

Ouachita Baptist University

Scholarly Commons @ Ouachita

Arkansas Baptist Newsmagazine, 1975-1979

Arkansas Baptist Newsmagazine

9-4-1975

September 4, 1975

Arkansas Baptist State Convention

Follow this and additional works at: https://scholarlycommons.obu.edu/arn_75-79



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

Recommended Citation

Arkansas Baptist State Convention, "September 4, 1975" (1975). *Arkansas Baptist Newsmagazine, 1975-1979*. 35.

https://scholarlycommons.obu.edu/arn_75-79/35

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

September 4, 1975
Arkansas Baptist
NEWSMAGAZINE



Foundation funds
aid missions
page 9



I must say it

Charles H. Ashcraft Executive Secretary

Labor of love?

The most erroneous idea ever to get hold on us is that the two key factors of getting the job done is more staff and more money. It is sickening that so few other resources are ever considered as the cry mounts for more people and more money to pay them.

How we can get a better return on our budget dollar from the people already employed has not yet been fully explored to a satisfactory conclusion. It is really amazing how much any employee can do when they are "sent", "turned on" and properly inspired in their work.

There is yet another labor market, more vast and productive than all paid staffs and budgeted programs, the "labor of love" system so valuable to the ministry of the early New Testament churches. The labor of love principle is simply asking people to do things as a labor of love to Christ with no pay in return but the smile and thanks of a good God.

No one should be paid to do certain things for his Lord which he would want to do for free. No person should be denied the privilege of a labor of love devotion nor should he be denied the eternal reward by accepting a temporal stipend in its place.

The glory of Christian service is that people may be led to some things for Christ which no amount of money could induce them to do. There are many very delicate, personal and intimate services which can be done only on the labor of love principle. Paying someone to be nice to their aged parents is not an example of this rare sort of Christian devotion.

Perhaps from this analogy we can enter into further ministries and services in which money and hired persons could not qualify. There is the ministry to the aged, runaway kids, transportation for senior citizens, assisting international students and their friends to adjust to our country, volunteer hospital aides to alleviate stress on professional people, literacy instruction for those of language deficiencies, sunshine visits to rest homes, encouragement of worthy public servants, addressing birthday greetings for the church secretary, redecorating the missionary's home, cutting the grass on the church lawn, placing bail for the teenager who has problems, smiling at the bus operator, a firm handshake to the reverend after that scorching sermon, adopting a foreign student for a year, wearing your hair in a manner that you can see red stop lights, pick up the tab for a newly-made friend at the restaurant, write your parents a love letter, say hello to someone each day, use your signal lights when turning, at least once a week tell your wife you love her, park your car straight and within the lines provided for you, and, among many others, stand at attention for the National Anthem.

There are some services which should be reserved for those who wish to do an errand for Christ without submitting an expense account or a statement for professional services rendered.

I must say it!

In this issue

Biblical preaching 4

The second article in a series by Dean Dickens gives reasons for making sermons worthwhile by making them Biblical.

Revival results 5

Some Monticello Baptists are excited about the number of decisions made at an area-wide revival and the revival spirit which remains in the community.

Scholarships/cover 9

Funds managed through the Arkansas Baptist Foundation are providing a scholarship for a man preparing for medical missions.

Women in Japan 16

A Japanese woman who has been elected a vice president of the Baptist World Alliance says that women of her country are beginning to see themselves as capable of doing more.

Arkansas Baptist

NEWSMAGAZINE

VOLUME 74

NUMBER 35

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

ERWIN L. McDONALD, Litt. D. Editor Emeritus

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

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

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

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

Individual subscriptions \$3 per year. Every Resident Family plan 18 cents per month or \$2.16 per year per church family. Club plan (10 or more paid annually in advance) \$2.52 per year. Subscriptions to foreign address \$5 per year. Extra copies 10 cents each.

Advertising rates on request

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

Conscience as a guide

The editor's page

J. Everett Sneed



Often, it is said "Let your conscience be your guide." But such a philosophy can lead to disastrous results, as the conscience of one person may function quite differently from that of another.

Conscience may be defined as a feeling of right and wrong, with a desire to do right as that individual sees it. It becomes evident that moral judgment, like other types of evaluation, is swayed by training, environment, and background.

A headhunter in Africa may have a clear conscience after he has killed an opponent. His training has taught him that he becomes more manly with each new head he displays. In his environment it is the expected thing to acquire as many heads as possible. This has been the way of life for this tribe for generations.

While headhunting can never be accepted by Christians many differences are reflected in culture, education, and environment. Only 50 years ago no dedicated Christian woman would have appeared in public in short hair. Today's Christian woman would feel absurd in the hairdo of her great grandmother. The styles of the age obviously affected the conscience.

If conscience is not an absolute, does this mean that we have no guide or standard by which to measure life's decisions? Certainly not, for we have as our unflinching measure the Word of God. The Bible gives clearcut answers to the most important issue facing Christians.

These, when rightly understood and applied to today's situations, will form a proper basis for life.

The question then follows "Is conscience of no value?" It is of immense importance when rightly understood. The Christian should know that his conscience is no more mature than his Christian life. As a Christian grows, develops and becomes more Christ-like, his conscience will become more dependable.

Even for the committed Christian, however, outer circumstances can affect our attitudes or our consciences. No one we know could honestly claim to be as close to God as Elijah. Yet, what an amazing change took place in his life. One day he stood alone on Mt. Carmel against a field of false prophets. (1 Kings 18) His conduct was so perfect and the victory God gave him so complete, it almost seems that he was more than mere man. But only a short while later he fled from Jezebel, hid himself and prayed to God to let him die. (1 Kings 19) The fact is that attitudes and conscience are often controlled by outside influences.

One should always seek to develop his conscience. This can be done through Bible study, prayer and the leadership of the Holy Spirit. Anything which clearly contradicts the scripture is wrong, regardless of one's inner feelings. The perfect standard then is not one's conscience but the Word of God. As we make the Bible our guide the path is illumined.

Guest editorials

Doing well but...

There is mixed opinion as to whether in a democracy you get the best response from the people by words of commendation or pointing to the fact others are doing better.

Texas Baptists can take pride in monthly reports of their Cooperative Program giving. We're about 10 percent ahead of gifts last year and, compared with Southern Baptist Convention figures, that's two percent or so above the record.

