people who have dedicated themselves to the task our Lord has assigned to us, and also the source from which the means are derived with which to support them. This brings me to the very heart of my message.

The importance of the local church

The local church is the most important organized unit in kingdom affairs. If this is true, and it is, then pastors hold the most honored and responsible position in all the world. Pastors are the leaders and the overseers of the church and it will not go beyond its leadership. There are many tasks to be performed in our Lord's great vineyard, but none surpasses that of the pastor, however small or large the church may be where he serves. To realize the importance of the church I would ask that you consider

The worth of the church to the individual and the home

It is most likely that your parents were greatly influenced by the church, and there they learned the great ideals of life and love before you were born. The church also enriched your childhood, and her teachings became an anchor to you in the stress and storm of adolescence.

Then it was from the church that you learned the answer to man's greatest question, "What must I do to be saved?" One of the saddest statements in all literature was voiced by the Psalmist when he exclaimed, "No man cared for my

soul." Is that assertion true? We believe that man is an altruistic being, caring for those who are in need. But what kind of needs? We care for the physical well-being of those who are not able to care for themselves. We are concerned also for the social and intellectual well-being of our fellow man. But there, the natural man, the world, stops. Who recognizes the spiritual need of man? Only the church.

Caring for souls is the primary purpose of the church. In church, one is inspired by gospel singing and is enlightened by the preaching of God's word. There, he can hear the preacher warn of the wages of sin, and then with great exultation and compassion tell of the matchless gift of eternal life through faith in the crucified, risen, ever living Saviour, Jesus Christ. It is there that one will know that some do care for the soul.

It is to the church you turn in the time of sorrow to find solace. It is in the church we learn the great doctrines of our faith. There, stewardship and missions are taught. Pastors and missionaries and Christian teachers and leaders in state and southwide agencies and institutions come from the local churches. Christian statesmen and business and professional men and women are products of local churches. And money dedicated to carrying on our great programs come from the local churches. As we think of the importance of the church, let us also consider

The worth of the church to the community, nation, and world

Jesus was speaking to those who would constitute his church when he said, "Ye are the light of the world, ye are the salt of the earth."

The anti-God movement in Russia made that country 80 percent atheistic in one generation. The church destroyers are at work in many lands, and they are not overlooking our own country. The most effective defense against such enemies is found in the church as it stands and reaches out and goes forward in the strength of the Lord. Surely it is time for the church to stand up and move forward with the assurance that "the gates of hell shall not prevail against it."

We are told that when the German war criminals were hanged in Nuremburg, one said, "The way of Hitler was the way of unbelief in Christ, the way without God, and in the end it was the way of political folly, disaster, judgment and death." What a tribute to the pre-eminence of the truth of the gospel of Christ.

Making Christ known to all the people of all the world is the primary and paramount function of the church. The mission and the glory of the church is to bring people to the knowledge of Christ as their Redeemer.

We know what our Master has commanded us to do. "Go ye, therefore, and make disciples of all nations . . . and baptize them . . . and teach them." "Go ye into all the world, and preach the gospel to every creature." "Ye shall be witnesses unto me . . . unto the uttermost part of the earth."

This is not optional for those who love Jesus, for he said, "If ye love me, ye will do whatsoever I have commanded

you." Southern Baptists have been challenged to take the gospel message "to the ends of the earth by the end of the century." How shall we do this?

Churches cooperating

Surely the best procedure is to lead the churches into cooperative giving. We have a way whereby all the 34,902 Southern Baptist Churches and the 12,755,663 members can work together to accomplish more than if we worked individually or as churches singly. It is called the Cooperative Program.

When I was a very young Christian it seemed to me that the whole task of the church of which I was a member was confined to the small town in which we lived. People would give a dollar or so each week to pay the preacher, the then small electric bill, and provide our literature. If at the end of the year there should be anything left in the treasury it would be given to missions. A few years later the Cooperative Program came into being. For 51 years it has proved its effectiveness. But it seems that some churches have not yet learned about it. This is true not only of some smaller churches but also of some so called "super churches." And yet, in some instances, their vision seems to reach no farther than the greatest distance of their bus route.

