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Arkansas Baptist Newsmagazine

3-7-1974

March 7, 1974

Arkansas Baptist State Convention

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Arkansas Baptist State Convention, "March 7, 1974" (1974). *Arkansas Baptist Newsmagazine, 1970-1974*. 169.

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March 7, 1974
Arkansas Baptist
NEWSMAGAZINE

One layman's opinion

The many brands of Baptists



Dr. Grant

The questionnaires and surveys that come across my desk in the daily mail could almost become a full-time job if I responded fully to every one of them. I no longer feel guilty about dropping many of them in the "round file," because I have discovered that when there is no way to do a certain thing, it is better to cooperate with the inevitable.

One questionnaire recently attracted my attention because it asked me to turn the page over and check my religious preference from among the various denominations listed. I thought perhaps the list would be limited to "Catholic, Protestant, Jew, and other," or, at best, might include the major Protestant denominations such as Baptist, Methodist, and Presbyterian. To my surprise there was a comprehensive check list that included 25 different brands of Baptists. As it turned out, Baptists were divided into more different subgroups than any other religious denomination.

As I scanned the list from "American Baptist Association" to "The United Free Will Baptist Church," I found myself trying to decide whether to be proud or ashamed of our division into such a multiplicity of Baptist denominations.

Many sincere Christians feel very deeply that our denominational divisions are the "scandal of modern Christianity," that grieve the heart of Jesus because of our disunity. Friends of religious liberty, however, like to quote James Madison's contention that one of the best guarantees for religious freedom is the existence of a "multiplicity of religious sects." As a sometime political scientist, I would have to agree that religious liberty is more often found where there is great diversity in religious faiths than where the preponderant majority of people are united in one particular religious belief. The scandal of Catholicism, for example, is its tendency to be intolerant of minorities when it is heavily in the majority. I sometimes wonder how zealous we Baptists would be for the freedom of non-Baptists if we constituted a unified majority in a community, state, or nation. Freedom-loving Puritans found their freedom by migrating to a new world in America, but had some lapses of memory about freedom when they became the majority power structure.

My view falls somewhere between the two extremes of scandal and virtue. There is a kind of free competitive system in religious faiths, ideas, and practice growing out of our splintered condition that is basically good. On the other hand I cannot believe that God honors or approves some of the reasons for which Christian groups, and particularly Baptist groups, have gone their separate ways.

When I see the many wonderful things that Southern Baptists are doing through the Cooperative Pro-

gram, I find myself wishing that we could find ways for more of our Baptists to work together for Kingdom causes.

Perhaps the world is waiting for a Christian statesman to popularize a new word that means both freedom and cooperation. —Daniel R. Grant, President, Ouachita Baptist University.

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Arkansas Baptist

NEWSMAGAZINE

VOL. 73

MARCH 7, 1974

NO. 10

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525 West Capitol Avenue, Little Rock, Arkansas 72201. Published weekly except on July 4 and December 25. Second-class postage paid at Little Rock, Arkansas.

Individual subscription, \$3 per year. Every Resident Family Plan, 18 cents per month or \$2.16 per year per church family. Club plan 150 or more paid annually in advance, \$2.52 per year. Subscriptions to foreign address, \$3 per year. Advertising rates on request.

Opinion expressed in editorials and signed articles are those of the writer. Member of Southern Baptist Press Association.

ARKANSAS BAPTIST NEWSMAGAZINE

Report reveals SBC to be healthy



Editor Sneed

The report of the Committee of 15 focused great attention on a recent meeting of the Southern Baptist Executive Committee. Many of the comments were prompted by a misunderstanding while some came because of resistance to change. We shall not attempt an in-depth analysis of the massive 129-page study-report. But to relate some of the overall findings and implications.

The report of the Committee of 15 was the result of a desire to continually evaluate our efficiency. The effort was initiated by the Executive Committee in early 1970 as a part of its responsibility. The Convention has charged the Executive Committee to "act for the Convention ad interim on such matters as may arise pertaining to the general business of the Convention."

Of course, the Executive Committee has no authority over the various agencies. Each has its own board which is completely autonomous and is, like the Executive Committee, responsible only to the messengers of the Southern Baptist Convention. "But it is instructed and commissioned to study the affairs of the boards, agencies, and institutions . . . and, also, to make whatever recommendations to the Convention it deems advisable."

While the efforts will be exceedingly healthy for Southern Baptists, some of the misunderstanding should have been avoided. The excellent work of the Committee of 15 is beyond question. But we believe

that the agencies should have been consulted prior to the final compilation and release of the report. Such an approach would have been advantageous to everyone concerned.

On the other hand, it appears that some of the agency leadership was somewhat protective and resistant to change. This is not surprising since each of our agencies, boards, and institutions is functioning with a high degree of efficiency. No one can deny that Southern Baptists are the most effective and efficient of any of the major denominations. Yet, God expects us to always be at our best. Hence, some change or adjustment is sometimes required.

We can be justly proud of our growth as we continue to have the greatest outreach of any major denomination in our country. Further, our administrative cost is amazing — less than nine percent. This excellence, far better than most businesses can achieve, is possible only because of the dedication of our leadership.

We believe that democracy in Baptist life functions because of the variety of people who participate. The Executive Committee, for instance, is composed of pastors of churches of all sizes, lay people — both men and women — and young people. Our lifestyle is further enhanced by the openness of our meetings which are accessible to everyone.

We will remain as a mighty force for God as long as we abide by the principles of God's word, continue to respond to our people, and strive for maximum efficiency. May these always be our priorities.

The Home Mission offering is important

This coming Sunday, March 10, is Home Missions Day in Sunday Schools across our Convention. Perhaps many are yet undecided as to how much they should give. As each of us prayerfully considers God's will in this matter there are certain facts we should know.

First, America is truly a mission field. Sometimes those of us who live in the "Bible belt" may not realize our country has the third largest number of lost people in the world. There are many who live in the United States who have never been confronted with God's Good News. Our task at home is not finished until every person has been clearly told, at least once, of God's saving grace.

Further, we should remember that the Home Mission Board assists every state convention, both financially and in development of mission outreach techniques. In Arkansas 13 percent of our mission work is directly provided by the Home Mission Board. Specialists, also, assist us in conferences held within our state, training our leadership and developing methods to make our work more effective.

The Annie Armstrong offering is even more im-

portant for states in which our work is new. In some of the newer state conventions as much as 95 percent of the budget may be provided by the Home Mission Board.

The effectiveness of the 2,178 home missionaries can be seen in the 57,481 professions of faith witnessed by them in 1972. There were 172 new churches and 417 missions organized through our home missions efforts in 1972.

It should be remembered that our home mission program is interested in carrying the whole Gospel to the total man. This means that their efforts are designed toward all types of people. Some programs are aimed at people who live in the ghetto or toward language groups. Others are focused on the affluent. It is the purpose of the HMB to carry the witness of Christ throughout our country.

This year's goal is \$7,200,000. More can be obtained if each of us will give as God directs us. This year's Annie Armstrong theme "In Him is Life," should challenge each Southern Baptist to recognize the impelling need to carry the Gospel to everyone at home.

I must say it!

Holy of Holies — open, come in

(Priesthood Series)



Dr. Ashcraft

God takes no pleasure in hiding from his created beings. From Eden to Calvary he has progressively disclosed himself to earthly creatures. He wishes no mystery or misunderstanding about his person, nature, purpose and designs. From the voice of God in Eden to the rending of the veil in the temple, God has been bringing man closer and closer into his very soul.

There was a time when select people only could enter the Holy of Holies. When the veil in the temple was rent by the hand of God on the day of atonement, the Holy of Holies was open to all (Luke 23:45). Because we are all priests by God's redemptive work in Christ (Rev. 1:5-6), all of us are on level, even ground and may enter into the fullest and deepest relationships with our God and everything which touches Him. No select group has any edge on God, any monopoly of his grace, any prior right to his attention or any reason to assume he is above anyone (Heb. 10:19-20, Heb. 4:16.)

All believers can just walk right into the fullness of fellowship, knowledge, confidentiality and even the mysteries of God which have been hidden since the foundation of the earth. No one needs a commit-

tee to confirm what he saw, felt or touched. It is not necessary to check it out for comparison with *The Baptist Faith and Message* or the constitution. Bless the Lord, we can all know Him, feel Him, touch Him, adore Him and praise Him, all on level ground with no one above the other.

No greater evidence of the priesthood of the believer may be found in history than the miraculous rending of the veil leading into the Holy of Holies by the hand of Almighty God.

No greater personal evidence of this miracle exists on earth than a company of God's people who assume all the fullness of God for themselves but who will not eliminate any other from the same privilege.

Better behavior will exist in churches, associations, conventions and mission boards when Christians take their fellow Christians to be just as real, equal, important, competent and priestly as God has taken them to be.

The Holy of Holies is open to all. Come on in and look around. Don't let anyone tell you what you saw, felt or touched. Don't let anyone tell you what you should have seen or should not have seen. Open your eyes, heart, soul, mind and inner being and be a priest yourself, for not a day but forever.

I must say it! — Charles H. Ashcraft, Executive Secretary.

The president speaks

Vital statistics — how does Arkansas rank?



Moore

Arkansas came in for a "lion's share" of recognition and glory during the Feb. 18-20 meeting of the Southern Baptist Executive Committee in Nashville, Tenn. It was not a physical feat, as in athletics; nor a financial achievement, nor even a political episode, that vaulted Arkansas into the limelight. It was the spiritual achievements of our individual congregations. Whatever status other dimensions of life may

have in Arkansas, Arkansas Baptists are a force to be reckoned with.

Our convention statisticians released the most recent figures which show that among the old-line state conventions, or non-pioneer conventions, Arkansas Baptists' percent of church membership growth was exceeded only by Florida. Only Florida and Mississippi excelled us in Sunday School growth. For a few months, now, we have known that Arkansas "led the pack" in the largest percentage of increased support through the Co-operative Program of any of these state conventions.