But, more than a casual glance at the SBC breakdown by states doesn't place us No. 1 in the percentage of increase—where Texas should be. Of the larger states, those giving more than \$1 million in 10 months of the SBC fiscal year, Texas is No. 5 with a 11 percent gain. Arkansas leads with 18 percent, followed by Mississippi with 13, Alabama with 12 and Kentucky with 11.9.

There is a bit of comfort in the fact our \$5.6 million to the SBC does not lack much in doubling the next highest total, Georgia's \$3.1 million. But, a membership comparison should require as much.

Maybe a summary would say, we're doing well but not well enough. Five months remain in our calendar year.—**John J. Hurt in the 'Baptist Standard' of Texas**
Note: Thank you, Editor Hurt, for your observation, but

Arkansas also has a long way to go in proper support of the SBC Cooperative Program.

Call for patriotism

One more thought, if you please, about our two-day visit behind the Iron Curtain:

The Communists are worthy successors to the Nazis when it comes to propaganda, really not a bad word when defined as "ideas, facts, or allegations spread deliberately to further one's cause." Czechoslovakia is peppered with the Communist symbol and a big "30"—the latter designating 30 years of freedom from the Germans. There also are varied slogans extolling the merits of the Communist system.

Our land of the free moves toward its bicentennial with about as much enthusiasm as a child going to the dentist. Our most patriotic gesture is to stand, usually with a slouch, for the national anthem.

Our nation needs nothing more than to develop patriotism—our nation right or wrong but a people striving to make it right. We are poor propagandist about the best form of government on earth.—**JJH, in the 'Baptist Standard'**



One layman's opinion

Daniel R. Grant / President, OBU

How to eliminate divorce altogether

At the risk of prolonging unduly the furor over the television remarks of First Lady Betty Ford on pre-marital sex, I feel compelled to get in my two-cents' worth.

Mrs. Ford is quoted as telling an interviewer on a nationally-televised program that she would not be surprised if her 18-year-old daughter, Susan, decided to have an affair and suggested that, "pre-marital relations with the right party might lower the divorce rate." That interesting logic on how to lower the divorce rate is what compels me to respond. Unfortunately, the readership of this column has not yet reached the magnitude of network CBS-TV programs, but it is time to do the best we can with what we have.

I must admit that I did not hear or see the program on television, so I must rely on the accuracy of the news reports. The kinds of opinions our First Lady expressed, including the assumption that all of her children have tried marijuana, reflect a popular two-part fad in modern ethics: (1) that most of our problems of

marriage and divorce are the fault of puritanical parents who have tried to impose old-fashioned standards of purity and chastity on a freedom-loving generation, and (2) that it is all right, even mandatory to express your opinions in public, just so long as they are honest opinions.

To take the second idea first, just as no one has a right to yell "fire!" in a crowded theatre when there is no fire, so every person has a moral responsibility for his freely expressed opinions. A person with such nationwide influence as our First Lady needs to be extremely cautious in expressing opinions, even though honestly held, when they relate to highly explosive moral issues for our young people. Unfortunately, she was not speaking with the moral influence of only one mother, but rather with an awesome influence possessed by the most prominent woman in our nation. A permissive attitude toward pre-marital sex could ultimately be more damaging to our nation than a false-alarm panic in

a crowded theatre.

More specifically, concerning the silly logic of Mrs. Ford's suggestion that "pre-marital relations with the right partner might lower the divorce rate," she must have known that there is a more surefire way than that. The most certain way I know for lowering the divorce rate—indeed for eliminating divorce altogether—is simply to abolish marriage. If her justification for pre-marital sex "with the right partner" is to reduce the divorce rate, then it would be a simple extension of this logic to make all sexual relations extra-marital, eliminating the need for legal marriage, and totally wiping out divorce as a national social problem.

Somehow or other this logic, as perfect and consistent as it may seem, has one missing element—the Christian teaching on sex. In spite of the superficial attractiveness of popular fads in modern ethics, I cast my lot for Christian teachings.

OBU matches grant

Ouachita University has raised \$500,000 to match a grant from Mabee Foundation of Tulsa, Okla., and will have \$1 million to complete building projects. A pledge of \$25,000 from First Church, Arkadelphia, put the effort over the goal. The fund raising was begun last November, and the deadline was Aug. 31.

Contemporary preaching

A plea for Biblical preaching

by Dean Dickens
(Second in a series)



Dr. Dickens

Over the desks of many London World War broadcasters was a striking message: "Is what you are saying worth a man's risking his life to hear?" The same sentence offers a timely message for contemporary preachers: "Is what you are saying worth . . . ?" What is involved in a more reputable preaching? Quite simply it is allowing the biblical text to say what it wishes rather than the speaker offering his own message. It is being reporter rather than editor. It is sharing with men what God has shared in the text. The word "text" itself (related to textiles, fabric) should remind the preacher that the Scripture is to be the fabric or "stuff" of the sermon.

One might ask, "why should preaching

today be Biblical preaching?" Several reasons are obvious. First, because God has ordained preachers to be heralds of the Word. Historically, a herald never composed his message. He faithfully delivered the message he was given (rather than merely talk "about" that message.)

Second, because men today still need the Biblical message. Several years ago a telephone operator asked a seminary professor what kind of a doctor he was. The Th.D. replied that he was a doctor who told people about God. She said what the entire world echoes: "That's the kind of doctor I need!"

A third reason for doing Biblical preaching today is because history demonstrates the impact of Biblical preachers. When Peter did it Jerusalem marvelled. When Paul did it kings trembled. When Chrysostom did it Constantinople's jealous pulpit committee kidnapped the biblical preacher. When Truett did it Dallas discovered First Baptist Church. Biblical

preachers today will also find a listening ear. When the Church has been great her preachers have been Biblical preachers. We might learn well what history teaches about Biblical preaching.

In preparing to do Biblical preaching we must understand several features. First, Biblical preaching is not dependent upon the structure but upon the spirit of the preaching. Even the proverbial three points and poem do not guarantee a Biblical sermon. Second, one must do more than preach "about" preaching the Bible. Twenty minutes of faithful proclamation will accomplish more than thirty five minutes of talking about the need to preach the Word.

Third, Biblical preaching demands work. It demands time. It demands effort. It demands planning. It comes not by desire but by demand. It can, however, be done. It must be done if preachers and teachers are faithful to God's appointment.

Is what you are saying worth a man's risking his life to hear?

Area revival brings 'incredible response'

An area revival Aug. 10-18 at Monticello brought 157 professions of faith, 115 rededications, and 11 decisions for special service. The open-air meeting was sponsored by three Monticello churches—First, Second, and Northside. Freddie Gage was evangelist and his associate, Jerry Wayne Bernard, was the singer.