Let me return for a moment to my introductory remarks. If the little streamlet coming from the spring on the mountainside could not have identified and cooperated with other streamlets and rivers, it would have dried up within a short distance, or it would have become a stagnant, unattractive and, perhaps, an obnoxious pool.

We pastors urge the individual church members to cooperate with the church in their giving. Why, then, should we not urge the local church to cooperate with other churches in our great mission program? By so doing, the individual member and the church of which he is a member become a vital part of the glorious stream that supports all mission causes at home and unto the ends of the earth.

In Psalms 137 is a picture of the unhappy condition of the exiles in Babylon. The lament pictured in this psalm must have been painted by one of the unfortunate exiles who experienced the reality. "By the rivers of Babylon, there we sat down," said the psalmist, "yea, we wept, when we remembered Zion." Even so we could sit down beside the little drying-up mission streams of some churches and weep because they have not become a part of the great mission stream we call "The River Glorious."

That was an impressive vision experienced by the prophet Ezekiel. He saw the mystic stream flow from beneath the portals of the temple southward and eastward. At first it was a stream up to the ankles; then to the knees; then to the loins; then it became a mighty river. It made the desert to blossom like the rose. "Everything shall live whither the river cometh" Ezekiel 47:9.

Let us lead our churches to become a vital part of this River Glorious which supplies the material needs of our great mission program, and prayerfully look to the Lord of the vineyard to give an abundant harvest.



the critics choice

NOW AT YOUR
BAPTIST BOOK STORE

A GIFT OF LOVE

by Gail Magruder

"This is the message of the rebuilding of a family and the power of God's love to alleviate the cruelest pain and heal the deepest wounds. Another one you won't want to miss." —CHRISTIAN REVIEW



The wife of Jeb Stewart Magruder retells the shattering impact of Watergate and of a family's spiritual rebirth through tribulation. **\$6.95**

C'NELIA

by Cornelia Wallace

"A warm, appealing book—rich with intimate glimpses of both Mrs. Wallace—and of Wallace himself."
—PUBLISHERS WEEKLY

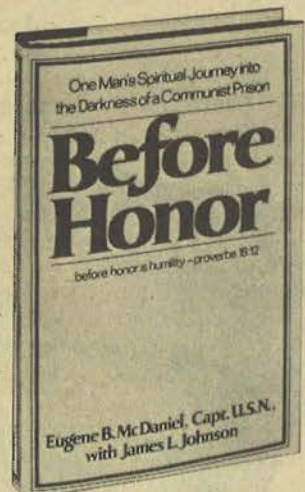


The colorful wife of controversial George Wallace describes with disarming frankness the couple's history, triumphs and testing. **\$7.95**

BEFORE HONOR

by Capt. Eugene "Red" McDaniel

"This is a powerful, moving story of one man's journey to spiritual maturity that will profoundly affect Christians everywhere." —BOOKCAST



A P.O.W. of the North Vietnamese, downed Navy pilot Red McDaniel found light in the spiritual darkness of a Communist prison. **\$6.95**

The Mind of Christ

BIBLE STUDY

Date—March 28-30, 1977

Place—Immanuel Baptist Church
1000 Bishop
Little Rock, Ark.

Schedule—2 P.M., Monday, March 28, through
noon, March 30

Dr. Vaught will teach all sessions. Evening evangelistic preacher will be Dr. Don Moore of Ft. Smith, Ark. Singers will be Ron and Patricia Owens of Fort Worth, Tex.

250 Preachers Entertained

Immanuel members will give bed and breakfast to 50 ministerial students from Ouachita, 25 ministerial students from Southern, and 175 preachers from Arkansas. Immanuel will serve complimentary meals each day and evening.

Teaching sessions open to all. Write for more details—

Dr. W. O. Vaught
Immanuel—1000 Bishop
Little Rock, Arkansas 72202

Dr. W. O. Vaught's

15 DAY

TRIP TO ISRAEL-SWITZERLAND-ENGLAND

JULY 16-30, 1977

THE VERY BEST

This trip is being planned on the basis of first class accommodations both in meals and hotels. Hotels are—

London—The Britannia

Lucerne—The Grand National

Jerusalem—The Saint George

(All meals included)

Dr. Vaught will give personal guidance and lectures on The Holy Land part of the trip.