I tried to maintain the dignity that the office of President deserves while this information was being

given. Dr. Ashcraft had a little more trouble than I, at this point. The Arkansas delegation needed someone to come up with a yell comparable to "whoooo pig sooie!" to let us sound off our gratitude and praise for this achievement.

From our Executive Secretary and his staff to our Superintendents of Missions and our institutions on down to every pastor and local lay leader our efforts have combined under God's blessing to do great things. The facts indicate that reaching people and generosity at the point of financial support go together. How could one deny that evangelism and missions are closest to the heart of him who "came to seek and to save that which is lost." All that we do is in preparation or support of these New Testament programs. This must surely be the reason for two unexplainable phenomena, (1) God's obvious blessing upon us as a people; and (2) the unity or ties that bind us together in spite of such wide diversity.

"Let's Just Praise The Lord" and commit ourselves to please him in even greater spiritual attainments as He gives opportunity, leadership and resources. If you can't get excited about the past, see me, and we will talk about the future. —Don Moore, President, Arkansas Baptist State Convention

Superintendents plan retreat next week



Pittman

Arkansas State Superintendents of Missions Fellowship annual retreat will be held March 11-13 at Beech Springs Camp near El Dorado, according to James A. Griffin, President.

This year's retreat theme will be "Who has the ball?" The emphasis will be to inform and clarify for the Superintendents of Missions the resources available from the State Convention, Southern Baptist Agencies and Southern Baptist Convention, to assist the local churches. Representing the Foreign Mission Board will be Sam Pittman. Russell Bennett will represent the Home Mission Board. Thurman Allred will represent the Baptist Sunday School Board and several men will represent the State Convention employees.

Each of the five sessions will feature a specific area of resources for associations to use in assisting the churches, plus a message from one of the Superintendents of Missions. David Miller, Superintendent of Missions, Little Red River Association will bring a Bible study at the two morning sessions. Other officers are Robert Tucker, vice-president and Carl Overton, secretary.



The new three-story building adjoins another educational structure.

First Church, Hot Springs dedicates educational building

A three-story educational building, costing \$250,000, was dedicated by First Church, Hot Springs, Sunday, Feb. 17. Ribbon cutting ceremonies took place during the Sunday School hour. The dedication service was held during the morning worship service with Dr. Charles Ashcraft, Executive Secretary of the Arkansas Baptist State Convention, bringing the message.

The building has more than 16,000 square feet of educational space, made

up of 14 departments and 21 classrooms. There is also a choir rehearsal room and choir library. The new facilities will allow for Sunday School growth up to 800. Present for the ribbon-cutting ceremonies was a record 533 persons in Sunday School. An average of 150 Sunday School pupils each week are now being brought in on the church's six buses.

W. Lloyd Cloud is pastor of the church, and Bob Taylor is minister of education and music.

Woman's viewpoint

One of my 'pet' peeves

By Iris O'Neal Bowen



Mrs. Bowen

It happened while I was running the check-out stand. A young boy of about 14 finished his shopping and placed on the counter, among other purchases, four cans of condensed milk.

As I was adding up his groceries, he picked up one of the cans and asked, "Is this for people to drink?"

"I am sure it is," I assured him. "Why not?"

"Well," he answered in all sincerity, "I thought maybe it was for dogs. It says here on the can: 'PET milk'."

Of course he had a point there. There are getting to be so many animal delicacies on the market these days that we sell about as much pet food as people food. For example, you can find by looking in the pet foods department of your grocery store that cute little addition to a popular line, *people crackers* — but the manufacturer is careful to point out they are for dogs!

When I bring home every brand of cat food we have on the shelf and Mama Cat smells it and looks at me like I was feeding her rat poison; when I read all the statistics of how many children go to bed hungry every night, and of our food shortages and the ever increasing costs of groceries, I wonder if there isn't a serious imbalance somewhere on what things are important.

But when I go out to feed our recently acquired "store puppy," and nobody has had time to scratch behind his ears for days, I weaken.

There is a place for pets, of course, and we love them. But we shouldn't put them ahead of people. Never-the-less, Paul warned the Phillipians to beware of dogs, and it frightens me a little. I'd sure hate to be mistaken for a people cracker!

Return to China is goal for OBU 'mom'

Ouachita University students have undertaken a campaign to send Mrs. Rosemary Chu, an OBU house mother, to her homeland of China for a visit with the family she hasn't seen in 23 years.

Mrs. Chu was separated from her parents, three sisters and brother in 1950 when she left China to escape the Communist takeover. She heard nothing from them until last month when a letter from her sister informed her that all were alive and well.

After learning that Mrs. Chu had received the letter, Becky Ward, president of the Association of Women Students at OBU, began a drive to raise the \$3,000 necessary for the trip. Miss Ward discussed her plans with Daniel R. Grant, Ouachita president, and gained his approval for the venture.

Mrs. Chu has requested a visa for the trip from Huang Chen, chief of the China liaison office in Washington, D.C. Dr. Grant, Senators John L. McClellan and J. William Fulbright and Governor Dale Bumpers have all written letters to Huang Chen on Mrs. Chu's behalf.

If the visa is granted and all funds are raised, Mrs. Chu will leave for China on the tentative date of May 15. She will be accompanied by her daughter Jane, 16, a junior at Arkadelphia High School.

Mrs. Chu was a teenager, one year out of high school, when she left China. Because she had not reached voting age, she was allowed to leave the country to attend, on a scholarship, Wittenberg University in Springfield, O.

In 1955, she graduated from college and moved to Chicago to work at the Moody Bible Institute. There, she met her late husband, Finley M. Chu, a secretary at the Chinese Student Alumni Service. Dr. Chu had left China in 1948 aided by the Foreign Mission Board of the Southern Baptist Convention.

The couple came to Ouachita in 1963 where Dr. Chu was a professor of economics. He died in 1967, and Mrs. Chu then became resident counselor of Francis Crawford girls' dormitory.

Mrs. Chu's parents, both in their 80s, live in Tsing Tao near Peking. Her father was the first Oriental Lutheran minister in China.



Dr. and Mrs. Bennett

Ft. Smith pastor, wife attend prayer breakfast

Bill Bennett, pastor of First Church, Ft. Smith, and his wife, Doris, attended the 22nd annual Presidential Prayer Breakfast in Washington, D.C. on Thursday, Jan. 31. Dr. Bennett also was admitted to the House of Representatives to hear the President's annual "State of the Union" address on Jan. 30. Dr. and Mrs. Bennett attended a seminar on national problems after the Breakfast and a luncheon featuring an address by Billy Graham.

Writers' Workshop set March 19 in Memphis



Hastings

Robert J. Hastings of Springfield, Ill., will conduct a one day Writers' Workshop in Memphis on Tuesday, March 19. Residents of Eastern Arkansas in driving distance of Memphis are invited to share in the workshop. Dr. Hastings, who is editor of the *Illinois Baptist* and author of 12 books, will teach his new writers' manual which he originally prepared for a two-week course he taught at New Orleans Seminary last January. The workshop will be held at Union Avenue Church, 2187 Union Avenue. Write the church for details. Although advance registration is not necessary, enrollment will be limited to 40 persons.

The workshop will begin at 9 a.m. and conclude at 3:30 p.m. An evening seminar for church secretaries will be conducted from 7 to 9 p.m.



Mrs. Rosemary Chu hopes to be able to visit her family in China. Fund raising is being headed by (right) Becky Ward.



Tommy Hinson, who is in his 13th year as pastor of the church, came to the Sunday services in a Model T Ford.



One of the awards presented during the anniversary services was for the oldest Bible, and went to E. F. Wade. Seated on the platform are some of the program guests for the celebration.

First Church, West Memphis celebrates golden anniversary

First Church, West Memphis, celebrated its 50th anniversary Feb. 17-20. A spokesman for the congregation commented "We have sought to keep the anniversary activities Christ-centered. Our purpose is not to praise men, but to glorify God. The attempt to capsule major events of each decade, no doubt, leaves out many worthy events and persons, due to limited space. Insights into the times, people, circumstances, and growth of the church have been emphasized."

On Feb. 17, 1924, an organizational meeting to form the First Church of Hulbert, was held in the home of Mr. and Mrs. Harry Cash in Hulbert, with 11 charter members present. It is recorded that the church was organized "for the enlightenment of humanity, for the salvation of men, and for the glory of God."

In this initial meeting R. D. Maum was called as pastor. The newly-formed congregation also adopted a resolution to cooperate with the Southern Baptist Convention, the Arkansas Baptist State Convention, and the Mount Zion Association.

For a time the church met regularly in a small Negro school house. The minutes do not reflect who or how the first church building was constructed. But from other sources it appears that Z. T. Bragg built the building later to be known as "The Little Red Church."

The 1930's was a difficult period for First Church. There was a rapid succession of pastors serving the membership. During many of these years the church only had the services of a minister on a half-time basis. H. A. Turner was called as pastor early in 1936. Shortly after Turner became pastor a lot was bought and a pastor's home built on Cooper Street, the members thinking that would be the place to build a new church in the future. At this time the church name was changed to West Memphis Baptist Church.

In June, 1937, C. E. Welch was called as pastor. A part of the membership of the old Central Church of Memphis came with him. These members who came under the watchcare of the church served in various ways. Much teaching and training was accomplished during this period.

During the '40's the church experienced rapid growth. Under the leadership of Dr. E. B. Abington a building was leased in the business area to take care of the overflow of the Sunday School attendance. During a revival in 1942 there were a total of 87 additions.

As a result of this growth the congregation voted to move to their present location. The name of the church at this time was changed to The First Baptist Church of West Memphis.

During the '50's the growth of the

church continued under the leadership of Walter L. Yeldell, who led the church to increase its paid staff. It was also during this time that Mrs. Jewell Keen gave the church some valuable property on which to erect a pastor's home.