Gage, who is the founder of a Houston based ministry dedicated to rehabilitating young drug offenders, extended the meetings an extra night because of the "incredible response."

Dr. James L. Price, chairman of the Freddie Gage Crusade, said that the crusade had a great spiritual impact on Monticello which will continue for a long time. He said it was estimated that between 1500 and 2000 persons attended the services each night.



Evangelist Gage

Foreign mission briefs

Georgetown, Guyana--Desmond Stephens, pastor of the Wismar Baptist Church, Linden, has been selected area missionary for Berbice County by the Baptist Co-operative Convention of Guyana. Stephens was active in initiating several mission points and has been active in social ministries. He is a native of Georgetown and graduated from the Guyana Baptist Theological Institute.

John J. Kiwiet, professor at Southwestern Baptist Theological Seminary, Fort Worth, Tex., led seminars on camping, theology and church renewal at the Central Baptist Church here recently. Several churches and camping committees have used his teachings in their work.



The outside (left) and inside of the present building of First Church, Ward.

Ward marks 50th anniversary

First Church, Ward, celebrated their 50th anniversary as a Baptist congregation July 27. The church was organized July 29, 1925, in a Masonic Hall.

The members first worshipped in a one-room school building donated by Walter Priest, a charter member. They remodelled that building and added an auditorium. The church built the present building in 1939, adding an education building in 1963 and remodelling and installing central heat and air conditioning in 1967. Two years ago they purchased adjoining land for future expansion. The church also provides a

house for the pastor. It was completed in 1969.

Featured speaker for the observance was a former pastor, Prince E. Turner. Recognized during the service were five charter members—Mrs. Idell Madding, Mrs. Hallie Howell, Forest Balding, Mrs. Nellie Sims, and Mrs. J.O. Short; two former members who had been called to the ministry—Marvin Hill and Milburn Hill; and four former pastors—Houston Austin, Orville Castleberry, James T. McGill, and Prince E. Turner.

Garner Autry is serving the church as interim pastor.



First Church, Dardanelle, and First Church, Russellville, held a joint service on Sunday evening, Aug. 17, to hear a report on their summer mission work with the Indians in Zuni, New Mexico. Present for the service was Missionary and Mrs. John Bailey who worked with the 12 tribes located in the area. The young people from the two churches conducted 12 Vacation Bible Schools with a total attendance of 210. They also held six rallies for the Indian youth with a total attendance of 42 and four professions of faith. On the last evening the 12 Indian tribes joined in a combined fellowship meeting. This was the first such fellowship meeting in the 14 years of Baptist work in the area. Normally, the 12 tribes will not associate together. From left to right are: Jack Riley, pastor, First Church, Russellville; Mrs. John Bailey; Missionary John Bailey; Mariann Bailey; and Tony Berry, pastor, First Church, Dardanelle.



LIFE & LIBERTY SUNDAY SCHOOL CONVENTION

SEPTEMBER 22-23, 1975

★★★★★

IMMANUEL BAPTIST CHURCH
PINE BLUFF



5 sessions

Monday

E.S. "Andy" Anderson, Speaker

2:00 p.m. and 7:00 p.m.

Tuesday

9:30 a.m., 1:30 p.m., and 7:00 p.m.

Arkansas' ACTION testimonies by:

Eddie L. McCord
Pastor, First, DeWitt

William V. Philliber
Pastor, Lite Line, Little Rock

Harold Elmore
Pastor, Park Place, Hot Springs

Anton C. Uth
Pastor, Immanuel, Pine Bluff

K. Alvin Pitt
Pastor, Baring Cross, North Little Rock



E.S. "Andy" Anderson
Author of the ACTION Sunday School enrolment plan.



**Recognition of Life and Liberty
adult Sunday School classes**



**Conferences for workers with
all age groups**



by R. Wilbur Herring

Some of our people still do not have in their mind exactly what we are going to do on July 3, 1976. Please do not make any church plans that would conflict with your full cooperation in this State-wide rally in Little Rock.

Brother Russell Clearman who is the chairman of the committee for this state-wide rally on July 3 has the following article in the campaign manual on page 57.

TIME AND DATE: Beginning at 11 a.m. - Saturday, July 3, 1976.

PLACE OF MEETING: War Memorial Stadium, Little Rock.

FEATURING THE FOLLOWING:

Master of ceremonies: Dave Woodman, Sports Director, KATV Channel 7, Little Rock; ministry of music: 1,500-voice choir and massed bands; program personalities: Anita Bryant, Paul Harvey, Dr. Manuel Scott, (Cliff Barrows?); invited guests: City, state, national leaders, Little Rock Air Force Base, American Legion, Veterans of Foreign Wars, Boy Scouts; Miscellaneous: The Liberty Bell, color guard, Air Force fly over, special offering, public invitation.

This is destined to be one of the most exciting, marvelous, God-honoring events in the history of Arkansas Baptists. We shall pray for a great victory, plan for a great victory, work for a great victory, believe God for a great victory; and when it comes, we shall magnify the glorious name of our Lord to the ends of the earth. So make a good ready. Let us make every effort possible to fill War Memorial Stadium on July 3, 1976!

Baptist heritage

by Bernes K. Selph

Richard Fururan died Aug. 25, 1825. To him is attributed the basic organizational concepts which are unique in Southern Baptist denominational life. Without formal training, he pursued studies in mathematics, sciences, languages, metaphysics, logic, history, and theology.

As pastor of the First Baptist Church, (See Heritage on page 9)



Woman's viewpoint

Iris O'Neal Bowen

Back on campus—again!

When I wrote of my experiences "on campus" a few weeks ago, I did not dream I soon would be writing a sequel, but here I am again, having spent a week of exciting afternoons at our very own local university.

A writing buddy had called to tell me of a week's course being offered that I would enjoy, and since I could go free and get credit, I trooped on out and enrolled.

I found I was the only student in a class of 150 who was not a teacher, and I believe our instructor felt for me, for he let me read my poetry, show my illustrated poems and even sell a book or two!

But I learned so much about learning! And the main thrust of the course was that children can be taught to read so much better if they enjoy the process of learning.

We sang, for children learn much through the joy of music. We made puppets and dramatized stories and poems, for what child does not enjoy

projecting himself into characters other than himself?

We were given copies of a well-known song and told to make our own lyrics for the tune, for children love the challenge of creating something new on top of something familiar.

