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December 2, 1976

Arkansas Baptist State Convention

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Student day
at Christmas
page 12

December 2, 1976

Arkansas Baptist

NEWSMAGAZINE



I must say it

Charles H. Ashcraft / Executive Secretary

Free at last

Vast hordes of people live out all their days in bondage only to be greeted at death by a more intense incarceration. But this need not be. In Christ, but only in Christ, we may be free from the guilt, curse, penalty and burden of sin (John 8:36). This liberation finds its completion, however, in a self-imposed discipline which puts great balance to life. One really is not free until his freedom in Christ is followed by his ascension to the status of a bond slave of Jesus Christ (I Cor. 9:19).

The full implication of undisciplined freedom gives great occasion for many debilitating vices, quite the opposite as stated in I Cor. 9:19-22. By becoming a disciplined bond slave of Christ one may achieve a freedom which results in reaching all kinds of people. Such an advanced degree of dedication makes one free from timidity, inhibitions, inferiority feelings, hesitancy and frightfulness. Any liberated person who imposes upon himself voluntarily the limitations from which he may have been freed can consequently lead such other slaves into the same freedom. The genius of this is found in I Cor. 9:19-22.

What are some of the freedoms of this new brand of servitude?
1. Freedom to do anything, say anything, be anything one wishes because he only wishes to please his Lord. 2. Freedom to dress as he wishes, order his diet, select his hair style if he has any hair or style, determine his personal appearance, groom his whiskers and choose his brand of automobile as he relates to the people he aspires to win. 3. Freedom to read the Holy Scriptures and find God's will for his life. 4. Freedom to "buck the system" if he is convinced it is wrong or to cooperate with it if he is convinced it is right. 5. Freedom to choose his friends and catalogue his enemies. 6. Freedom to have a hobby in keeping with his philosophy of life. 7. Freedom to be nice to the people his closest friend may hate. 8. Freedom to project a life-style which incorporates individuality with corporate concern for others. 9. Freedom to arrange his schedule to fit his priorities. 10. And freedom to let others be free.

It is amazing how free one can be when he is under the total Lordship of Christ. This brand of freedom defies imagination and human reason. It brings forth joy unspeakable and full of glory. This freedom is for now and also the time of death when there will be no need for limitations and discipline.

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A joint session by the Arkansas Baptist State Convention and two state National Baptist Conventions was an historic event. A report on the meeting Nov. 17 at Barton Coliseum includes photos of the program persons and groups.

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Arkansas Baptists were elected to serve on committees and boards by the State Convention. Persons and terms are listed.

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Executive Secretary Charles H. Ashcraft told State Convention messengers that Baptists are in number one position, and then advocated that it is time to do something besides tread water. His message is printed in full.

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Southern Baptist churches are being urged to set aside a day at Christmas to acquaint members with Baptist student ministries on college campuses.

Arkansas Baptist

NEWSMAGAZINE

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The judging of others

One of the most difficult tasks for the devoted Christian is to avoid judging the actions of others. Yet, Jesus said, "Judge not that ye be not judged" (Matt. 7:1).

At first thought, one would think that to avoid judging others would be an easy commandment to keep. After all, history is filled with the misjudgments of men. Often the truth about an event is not discovered until years later. Many of the great writers, artists, and musicians were not recognized until long after their death.

The matter of not rendering judgment was not a new thought. The rabbis had warned the people against this tragedy. They had said, "He who judges his neighbor favorably, will be judged favorably by God." One of the six great works to be done by men, according to the rabbis, was "to think the best of other people."

Why is it difficult to avoid judging others? Almost everyone has suffered at some time from a misjudgment. Almost everyone has been guilty of rendering a misjudgment toward another. There are probably two reasons why good people are inclined to judge others: (1) The devil uses this method to destroy the effectiveness of Christians, and (2) Most of us want others to be and think exactly like us.

There are at least three reasons why no one has the right to judge others. First, we never know all the facts which surround the actions of another person. A

The editor's page

J. Everett Sneed



person who grew up in a Christian home can never understand the temptations and problems of someone who grew up with ungodly and uncaring parents. Likewise, it is impossible for any person to completely know and understand any other.

It is also extremely difficult for anyone to be strictly impartial in his judgments. Often we are swayed by our emotions or instincts toward others. Thus, our judgments are not based on judgment at all, but upon our unreasonable and illogical reaction.

Finally, no one is good enough to judge another. Jesus emphasized this truth by asking, "And how wilt thou say to thy brother, let me pull the mote out of thine eye; and, behold, a beam is in thine own eye?" (Matt. 7:4). The word "mote" means a very small particle, while a "beam" refers to a heavy log. In this amusing picture Jesus is portraying the danger of becoming a hypocrite in an attempt to judge other people.

God alone is perfect. He is the only one who has complete knowledge of the person and circumstances. The judgments which he renders will be righteous and free from error.

Each of us do, however, have an obligation to recognize sins. Our obligation must always be to separate sins from the sinner. We are to love the sinner, but we are to despise the sins.

Each of us has quite enough to keep our own lives right before God, without seeking to censor or rectify the lives of others. God expects us to concentrate on our faults and leave the faults of others to him.

Guest editorial

What is a drink?

There is a current clip being shown on television of Art Carney raising the question, "What is a drink?" Coffee, tea, lemonade, coke, fruit juice, water — these are all drink.

But when someone is invited to "come over and have a drink", alcohol is usually included in the picture. What a commentary on our use of language and our society.

In a study of convicted felons, according to a Christian Life Commission release, the three "A's" of crime were found to be addiction, alcoholism, and antisocial behavior.

Dr. Samuel B. Guze, chief psychiatrist at Barnes Hospital (St. Louis) states, "We have found that the major psychiatric illnesses, such as schizophrenia and manic-depressive illness, are not a major factor in criminal behavior. The conditions most characteristic of criminality are antisocial behavior, alcoholism, and drug dependence."

Thanksgiving, Christmas, even Easter holidays,

social gatherings celebrating a wedding or promotion have become the occasion for enormous booze consumption.

Someone is going to remark, "There goes some more Southern Baptist negative-ism." The booze interest would like to silence us by such remarks.

But anyone who has seen a lovely mother destroyed by booze, a family shattered, a gospel minister cut down by alcoholism, a professional man's career ruined by social drinking will not object to our negative alarm sounded against booze.