On Aug. 6, 1961, the church called its present pastor, Thomas A. Hinson. Under his leadership the church has set many records. The church now has a total membership of 2,377. In 1973, \$283,364 was given to the Lord's work through the church, and the property of the church is now valued at more than \$1,400,000.

In a message on Sunday morning, Feb. 17, Pastor Hinson challenged his people to reach new heights for the Lord. Preaching on "From Light to Salvation to Glory," he emphasized the rightness of the church in its foundation, formation, fellowship, future, and function.

Others who were scheduled to appear on the program included Dr. E. B. Abington, Len Spotts, Greer Garrett, Russell Clubb, Billy Walker, Walter Yeldell, and James Phillips.

Pastor Hinson said "God richly blessed during this celebration. It is my prayer and belief that God will continue to use our church in a strategic way so that men in our community, the state, and to the ends of the earth may be confronted with the Gospel."

News briefs

• London Church has begun a new building on a site overlooking Lake Dardanelle. The 40 by 120 foot structure will serve as auditorium and educational building until a separate educational building can be constructed. Ray South is pastor of the church.

• Calvary Church, Blytheville, ordained Buford Merritt as deacon in a service Feb. 17. Pastor Joe A. Thompson delivered the ordination sermon.

• "The New Revelation," an eight-member team of students at Ouachita University, has appeared in several churches with a program of music, comedy, and drama on the Christian life. They can be contacted at OBU Box 822, Arkadelphia, Ark. 71923.

Deaths

Thomas E. Funderburk, 74, who was serving as interim pastor of First Church, Cotter, died Feb. 13. He served 57 years as pastor, associational missionary and chaplain. Pastors in Arkansas were at Whiteville, Pilgrim's Rest, and Cotter. He also served churches in Texas and New Mexico, and was honorary pastor of First Baptist Church, Florence, Italy. He had been associational missionary in New Mexico where he worked in a lay evangelism program.

Mrs. Mildred Janice Carter, 59, Owensville, died Feb. 24. She was a member of Owensville Church.



Through your gifts the **COOPERATIVE PROGRAM** can meet the urgent needs of **PEOPLE**

Letters to the editor

Preacher available

I am available for pulpit supply or revival meetings any where within the state, or as interim pastor where it is the Lord's will for me to serve.

I am grateful for the fine job you are doing as editor of our paper, and for the help that you have so freely given as I have tried to serve Carey as their missionary. —D. W. Stark

Through the years

"Won't Nobody Come"

By Ralph W. Davis
(Eighth in a series)



Davis

Some strange and amusing things have happened during the times I have conducted conferences. One night I asked a group if there were any questions. One man spoke up and said, "Yes, I have a question. Now this question may sound a little odd, but I need to know it. What time is it?" I told him what time it was and we proceeded with the conference.

I had a very pessimistic lady in one group. Just as I was trying to explain how to reach people and how to meet their needs, she would come out with this expression, "But our trouble is, won't nobody come." About the third time she said that I felt like saying, "No, and I don't blame them; I wouldn't either."

With that kind of attitude we can never reach people for anything. We must be optimistic. We must avoid all pessimism. We must look at our faults and endeavor to correct them and then let the people know that we have something they need. I used to tell the people where I was pastor, "Say something good if you have to stretch the truth. I believe the Lord will forgive you

if you tell them the sermon was good."

One night I was discussing in a conference the importance of getting people to participate. We were discussing the difference between participation and involvement. We had decided that some people could be involved in a certain way without participating, at least without verbal participation, but we decided that it would be easier for someone to be involved if he actually participated. I asked this question, "Why is it that some people will not speak out in a conference?" I will never forget what one lady said: "Sometimes we don't have a chance." I began to wonder if she were telling me something. I have discovered that "telling" is not always "teaching."

One night I was discussing the matter of training potential leaders. I was bringing out the fact that the word potential meant one who had the possibility of becoming a leader. By leader I had more in mind church-elected leaders. I asked if everybody is a potential leader. One woman insisted that everybody is a potential leader. I asked her, "Well, what about a moron? Could a moron be a leader?" The dear lady said, "Yes, a moron could be a leader of other morons." The argument stopped right there. —Ralph W. Davis

Next week: J. T. Elliff and the Buick



NASHVILLE — Robert Holley (right), church training secretary for the Arkansas Baptist State Convention, talks here with Philip B. Harris, secretary of the church training department of the Southern Baptist Sunday School Board, during a recent meeting near Nashville. Church training representatives from 32 state conventions attended the meeting to learn about plans for the coming year, including the **CHURCH: the Sunday Night Place Spectacular** in Ft. Worth, March 21-23.

Baptist Men's meeting speakers will include Brazil missionary



Spiegel

Donald J. Spiegel, missionary to Brazil, will be one of the Mission speakers for the Baptist Men's meeting on March 15. The meeting will be at Calvary Church in Little Rock.

Spiegel is stationed in Teresina, Piaui, where he is engaged in a preaching ministry. He is an executive in the Piaui Baptist Convention and serves as pastor of Calarena Church. He has been serving on the field since 1958.

Spiegel is an interesting inspirational speaker and is a blessing to those who hear him. He will challenge Baptist Men to a greater commitment to the work of missions.

Conferences and testimonies will be a feature of the meeting. The confer-

ences will be in the area of mission activities available to every church area. They will provide ideas and examples of how to do mission activities in the local church community. Every Baptist man, interested in Christ's mission will be challenged and helped by attending one of the conferences. The conferences and leaders will be the following:

Ministry to the aging, Robert Hall, minister of education, Baptist Tabernacle Church, Little Rock. Hall is well qualified having had extensive training in this area.

Mission fellowship and Bible study, Peter Petty, Superintendent of Missions, Washington-Madison Association, Fayetteville. Petty has had special training in this area of ministry.

Ministry to alcoholic and drug abusers, Joel Collins, professor University of Arkansas, Fayetteville. Dr. Collins also serves as associational Brotherhood director and has done special study in this area of ministry.

Ministry in the area of moral problems, Joel Moody, pastor, Martindale Church, Little Rock. Moody has attended several area training institutes sponsored by the Brotherhood Commission and the Home Mission Board, in preparation for work in this area of mission activities.

Ministry in Resort Areas, Don Seigler, pastor, Lexa Baptist Church, Lexa. Seigler has attended area training institutes and has participated in this type of ministry. More and more opportunities for this type mission activity will become available to churches.

One or two other conferences may be added to the list. Perhaps in the area of juvenile rehabilitation and ministry to the sick, especially in nursing homes.

Good music will be a special part of the program. — C. H. Seaton, director

Did you know . . .

Southern Baptists created and control the Cooperative Program?

Highlights

State WMU Annual Meeting

Immanuel Church
Little Rock

10 a.m. March 19-
Noon March 20

A period of testimony and prayer led by a missionary each daytime session!



Miss Ruth Vanderburg
Indonesia



Mrs. Darrel Garner
Malawi



Mrs. Ed Pinkston
Ivory Coast

(See Feb. 21 issue of **Arkansas Baptist Newsmagazine** for other Highlights of Meeting.)

The Southern accent

Music and the message



Dr. Williams

Some church music today is chaotic, leading to catastrophe. Never has the church been faced with more diversity, ranging from the sublime to the utterly blasphemous, as that written by contemporary composers.

Baptists have been known as "the people of the Book" and have been criticized by some as being "Bibliolators." This being true, Baptists should be all the more careful to examine the present offerings of the modern composers.

The first consideration of music to be used in the church should pertain to the lyrics. Does it have a sound and accurate Biblical message? Is it compatible with sound systematic scriptural analysis? If not, it has no place in any part of the worship or fellowship programs of a Baptist Church. The choir has no more right to sing a song at variance with the Bible than the preacher has a right to proclaim error in the sermon.

The fact that a composition has beautiful music, which appeals to the aesthetic nature, is no justification for allowing the use of a song filled with theological error. A case in point is found in the very beautiful "Ave Maria." Few of us would not appreciate the majestic music — but, alas, the lyrics are counter to basic beliefs of Baptists and should never be allowed as a part of the music program of our churches.

Though the lyrics are of primary concern in determining the selection of music for our churches, one should not overlook the musical score. Some of the music being offered us today seems to come straight from night clubs and such places of worldly pleasures. Some of it has the beat of the jungle and appeals to the sensual, not the spiritual in man. Some of it is wild jazz, calculated to appeal to the feet, not the head or the heart.

The trend toward the use of contemporary music is often simply that of bringing the "worldly" into the church. I recently attended a "Crusade" in a large Southern city conducted by a well-known professional "showman-evangelist" and came away with serious misgivings. The music program was cast in the vein of the night club with the colored psychedelic lights, blaring music amplified with electronics, and

jazzy compositions presented with the professional showmanship of the night club or secular theatre. Reflecting upon the service, I felt more as if I had been to a show than to a church service.

Hymns that have lived for centuries have both a great message and majestic music. The drivel that we are often punished with today will die — thank God. It has no message and often is utterly silly and ridiculous; such music is cheap and does not appeal to the noblest tendencies of man.

Churches today would do well to analyze carefully its music program. Does it present the message of God? Does it prepare the people to hear the Word of God proclaimed? Does it appeal to the heart and head rather than the sensual? Does it prepare people for worship of God? Does its rendition honor the composers whose work was inspired by the Master? — H. E. Williams

Youth choir festivals — a report on 1974

Do you remember the proverbial story of the old woman in the shoe who had so many children . . . well, we were almost in that shape on Saturday at the Youth Choir Festivals. But there was no doubt that these children knew exactly what to do. They came to sing . . . and sing they did.

A record number of 1472 representing 40 choirs gathered in the combined A and B festivals which were held at Immanuel and Baring Cross churches. They began gathering on Friday evening when several groups from the most distant points checked in at local motels for the night to avoid that long bus ride on Saturday morning. Others chose to climb aboard their buses at 4 a.m. Saturday in order to arrive at the festival site by the 9 a.m. starting time.