One group even brought to class and assembled a frog pond with fish, tadpoles, frogs, toad stools, plants, yes, even a gerbil to illustrate a story.

This, I thought, would be a great course for Sunday School teachers, for we need to challenge our pupils to more Bible learning. And wouldn't we capture in our minds so much more if our teachers knew how to make learning a happy experience!

And wouldn't we teachers be pleased if our pupils could hardly wait to get to Sunday School every Sunday morning, because it was going to be so interesting!

Don't be surprised, Seekers Class, if "Teach" shows up with a big fat frog to illustrate the lesson any time, now!



Vine Prairie's \$70,000 building features native stone veneer exterior.

Vine Prairie building dedicated

The native stone veneer church auditorium and educational space of the Vine Prairie Church was dedicated Aug. 3. Valued at \$70,000, the building is situated on Highway 64 between Mulberry and Dyer. The church was organized July 21, 1974. A gift from the state mission department helped make the church plant possible.

Chester Francis and Kenneth Cagle, deacons, led in prayer. Wayne Davis, pastor of the Oak Grove Church, read

scripture, brought greetings from the association and spoke briefly. D.R. Philley of Cimarron, Kan., led the prayer of thanksgiving. The dedicatory sermon was brought by Paul E. Wilhelm, association director of missions. Roy Gean Law, pastor of First Church, Ozark, led the prayer of dedication. Wendell Morse, Vine Prairie pastor, presented a brief history of the church, led the responsive reading, and presided for the special occasion.

T raining



for

I n

**WMU LEADERSHIP CONFERENCE
SEPT. 11**

IMMANUEL BAPTIST, LITTLE ROCK

M issions

10 am - 2:30 pm

CONFERENCES

- | | |
|------------------------------|-----------------------|
| WMU Directors/Assistants | BW/BYW Group Leaders |
| Age-Level Directors | BW Members/Others |
| WMU Directors/BW Presidents | Baptist Young Women |
| Enlistment-Enlargement | Experienced Acteens |
| Exp. BW Presidents | Inexperienced Acteens |
| Inexp. BW Presidents | GA (Grades 1-2) |
| BW-BYW Mission Study Chrm. | GA (Grades 3-4) |
| BW-BYW Mission Action Chrm. | GA (Grades 5-6) |
| BW-BYW Mission Support Chrm. | Mission Friends |

E ducation

1975 - 76 WMU LEADERSHIP

BRING SACK LUNCH

NURSERY AVAILABLE

Arkansas Baptist Foundation— a link to the future

An old adage says, "A man's work is from sun to sun, but a woman's work is never done."

In a similar manner, a gift that is spent completes its work immediately, but a gift through the Arkansas Baptist Foundation keeps on giving. Thus, the Foundation links the past to the present, and the present to the future.

The cover of this week's magazine is an excellent example. In 1960, a dedicated Christian family set up a trust with the Arkansas Baptist Foundation. The trust designated the income would be used to provide a scholarship for a student preparing for medical missions. Through the years, the trust was managed faithfully, but with no one to receive the income. "Soon after coming to the Foundation I learned of the existence of this trust," said Harry D. Trulove, executive director of the Foundation. Immediately, the discovery of a qualified recipient became one of my major goals."

Late in the spring, a contact came from

On the cover

Homer Shirley, pastor of First Church, Crossett. He indicated David Posey, a young man from his community could possibly qualify for the scholarship. Posey was interviewed, contacts were made with his references and an agreement negotiated. Trulove feels it is fitting that during Baptist Foundation Month the announcement can be made that Posey will receive a generous scholarship for the four years of medical school. If he should decide to enter private practice rather than medical missions, the scholarship will become an obligation and a system of repayment will begin.

Posey said, "The Lord has taught me a lot about the importance of hard work through my parents. They have had a large influence in my life.

"In addition to my parents, the staff of my local church, scout masters and fellow Christians have helped me to grow spiritually. At first I just wanted to help folks. While in college, I learned the greatest possible way to help a person

was not to feed, or doctor them—but to share Jesus Christ with them. It is mainly to this end that I go into medicine."

Thus, a \$9,000 gift made a number of years ago, continues to give and it will continue to do so "til Jesus comes." In the years ahead the returns will be multiplied. While the principal remains intact, the income will continue to assist other students. Added to the monetary return will be the impact of Christian doctors ministering to a needy world.

"Medical missions is a rather restricted area and you may not feel this is the way the Lord would have you use the material things he has given," Director Trulove noted. "However, the article does illustrate that (1) A gift made through the Foundation continues to give; and (2) The wishes of the donor will be faithfully discharged in the use of the income."

"The many areas of need are limited only by the imagination of the individual," Trulove observed. "Our schools need endowment in order to provide students with the opportunity to study in a Christian environment. Children from broken homes need to discover the meaning of love. The multitudes lost need the message of God's redeeming love. Your gift made during your lifetime or under your will can keep on giving to any of these areas of Christian needs. Through it, you will be linked to the ministries of faithful servants for generations to come. Why not, during Foundation month, contact your Baptist Foundation for specific information. Their services are without cost or obligation."



(ABN photo)

David Posey (left) is the recipient of a scholarship check which will help him prepare for medical missions. Foundation Executive Director Harry Trulove presents the check.

Heritage

(From page 7)

Charleston, S.C., he exerted tremendous influence on his state and Baptist work Southwide.

His insistence on a trained ministry led to the founding of several schools. One named after him, Furman University, established a theological department out of which grew Southern Baptist Seminary, now located at Louisville, Ky.

His interest in organized church work prepared South Carolina to be the first to organize a State Baptist Convention, 1821.

....And, that's how it happened 150 years ago.

□

Encyclopedia of Southern Baptists, vol. 1, p. 518-20, Broadman Press, Nashville.



to the prospective STUDENT

Applications for admission to Baylor University have increased greatly during each of the past few years. Because of this increase it has become necessary to close admissions at an early date.

If you plan to make application for admission to Baylor University for the fall semester of 1976, we encourage you to do so immediately. It is likely that the entering 1976 freshman class will be selected before the end of December, 1975.

Please address inquiries to the Dean of Admissions and Records, Baylor University, Waco, Texas 76703.

BAYLOR UNIVERSITY

Waco, Texas 76703

Action in Arkansas

Pre-enrollment works



Hatfield

The new concept of pre-enrolling new Sunday School members through the ACTION project works in Arkansas. At least two churches in the state have participated in the pre-enrollment plan and more churches are scheduled to do so soon.