Mr. Bob Gladden, Little Rock businessman, will assist Dr. Vaught with details of the trip. Write for more details—

Dr. W. O. Vaught
Immanuel—1000 Bishop
Little Rock, Arkansas 72202

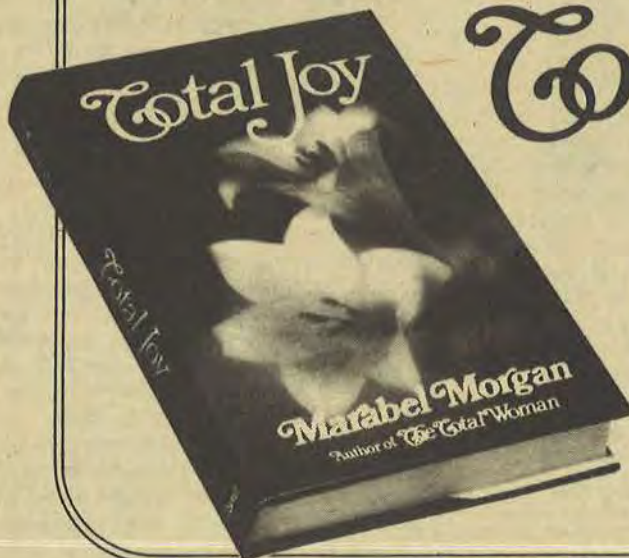
Marabel Morgan's

inspiring successor to

The Total Woman

(3,000,000 COPIES SOLD)

Total joy for today's Christian woman



Total Joy



Total Joy demonstrates that the precepts of Total Womanhood are not a passing fad but actually biblical truths developed for the enrichment of the lives of today's women.

Total Joy tells any wife *much more* about how to bring the sizzle back into her marriage...harmony into her home...happy relations with her children...and the joy of God into her heart and her family.

Order from your Baptist Book Store • \$6.95

Published by FLEMING H. REVELL COMPANY

Walking in love

I Corinthians 8
Romans 14:10-23



Morgan

Walking is a dynamic way to portray human life, for man moves toward a goal. Although many men do not know it, the end of this life brings confrontation with man's creator. One day all men will arrive at the judgment bar of God.

Every knee shall bow before God; every tongue shall confess to God. For those who are being reconciled to God, self, and fellow men, this walk is a walk of love. Paul describes this journey of love in terminology which I choose to call walking in proper judgment, walking in the spirit, and walking in faith.

Walking in proper judgment (vs. 10-15)

No Christian has the right to judge his brother. Only God knows all the facts, and the privilege of judging men is reserved for him who knows everything. We cannot judge our brother, for along with him, we must stand before the judgment seat of Christ. Jesus told us, "For with what judgment ye judge, ye shall be judged" (Matt. 7:2). What sort of judgment is safe and proper for us? The sphere of judgment open to us is our own thought and action in relation to our brother. How does our behavior affect our Christian brother?

Paul chose to deal with this question in the area of human conscience. Although the word conscience is not used in Romans 14:10-23, it is used three times in the parallel passage, I Corinthians 8. It is quite clear that Paul is concerned about the conscience of Christian brothers who are babes in Christ. Our conscience is fashioned by parental and cultural conditioning. Often the standards of parents and culture are not in harmony with the laws of God. Plucking corn or healing the sick on the Sabbath was considered wrong by the Pharisees but not by Jesus.

Paul taught that our own knowledge, vindicated by the "persuasion of the Lord Jesus," frees our conscience of wrong convictions. A less mature brother, influenced by parental and cultural conditioning, may esteem something unclean which the Lord has deemed clean. If, without regard to the needs of our brother, we exercise our

freedom in his presence, we may cause him to stumble. Through our action his own conscience may be set at naught. His conscience may fail to restrain him in far more strategic matters. This danger could lead to terrible consequences. Without reins of conscience, Hitler could kill 6,000,000 Jews with no evident remorse.