The parade of choirs is always exciting, because you get to hear other choirs of your approximate size and ability. The choirs don't sing on a competitive basis, but it helps you to do your best when you hear others and know that they are listening to you.

The festival clinician always adds a great deal to the enjoyment of the day, and Jim Davis was no exception. He made the hour of rehearsal more fun than it was work. Singing under a different director helps choir members and also gives them a new appreciation for their own leader.

All in all, it was a wonderful day of musical activity. We were very pleased

Child Care

Services help many troubled children

Herbert Hoover said, "Children are our most valuable natural resource." We have heard so many times that the youth of today are our leaders of tomorrow. As Christians, we believe in the value and worth of the individual as taught in God's Word. It behooves us to give careful attention to our youth and children and to help them, as individuals, on their rocky journey to adulthood and responsibility.

I read in a recent publication that one out of 10 U.S. children, over six million in all, have problems which limit their ability to cope with modern society. "A troubled or disturbed child who receives the proper treatment, however, may grow up to lead a productive and useful life, instead of becoming a financial and emotional drain on his family and a danger to others. When calculating a cost-analysis, we should not forget to include what the costs are of not providing this needed service." Our Baptist child care ministry serves children and youth with problems. This is a Christian ministry attempting to help children sort out the ugly facts in their lives and put it all together in a healthy way.

I spoke in a church in Pine Bluff recently; after the services the pastor's wife asked me if I remembered a young girl named Pat in the Children's Home several years ago, and recounted the many problems the girl had while living with her alcoholic mother. When she returned to Pine Bluff, after having lived at the Children's Home for a year, she was a "different girl." She was able to make it in school and in the community. The pastor's wife said, "I love the Children's Home for what you did for Pat. If you didn't help anyone else, what you did for Pat during this crucial period of her life will be worth it." She was expressing her deep feelings about the value and worth of the individual that we talk about so often and this individual was named Pat.

All of our cases are not successful; however, we give our best to each of them. To quote Charlie Belknap, superintendent of the Children's Home, "We don't win all of them, but we have more successes than we do failures." But we reach out to each of them. — Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.

with all that went on, and we extend our hearty thanks to each church and each director who made the 1974 Youth Choir Festival a record breaking success. — Ervin Keathley, State Music Secretary.



The Ouachita-Southern Advancement Campaign

The Arkansas Baptist Campaign for Ouachita Baptist University and Southern Baptist College

Campaign response

By Jim E. Tillman, Director

"We have more students from our church in Ouachita this year than in any other school." A pastor from one of our leading churches recently made this statement to me, and added, "I believe the emphasis of the Ouachita-Southern Advancement Campaign has been the decisive factor in this new trend."

This is a good example of the kind of response that it being made over the state. I pray this will be repeated a hundred-fold in favor of both schools.

Churches continue to enter the Campaign by means of offerings or accepting a goal for the Advancement Campaign. This response is making history as we move toward the goal of all our churches being involved.

Your church can set aside any Sunday during the year to emphasize Christian Higher Education. Pastor Wilbur Herring shared some good ideas that can be helpful. The Central Baptist Church of Jonesboro utilized the testimonies of laymen who were products of Baptist Schools. These testimonies were given in the worship services prior to Christian Higher Education Day. An offering was received for the Campaign on that day with fifty-seven families giving \$1,316.25.

A Methodist family in Tuckerman said, "We want to become involved in this great Campaign." They made a pledge of \$300 and gave a check for the first \$100 at that time.

Campaign response will take on even new dimensions if we will take time to supply the schools with names of interested people. "Interested people" include prospective students, and possible donors to Christian Higher Education. Inquiries regarding the schools, or ways to support these institutions, need to be made directly to Ouachita Baptist University, Arkadelphia, 71923; and Southern Baptist College, Walnut Ridge, 72476.

"Come on in, the response is fine."



COOPERATIVE PROGRAM

March 7, 1974

Missionary personnel exchange initiated by World Alliance

WASHINGTON (BP) — A missionary "clearing house" or exchange aimed at sharing information regarding medical and other trained personnel with mission groups needing their special capabilities has been initiated by the Baptist World Alliance (BWA) at the request of missionary-sending agencies.

Robert S. Denny, general secretary of BWA, views the mission personnel exchange as a channel whereby the Alliance's 95 member bodies can exchange specialized personnel in order to better meet overall need.

The initial proposal for the exchange came through the BWA Commission on Cooperative Christianity, meeting at Kingston, Jamaica, in 1972.

The Commission noted that overseas medical programs of some conventions are in need of additional personnel, while young doctors and nurses may be available in other groups which cannot financially afford an overseas medical program. Also a surplus of skilled persons may exist in one group which could be shared with another group.

Denny said that the proposal was discussed with leaders of mission boards and agencies and approved on a two-year trial basis by the BWA meeting in Einsiedeln, Switzerland, last July.

The plan is broad enough to include trained personnel in education, agriculture and other specialized fields as well as medicine, a BWA spokesman said.

Carl W. Tiller, BWA associate secretary who will administer the program, said it is designed as an information exchange between member bodies of the Alliance.

Individuals desiring to be considered as candidates must obtain the endorsement of their own church structures. Southern Baptists interested in mission service will still go through normal appointment channels of the Southern Baptist Foreign Mission Board, a board spokesman said.

Baptist mission boards and societies are invited to file either of two information sheets with the Washington office of BWA. One form lists mission positions which are available; the other lists missionary candidates with special capabilities.



THAT'S COOPERATION — Porter Routh (left), executive secretary-treasurer of the Southern Baptist Convention Executive Committee, looks over a check for \$1,046,500, presented by George E. Bagley, on behalf of churches in the Alabama Baptist State Convention, at the February meeting of the Executive Committee. The check was for Cooperative Program undesignated receipts, special offerings for foreign missions and home missions and other designations. Similar checks were also received in February for more than \$1 million from Florida, North Carolina, South Carolina, Tennessee and Texas. (BP) Photo by James Lee Young

Stewardship CPA clarifies minister's tax withholding problem

By Perry O. Lemmons

(Note: Lemmons is a certified public accountant and attorney. He is a member of Second-Ponce de Leon church, Atlanta, Ga., and a long-time worker in Atlanta association.)

Income tax withholding by a church on its minister's salary is not required.

The IRS does permit church and the minister to agree on an amount to withhold as income taxes.

The salary must not be reported as FICA taxable wages on the church's payroll returns.

To do so would imply that the minister is an employee rather than a self-employed individual as contemplated by the IRS code.

A minister of music or education who is not the pastor should proceed with this method with caution.

The IRS has taken the position and been upheld by many court cases, that these individuals are generally not employed to perform the sacerdotal duties

of the church, which is a requirement to qualify as a minister of the gospel under the IRS code.

In many cases these ministers may be the equivalent of the assistant pastor without title, which may qualify.

Any appearance in the tax paper work that the minister is an employee could be prejudicial to any effort to claim the exemption of housing allowance from income benefits.

Receipt of a W-2, like other employees, at year's end showing the income tax withheld may not be desirable.

Consideration should therefore be given to requesting the treasurer to retain a part of the regular salary of the minister, and remit the retained funds as an extra check near the date when the minister needs to make his deposit of taxes as a self-employed individual.

Personalized tax counsel may be able to more thoroughly advise an individual minister on his particular questions than would IRS agents whose responsibility is to the government. (Reprinted, with permission, from the December 20, 1973, issue of *The Christian Index* of Georgia for the Stewardship-Cooperative Program Department, Roy F. Lewis, Secretary)

We need your help!

The staff of the *Arkansas Baptist Newsmagazine* urgently needs the help of each church and individual who subscribes to our state Baptist paper. As much as \$65 per month is now being spent to pay for postal notices which tell us that a newsmagazine cannot be delivered to the subscriber to which it is addressed. Much of this cost is the result of incomplete or incorrect addresses, and could be eliminated with the help of those who send names from the churches or individuals subscribing for themselves. Send precise addresses! Do not give simply the city (even for very small towns) but always give route and box number; post office box number; or apartment number, plus zip code. In short, send a detailed, complete address.

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Pastor's letter prompted establishment of loan fund

ATLANTA (BP) — A letter from a black Baptist pastor in North Carolina in 1969 prompted a chain reaction that in the last two years has enabled 31 churches to obtain badly needed loans from the Southern Baptist Home Mission Board (HMB) and opened doors to other lending agencies for more than 200 others.

In 1969, the pastor of a 150-member black church in eastern North Carolina wrote a poignant letter to the National Council of Churches (NCC) explaining that his church, composed mainly of women and children, had saved \$10,000 and had employed an architect who had drawn plans for a \$145,000 building.

The pastor wanted to know where he could borrow the money for the building.

The NCC said they did not have any answers and, though it has no connection with the Southern Baptist Convention (SBC), forwarded the letter on to the Baptist Sunday School Board in Nashville. The letter eventually found its way to the Home Mission Board offices in Atlanta.

For years, according to Robert H. Kilgore, director of the Home Mission Board's division of church loans, they had been aware of the plight of many churches, mostly black, which had been unable to obtain badly needed loans

for improvements or new buildings.

The North Carolina pastor's letter started the matter moving toward a solution.

The HMB earlier had been given responsibility for implementing the "Statement on the Crisis in Our Nation" adopted by the SBC in Houston in 1968.

In 1970, at the observance of the 125th anniversary of the founding of the Home Mission Board in Augusta, Ga., the board authorized establishment of the Negro and Ethnic Loan Fund (NEL).

The NEL fund was begun with \$1 million ticketed for loans to Negro and ethnic churches not affiliated with the SBC.

In the last two years, 31 churches have been granted loans totaling more than \$750,000 from the fund.

But for every church that gets a loan, Kilgore says, there are many others that the HMB assists in getting financing through local sources.