The first known ACTION project in Arkansas was conducted in First Church, DeWitt during a revival, the latter part of July. Through a phone conversation with minister of education Gerald Lewis, we learned the pastor-led project was most successful.

ACTION is a five point project which highlights a week of intensive visitation

and massive pre-enrollment of new Sunday School members. The five parts of the project are: (1) pastor's auditorium class; (2) a trained Task Force of members who visit door-to-door to pre-enroll members in the graded Sunday School; (3) a youth group called "Anglers", who seek to pre-enroll members at school, athletic and social events; (4) a telephone group, who seek to pre-enroll members by phone; and (5) a bus ministry. Most churches use all five parts of the program.

Pastor Eddie McCord of DeWitt pre-enrolled 13 for his new auditorium class and had an attendance of seven the first Sunday. The whole Sunday School pre-enrolled 85 in the week long effort and the predicted 40 percent, or 38 new members, attended on the first Sunday. Of the new members, eight people were won to the Lord and the church in just two weeks.

The first church to engage in ACTION in a metropolitan area is Life Line Church, Little Rock. Bill Philliber is pastor and on the first Sunday there were 67 church members who made up the Task Force. In their first effort on Sunday afternoon, 4,000 home visits were made and the predicted one new member per hour of visitation were pre-enrolled. Two hundred and seven new members were pre-enrolled. Life Line engaged the services of a trained lay-leader to launch the project. A guest leader helps a church prepare, comes to the church and guides the project on Sunday and leaves on Monday. The pastor continues the daily visitation work Monday through Friday evening.

Many critics of churches, both outside and inside our churches, have been saying the churches need to learn more relevant ways for outreach and evangelism in this fast paced world. Many ideas have been proposed and tried, but ACTION alone has produced such outstanding and immediate numerical growth.

The example of these two churches demonstrate the success of ACTION in both the small town and in the city, one under pastor leadership and one led by an invited guest.

ACTION also works in the small church. We encourage a church in Arkansas with 150 or less members to conduct an ACTION project soon.

ACTION projects have been conducted in many states and in many kinds of churches. Every place the project has been conducted using the full suggested program, it has been a success.

Smile, growth is on its way.—Lawson Hatfield, Sunday School dept.

Graded choir clinics rescheduled

Conflicts have made it necessary to change the Graded Choir Clinics to coincide with the adult clinics. The following are dates and locations:

Nov. 11	First Church	Forrest City
Nov. 12	First Church	Camden
Nov. 13	Park Hill	North Little Rock
Nov. 14	Grand Avenue	Ft. Smith

—Ervin Keathley, Music Secretary

New year approaches fast: elect Brotherhood officers now

We are just one month away from the beginning of a new associational and church year. Most associations and churches have already selected their Brotherhood officers and unit workers for the coming year.

There is still time for the few remaining associations and churches to seek out and elect qualified Brotherhood leadership. However, time is growing short if the person selected is to have time to secure materials and make plans for the new year, Oct. 1.

Associational and church Brotherhood officers still have time to make reservations for the State Leadership Training Clinic at Camp Paron Sept. 19-20.

Information regarding the clinic may be obtained from associational or church Brotherhood directors, Baptist Men's Presidents, Royal Ambassador leaders or counselors, pastors, ministers of education, or by calling or writing the Brotherhood Department, P.O. Box 552,

Little Rock, Ark. 72203.

September and October will bring eight additional opportunities for help and inspiration for all Baptist men.

The dates and places for the eight district meetings are the following: Sept. 25, Jonesboro, F.B.C.; 29, Hope, Calvary; 30, Monticello, F.B.C.; Oct. 2, Parkin, F.B.C.; 20, Booneville, F.B.C.; 21, North Little Rock, F.B.C.; 27, Mountain Home, F.B.C.; and Oct. 28, Rogers, F.B.C.

The inspirational speaker for each of the district meetings will be Harry Trulove, Executive Director of the Baptist Foundation.

Every Baptist man will benefit by hearing Trulove speak on the subject, "Missions, Man, Money, and Management."

Plan now to attend the Leadership Training Clinic on Sept. 19-20, at Camp Paron. Enlist all men to attend the district meeting that is most convenient to you and your group.—Brotherhood Department, C.H. Seaton, Director

Revivals

First, Ola, Aug. 10-17; Jesse S. Reed, evangelist, Mr. and Mrs. Mark Short, music; 14 additions for baptism, 2 other professions of faith, 6 by letter and statement. Bill Williams was pastor.

First, Luxora, Aug. 11-16; Bill H. Lewis, evangelist, "Red" Johnson, singer; 16 professions of faith, 3 by letter. Bert Thomas is pastor.

Norphlet, First, Aug. 10-17; Paul Jackson, evangelist, Harold Crimmett, music; 19 professions of faith, one for special service, 70 rededications. Henry Davenport is pastor.

First, Hoxie, Aug. 17-23; Clarence Shell, evangelist; Eddie Gardner, music; 5 for baptism, one by letter. Homer Haltom is pastor.

The FOREIGN MISSION BOARD

Sharing Christ with the World



Through the Foreign Mission Board of the Southern Baptist Convention, you have a vital role in responding to human need around the world. Specifically, this means caring for the hungry, the needy, the neglected person; treating the sick; and meeting a diverse variety of other needs. Your missionaries numbering over 2600 in more than 80 different countries carry the Christian gospel abroad in many different ways. And you and your church, by contributions through the Cooperative Program, help to make it all possible.

One emphasis of the Foreign Mission Board is a program of hospital and medical care. This ministry carries to people in foreign lands an expression of Christian love in the form of a healing witness through which recipients may come to know Jesus Christ.

The Board conducts a comprehensive program of benevolent ministries. This means help, when and where needed, for the hungry, thirsty, lonely, naked, displaced and orphaned persons in countries abroad. Many orphanages, goodwill and community centers are staffed by Southern Baptist missionaries.

Significant among the Foreign Mission Board's programs of work is its publishing activities. This work involves the planning, editing, production, and distribution of Christian literature for use by missionaries and national Baptist groups. Last year 30 publications centers produced 23,879,242 pieces of literature under 1,106 titles.

Through these and other activities, the Foreign Mission Board carries a vibrant Baptist witness to the nations. And you and your church are important parties to that witness because contributions through the Cooperative Program sustain the work. You, in fact, provide the vital MEANS that enable the Foreign Mission Board to continue as a significant Baptist WAY of beaming a Christian light into darkened corners of the world.