A Christian may be the odd-ball in some gatherings. But let him remember the principle God enunciated that He has put a difference between His people and the pagan.

Lemonade, fruit-juice, and non-alcohol drinks are in keeping with Thanksgiving, Christmas, and celebration of Christ's resurrection or other significant anniversaries. Booze is not fitting — **A. C. Queen in the "Penn-Jersey Baptist"**



One layman's opinion

Daniel R. Grant / President, OBU

Trends in voting on wet-dry issues

Last month's election day brought interesting news in more than just the presidential election. The voters rather soundly defeated the liquor interests in local option elections in 10 different counties in Arkansas. The vote against liquor sales were as follows:

Cleburne, 4,710 to 2,821; Faulkner, 8,439 to 5,313; Montgomery, 2,138 to 1,041; Pike, 2,540 to 1,196; Scott, 2,772 to 1,237; Van Buren, 3,143 to 2,240; Yell, 4,878 to 2,877; Logan (Washburn Township), 135 to 80; Crittenden (Tyronza Township), 581 to 447; and Jefferson (a mixed-drink referendum), 11,255 to 9,513. Liquor interests won in only three elections, all relatively small townships that were already wet and voted to remain wet.

All in all, anti-liquor forces compiled an impressive record and we ought to

give thoughtful consideration to what it means. I think it means that those who have predicted ultimate victory for legalized alcoholic beverages in the United States have counted their votes much too soon.

I must admit that, until recently, I have been afraid that it was a steadily dwindling minority of citizens who opposed the legal sale of liquor. I doubted that we could find enough people to help plug the leak in the dike much longer. I had about concluded that, although I would continue to vote dry as a protest vote just as long as I could, the South in general and Arkansas in particular could not hold out much longer against the favorable image given to social drinking in national television, magazines, and newspapers.

Just within the last two or three years I

have begun to take real hope. Medical science has begun to join forces with law enforcement authorities, and even marriage counselors and psychiatrists, in branding alcohol for what it really is — our nation's number one drug problem. We have not done it yet, but I honestly believe it is possible to turn the tide around and make real progress in convincing a new generation of young people that drinking alcoholic beverages is flirting with personal disaster and national suicide. If Arkansas citizens can win 10 major wet-dry elections in spite of the adverse power of secularism in 1976, there is so much more that we could do if only we would put our minds to it and work together.

Christian people who believe we should turn the trend around and do something about our nation's number one drug problem need to develop a new and comprehensive strategy for attacking the problem. As I read the encouraging news of these 10 elections, several suggestions occurred to me: (1) We need to strengthen and increase our support for the Christian Civic Foundation of Arkansas. (2) Southern Baptists need specialized and able staff working full time to provide leadership for state conventions, associations, and churches in improving our teaching concerning alcoholic beverages, as well as our civic action in working for wise public policies by our governments. (3) Local churches need to be better organized for a carefully planned program of education to share with church members and the entire community the latest information on alcohol as our number one drug problem. (4) It is important to support those colleges and universities that take a strong stand against alcoholic beverages. (5) We need to offer our positive support and appreciation for public officials in the enforcement of laws, rather than speaking out only when laws are not enforced. Lay persons need to be willing to take a stand and not leave it all up to the pastor.

Ultimately, public policy will be permissive on alcoholic beverages in the United States if we cannot convince the majority of American voters that alcohol should be a controlled substance like other dangerous drugs. This is a problem of education and we have our work cut out for us.



Woman's viewpoint

Iris O'Neal Bowen

Masks and faces

Hallowe'en was nearly upon us, and because his mother had been sick, William's costume wasn't completed. Grandmother Bowen went over to help care for the little ones and found the most urgent task was the completion of that costume.

When finally the last hem was turned, William got into it to try it for fit and effect.

"Now, get your mask," his mother admonished, "and go look at yourself."

The costume, though it had the flowing black cape, hood and forked tail, wasn't too frightening. The mask couldn't be described as frightening, either. Instead, it showed the slick, drawn face of a very evil person.

When William came from viewing himself in the mirror, he announced firmly that he wasn't going to wear the mask, and he refused to tell why he had changed his mind.

"Do you mean, after all the time you took to select just the mask you wanted, now you won't wear it?" his mother asked.

"I'm not going to wear it!" he repeated, and he didn't.

Later, after he had gone out trick-or-treating with his cousin Angela, wearing his devil costume and the little face he was born with, his mother and I talked about his reason for not wearing his false-face.

We decided that he did not want anyone to think he could possibly be the evil person he was depicting.

As I thought about William and the mask, I wondered if we don't all have several faces that we keep around, and find ourselves wearing different ones for different situations.

Our "church" face might be altogether different from our "gossip" face, for instance. And sometimes I would hate to have to look in the car mirror, when I get behind one of those most familiar impediments to road-progress, a pick-up truck!

I am sure a lot of us would discard some of our faces if we knew the impression we were making on others.

The Arkansas Baptist College Choir provided music for the meeting.



G. R. Mazique (left) was one of the convention presidents presiding, and Ron Dunn was Bible teacher for all ABSC sessions.



Joint session of National, Southern Baptists is historic meeting



The Southern Baptist College Choir was another of the choirs participating. Persons on the program included convention officers and college presidents, and the president of the SBC Sunday School Board, Grady Cothen (back row, dark suit). (ABN photos)

Wednesday night, Nov. 17, was the first time in history that National Baptists and Southern Baptists have ever convened their conventions in a joint session. The meeting featured the presidents and choirs of each of the three conventions with Grady Cothen, president of the Southern Baptist Sunday School Board, bringing the message.

The approximately 3,000 messengers and friends, who attended the meeting convened in Barton Coliseum, Little Rock, applauded frequently the musical presentations of the 'conventions' colleges. Each of the four college presidents spoke briefly prior to their school's musical presentation. The presidents are York Williams of Morris Booker Memorial College, Dermott; Jack Nicholas of Southern Baptist College, Walnut Ridge, J. C. Oliver, Arkansas Baptist College, Little Rock; and Daniel Grant, Ouachita University, Arkadelphia.

Don Moore, pastor, Grand Avenue Church, Ft. Smith, brought a report on

the Life and Liberty Campaign and gave an overview of the various phases of the bicentennial endeavor. "There were," he said, "596 simultaneous revivals held with approximately 3100 professions and 2500 people baptized into our churches." Moore said that statistics were not yet available from the National Baptist Convention, but the Southern Baptist churches of Arkansas baptized 13,301 people this year.