HMB representatives have counseled with some 250 churches about NEL loans in the last two years.

"The loans we make provide a genuine ministry and meet a real need," Kilgore said. "But the ministry is greatly expanded through the counseling and assistance we offer."

Field representatives from Kilgore's division counsel with the churches, many of whom have no idea what local resources are available to them.

An Oklahoma church, for instance, which for years had vainly sought local financing for a new building suddenly found its loan approved when the division of church loans agreed to make the loan if it could not be obtained locally.

Advice from the loans division can save others countless dollars. For example, the North Carolina church, which paid a substantial amount of its \$10,000 savings for a \$145,000 building plan for 150 women and children, could have been steered to the church architecture department of the Baptist Sunday School Board and a ready-made plan for a fraction of the cost.

No grants are made under the program; all of the money is loaned at the prevailing rate of interest. Loans vary from \$5,000 to \$40,000 and are repaid over two to twenty years.

To qualify, a church must be a regularly constituted Baptist church adhering to New Testament faith and doctrine. Loans are made for purchase of a church site, erection or remodeling of a building or purchase of an existing building.

Introducing Robert Holley

I am happy to introduce and welcome Robert Holley as the new secretary of the Church Training Department of the Arkansas Baptist State Convention. Holley was formally elected to this position by the Arkansas Baptist Executive Board in August, 1973. He began his work as secretary of the department on Jan. 1, 1974.

Holley has served as associate in the Church Training Department from Aug. 15, 1968, to Dec. 31, 1973, and has done a marvelous work for these years. He was born in Montgomery, Ala., May 31, 1933, and was graduated from Samford University (Howard College) in Birmingham in 1954. He was graduated from Southwestern Seminary with the M.R.E. degree in 1956.

He served as minister of education in churches in Arkansas and Alabama from 1956 until 1968. Churches served include the First Baptist Churches of McGehee, Conway, and West Memphis, Arkansas and the Ridgecrest Baptist Church, Montgomery, Ala.

Holley is married to the former Lucile Foster of Tuscumbia, Ala. also a graduate of Samford University. They have two daughters, Anita (17), and Deborah (14). —Ralph W. Davis, retiring secretary, Church Training Department

Baptists find ski areas good places for witness

By Larry Jerden
for Baptist Press

When Southern Baptist minister Coy Finley visited the village of Eagle Nest, N.M., he was disappointed in the run-down Baptist mission building and decided to do something about it.

Today, he is the mission's pastor and is a home missionary in the now booming resort area that is brimmed with skiers during the winter months.

Finley is part of a new breed of Southern Baptist ministers, missionaries and collegians attempting to communicate the gospel of Jesus Christ to millions of skiers who crowd some 850 ski areas in the United States each winter.

The ski ministries are being launched by the Southern Baptist Home Mission Board through its department of special mission ministries. US-2 missionaries (the board's two-year program for college graduates) are in ski ministries in New Mexico, Colorado, Vermont, New York and North Carolina, a board spokesman said.

Efforts involve two main thrusts — permanent ski ministries and short-term mission work.

Finley and US-2er Dick Lemaster, 23-year-old Maryland native, coordinate the short-term efforts of groups, mostly from neighboring Texas, along with more permanent local projects.

A primary source for short-term efforts are Baptist collegians who work the slopes, often inviting other skiers to a nighttime coffee house or similar activity.

In most ski areas, music at night draws crowds, giving added opportunity to tell skiers about Jesus Christ, an observer noted.

Also, the collegians are encouraged to ride chair lifts with someone they don't know, to engage the person in conversation.

At Angel Fire resort, the newest in the Eagle Nest area, Finley and Lemaster say they have found an openness to their ministry. Through Lemaster's work, a door was opened for scheduling Christian singing groups in the Angel Fire country club. He also succeeded in establishing a Bible study group at the Taos ski basin, attended by employees of the ski run.

Finley's club membership is another "open door" to ministry within the ski resort community, he said.

The "inside out" approach to ministry, as used by Finley and Lemaster, was applauded by Randy Foster, the pastor of Roaring Fork Church, near Aspen, Colo.

"Many of these planned ski resort cities are closed to outside religious groups, but if you live there, you can do anything you want," Foster said.

Working with Foster are US-2ers John and Robyn Long. The couple was given permission to conduct worship services on the slopes at Marble and hoped to conduct similar services at Vail and Aspen resorts.

The main thrust of the Longs' ski ministry is "person-to-person witnessing" on the slopes.

"The only way to get that entree is to ski," Long said. "You have to dress like a skier and talk like a skier to be heard."

Charles Baker, associate in the student division of the Baptist General Convention of Texas, who has worked with ski ministries, reassured beginning skiers.

"If you're a novice, go ahead and admit it . . . Ask for help . . . They'll feel they are helping you (learn to ski) and

the naive approach disarms people . . . You'll have an automatic entree," Baker said.

In reviewing Southern Baptists' work in ski resort ministries, Joel Land, assistant director of the Home Mission Board special mission ministries, noted that the work in North Carolina is probably the most "mature."

"They have the advantage of being in an area where Baptists are strong," Land said.

US-2ers Mike and Mona Crane were assigned this winter to North Carolina's Banner Elk, in an area known as the "ski mecca of the South."

Crane says the resort people are his parish and congregation.

"I want to help individuals remove frustration that everyday life brings. Sometimes it means to fix tents and cars. In all, it means that my wife and I are here to help make vacationing better and shows people that the church does care."



SKI WITNESS — Dale Shook (1), minister of youth at First Church, Albuquerque, N.M., and Coy Finley, home missionary and pastor of Eagle Nest (N.M.) Baptist Mission, discuss approaches to ski evangelism at a northern New Mexico ski run. Shook's church has a Christian ski club, and Finley coordinates ski ministries in the Eagle Nest-Red River area. (BP) Photo by Larry Jerden

Do Baptists oppose 'Athletes in Action'?

By Charles H. Ashcraft

Executive Secretary, Arkansas Baptist State Convention

Recently a leading newspaper carried an article stating that the Arkansas Baptist State Convention opposed the presentation of Athletes in Action in our public school system. The following statement was given over the telephone to the newspaper and is reproduced exactly as given by the author.

1. *The Southern Baptist Convention as well as the State Conventions are firmly committed to the separation of Church and State in matters of freedom of religion in the public school system of the nation.*
2. *The Athletes in Action have a very wholesome emphasis upon physical fitness, personal religious faith, and prevention of drug abuse.*
3. *It would be helpful if students who wish to hear the Athletes in Action could do so without involvement in constitutional rulings.*

You will notice the news article reversed the first and second sentences and deleted completely the third sentence. This in essence reversed the endorsement and rendered it an objection to the Athletes in Action.

No greater allies of Athletes in Action can be found than Baptists. Likewise, there are no greater champions of separation of church and state than Baptist people. The Supreme Court of the Nation which rarely calls the Baptist Building for advice has ruled that the public school system is not to promote any particular witness. This applies to minority groups as well as the majority religious bodies. While attendance may be voluntary, the premises which are provided and maintained by tax monies are used as a platform for the particular witness.

Consistency and fairness would require equal time, space and endorsement for atheism which now assumes religious connotation, for advocates of the overthrow of the government by violence who desire religious status, and for drug pushers, who prescribe the use of drugs to produce religious experiences. Sex worship is not excluded from minorities who are seeking religious recognition. Any permission

or denial would have to be the same for all in our constitutional context.

Many of us are not willing for the school system of the nation to be the platform of these vices, even if attendance is on the voluntary basis.

The Arkansas Baptist State Convention is incorporated by the laws of the land and is committed to the concept of law and order. The Arkansas Baptist State Convention by official action is committed to the proposition of separation of church and state and is the champion of religious freedom for all, including the minorities. The Arkansas Baptist State Convention respects the decisions of the Supreme Court which is the final word on the interpretation of the laws of this nation.

The Executive Secretary speaks only for himself, but he is required by job description to uphold the decisions and resolutions of the Arkansas Baptist State Convention. The Executive Secretary is committed upon the basis of his citizenship to uphold the constitution of the United States and to abide by the decisions of the Supreme Court.

Any action or statement of the Executive Secretary which would violate the religious freedom of any other person or religious group would be a basis for prosecution by the laws of the state and his removal from office by the Executive Board of the Arkansas Baptist State Convention.

Any deviation from the pure concept of separation of church and state would jeopardize every missionary of any denomination serving in any nation where the Christian faith is not the majority religion. Any weakness displayed at this point by the Executive Secretary or the Arkansas Baptist State Convention would by bona fide and prima facie endorsement for every group, even the atheists, militants which advocates the violent overthrow of the government, drug pushers, porno-peddlers, and promiscuous sex promoters, as long as they plead the status of religion, to be presented favorably on the stages of every assembly hall in every public school of this nation. Most

Baptists, as well as the Athletes in Action, do not advocate this; therefore, the laws must stand. Other means for projection of the Christian witness must be found within structures which are duly constitutional and protected by the assurances that the government shall not interfere in the free exercise thereof.

The Executive Secretary spent 30 years of his active ministry some distance from the Bible Belt. He raised his family where Baptists were a poor minority, if anything at all. His children spent lonely hours sitting by themselves in the gym while the required dancing exercises were going on. The required classes became voluntary after much confrontation and embarrassment on the part of the Baptist pastor's family. His three sons endured the required primary and seminary instructions, of course being allowed the privilege of missing the classes, which became voluntary only after more confrontation with the authorities who branded everyone a heretic who wasn't of the majority religion. The persecution, intimidation, harassment, badgering and humiliation of his family received at the hands of the majority religion would have curdled the blood of the inquisitors of the dark ages. It is not easy even in America for a hated minority to enjoy religious freedom without constitutional guarantees. Our memory is short indeed if we forget our forefathers were a hated minority a few hundred years ago. I hope our missionaries in Spain, as other state-church nations, learn of the support of Arkansas Baptist State Convention and its Executive Secretary.