**COOPERATIVE
PROGRAM
50th ANNIVERSARY**

Last in a series of twelve ads on the Cooperative Program.

Made in his image

Genesis 1:26-27; 2:7, 18-25

With this lesson we begin a three month's study of the Book of Genesis. We have often heard it asked, "why don't we have an in-depth study of the books of the Bible." We are doing that for the next 13 Sundays. During September the Unit study will be "God's Creation: Who Am I?"

As we seek to form our answer to this question, we need to go back and study the beginnings of man. So, as a background preparation for the thirteen week study, read the entire Book of Genesis in several versions.

Genesis is the basis for our Christian doctrine of Creation. Sometimes we get bogged down by arguing over the method of creation and thus miss the greatness of Genesis. Genesis is the account of the mighty God of Creation dealing with man and his struggles with life. It is the simple story of man's struggle between good and evil; God's concern in this struggle; and the experiences of man with God in seeking fulfillment in life.

In recent years many have gone to various lengths in seeking answers to the following questions: The youth may and are seeking the answer to "Who am I?" Is there more to the existence of the human life than that of mere animal living? What is my purpose in life? For the senior citizen the questions may be: "Who am I? What has my life accomplished? Was there meaning to life after all?"

In this first lesson of the unit we want to turn our thoughts to the subject: "Made in His image." We will look at man, the crown of God's creation, from four directions: spiritual, physical, mental and social. Luke, in his account of the childhood of Jesus, the Son of God, who dwelt on earth in the flesh of man, tells us that Jesus grew mentally, physically, spiritually and socially. (Luke 2:52)

Man a spiritual being (Gen. 1:26, 27)

The biblical account of creation is not a detailed, scientific treatise but simple concise statements as to origins. However, we do see a plan in creation. God planned for man to have a unique place and purpose in His ordained program. He prepared a place, the earth, and all things therein for the human occupants.

The first mention of man was the resolve to "make man in our image, after our likeness." God spoke the preparatory acts of creation into existence but with man it was a decision-making process. His decision was to make man in His

image in order for man to carry out His purpose for man in life. Since man was made, and not spontaneously generated, he is accountable to his Creator. To carry out that accountability, man bears the image and likeness to God.

To be in the image and likeness of God means that man is a personal being and can communicate with God and fellow man. He has the qualities of intellect, emotion, and will. He possesses a spiritual nature that relates to God, his Creator.

Who am I? I am a spiritual being that bears the image of God for a divine purpose.

God's purpose for man is to control and conserve the created things for man's good and God's glory. He is not to exploit it for selfish ends. He was to have freedom of fellowship with God.

A physical being (Gen. 2:7)

Too often, we are made more aware of our physical nature than our spiritual nature, as we behave like the beasts of the fields. We are a part of God's physical creation; made from the "dust of the ground." Like the animal world we are born, mature, decline and die. But this is not the end of man's life, God's work speaks of the resurrection for man, when he will receive the new imperishable body.

He was made more than a part of the "dust of the ground", for he also became "a living being." When God "breathed into his nostrils," He united the spiritual being with the physical being. This act set man apart from the rest of creation. When man's physical being dies the living being continues to exist.

Who am I? I am a physical and spiritual being with the ability to know God.

An intellectual being (Gen. 2:18-20)

As an intellectual being, God assigned Adam a task. Since he was made "in the image of God," he could think and reason. He had the mental capacity to carry out God's purpose for man to "have dominion" over the animal kingdom.

With this God given mental capacity he was able to assert his authority over them.

God knew that Adam needed companionship, that "it was not good that man should be alone." As Adam gave names to the fowls of the air and the beasts of the field, he did not find companionship to meet the needs of the "breath of life" that he had within himself. He also was aware of his need of

companionship; "but for Adam there was not found an help meet for him."

A social being (Gen. 2:21-25)

God could give companionship and have communication with man, "made in his image," however, man still needed an equal being for true harmony of mind, body and spirit. God provided woman to meet that need.

They complemented each other and together became "one flesh." She being formed of a rib taken from Adam's side. Together they are able to fulfill God's plans. This togetherness as "one flesh" is recognized through marriage. Jesus so recognized it. (Matt. 19:3-6)

Who am I? I am a spiritual, physical, intellectual and social being made in the image of God.

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

Two for one (well, nearly)

Your church can have
your news on the front
of the Newsmagazine
for your members only!

Typed on special sheets
by your church, materials
are photographed and
printed in place of the
cover for \$15 per week.

If your church has at
least 300 subscribers
to the ABN, contact
us for more information.

(Yes, we'll be happy to
add your church families
so you can take
advantage of the offer.)

abn

Why does God allow this?

Sept. 7, 1975

Job 3:1, 20-21; 6:1-4, 8-11; 7:11, 20-21



Dr. Hobbs

Introduction

1. The theme of this Bible study is a common one. Assuming that God does not perpetrate evil, what is the place of suffering in life? In the previous study it was seen that Job suffered at the hand of Satan. Yet he afflicted Job

by God's permissive will. Why then does God allow this to take place?

2. The problem of suffering has taxed the minds of men through the ages. It is a mystery which defies full explanation. Yet man can probe it for at least a partial understanding.

3. The aim of this study is to help members explain why doubt and despair come as the natural human response to unexplained suffering and loss.

1. Suffering and life

(Job 3:1, 20-21)

A major factor in facing pain is whether one sees meaning in it. If it is a means toward health (for instance, surgery), one can endure it without questioning it. But if the pain be to no seeming reason, without hope of being removed, such often leads to despair. One way to face such suffering is to see it as a part of the reality of life. Only living people suffer.

Job 3 is not addressed to anyone particularly. The dialogue between Job and his friends begins in chapter 4 with the opening speech by Eliphaz. In his great suffering which had not lasted for a long time, Job simply uttered the first of several laments (see Job 27:1-12; 29-31). Since he later contended for his innocence, this lament implied a complaint against God (compare John 11:32).

But note that Job did not curse God as Satan had predicted and as his wife had suggested (see 1:11, 2:5, 9). Rather he pronounced a curse on the day of his birth.

Verses 20-21: These verses add to Job's lament over his birth. Had he been stillborn he would have been spared the harsh realities of life. Instead, he would have been at rest in Sheol (see Job 3:11-19). But now that he lived, he longed for death.

In Job's situation one sees both sides of life: the good and the bad. He had received the good beyond measure.

There was no complaint at that point. But now he was experiencing the bad beyond measure.