Moore told his audience that the July 3 rally with 20,000 in attendance was the largest religious gathering in the history of Arkansas. "There were," he said, "55 professions of faith that day. The youth 'Joy Explosion' had fewer in attendance but had 11 professions of faith, 19 for special service and 117 total decisions."

After a brief pictorial presentation directed by Tom Logue and Marvin Black, two personal testimonies were given. Jean Ford, who assisted in the development of the television presentation by Timerite, told of her conversion as a result of her involvement in the

campaign. Russell Miller, a business man, related the impact that the personal evangelism activity had on First Church, Mountain Home.

The closing message was delivered by Grady Cothen who spoke on "The Church Ministering Through Education and Training." Dr. Cothen said, "The greatest decisions of our time are not in the area of science and technology, but are those that are moral and ethical."

After citing statistics to show the increase of crime and immorality, Cothen asked, "What if the biblical ideals were followed in every area of life?"

Cothen said that materialism insists that man is just another animal. "When he dies," he continued, "he becomes dust and worm bait just like any other animal. Hence the philosophy, eat, drink and be merry emerges."

Cothen concluded, "The Christian faith in the form of higher education stands alone to effectively challenge this pagan philosophy."

Inspiration at the convention

The 1976 convention, which convened in Park Hill Church, North Little Rock, featured a number of inspirational speakers. Among these were Ron Dunn, Jack Stanton, and Jim Henry. The 1231 messengers which attended the Nov. 16-18 meeting went on record as commending the Program Committee for the outstanding speakers provided.

Ron Dunn was the Bible teacher for the endeavor. Dunn said, "There is a very alarming situation in the Southern Baptist Convention. Every year there are approximately 1,000 who leave the Southern Baptist ministry." Dunn dealt with some of the problems that confront the ministry. In his first message Dunn dealt with three characteristics of the ministry. These are: (1) The Christian ministry is a triumphant ministry; (2) It is a testifying ministry; and (3) It is a transparent ministry. In conclusion Dunn said, "The minister must never preach for any personal gain. There must be no hidden motive. We must recognize that our audience is not the people but is God."

In his second message Dunn urged the pastors to always pray "Lord, keep me usable." Dunn urged the pastors to "guard against pride." He said that the process that God used often was trials and difficulties in our ministry. "The thorn was given to Paul," he said, "as a part of God's permissive will. Great men have always had great trials in their life." He urged the pastors to always explore the possibilities which God has for their lives. He said, "Some preachers go through thorny experiences and emerge no better for it. It is when we glory in the grace of God who can use us

in the midst of problems that we become the kind of minister that God would have us to be."

In Dunn's third message he spoke on "The Pastor and His Relationship to His People." In this message he emphasized the pastor's ambition, the pastor's attitude, and the pastor's authority. In conclusion he said, "The new emphasis on the pastor's authority has solved some problems and created others. The pastor has the authority of leadership but not that of a dictator."

In his fourth message Dunn spoke on "The Church's Activities." He said, "Sometime in our activities we almost lose sight of the Christ we serve." He emphasized that a New Testament church is to stand its ground; a New Testament church is to strive for the gospel; and a New Testament church is to suffer for Christ's glory. He said, "If I am to stand my ground for Christ, I must be ready to suffer for it. It could be that God has exempted us from suffering because we are not yet worthy to suffer for his cause."

In his final message Dunn spoke on "The Pastor's Discouragement." He said, "The number one problem religious leaders face is discouragement." He listed some definite defenses against discouragement as: (1) The greatest successes in life are often followed by failure; (2) The greatest services are often followed by forgetfulness; (3) The shortages of life are often followed by fullness. Dunn said in speaking of the Israelites' experience of finding bitter water in the wilderness, "Wouldn't it have been tragic if the people had thrown up their hands just a mile short of Elim where they found 12

wells of water."

Jack Stanton, director of the Institute of Evangelism at Southwest Baptist College, Bolivar, Mo., spoke from Mark 16:15 on "The Church Ministering to the World Through Evangelism and Missions." Stanton emphasized that the church is to minister to its own people through missions and evangelism and is to minister to the world.

Stanton said that an evangelistic church must have four characteristics. It must be a caring church, a challenging church, a controlled church, and a converting church. He challenged each pastor present to involve their church in missions and evangelism.

The closing message for the convention was brought by Jim Henry, pastor, Two Rivers Church, Nashville, Tenn. He spoke on "The Church Ministering to Her Families." Henry said that the success of his church in ministering to his membership centered around the use of his deacons and their yokefellows. "After deacons are elected by the church," Henry said, "each deacon selects a yokefellow to work with him. All deacons and yokefellows go through a period of training. These men do not serve as a board but are selected to minister to our people."

Henry said that each deacon and yokefellow is assigned to a definite number of families. It is their responsibility to minister to the spiritual needs of those who are assigned to them. "There is no way," he said, "that we could get our deacons to go back to the old way of our deacons serving as a deacon board."

Henry said that their deacons were to have five qualifications as follows: (1) They are to be possessed by the Holy Spirit; (2) They are to be perceptive men; (3) They are to be performing men; (4) They are to be positive men; and (5) They are to be powerful men. Henry closed by challenging the pastors to use their deacons as their co-ministers. He said, "This will revolutionize your ministry to your people. There is no way that you as a pastor will be able to adequately attend to all the needs of your people. But as you involve your deacon body in ministering, it will revolutionize your church."



FAR LEFT: Jack Stanton spoke on the church ministering through missions and evangelism.

LEFT: Jim Henry (second from right) is greeted by OBU President Daniel Grant and other Arkansans after his message.