The Executive Secretary makes no apology for being right on this issue, nor does he recant one sentence issued in the interest of the freedom of all religions.

He wishes to go on record as giving his unqualified personal endorsement to the Athletes in Action and pledges his best efforts in their behalf to re-schedule the activities at some future date, seeking somehow to find the way within constitutional structures.

Home Mission Board loans \$11 million in '73

ATLANTA (BP) — The Southern Baptist Home Mission Board (HMB) which began a church loan fund with \$500 in 1882 last year loaned more than \$11 million to 235 churches.

Robert H. Kilgore, director of the board's division of church loans, hailed the year as the best "growth" period in recent years.

The board completed 235 loans in 1973 for more than \$11 million and has 90 more in process for \$5,338,900.

Included in the 235 completed in 1973 were 21 loans for \$586,000 from the HMB's Negro and ethnic loan fund. Established in 1972 to assist Negro and

ethnic churches which are not affiliated with the Southern Baptist Convention, the fund has been used to assist a total of 31 churches with loans totaling more than \$750,000.

The Home Mission Board began providing loans to churches through a \$500 fund begun in 1882. A recent report revealed that in the last 20 years the division of church loans has processed some 4,700 loans for more than \$80 million.

Loans made by the HMB averaged only \$8,767 in 1951 but the 90 in process for completion over the next 15 months will average almost \$60,000 each, Kilgore said.

"Inflation and increasing building costs have pushed it up," he noted.

The board makes loans to churches which cannot obtain them through the usual channels. Loans total as little as \$2,000 and as much as \$175,000.

Kilgore said that, in spite of inflation, churches were meeting their obligations in the most satisfactory manner in the last 10 years.

"Delinquencies are at their lowest point in 10 years — 10.6 percent," he said. "That is a gain of almost nine percent over the 12.2 percent in 1972."

The 10.6 percent delinquency rate represents those churches which are behind as much as three months in their payments.

Though 10.6 percent are delinquent, they represent only 1.5 percent of the amount on loan, Kilgore noted.

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SBC Executive Committee acts on education proposals

NASHVILLE (BP) — Three Southern Baptist seminary presidents reacted strongly to a recommendation before the convention's Executive Committee to organize an inter-seminary council.

The recommendation was amended to make formation of the council less definite and give the six Southern Baptist seminaries greater latitude in determining what form, if any, such an organization would take, if implemented, and to examine any potential dangers from a quasi-policy making arrangement.

The recommendation came from the Committee of Fifteen, a subcommittee of the Southern Baptist Convention's (SBC) Executive Committee, which recently completed a four-year study of the SBC's national agencies.

One of three seminary presidents responding to a recommendation concerning the proposed inter-seminary council was Grady C. Cothen, outgoing president of New Orleans Baptist Theological Seminary and president-elect of the Baptist Sunday School Board, Nashville. He said that because trustees have responsibility for seminary policy, such an additional policy-making body could endanger accreditation.

Duke K. McCall, president of the Southern Seminary in Louisville, asked the Executive Committee to refer the recommendation to the seminaries for study. McCall emphasized that he was not resisting the involvement of trustees in such a council or opposing a study of the matter, but he did object to the recommendation as it stood.

McCall continued, "We don't have an inter-seminary council, but have what we call a 'seminary presidents' workshop,'" which he said is a different kind of structure that does work at the problems of improving theological education and coordinating the programs of the six seminaries.

"We have an agreement that every action of the workshop must be unanimous, because of the organization's character," he added.

McCall said the seminary presidents have involved the schools' trustees in the workshop when situations arise that are related to the trustees. The same applies to the seminaries' faculties and administrations, he said.

Robert E. Naylor, president of Southwestern Seminary, agreed with McCall that he would be opposed to any proposal that would hinder the "excellent cooperation" the seminaries now enjoy.

"Presidents don't make policy, trustees do," Naylor added. He and McCall urged that the recommendation be revised to recommend a study to determine the "possibility" of an inter-seminary council, but not to order the seminaries to set up such machinery without determining if the council should even be implemented.

A motion then recommended that the "Executive Committee instruct the Program Committee, in cooperation with the seminary presidents, to fully discuss the possibility of an inter-seminary council and report back to the Executive Committee with recommendations by February, 1975."

The Committee of Fifteen also recommended that the seminaries "study the possibility of charging tuition for all persons enrolled in advanced degree programs and for non-Baptists, and report back to the Executive Committee." The proposal was passed with a reporting date of February, 1976, included.

The Committee of Fifteen explained the rationale behind the original two-part recommendation on seminary cooperation, which included the inter-seminary council and tuition proposals:

"... We believe that the six seminaries are enough of one family to merit close unified cooperation. We wish to congratulate the presidents for the formation of the presidents' council. . . We also believe that this council should be enlarged to include appropriate trustees in some of its meetings, and that all the policy agreements affecting the seminaries be reviewed by the whole council."

Another recommendation related to Southern Baptist education programs and institutions was passed by the Executive Committee asking "the seminary presidents to answer as fully and as completely as possible the request made in September, 1973, for present and future plans for non-degree students."

In its report, the Committee of Fifteen cited the "problem of training for ministers who . . . cannot attend one of our six seminaries," saying the situation "continues to grow as one of the most serious problems in Southern Baptist life."

Naylor responded by citing the more than 5,000 students enrolled last year in Seminary Extension Department programs and called attention to the fact that the seminaries have students enrolled in non-degree programs, in addition to graduate students.

McCall said the six seminary presidents had agreed two days prior to such a plan and said further reports were planned as the various institutions are able to respond.

In related action, the Executive Committee earlier approved a proposal by Southern Seminary's board of trustees that a Ministry Training Center, to be called the Boyce Bible School, be established at the seminary, as part of its present non-degree academic program. The proposal will be presented by the seminary's trustees to the annual SBC meeting in Dallas in June, 1974.

Another earlier recommendation was approved for the Executive Committee's Institutions Workgroup and the state Baptist executive secretaries to "hold a joint meeting, probably in September, 1974, to explore the Bible institute-type of education."

In another published recommendation, the Committee of Fifteen had recommended that the convention's Education Commission be requested to plan toward receiving at least half of its financial support from the 53 Southern Baptist colleges by 1980, and that it propose a plan for the election of more college personnel to its commission membership. The recommendation was not presented by the Committee of Fifteen and was simply released to the commission for its own evaluation. There was no discussion from the floor on the matter.

A final proposal on education from the Committee of Fifteen was passed requesting that the Southern Baptist American Commission and the American Baptist Theological Seminary board of trustees "continue" working together to "set standards and goals for the school to be met by 1977."

As passed, the action carries the understanding that the seminary's situation will be reviewed at that time and, "Southern Baptists would consider converting their assets to other uses that would help accomplish education of black young people in training for the ministry."

The commission is to report the decision on minimum standards to the Executive Committee not later than February, 1975.

The Committee of Fifteen report noted that "The American Seminary has not significantly grown during the time when most other Baptist institutions have experienced significant growth." The report said the school has been "repeatedly disturbed with financial recruitment and administrative problems." It also noted, "Black leaders are divided in their support of the school," among other considerations. It was acknowledged that the setting of standards and goals was already in progress.

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We invite pastors, ministers of music, education and youth, Campers on Mission and anyone wanting to learn how to reach people in resort areas to attend.

'Crossing barriers with the gospel'

Memorial fund set up for gifts to Ouachita

A "Remembrance Fund" honoring deceased friends and loved ones is being emphasized at Ouachita University this spring.

The coordinator of the fund, Mrs. Judy Strother, said the service has been offered for several years but is now sufficiently staffed to provide even more distinctive memorial opportunities.

"Remembering is a loving thing," she said. "Remembrance Fund gifts may honor any occasion the donor wishes to note," adding that such gifts "are often made as memorials at the time of death."

Contributions to the Remembrance Fund will be accepted in any amount, she said, with the size of the gift to remain confidential. A remembrance card notifying the family of the person being honored will be sent promptly. In addition, the names of the honoree and the donor will be entered in a book of remembrance permanently displayed in Riley Library.

Mrs. Strother said a Remembrance Fund coupon will be published in each issue of the Arkansas Baptist News-magazine beginning with this issue. (see

Remembrance Fund gifts are tax deductible and a receipt for tax purposes will be mailed to donors.

Given the permission of the donor, Mrs. Strother's office will notify the church of the person being honored, letting them know of the gift (but not the amount) so that it might be published in the church bulletin.

Donors preferring to provide Remembrance Fund information by telephone should call Area Code 501, 246-4531, Ext. 208. After hours, information may be given to the telephone switchboard operator at Ouachita.

"We will be glad to take the necessary information by phone," Mrs. Strother said, "and get a remembrance card in the mail a few days sooner. A receipt will then be mailed to the donor upon receiving his gift."

She said remembrance gifts "will be recorded gratefully and used in the cause of Christian higher education at Ouachita."

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Church formed because one man read tract

SUCCHA, Peru (BP) — One man in this remote mountain village read a Christian tract, believed, shared his discovery with friends and relatives, and two years later a church was born.

L. Steve Ditmore, Southern Baptist missionary, handed a tract to Jose Huancas as they passed on a mountain road.

Huancas read the tract while he walked along a trail toward his village three hours away.

"It explained how one could become a child of God in this world and know that his sins were immediately forgiven," he said. "I had always wanted to be forgiven of my sins. I dreaded having to die and to go to purgatory."

He stopped walking, kneeled and prayed the prayer suggested in the tract. "God heard and answered me," he said.

It was hard at first for his family to understand the change that had taken place in his life. The tract had mentioned reading the Bible or New Testament so he asked one of his brothers to buy him a New Testament the next time he went on a shopping trip to the coast.

After getting it he read his New Testament for several hours each day and began reading it to his family and any friends who would listen.