Suffering is not a part of God's intentional will. When he created man he placed him in a paradise. When man sinned his body became subject to the attendant ills of decay and pain. In this circumstance God wills that those who trust in him shall so conduct themselves that they shall glorify him.

2. Suffering and despair

(Job 6:1-4, 8-11)

Following Job's lament, Eliphaz spoke. Since he spoke first, it is probable that he was the oldest of the three friends of Job. In general it may be noted that theirs was the counsel of men who themselves have known no suffering comparable to that of Job. While their speeches contained many fine things, in the overall they were not so much Job's comforters as his prosecutors.

It is in this light that one may understand Job 5. Job's lament in chapter 3 was seen by Eliphaz as an indictment against God. So he came to God's defense. It is against this background that Job replied in despair beginning in chapter 6.

Verses 1-4: That his friends might understand the enormity of his suffering, Job wished it were possible to weigh it upon scales. The "calamity" which had befallen him caused his "grief" or "vexation" (RSV). The weight of such would be heavier than the sand of the sea. Job wisely chose the word "sand." A pile of sand far outweighs a pile of rocks of equal height. The former is compact with no space between grains as is true of rocks. So great was Job's despair that he felt that the weight of the sand of all seas was upon him. "Swallowed up" (KJV) reads "rash" in the Revised Standard Version.

Since Eliphaz had accused Job of speaking of God in a rash manner, he justified it on the basis of what has happened to him—including distress of mind and soul. He insisted that he had ample reason for his extreme attitude.

Continuing his effort at justification, he referred to his woes as poisoned arrows shot into his body by the Almighty (see Job 16:13).

One major reason for Job's despair is that he regarded God as the source of his predicament. The very one to whom he should flee for help and strength was seen as the cause of all his trouble. It is

no wonder that he felt he had no one to whom he could turn for help. A wrong theology leads ultimately to despair.

Verses 8-9: Here in despair Job returned to his lament in chapter 3. He had requested death and wanted God to grant it. Rather than to afflict him with boils, he wished that God would "destroy" or "crush" (RSV) him like a bug under his feet.

People need to have a basis of faith and hope in order to turn to the Lord in time of trouble. Which shows all the more how important it is what one believes as to the source of trouble.

Verses 10-11: So deep was Job's despair that death would be a comfort or "consolation" (RSV). The Revised Standard Version renders verse 10b as "I would even exult in pain unsparing." He could stand and rejoice in any degree of suffering if he could see hope for an early end to it. He felt that he deserved consolation because he had not "concealed" or "denied" (RSV) the words of the Holy One. Verse 11 shows Job's despair. Since he had no hope of relief in life, he longed for death.

3. Suffering and Sin

(Job 7:11, 20-21)

Job 7 is a continuation of the sufferer's lament. He found no rest day or night. His lot was wearisome nights and days without hope. His flesh was clothed in worms and dust. His sores become crusted, and then broke open again. So that he was loathsome to himself and others.

Verse 11: Job was not certain about tomorrow. So he would not stop expressing his anguish of spirit and bitterness of soul today. And his complaint was directed to God. In all of this lament the thought comes through that he was not certain on whose side God stood. He was convinced that he stood with the righteous, one of which Job claimed to be. But the dire work of Satan and the ill-advised words of Eliphaz had confused him. Continued suffering tends to confuse the mind.

One should be careful in choosing his words and about the spirit in which they are spoken. This is especially important when one deals with the ill and troubled.

Verses 20-21 raise the question of sin in man's relation to God, and especially in relation to suffering. "I have sinned" (KJV) makes Job confess to sin. However,

(Continued on page 15)

Life and Work lesson

(From page 14)

this does not fit the context of his claim to innocence. The Revised Standard Version puts this in the form of a question: "If I sin, what do I do to thee, thou watcher of men? Why hast thou made me thy mark? Why have I become a burden to thee?" He was not conscious of any sin. But if unknowingly he had sinned, how did it affect or injure God?

This series of questions reveals a lack of understanding on Job's part concerning the nature of both sin and God. Sin, of whatever kind it may be, is an affront to a holy God.

So, admitting that he may have sinned unwittingly, Job asked why God did not pardon him. Since he felt that death was so near, he said that if God was going to do it he should do it then while he was alive. Tomorrow might be too late.

Which brings us back to the question as to why God allows suffering. And this involves the relation between suffering and sin. Of course, the easy answer is that given by Job's friends and which is held by so many people today. One's suffering is the result of his sin. How common is the question, "What have I (you) done to deserve this?" As if a given suffering is the direct result of a given sin.

Many righteous people suffer because of their relationship to others who are unrighteous. The supreme example of this is seen in Jesus Christ. At the human level—a mother suffers because of a wayward child; a wife suffers because of a faithless husband; a friend suffers at the hands of a treacherous friend. The list could be almost endless. So God's people often suffer because they are bound up with others in the bundle of life.

So it is not that somehow all things—the good and the bad—will finally produce good. It is that to those who love God, implying trust in him, he works in the varied experiences of life to the end that good may result for those who are his and who find and fill his purpose for their lives.

From *Studying Adult Life and Work Lessons*, July-September, 1975, Hershel H. Hobbs, pages 85-94, copyrighted 1975, Convention Press, Nashville, Tenn., used by permission.

LITTLE GIANT

The name to remember for

**FIBERGLASS BAPTISTRIES
WATER HEATERS
SPIRES—CROSSES**



Church credit plans available.
Free colored brochure

LITTLE GIANT MANUFACTURING CO.
Box 518 / Orange, Texas 77630
Phone: 713-883-4246

A smile or two

Uneasy lies the head that wears a wig to bed.—H.D. Wiese.

At a large banquet Lady Astor once remarked that men were vainer than women and, meeting with stormy opposition, declared herself ready to substantiate her statement. Steering the conversation to men's fashions, she suddenly said in an emphatic voice:

"It's a pity that the most intelligent and learned men attach least importance to the way they dress. Why, right at this table the most cultivated man is wearing the most clumsily knotted tie!"

As if on a given signal, every man in the room immediately put his hand to his tie to straighten it.—*American Opinion*

A motor vehicle regulation instructs drivers in Liverpool, England "to enter the tunnel via an entrance and, after proceeding through the tunnel, to leave via an exit."—*Changing Times*

NEEDING PEWS?

Send for Complete Details

**OVERHULTZER
CHURCH FURNITURE, INC.**

P. O. BOX 4039
MODESTO, CALIF. 95352

PEW CUSHIONS

Comfort and beauty. At prices your Church can afford.