Members of committees and boards elected by State Convention

The following Arkansas Baptists were elected by the messengers to the State Convention to serve on committees and boards for the terms listed:

*Laymen

EXECUTIVE BOARD

Terms to expire 1979:

Arkansas Valley	Paul Dodd, West Helena
Benton County	Dean Newberry, Rogers
Big Creek	R. B. King, Cherokee Village
Calvary	David Crouch, Searcy
Carey	Cline Ellis, Fordyce
Central	Pat Tittsworth, Malvern
Central	*Charles Mayo, Benton
Concord	Daniel E. Threet, Booneville
Conway-Perry	P. C. Church, Thornburg
Harmony	J. T. Harvill, Rison
Harmony	Dennis Dodson, Star City
Hope	Vernon Wickliffe, Hope
Liberty	Ray Wells, Smackover
Little Red River	David Miller, Heber Springs
Mississippi County	Bert Thomas, Luxora
Mount Zion	Bill Lewis, Jonesboro
North Arkansas	John Finn, Harrison
North Pulaski	Andy Kerr, Jacksonville
Pulaski	*Dwayne Fisher, Little Rock
Pulaski	John Wright, Little Rock
Red River	Garland Brackett, Arkadelphia
Rocky Bayou	*John E. Miller, Melbourne
Searcy County	*Virgil Blair, Leslie
Tri-County	Bennie Franklin, Wynne
Trinity	Jimmie Garner, Lepanto
Washington-Madison	Terrell Gordon, Fayetteville
White River	Kenneth Threet, Mountain Home
District 2	Mrs. Paul Henry, Batesville
District 3	Mrs. Carl Bunch, Jonesboro
District 4	Mrs. C.S. Williams, Mena

Terms to expire 1978: (for unexpired terms)

Clear Creek	Roy Gean Law, Ozark
Delta	*J. O. Ross, McGehee

Terms to expire 1977: (for unexpired terms)

Tri-County	Milton Wilson, West Memphis
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ARKANSAS BAPTIST FAMILY AND CHILD CARE SERVICES

Terms to expire 1979:

*Arthur Melson Jr., Siloam Springs
*Jack Reeves, Mena
David McLemore, Dermott
*J. D. Dryer Jr., Mountain Home
*Julius Miller, El Dorado
*Ed Thrash, Hope

ARKANSAS BAPTIST FOUNDATION

Terms to expire 1979:

*Byron Eisman, Little Rock
*Bob McMahan, Glenwood
*Don Fuller, Brinkley
Dillard S. Miller, Mena
*Harold Barr, Waldo

Term to expire 1977: (for unexpired term)

*Clifton Bond, Monticello

B.S.U. ADVISORY COMMITTEE

Term to expire 1979:

District 1	*Dr. Bob Langston, Harrison
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District 3	*Dr. Jerry C. Muse, Piggott
District 4	Paul Stockemer, Alma
District 6	John Maddox, Wynne
District 8	Don Harbuck, El Dorado
Member at large	*Darrell W. Coleman, Little Rock

Term to expire 1978: (unexpired term)

Member at large	Mrs. James Baugh, Dermott
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ARKANSAS BAPTIST HISTORY COMMISSION

Terms to expire 1979:

District 2	R. B. King, Cherokee Village
District 3	T. O. Spicer Jr., Walnut Ridge
District 8	Tom Darter, Dermott

for Executive Secretary: Bernes K. Selph, Benton

BAPTIST MEMORIAL HOSPITAL, MEMPHIS

Terms to expire 1979:

*Lawson Glover, Malvern
*George Dunklin, Pine Bluff
*J. B. Strickling, Osceola

CHRISTIAN CIVIC FOUNDATION OF ARKANSAS INC.

Terms to expire 1979:

*C. T. Bennett, Batesville
James Wilson, Little Rock
Frank Huckabee, Mountain Home
Roy Maddox, Little Rock
C. W. Caldwell, Little Rock

STATE JOINT COMMITTEE — COOPERATIVE MINISTRIES WITH NATIONAL BAPTISTS

Mrs. J. A. Hogan, Harrison
Bob Focht, Little Rock

OUACHITA BAPTIST UNIVERSITY

Terms to expire 1979:

*Paul B. Gean, Ft. Smith
*J. N. Shoptaw, Texarkana
*Paul Henry, Batesville
Johnny Jackson, Little Rock
*Jeral Hampton, Booneville
*R. A. Lile, Little Rock
*Jim Greene, North Little Rock
Jim Thrash, El Dorado

Term to expire 1977: (for unexpired term)

*W. Russell Miller, Mountain Home

SOUTHERN BAPTIST COLLEGE

Terms to expire 1979:

*Delton Cooper, Almyra
*Jim Keel, Harrison
*Ron Kincade, Mountain Home
*Charles Simpson, North Little Rock
*Russell Fox, Newport
*J. K. Sutherland, Batesville
Eugene Ray, Augusta
*G. B. Hambrick, Pocahontas

Terms to expire 1978: (unexpired term)

Bobby Keller, Stuttgart

Terms to expire 1977: (for unexpired terms)

*Billy Rogers, Earle
*Bill Rosa, Mountain View

CONSTITUTION AND BYLAWS COMMITTEE

Terms to expire 1979:

*Otis Turner, Arkadelphia
Carl Overton, Hot Springs

(Continued on page 8)

CONVENTION PROGRAM COMMITTEE

Term to expire 1979:

Paul Dodd, West Helena

The Credentials Committee, which was appointed by President R. Wilbur Herring to serve during the 1976 Convention, will continue to function during the year until the next convention. Members are the following: Mason Craig, Chm., of McGehee, Dillard Miller, Mena, John Maddox, Wynne, Elton Pennington, Ft. Smith, and Johnny Jackson, Little Rock.

President Herring introduces former presidents of the Convention.



1977 CONVENTION: Time — November 8-10, 1977
PLACE — Immanuel Church, Little Rock
PREACHER — Johnny Jackson, Little Rock
ALTERNATE — Don Nall, Batesville

Respectfully submitted,

- Cline Ellis, Chm.
- Johnny Jackson
- Mason Craig
- John R. Maddox
- Eugene Johnson
- Wayne Davis
- Joe Chumley Jr.
- Kenneth Threet

Porter Routh, representing the SBC Executive Board, is introduced by Dr. Herring.



Jamie Jones and Phil Lineberger found time to talk after the annual meeting was adjourned. (ABN photos)



After the meeting, fellowship was the business for Dwayne Fischer, Robert Holley, and Paul Williams (foreground group).

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A. C. Moncrief, President

Our position as number one

by Charles H. Ashcraft

Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance from the dead works and of faith toward God. (Heb. 6:1)

We have come to an exciting time as Baptists. We are closing our 128 continuous years of kingdom service. We are walking out with great confidence into the third century of our nation's history.

We know who we are and where we are going. Our nation is aware of our presence and has chosen two from our ranks to the highest office of the land. We have spanned our nation since 1845 with our witness in all 50 states.