In the churches at Rome and Corinth, eating meat had created quite a problem. Some Christians influenced by Jewish culture had concluded that eating meat considered unclean was sinful. Other Christians reacted to the heathen practice of eating the meat of animals which had been offered to heathen idols. Paul knew that eating such meat was not wrong for the Christian, unless it weakened the moral fiber of a less mature brother. He concluded, "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (I Cor. 8:13). We must reach the same conclusion, for Christ suffered hell for him. Giving up our freedom in his presence is little sacrifice for our brother in Christ.

Walking in the spirit (vs. 16-19)

Paul often contrasted walking in the spirit and walking in the flesh (Rom. 8; Gal. 5; Eph. 4). We must give attention to walking in the spirit, for this walk is essential to walking in love. Here Paul gives a capsule summary of walking in the spirit. When we walk in the spirit, God becomes King and husbandman — producing his fruits: righteousness, peace, and joy.

The Spirit of God does not want us to major on minors — eating or not eating. He is concerned with a harvest of fruit in our lives. Righteousness may be considered the "upward" harvest, for it deals with our relation to God. In Christ God declares us righteous; in the Holy Spirit he makes us righteous. Righteousness is rendering to God that which is due him. He is due a life dedicated for service. Walking in the Spirit reveals an amazing truth. God demands righteousness, but he gives us power to meet his demand.

Peace may be called the "outward" harvest. Peace is more than the absence

of outer aggression or inner conflict. It is the atmosphere where the gospel of Christ is most fruitful. It is the environment in which the storms of life lose their threatening effect. It is the climate conducive to Christian growth. Paul encourages us to "follow after" peace. "Follow after" translates a word which really magnifies the value of peace; therefore peace becomes a major quest in our Christian pilgrimage.

Joy, the "inner" harvest, is a prize which all men seek, but joy cannot be found by those who make it their major pursuit. Joy is ours when we express righteousness toward God and peace toward men. Happiness depends upon fickle circumstances, but joy depends upon relationship to God and man. When that relationship is right, there is joy. When it is wrong, joy diminishes or is lost. David lost that joy because of sin, but joy was restored when he repented of his sins (Psalm 51).

The man who serves Christ in righteousness, peace, and joy "is acceptable to God and approved of men" — even secular men. He is not evil spoken of by the world. He contributes to the building up of Christians in the church.

Walking in faith (vs. 20, 23)

In verse 20 Paul returned to the problem of eating meat. Many Christians became vegetarians because they feared the meat they bought at the market place had been offered for sacrifice to idols. They became proud of this expression of their dedication to God. The mature Christian knew that he could not be harmed by eating such meat. To blatantly display this freedom, however, could turn the pride of the less mature Christian into reactionary anger. If this happened the fellowship, so essential to a winsome church, would be broken. Responsibility for preserving the fellowship was placed on the mature brother.

The conscience of the mature Christian is freed from debilitating guilt, when he walks in faith. "Whatsoever is not of faith is sin." The Christian is guilty of sin when he acts from any motive other than faith. When faith parades itself as a visible thing which can be demonstrated by such acts as eating meat and drinking wine, it ceases to be faith and becomes pride. Faith capable of becoming pride must be expressed to God alone, not to the less mature brother.

The Outlines of the International Bible Lesson for Christian Teaching, Uniform Series, are copyrighted by the International Council of Religious Education. Used by permission.

Why go to church?

Psalms 95, Colossians 3:12-17,
Hebrews 10:23-25



Cheatham

A small child asked her mother one day, "Mother, why do we always go to church on Sunday? My friends get to sleep late, or go to the lake. They even visit their grandparents sometimes. All we ever do is go to Sunday School and church. We never have any fun like they do. Why?"

The answer to that question isn't easy. Yet the situation occurs in every neighborhood in every city and town. How that mother answered that question may well determine what importance her daughter places on the church when she has a home of her own.

How important is church attendance in our changing society? Is it absolutely necessary as it was a century ago or in the Old or New Testament? What values does church attendance instill in the lives of the worshipper?