For free estimate contact
FLOWERS CUSHION SERVICE

P.O. Box 587 Keene, Tex. 76059
Phone: A/C 817 645-9203

Clean used church buses

J & M Motors

Hwy. 65, South
Conway, Ark.
329-6634 or 329-5814

**"ONCE SAVED,
ALWAYS SAFE"**

This book has 4 chapters: "A Child of God Can Never Be Lost," "A Child of God Should Live Holy," "Saved People Do Sin," and "What Happens When a Saved Person Sins?" Send a dollar bill and receive this book, PLUS 4 others: "When a New World Begins," "Heaven, Hell and Salvation," "The Blessed Hope of Christ's Return," and "Do We Live After Death?" Full-length Bible messages! ALL 5 books for only \$1.00! Send this ad and a dollar bill with your name and address to:

JOHN L. BRAY, Dept. X
P.O. Box 908
Plant City, Florida 33566

Attendance report

Church	Aug. 24, 1975 Sunday School	Church Training	Church Addns.
Alexander, First	91	32	
Alpena, First	71	19	
Bentonville			
First	224		
Mason Valley	80	45	
Berryville			
First	191	87	
Freeman Heights	167	69	1
Rock Springs	76		
Blytheville, Trinity	243	104	4
Booneville			
First	265	226	
South Side	87	78	4
Cabot, Mt. Carmel	256	92	
Camden, Cullendale First	528	126	1
Concord, First	104	38	
Conway, Second	302	111	5
Crossett, Mt. Olive	400	219	
El Dorado			
Trinity	96	35	
West Side	372	369	4
Elkins, First	72		
Forrest City, First	615	107	3
Fl. Smith			
Grand Avenue	812	535	10
Mission	21		
Temple	173	74	
Trinity	157	56	
Windsor Park	837	232	21
Genry, First	170	47	
Grandview	61	34	
Greenwood, First	283	124	8
Hampton, First	136	80	
Hardy, First	156	65	
Harrison, Eagle Heights	318	154	2
Hatfield, First	86	21	
Helena, First	264	65	
Hope, First	379	83	
Hot Springs			
Leonard Street	105	38	
Memorial	97	51	
Park Place	354	98	3
Hughes, First	185	72	2
Jacksonville			
First	434	116	5
Marshall Road	282	86	
Jonesboro, Nettleton	245	88	
Lavaca, First	335	103	
Little Rock			
Crystal Hill	149	38	1
Geyer Springs First	750	198	7
Life Line	525	154	6
Woodlawn	117	45	
Magnolia, Central	673	173	1
Melbourne, Belview	107	77	
Monticello			
First	261	36	14
Second	270	76	
Mulberry, First	126	74	
Murfreesboro, First	140	52	
North Little Rock			
Calvary	377	112	
Gravel Ridge	210	85	
Levy	395	69	
Park Hill	705		7
Paragould			
Calvary	248	174	
East Side	212	99	
First	434	86	
West View	163	113	1
Paris, First	437	108	5
Pine Bluff			
East Side	209	103	3
First	540	91	2
South Side	660	155	
Tucker	16		
Oppelo	20	12	
Sulphur Springs	163	115	
Watson Chapel	403	130	
Prairie Grove, First	161	79	
Rogers, Immanuel	490		5
Rover	87	32	3
Russellville, Second	142	71	
Springdale			
Berry Street	110	43	
Caudle Avenue	718	55	
First	1247		
Texarkana, Trinity	399	144	4
Van Buren, First	525		
Mission	19		
Vandervoort	55	25	
West Helena			
Second	169	87	
West Helena	289	91	4

Japanese women discovering self-worth, says BWA officer

by Nancy Carter

RICHMOND (BP)—Although Japan is still a male-dominated society, women there are "awakening to their own value as independent persons," says a Japanese Baptist women's leader and pastor's wife who was recently elected as a vice president of the Baptist World Alliance (BWA).

"Women want to be independent and free. But there's a peculiar coziness in dependence," the petite Akiko (Mrs. Shuichi) Matsumura of Tokyo said in an interview here.

"You don't have to make your own decisions. You can be dependent on the decisions of your husband. If things go wrong, you can blame your husband. You don't have to take the responsibility."

For these reasons, she said, to be independent is a struggle, but it takes incentive. The way to find value as an individual is to "see ourselves in the sight of God, how God loves me and loves you."

Young people in Japan are sometimes discouraged by their parents from finding the God of Christianity. Mrs. Matsumura recalled how she was received after becoming a Christian.

"I grew up in a Buddhist family, and when I became a Christian my father felt that was a disgrace to the family, because my family had some social standing.

"These days parents encourage young girls to go to churches because they feel that's the place to get a good education, but they discourage them from being baptized because they don't want them to be completely identified with the Christian churches.

"Why? Because the girls will have a hard time finding Christian husbands."

She has found for many, the value of a woman is judged by the social standing of her husband.

"For the past five or six years, wherever I went, I was never introduced as Mrs. Matsumura," she recalls. "They always say, 'Mrs. Matsumura, wife of Dr. Shuichi Matsumura, vice president of the Baptist

World Alliance,' or 'Mrs. Matsumura, wife of the pastor in Tokyo.'" Her husband is the pastor of Tokiwadai Baptist Church, Tokyo.

"Sometimes I want to cry out, 'I appreciate and I love and respect my husband, but I am Akiko Matsumura!'" she said with a laugh.

Mrs. Matsumura has done much in her own right. When the Japanese Baptist Convention voted to suspend the women's group because of lack of funds, she helped to organize a self-supporting Japan Baptist Women's Union outside the convention. She is now president of the organization. In addition she is president of the Asian Baptist Women's Union.

She intends to make a contribution to the Alliance, "not as the wife of Shuichi Matsumura, but as Akiko Matsumura."

Nancy Carter is a staff writer for the Southern Baptist Foreign Mission Board, Richmond, Va.



BAPTIST WORLD ALLIANCE VICE-PRESIDENT GIVES VIEWS—Akiko (Mrs. Shuichi) Matsumura, recently elected vice-president of the BWA, discusses the role of women in Japan today. Although women there want to be independent, they often find security in relying on their husband, she said. "If things go wrong you can blame your husband; you don't have to take the responsibility." The solution, she says, is to look toward God for self-value, rather than toward one's husband. (BP) Photo by Warren Johnson

Address change???????

Two weeks before change of address send name label below and new address to:

ARKANSAS BAPTIST NEWSMAGAZINE

P.O. Box 552

Little Rock, Ark. 72203