To support and make permanent our witness we have established and maintained many beautiful colleges, hospitals, seminaries and benevolent institutions. A vast network of missionaries and mission stations have been strategically placed across the world.

If numbers, financial strength, property value, people reached for Christ, world mission support comprise a criteria, we are indeed the largest evangelical group in America and certainly the largest group of any designation in Arkansas. If that criteria stands we are number one. We are number one in members, money, buildings, missionaries, institutions, converts and mission thrust.

All eyes are turned to those who wear the title, number one. Nothing we do escapes the notice of the press, the national media. Other great and noble denominations are evaluating our labors. As the outlying tribes looked to Israel's great sense of mission for hope, others are now looking to us for hope.

Being number one requires a rare and peculiar metabolism, a more than "business as usual" stance, an accelerated alertness, and the word "ordinary" is no longer in the dictionary for number one. Being number one offers few if any options indeed. Number one will accept his status by assum-

ing the direction and initiative which made him number one or he will forfeit it by default.

This is untenable because he must install others as number one and the question is "whom do we wish to replace us," "go before us," or "be in charge of our affairs". There is no alternative or option, we must face up, heads up and fill our role under God as leaders in missions and evangelism, and world conquest of our Lord.

When one is number one he must occasionally glance (not look) backward into history, because he did not achieve the firstness he enjoys. Many people, many programs, many mission projects of earlier years made us number one. Many things should be remembered in our day of victory and how we got here:

Our great love and rigid confidence in the word of God was foremost.

Our strong and able gospel preaching played heavily in our success.

Our insistence and loyalty to the great Bible doctrines contributed deeply.

Our "tell it like it is" witness carried great weight.

Our "walk down the aisle, stand before the people, open, public professions" of living faith was no weakness.

Our "out with it, tell it all, public repentance" was not without its power.

Our "get right with God," "stand up and be counted" did not hurt us.

Our "walk down, into" and "up out of the water" carried its load with the testimony.

Our "come out from the world, be no part of it" was significant in our pilgrimage to number one status.

Our "get with it, get the job done" philosophy has not deterred our progress.

Some very special, unique, quite different principles brought us on our journey here:

Executive Secretary Charles H. Ashcraft delivers his annual message to the Convention



Taking official minutes are (left) Ora Sue Higgins and Nadine Bjorkman. Carl Overton was parliamentarian.



1. Our basic conviction that "anyone anywhere who needs Christ" is a prospect for a Baptist church, regardless of his background or so called religious preference.

2. Our deep-seated conviction that the "world is the field: and wherever people dwell we will establish our gospel station. We will not stay in the South where we belong as some have insisted. Our refusal to enter comity agreements with the National Council of Churches relegating certain areas to certain churches. "The world is the field" and the "field is the world" has been our course of action. We do not depend on others to preach our gospel and hence I spent 30 years in defiance of the comity notion in pioneer areas far-removed from the Bible belt. Canada remains a tribute to the nothingness of that which is less than "the world is the field" idea. Fifty years ago 18 percent were Baptists, now less than 2 percent are Baptists.

3. Our insistence on putting a church where the people were, bringing the church to the people instead of bring the people into the city church, as the synagogue system (12 Jewish families could have a synagogue) proved to be good for the dispersion, the rural areas put us ahead with their own country congregations. We got ahead on our rural church development and not the big central church concept. We now have 35,000 churches, 70% of which are 300 or less in membership, 28,000 beautiful country churches.

4. Our ability to "hold our family" together free from division, schisms, splintering and fragmentation afflicting other groups. We survived the Alexander Campbell — J.R. Graves type debates. We are still intact. We outlived the "pre-post-a-millennial rage" of my generation and after 50 years decided that the certainty of His second coming was of greater importance than "when" and at last we left particulars of time and place with Him who was going to run the show anyway without our counsel. We will also outlast the current craze, but many will be hurt. Woe because of offenses, for offenses indeed will come, but woe unto those by whom they come (Matt. 18:7). It is tragic when any group of people would deny their fellow Christians the basic right and acknowledged competency to read and understand the scriptures.

5. Our strong Bible doctrine of autonomy has put us far ahead of all other great fellowships. While they were toying and dreaming within the idea of apostolic succession where everyone handed down to another the mantle of light, we were seeking fresh, first-handed light directly from the Father of light and were not caught in that self-constructed trap in which others found themselves. Our autonomy in all entities of Baptist life avoids the big church, super-church, hierarchy, syndrome of liturgical, episcopacy — oriented churches. An association is not a church. A convention is not a church. Liturgical churches and those who make much of succession, and episcopacy are in trouble today over many issues and questions for which they have found no solution.

Autonomy means every saved soul is competent to read and understand the Holy scripture directly with Almighty God and the Holy Spirit will guide him into the fulness of truth without endless genealogies and an apostolic succession from the father of other days or our day. The Baptists need not consult governing boards, or the succession of priests to know God's will for their life. Under the autonomy system no "power blocks" may exist, for all believers are priests unto God without need for further embellishments.

6. Our unequalled development of educational facilities (colleges, seminaries) set the state for a great fellowship with an unequalled reservoir of trained leaders.

7. Our advance by THRUSTS as a caterpillar (worm) moves, makes us the unquestioned champions of concerted action, not always on even cadence:

The 75,000,000 campaign was miraculous.

The 30,000 churches of C.C. Warren's plea is incom-

parable. A Million More in '54 — unexcelled to this day. Don't mock slogans.

The Arkansas Baptist State Convention '76 Life and Liberty Campaign — one without parallel. We win ball games by drives, many drives.

8. We have learned the quality of success never exceeds the level of the quality of the motive employed in producing it. We are where we are (number one) moreso for our motivation to do the Cooperative Program and tithing as our acknowledgment of the abiding lordship of Jesus Christ. If indeed our financial participation is tied into the atonement, anything less than 10 percent is not enough to acknowledge the spilled blood of Jesus. Anything less than 10 percent makes the blood of Jesus look mighty cheap.

9. Our number one position will be held or forfeited (and many will be the losers) depending upon our inclination or resoluteness toward maturity (completeness) (Heb. 6:1) in four certain areas: Theological exactness, ethical behavior, leadership accountability and fellowship and sharing. I. Theological exactness (Heb. 6:1)

Nothing less than the "whole Gospel for the whole world" says it for us. Now let's get on with it. We must at last, leave behind, set aside, go beyond, advance from, set to rest, trust to God some elementary, primal, embryonic, first generation, basal things and go on to completeness (Heb. 6:1). Maturity, full grownness and to the final implications of the Gospel. Let's grow up.