In two years, 22 villagers became Christians and from what they understood from the New Testament, they wanted to be baptized and form a church.

The tract Huancas had received included the name and address of Piura Baptist Church, so his fellow Christians sent Huancas to that church to present himself for baptism.

It's about 120 miles to Piura. Huancas walked the first three hours, then rode on a truck for another seven hours before he reached the city.

He told his story to the Piura Baptists and requested to be baptized so he could go back and baptize his friends in Succha. Later, Ditmore and Leonel Arroyo, pastor of the Piura church, made the trip to Succha to instruct the new believers on Christian doctrine and tell them how to organize into a Baptist church.

To the missionary's and pastor's amazement, Succha Christians quoted pertinent scripture verses on baptism and explained it was because they knew these passages that they sent Huancas to be baptized.

As the teachers moved on to other doctrines they found the new Christians well-versed from Bible study.

"It was, in a way, frustrating not knowing what to try to teach a people who had been open to the New Testament for two hours a day for two years," Ditmore said.

If a man is turned loose with the scripture and teaches others with no aids other than the leadership of the Holy Spirit, the end result will be strong Christians who need little doctrinal instruction, he concluded.

In this case, the end result included the formation of a strong, Succha Baptist Church.

The Remembrance Fund

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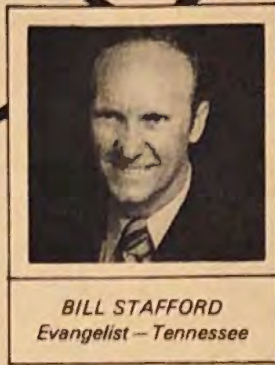
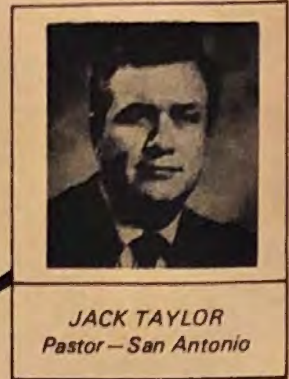
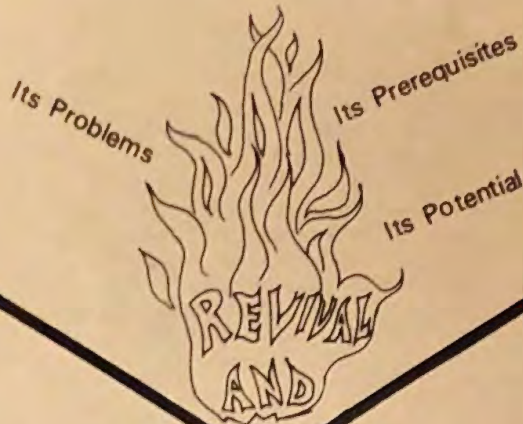
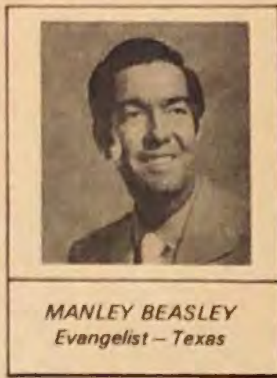
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When the Spirit fills a life

By S. D. Hacker

Superintendent of Missions, Independence Association

International

March 10, 1974

Acts 3:1-6; 4:31-37



Hacker

Last Sunday, our study concerned the first day of witnessing by the totally united company of believers of Jesus Christ. Some authorities say that the Authorized Version is not correct in using the phrase, "to the church" in Acts 2:47, giving as their reason that an exact translation cannot be made. Literally, it reads "to the same" and means "to the same united company of believers." Today's lesson will broaden our study of the first church's early witnessing. Our attention is to be directed to Peter and John, two of the apostles.

An apostolic miracle (Acts 3:1-6)

Peter and John were walking to the temple at the "time of prayer" to commune with God. Why were they going to join the Jews' scheduled time for prayer? It is worthy to remember that God is not the author of confusion, so we need to establish that Peter and John were going for the highest, most noble, and only reason — and that was to sincerely pray. Would the sensation of Pentecost, recorded in Acts 2, be the last and only demonstration of God's power by the disciples of Jesus Christ? For the moment this is simply another question.

The pentecostal manifestation of the church's spirit-filled service had thrust new responsibilities upon the preacher of the first sermon after the Lord's ascension. What next could be expected from him? At 3 p.m., Peter and John were boldly approaching the temple where the Jews would be gathering for an hour of prayer. It is likely that the majority of these Jews gathering for prayer had rejected to receive Jesus Christ as Saviour on the day of Pentecost.

My opinion is that Peter and John were walking boldly and I have no doubt but that they were immediately recognized; their peers were watching their every step. Peter and John were totally unaware of what God was about to do through them. Their only preparation was the presence of God living in them and their being in the right place at the right time. The practice of right habits helps all of us to be in the right places at the right times.

Before Satan could amass a stir against

Peter and John for daring to enter the place of prayer, God prompted an unlikely person for the crowd to notice to call out for Peter's and John's attention. For 40 years this man had been lame and had achieved no more than a beggar's role in life. He was situated in a familiar setting, preparing to begin the same routine performance.

Two things usually happen when a handicapped person and a stranger meet for the first time. The handicapped person timidly speaks his request but looks uncomfortably in another direction. The stranger usually listens to the request and responds in such a way as would least obligate him.

This beggar called out to Peter and John and asked for some material gift. However, the response was different than anything he had ever heard in all of his years of begging. Peter said with authority, "Look at us." This lame, twisted figure shifted into position to obey the command of Holy Spirit-filled men for the first time in his life. In essence, Peter and John were asking the beggar to audit their lives. They told him that they were financially broke but were entrusted with God's abundant power. Peter uses three names for His Lord, by whose personal authority he commanded the man to walk: Jesus, Christ, and the Nazarene. This compares to John 2:35-51 where Jesus is named "the Lamb of God," "Rabbi," "Messiah," "Son of God," and "King of Israel." Jesus is declared to be the Messiah and able to help the beggar.

Peter did not stop with a speech but grasped the beggar's hand and raised him to his feet. God's next exhibit for the lost to see was a man, known by all in the temple as a crippled beggar, walking beside Peter and John. The people crowded around this trio of men and marveled at what they saw. The beggar suddenly bolted from Peter and John and began leaping about and praising God. The people in the temple, seeing the beggar's hilarious demonstration, were overcome with wonder and amazement. They were forced to remember Jesus' power to cure the bodies of frail men and forgive all sin — but this was not expected from the followers of Jesus.

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Aftermath of a miracle (Acts 3:9-4:30)

A preacher friend of mine once said, "Since Christ, the world has yet to see what God can do with a totally surrendered life." A variety of experiences followed the miracle at the temple. The crowd assembled and Peter preached. Peter and John were imprisoned and then brought before a council for a hearing. The council faced a dilemma — how could they condemn the men for a deed of mercy? Wanting to punish Peter and John, but fearing the reaction of the people who had witnessed the miracle, the council reprimanded them and commanded them to refrain from speaking in the name of Jesus.

Prayer and its answer (Acts 4:31-37)

There was great rejoicing and a prayer meeting when Peter and John rejoined the disciples. In the prayer meeting they asked "to speak thy word with all boldness . . . and that signs and wonders may be done through the name of thy holy Servant Jesus." (Acts 4:29-30) There were three signs of God's approval of their requests — one, the place "was shaken" where they prayed; two, "they were all filled with the Holy Spirit"; and three, "they spake the word of God with boldness."

The common life referred to in verse 32 emphasizes the complete harmony of the believers. This unity rested on a common faith in the Lord Jesus and no one laid personal claim to any of the material things under his possession. The early Christians were led to see the principle of stewardship and the duty of administering these material things personally. Each Christian disciplined himself to give his acquired holdings to the church as he sensed the need.

Each man made his offering to the church voluntarily and not by compulsion. It was because of this that the apostles gained a fresh breath of power and favor with God and the church. There was no want because many had become owners of houses and lands and they sold them and brought the money to the apostles for distribution on the basis of actual need.

The tenses of the verbs used in verses 34 and 35 indicate that this selling of property was an occasional course of action and not a once-for-all action. An example is given in Acts 4:36. Joseph was the man's name and we are told in the text that his home was in Cyprus. He was a Levite, which connects him

(Continued on page 22)

Sunday School lesson

Lord of the church

By C. Don Cooper
Sunday School Department



Cooper

On the subject of the Lordship of Christ, someone has expressed it in these terms: "Christ is Lord of all or he is not Lord at all."

This week our study begins a three-lesson unit on the "Areas of Christ's Lordship." These lessons are

based on Mark 11-13. The study will help us to understand that Christ is Lord of the Church, Lord of All of Life, and Lord of History. The conclusion will be that Christ is Lord over all areas of life.

Those of you that have recently studied the book of Colossians will be able to compare these studies with Paul's writing. The theme of Colossians has to do with the Lordship of Christ.

Who is the head of the church? Who is the head of your church? Any of us might be tempted to suggest some human individual or group.

As Baptists, we believe that our church is a democracy. We do have a democratic form of governing our church. Democracy means rule by the people. Now we also know that the Bible teaches that Christ is the head of the church. Is the idea of the church as a democracy and the Lordship of Christ in conflict? Not really, for as the members are led of Christ, their decisions will be in accordance with his will. Working through believers Christ is the Lord of the church.

'The King Is Coming' (Mark 11:7-11)

The Passover Feast time was an exciting time in Jerusalem. Jewish men were required to come at least this one time during the year. Some lived far away in other countries.

Jesus entered Jerusalem riding on a donkey or colt. It was the first Palm Sunday. Jesus entered as Lord and King. Although he was well received, the crowd did not see Jesus as the earthly king they had expected. All of them were looking for the Messiah. Some disciples expected Jesus to ride in as the conquering king. They anticipated an earthly kingdom. He would be able to lead in an overthrow of Rome. The humble entry was in keeping with Old Testament prophecy and with Jesus' plan for his spiritual kingdom.