Man needs to remember (Ps. 95:1-3)

As Israel changed from a nomadic pilgrim to a stable world power, God instructed them to assemble once a week to worship and honor him. He did this early in their history and explained it carefully in the Ten Commandments. The day, then called the Sabbath, would be holy and set apart as a time to rest, to remember, to plan for the future and to see how God had been the center of life. This worship day would be the beginning of service to God as proof that such thought and praise were sincere.

This bicentennial year has been a time to remember places and events. Circumstances long forgotten were brought to national and local attention as a reminder of our national heritage. The Psalmist now invites us to assemble in God's presence and recall his greatness, majesty and power. With joy and thanksgiving the worshipper assembles to testify to what God is and what he does. With enthusiasm and hope the worshipper declares there is only one God worthy of our praise and honor,

and Jehovah is his name.

There is no greater time or place to recall all of God's blessings than in his house. Most of the spiritual decisions that are made are contemplated and then committed in worship. All of us recall the day we were baptized and each time we witness that act of dedication it recalls ours also.

We therefore become champions of what we remember. Without memory people perish — perish from an ingratitude and that deadly companion of ingratitude which is pride.

Verse three tells the worshipper to shout which is a note of triumph. There is to be no shame or hiding our feelings toward God. Our gathering in God's house on Sunday is a testimony that we have not forgotten God and now give him the honor and respect which he so richly deserves.

The need for acceptance (Col. 3:12-17)

There is much inequality in our society. Charges of sex, job, and race discrimination are common. Many people are quick to judge, criticize and find fault with others and offer little praise or reward for goodness. The newspapers headline the nation's vice and bury any virtue. It seems that we all live in a glass house with our faults exposed as the sun.

The Lord's house should be one place where all are considered equal. There is no boss and employee, coach and player, bond or free, male or female, Gentile or Jew. Paul tells us in Galatians 3:28 we are all one in Christ.

The church must be that place where people are accepted for what they are in Christ and not what others think they ought to be. The church has been called, "the communion of saints." Actually it is "the communion of sinners." For we are sinners saved by grace or sinners who need God's grace.

Our worship experiences should cause us to exhibit those qualities of the Christ we worship. We learn to show mercy, kindness, humility and meekness (vs. 12). We are to be patient and forgiving in dealing with others (vs. 13). Love is

to be the foundation of all of our actions (vs. 14) as it will be the bond of our other graces. God's peace (vs. 15) is to control our minds, and preserve everything in its place and prevent our unjust criticism of others. With Christ words as our motto the worshipper is to share with others what he or she has experienced as the representative of Christ (vs. 17).

The need for encouragement (Heb. 10:23-25)

It is God's intention for his people to assemble. Many so-called Christians deny the need for the church. They claim their private prayer and Bible study are sufficient for spiritual growth and the discovering of God's will for their lives.

No one can disclaim the discipline of private worship, but it is only one requirement of several in following God and Christ. The passage in Hebrews makes this very clear why it is essential to assemble ourselves for worship.

Worship time is an opportunity to think about each other (vs. 23). We share our ups and downs, victories and defeats. We pray for each other, comfort each other and discover we all share in the same problems. We all need the love, concern, patience and sympathy of others. The absence of one of our fellow believers should make us anxious about his well being.

We also encourage each other (vs. 25). To stand for righteousness and godliness has always been difficult and our age is no different. To know there are others who believe and behave as you provides a mutual strength and a testimony to the power of God's word.

In our assembling together we can teach and discuss Bible doctrine (vs. 25). For these Christians the Second Coming of Christ was their major lesson and personal preparation is paramount. Life and attitudes must be constantly ready in anticipation of God fulfilling his Word.

The refusal to assemble is a denial of the Lordship of Christ and identifies us with the ungodly who also have no time or place for spiritual things. The person who never assembles for worship is unlikely to be a witness for Christ elsewhere.

Church attendance is vital to spiritual growth and all well being. Until God declares otherwise, church attendance is a necessity for us all.

This lesson treatment is based on the Life and Work Curriculum for Southern Baptist Churches, copyright by The Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.