We must leave first base to score. Let's not dwell here. Some homerun king may run into you. Johnny Jackson will run over you.

We must not take up permanent dwelling on the launching pad. Others may blow us up.

We cannot stay in first grade forever. Must redecorate it one day.

We must accept the foundation which is already laid, and we must not spend the duration pouring more and more concrete (I Cor. 3:11).

We must not lose the war doting on origins, or ground rules.

We must not use the evening rehearsing the processional, "on with the wedding."

We must not use all our energy debating already established absolutes.

We must not grow old doing short order drill. Let's engage the enemy.

Let's not wear out the engines "warming them up."

Let's not wear out our weapons "polishing" them. Let's fire the gun.

Let's get the aircraft off the runway and "fly it."

Let's get out of the nursery or the OB ward and on to full grownness, maturity, adulthood and completeness.

Let's not keep adding ballast for stability else the ship sink.

II. Ethical behavior (II Tim. 2:5)

We have learned the quality and purity of any achievement never exceeds the quality and purity of the motive which produced it, nor does the value of the witness exceed the ethics employed in developing it. Can we now learn that:

No permanent contribution has been made by any person who would build his church at the expense of another.

Can we advance to the degree of knowledge that no glory accrues to the Lord God in the projection of "non-church based" enterprises and that God is not fully pleased or glorified except in and within the churches (Eph. 3:21).

Can we learn that only those who operate on the principles of Jesus Christ will be recognized for their efforts (II Tim. 2:5). Let's play by the rules.

God will never count a "score" which was executed wrongfully, never.

III. Leadership accountability

One of the absolutes in leadership is the implementa-

tion of the orders. Moses was the greatest. He issued God's directive for the enslaved Israelites to get out of Egypt and he walked to the head of the column and led them out. This is leadership.

No one has earned his right to preach the Word who will not implement it by example and personal participation. No leader has the right to raise any issue for which he has no solution to recommend. We are surrounded by those who point out problems and create them. We need someone who will assume the ultimate in leadership, as Moses, and come up with the solution, and personal participation.

The role of a leader is an activist, an enabler, expediter, director, facilitator, and he must be up front, never a recluse. Real leadership demands personification of the message. Moses became the Exodus. His identity was that real. There are no remote control, push button jobs here.

IV. Fellowship and sharing

We have yet to learn to enjoy one another. Enjoy each other for the likenesses and also for the diversity and differences. Enjoy the viewpoints of those whom we may not have a personal acquaintance. Enjoy the fulness of sitting together in heavenly places with our Lord. Sitting in the seat of the scorned is not what I am talking about. Let's get happy with ourselves and our fellow-Christians. Sharing is the ultimate test of love (John 3:16).

In conclusion

We have 3,500,000 nonresident members, a bright mission field in itself. We have never excelled in the business of making disciples. Making converts, yes, but discipling,

no. Our "dropouts" alone would build a second Southern Baptist Convention.

The Southern Baptist Convention represents the largest inventory, largest warehouse, largest storage bin, largest deep freeze of unenlisted, uninvolved, uninvited, unspent, unhired, unused, undisciplined, unattached, and unlightened people in all the universe. We are mature enough to enter the field of ministry with all hands on deck. "No man hath hired us" is our fault as leaders. With no more finances, no more staff, no more equipment, no more facilities, no more buildings, nor anything, we could enter the unlimited field of Gospel ministry and redemptive services and take the world for our Lord.

Our number one position is never more in doubt than is the position of those who simply don't want to be in the big league of bringing the whole Gospel to the whole world. We do not advance from a base of weakness or fear to do this. Calhoun may not want the ball, but he has it. Now he must do something with it.

I believe there is a time in the course of all things when history arrives at one focal point and for that brief but critical moment, we await that "once and for all or never" time, our finest hour. We will seize it then or lose it forever (John 18:37, John 12:27). This can be our finest hour.

This is the time when bigness becomes greatness and there is a difference. We have news, good news for the kings and the princes of this earth and we have news, good news for the impoverished masses of this land. Jesus is the resurrection and the Life. That is Good News.

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STUDENT DAY AT CHRISTMAS is an annual opportunity for students to assume leadership in church activities and acquaint church members with the Southern Baptist program of student ministries. This year's theme, "The Church Ministering on Campus," encourages the development of churchmanship, or involvement in the local church. The emphasis is sponsored by National Student Ministries of the Southern Baptist Sunday School Board.

Messengers set record

The number of messengers registered at the 123rd annual sessions of the Arkansas Baptist State Convention set a record. An unofficial total of 1,231 messengers represented Arkansas Baptist churches at the meeting.

Southern will host Efficiency Conference

"Let Us Go On" will be the theme of this year's Church Efficiency Conference to be held at Southern Baptist College, Walnut Ridge, Dec. 6-8.

Earl Humble, Professor of Bible at the college, will lead in January Bible Study. Messages will be brought by Jimmy Millikin, Chaplain (Major) J. Richard Perkins, Louis Brinker, John Wright, Russell Clearman, and J. Everett Sneed. Keith Deal will give a testimony and John Floyd will bring a missionary message.

Billy Walker, director of the conference, says that housing will be free to participants, but they must bring their own linens. Meal will be available in the college cafeteria.

Home Board names first Asian staffer

ATLANTA (BP) — The first Asian staff member has been elected by the directors of the Southern Baptist Home Mission Board.

Peter Chen of San Francisco was named assistant director of the department of language missions, effective Dec. 1.

Directors also elected another staff member, accepted resignations from two others, appointed 12 missionaries, six missionary associates, 13 missionary associates-students, and granted church pastoral aid (CPA) to 12 mission pastors.



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The coming announced — hope for all men

Dec. 5, 1976

Luke 1:26-38

The announcement of God's messenger to Mary is another of the many expressions of God's faithfulness in a time of crises. Men and women of every age and in every age must have reason to hope in order to survive. God, in his



Wells

wonderful love, has always in the past and even through this day expressed himself in ways that we are able to perceive that there is reason to hope. The final, clearest and most effective message of hope is in this announcement of hope, his ministry would be to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.

From those earliest experiences of man recorded in the Holy Bible, God has been reaching across the chasm to offer us a hand of hope. God has never left man to his own resources. The loving creator has always pointed the way to a reason to hope.