'Cleaning House' (Mark 11:15-16)

After spending the night in Bethany,

Jesus and the disciples returned to Jerusalem and the temple.

The object of all the activity was to have an acceptable sacrifice. Those who came from far away needed assistance in changing of money and some even to purchase their sacrificial offering. The temple tax has to be paid in Jewish money. Lambs and doves were offered for sale. Places for these exchanges and sales were set up in the court of the Gentiles. Gentiles could go only into this area of the temple.

When Jesus arrived the entire scene must have been very disgusting. His reaction was to take physical action to rid the temple of "moneychangers," tables, and animals. Jesus could not permit "his house" to be a "market place."

'Who Is Jesus?' (Mark 11:27-28)

The temple rulers questioned Jesus as to his authority for what he had done. "What right have you to do these things? Who gave you the right to do them?" (v. 28 TEV)

The question of who Jesus really is has been a problem for every age. All human authority questions the authority of Jesus. Jesus answered them to the effect that he received his authority from God. This same authority is his today!

Identification

Christ has authority over his church today. He is head of the church. Read Colossians 1:18.

Think about your church. Do you try to live Christ's commands through your church? Jesus can use what we gladly give him. Jesus will be Lord of our church when we make him Lord of each of us.

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International lesson

(From page 21)

with the temple service. His was a gracious spirit and his helpfulness won him a "nickname" among the apostles. They called him "Barnabas" in their native Aramaic, meaning "son of consolation"; and Huios Parakleseos in Greek, "son of encouragement" in English. The Aramaic word-stem is the same as that given to the Holy Spirit by Jesus in John, Chapters 14 to 17, and is translated there as "comforter."

As Barnabas sold his Cyprus estate and "brought the proceeds" to the apostles, we understand why the high honor was conferred upon him. Furthermore, it was Barnabas who opened the door of the church to Paul — and it was Paul and Barnabas who received the laying on of hands and went out as missionaries. Now we have found the final justifying compliment of his new name.

May the study of this unit add new desire to invest heavily of our total possessions and persons to the praise of God through Jesus Christ and his Holy Spirit.

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2. HALLEY'S BIBLE HANDBOOK, Hal-ley
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5. STRONG'S CONCORDANCE TO THE BIBLE, Strong

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Uncle Bill threw aside a letter he was reading and uttered an exclamation of disgust. "Mercy!" he cried, "why can't people be more explicit?"

"What's the matter now, pa?" asked Flo.

"This letter from home," Uncle Bill answered, "says father fell out of an apple tree and broke a limb."

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Feb. 24, 1974

Church	Sunday School	Church Training	Ch. addns.
Alexander, First	86	43	1
Alma, First	327	73	1
Barton	112	58	
Bentonville, First	234		
Berryville, First	152	66	
Calion	78	44	
Camden, First	442	138	
Concord, First	102	23	
Conway, Second	296		1
Crossett			
First	491	154	
Magnolia	169	108	
Mt. Olive	410	211	
Dermott, Temple	119	73	
Elaine	144	53	
El Dorado, Trinity	141	47	
Forrest City, First	591		13
Ft. Smith			
First	1208	289	5
Grand Avenue	753	340	3
Moffett Mission	23		
Temple	154	74	
Trinity	163	66	
Windsor Park	801	197	5
Gentry, First	168	53	
Grandview	82	112	1
Greenwood, First	317	139	1
Hardy, First	94	46	
Harrison			
Eagle Heights	285	136	7
Woodland Heights	74	42	
Heber Springs, First	275	65	4
Helena, First	233	106	
Hope			
Calvary	177	80	
First	444	130	1
Hot Springs			
Grand Avenue	330	172	2
Leonard Street	88	58	
Park Place	378	90	2
Hughes, First	167	38	
Jacksonville			
First	376	71	1
Marshall Road	308	118	2
Jonesboro, North Main	565	240	13
Lexa	124	65	
Little Rock			
Cross Road	91	87	8
Crystal Hill	153	53	1
Geyer Springs	740	223	9
Life Line	549	155	4
Martindale	121	54	2
Shady Grove	82	37	
Sunset Lane	214	95	2
Woodlawn	96	49	
Magnolia, Central	614	220	1
Monticello			
First	267	64	4
Second	272	92	1
Murfreesboro, First	102	41	
North Little Rock			
Calvary	409	123	2
Gravel Ridge	184	64	
Levy	388	116	
Park Hill	748		
Runyan	86	50	2
Paragould			
Calvary	212	164	
East Side	218	97	
First	488	360	3
Paris, First	357	100	2
Pine Bluff			
Centennial	156	88	1
First	593	112	3
Green Meadows		20	
Second	133	57	
South Side	592		
Tucker	16		
Oppelo	50		
Watson Chapel	334	93	5
Prairie Grove, First	141	53	
Rogers, First	487	140	
Russellville			
First	490		2
Kelley Heights	37	17	
Second	167	40	
Sheridan, First	216	96	
Springdale			
Berry Street	65	36	
Elmdale	347	80	6
First	909		7
Oak Grove	88	18	
Uniontown	111	57	
Van Buren, First	485	172	1
Vandervoort, First	54	20	
Warren			
Immanuel	269	96	
Westside	65	51	
West Helena, Second	161	77	
W. Memphis, Vanderbilt Ave.	110	72	2

Tennessee layman enters new world of non-readers

By Tim Fields

KINGSPORT, Tenn. (BP) — Nick Deskins, a shift worker at a paper plant here, "jumped at the chance" to learn to teach non-readers because he "always had a real feeling for people who couldn't read."

And in the process, Deskins, who completed a Southern Baptist Home Mission Board course in literacy training, opened up two new worlds: the limited world of non-readers and his own concept of how to help others solve their problems.

But he had to wait nearly a year to put into practice what he had learned in the 32-hour course, which equipped him to teach adult non-readers how to read and internationals how to speak English.

"I couldn't go up to people and start asking them whether or not they could read, so I just had to wait," Deskins recalled.

"One day I received a call from Dan Fowler, a deacon at Colonial Heights Church where I'm a member. I was thrilled when he said 'Nick I think I've found your first student.'"

Deskins' new pupil proved to be a real test of literacy training.

"Claude Bainer was not only an adult non-reader, but he had a mental learning disability because of epilepsy at birth," Deskins explained.

"Bainer frequently shopped at the Woolworth's store which Fowler manages," Deskins related.

One day he asked Fowler the price of a certain item in the store.

"The price is right there above the shelf," Fowler told him. Bainer hesitated for a few minutes and then replied, "Could you tell me what it says? I can't read."

Fowler immediately asked Bainer if he would like to learn how to read. "When he said yes Fowler called me," Deskins said.

Shortly after Deskins began his twice weekly sessions with Bainer, he realized his new student would probably never read fluently because of his disability.

"Nevertheless, he learned quickly those first few weeks," Deskins pointed out. "Clyde was an extreme introvert who lived with his parents. I had to pry every word out of him."

As weeks passed, Deskins' student learned how to read price labels and street signs and could stumble through passages in the Laubach Skill Book 1.

"When Clyde reached his learning capacity in reading and writing, I forgot

about attempting to teach him to read and I just tried to be his friend," the layman said.

Through Deskins' suggestions, Clyde began attending a neighborhood church.

"He never attended church with me because I lived so far away," Deskins explained.

"During our weekly sessions I tried to share my faith in Christ with Clyde and he assured me he knew the Lord.

"In spite of Clyde's limited reading level, our friendship seemed to draw him out of his shell. He went and purchased a new desk, a bunch of new pencils and numerous note books.

"Between sessions Clyde would copy the animal figures used to teach the alphabet in the workbooks. I'd come for his lesson and notice that he'd filled 50 to 60 pages with figures of birds and animals from the books," Deskins said.

"At least this interest gave him something new in his extremely limited world. I began taking Clyde with me when I went downtown, and he always made a point to read all the price signs he saw in the stores," Deskins said.

"Every time Clyde went to town he would buy 40 or 50 new pencils and more note pads. He was so excited about being able to put a pencil in his hand and use it that he'd buy every kind of pencil he could find," Deskins said. "I finally had to tell Clyde if he didn't stop he'd own every pencil in town."

His experience with Bainer opened up a whole new concept of ministry for Deskins, who also serves as a volunteer associate probation officer in his county and is actively involved in brotherhood work with Baptist Men and Royal Ambassador boys in his church.

Before long he launched into another phase of literacy work, with a young Hindu girl from India who could neither speak nor write English.

Sorgajini Jahnjir, who had moved to Kingsport with her Moslem husband, was converted at an independent Baptist church in town.

"My wife, who is Japanese, hosts a Bible study for internationals in our home," Deskins said. "The study meets weekly and Sorgajini came to the meeting and expressed the desire to learn to read and write English."

While Deskins has twice weekly lessons with the Indian girl, his wife teaches the girl's mother who came to the United States from Bangladesh.

"I was a little frightened at first because Sorgajini couldn't speak a word of our language, and I had to first teach her conversational English," Deskins explained.

After a year of study, the Indian pupil is now working in Laubach Skill Book III and is reading simple Bible stories about Jesus.

"In our training sessions in literacy, we were told that a person's reading disability might lead us to other needs in a person's life," Deskins said. "In the case of the Indian family, we found this to be true."

The Deskins and other members of the church have helped Sorgajini, her husband and six other family members to find and purchase a house and to find jobs in their new country.

Sorgajini has since been baptized at Colonial Heights Church. She is an active member, and her husband, although he has not accepted Christ, attends church regularly.

(Tim Fields is editor of curriculum materials and press representative for the Royal Ambassador division of the Southern Baptist Brotherhood Commission, Memphis. This article is adapted from the November issue of *World Mission Journal* (formerly *Baptist Men's Journal*).

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