Examples of messages of hope from God

That terrible day when the couple were expelled from the Garden of Eden God held out a hand of hope. In those statements of expulsion from the Garden that seemed so dark and foreboding he gave a glimmer of hope (Gen. 3:16). As you read that whole account there seems to be a terrible feeling of separation, and darkness and gloom yet God does give a spark of hope.

There is the experience of Noah. Man in his relationships with men had decayed. Men of the era of Noah had ignored God. The whole social order was in disrepute. The whole moral fiber of the day was broken and torn. There appears to be no sense of Godly values. In

the face of such awful conditions the calamity of the flood that would destroy men from off the face of the earth came. But again God gave a tiny glimmer of hope through the dark storms of the day. A man who listened to and was available to God — Noah — became the avenue of hope.

There was a day in the experience of Abraham. He has after many years of frustration and anxiety been the definite recipient of a miracle. God gave him the son that he had wanted with his beloved wife. Then he had the most unusual conviction of heart that God was about to take that young son away from him, on the crest of Mt. Moriah. How many of us can identify with the feelings that must have dogged his heart as each step took him closer to the crises? Again, God gave a word of hope, yes even life. Because of his love, faith and trust in God, Abraham with his heart tearing apart, was about to plunge the knife into the heart of his son. Abraham demonstrated his trust in God and his availability to God, then God gave a word of hope.

The nation of Israel, the chosen people of God, lived through many crises events. God gave on various occasions different servants to deliver them. Always in the hour of crises God had spoken and revealed his plan of deliverance.

From that earliest spark struck in the Garden of Eden to the promised and described suffering servant of Isaiah 53, men and women of every age and in every age have lived searching for a reason to hope. Now the heavenly messenger comes to announce that the looking and waiting for that light to lead them out of darkness is over.

Preparation for the coming of the final messenger of hope

1. The problems of the preparation and their application to us.

On that day many years ago in the history that is a part of all of us, God sent a special messenger to speak a word of promised hope such as he had never spoken before. God, in his way through his messenger, an angel, spoke a preparatory message to Zechariah. It seems significant to me that this man who received the preparatory message

from God was skeptical and suffered because of his lack of belief and his taking lightly the message of God's promise. A point of application: First it is very difficult for those who do not believe in the word and promises of God to find hope or encouragement in him. Secondly, though some may be skeptical or take lightly the promises of God, they are still nonetheless true and effective.

2. The attitude of the vessel through whom the man of hope would come and the application for us.

Notice a positive reaction to God's message of hope to the nations through the angel to a willing and receptive servant Mary. Mary seems at first to be frightened at the appearance of the heavenly messenger, also she seems to be threatened by the social implications of the message. Yet, as the message of God is announced and words of hope are given they are accepted and commitment of life is made and the peace of God received. The joy of God is made real in her heart and finds expression in her face and in her voice. Point of application: Wherever we may find ourselves under any sort of circumstance the message of God is one of announced and realized hope. Mary was, of the best tradition that we know, a morally upright woman. She came from a dedicated Jewish family and appears to have been a spiritually dedicated person to the purposes of God in history. When faced with the crises of life she accepted as real and visible the hope of the word of God.

The description of the man, God's messenger of hope

The announcement made of the coming Messiah had long been awaited. The world lay in the clutches of the darkness of sin. Now on this the most beautiful day of history up to that point God said that the gray of the dawning of a new day is now on the horizon. The sun of that day will be my Son. He shall be called wonderful, counselor, the mighty God for he shall deliver men from the dark night of sin. His name is to be "Jesus" which by definition means "Salvation". He will be the eternal ruler of the ages. His children, his people will be a part of a community that will not know the ebb and flow of political temporality. God's messenger of hope will be his own Son.

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Learning together

Matthew 11:28-30; Hebrews
5:11-14; Acts 17:10-12;
Col. 3:12-17

Most families have at least one Bible. Inside are all kinds of articles which makes it next to impossible to use the Bible as the word from God. There are pressed flowers, newspaper clippings, church bulletins, shopping lists, and family pictures. Once in a while there will be a Sunday School quarterly or devotional booklet placed under the front or back cover.

The Bible was never meant to be a family or personal museum, but the source book for all spiritual truth. From this we learn doctrine, morals, and ethics (2 Tim. 3:16). Much of this can be learned in private study, but it cannot be properly applied until Christians gather for mutual learning, fellowship and instruction as the church did in Acts and elsewhere in the New Testament.

The lesson for Sunday explains the positive value of studying the Bible with other Christians and its results.

The teacher (Matt. 11:28-30)

The Lord Jesus is the only authentic and reliable source for spiritual truth from God. He asks us to take his yoke and learn of him. It was his way of saying, "become my pupils, submit yourselves to my instruction, learn from and by my example." His life, character and teachings were such that the pupil will learn by model observation and instruction. His sinless perfection and the instructions he received from his Father (Jh. 5:19) constitute the origin for eternal truth.

Joy accompanies our spiritual knowledge and its worth is fully achieved only as we share with others. Whether it be a new truth or an old one revived; whether it be a testimony of God's word meeting a need or a desire just to learn more, only with others can we adequately satisfy our hunger and thirst for righteousness. Encouragement is also given, common burdens and problems are shared with the amazing revelation of how powerful God's word is for life's experiences.

Such coming together requires a discipline of the mind and time. We should accept his yoke because he wore one himself as our example. We should ac-



Cheatham

cept only what he tells us through the Holy Spirit because: (1) Jesus claimed his teachings were divine with their authority. (2) His teachings were the foundation of character. (3) His teachings are the means of our salvation and (4) His teachings are final.

Growing (Heb. 5:11-14)

A person who takes the instructions of his teacher seriously will mentally grow. This growth will be reflected in the learning of the subject, but also in the student quoting his teacher and often attempting to become like his teacher.

It's obvious many Christians are not growing and others have never grown spiritually. One reason is a lack of serious attachment to their teacher. His words have only the effect of diet foods on their lives. They claim it satisfies, but doesn't strengthen. The New Testament principle of discipleship is this: The pupil of today becomes the teacher of tomorrow.

The author of Hebrews was addressing those who were on a spiritual baby food or low calorie diet. It did not challenge their minds and consequently had no influence on their life. They were insensitive or dull to the weakness or potential they possessed.

Spiritual isolation will usually result in spiritual regression. A callousness for learning will result in spiritual infancy with the product being a person afraid, uncertain, skeptical or unconcerned about his spiritual life or personal testimony.

Christian maturity is a product of learning and sharing. The appetite demands the meat from God's word. This meat is an understanding of the most difficult doctrines and passages. Only by sharing with others can we find the satisfaction and comfort of our learning and the faith to launch forward into deeper and newer things.

Desire (Acts 17:10-12)

Spiritual learning creates a hunger for more spiritual food. Whether a passage is being read for the first time or the 100th time, it quickens the mind and often challenges the heart.

God's word will always be alluring to the serious learner. Once there is the awareness of its power there is a desire

to learn as much as possible as soon as possible.

The Christians in Berea were thrilled at the possibility of learning first hand what God's Word has to say to them. Remember, they had no Bible as we know it, and the New Testament Canon was several years away. Somehow they managed to obtain copies of portions of the Old Testament and looked upon these as precious gifts from God.

Their search of these scriptures was for honest learning. They wanted to make certain Paul and Silas had left nothing out. They wanted to hear and learn it all! When you contrast this attitude with many who want to argue, disclaim, or even deny God's word, it is little wonder there are many who are immune to the Bible and the instructions from the Holy Spirit.

The readiness or eagerness of the Berean Christian to learn was a testimony to God's greatness and resulted in the salvation of Jewish and Greek men and women. Once again God's word accomplished its eternal purpose (Isa. 55:11).

Living (Col. 3:12-17)

The word of Christ (vs. 16) is the gospel, the doctrine, the teachings of Christ, both in precept and application, and will have a most practical effect upon one's life. There will be the desire for Christ likeness and for sharing what we've learned with others. It will also result in our being known as one who loves the word of God.

When God's word dwells in our heart as a permanent resident it will effect our speech, personality, outlook, and philosophy in the following ways: We will have a heart of compassion, a gentleness, a willingness to learn and patience with others (vs. 12). We will possess a forgiving spirit which contains the initiative to first seek forgiveness and to be forgiven. These will be held together by the force of love in action and word (vs. 14).

These gospel principles are to control us and their power to be manifested in our conduct. Our experience of God's grace then qualifies us to instruct and warn others.

No one ever outgrows the need of learning and sharing God's word with others. Only by these ways can we prepare the next generation for the wonders of God's message.

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Attendance report

Nov. 21, 1976

Church	Sunday School	Church Training	Church Adns
Alexander, First	108		4
Alpena, First	58	18	
Batesville, First	230	104	
Benton, Trinity	106	48	
Bentonville			
Central Avenue	84	33	
Mason Valley	91	38	
Berryville			
First	190	73	
Freeman Heights	179	73	1
Rock Springs	58	37	
Biscoe, First	109	41	
Booneville			
First	285		
South Side	84	75	
Bryant, First Southern	170	99	2
Cabot			
First	420	174	
Mt. Carmel	251	92	4
Camden, First	395	105	
Cash, First	103	65	
Cave Springs, Lakeview	96	53	
Charleston, First	173	55	2
Conway, Second	358	158	1
Crossett, Mt. Olive	424	172	4
Dell	127	58	
Elkins, First	91		3
Ft. Smith			
First	1319	253	5
Grand Avenue	907	201	5
Mission	23		
Haven Heights	237	126	2
Temple	138	72	
Trinity	178	47	
Gentry, First	172	64	4
Gillett, First	44	14	
Grandview	84	72	
Green Forest, First	192	64	
Greenwood, First	312	159	1
Hampton, First	144	71	
Harrison			
Woodland Heights	136	61	
Hope, First	314	89	
Hot Springs			
Lakeside	155	48	
Memorial	103	40	
Park Place	288	71	1
Hughes, First	184	50	
Jacksonville			
Bayou Meto	175	103	
First	414	62	2
Marshall Road	137	60	1
Jonesboro, Nettleton	323	132	3
Lavaca, First	311	140	2
Little Rock			
Crystal Hill	155	55	
Life Line	492	110	4
Martindale	116	67	
Woodlawn	126	65	1
Marked Tree, First	158	42	
Mulberry, First	224	112	
Murfreesboro, First	141	56	
North Little Rock			
Calvary	417	112	
Levy	443	77	2
Park Hill	845		6
Paragould			
Calvary	235	168	4
East Side	294	155	
First	472	196	
Paris, First	406	111	
Pine Bluff			
Centennial	172	120	
Central	152	56	
East Side	156	68	
First	639	99	
Lee Memorial	191	100	
South Side	563	113	1
Tucker	17		
Sulphur Springs	178	110	
Watson Chapel	387	100	7
Prairie Grove, First	155	41	
Rogers, Immanuel	563	101	1
Russellville			
First	557	127	2
Second	153	67	
Springdale			
Berry Street	87	34	2
Caudle Avenue	133	77	
Elmdale	351	124	2
First	1447		5
Texarkana			
Highland Hills	174	83	1
Shiloh Memorial	168	66	
Van Buren, First	557	152	
Mission	30		
Vandervoort	51	28	
Wooster, First	126	85	
Wynne, Harris Chapel	90	56	



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A student admires the medal presented to Josephine Scaggs by the Queen of England.

Host pastor McClanahan, Bill Lawson of Houston, and president Lites lead in Sunday morning service.



State Baptist student convention meets in Pine Bluff church

The 1976 Baptist Student Convention was held last month at First Baptist Church in Pine Bluff. The 400 students present heard Josephine Scaggs, former missionary to Nigeria; Bill Lawson, Houston pastor; Keith Harris, Calder Church of Beaumont; Benton Williams of National Student Ministries; Dan Grant, President of Ouachita University; Camille Sawyer, former Journeyman to Japan; and James Crookham, US-2 worker in Little Rock. The students heard reports from their 34 summer mis-

sionaries and of the progress of their efforts to raise \$7,500 for World Hunger.

Fields for 1977 summer mission efforts were selected. BSU work at Boise State University, in Boise, Utah, and Eastern Michigan State at Ypsilanti, Mich., will be aided by the 1977 summer mission effort.

Oklahoma composer and arranger David Meece led the convention music. Singing groups included InterMission West and the Arkansas BSU Share Team.

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Photos by Jamie Jones

First Church, Pine Bluff, served as host church for the 1976 convention.

