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### January 12, 1978

Arkansas Baptist State Convention

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A black and white photograph of a man in overalls standing in a field with a wooden fence. The man is looking to the left. The background shows trees and a fence. The overall tone is somber and rural.

January 12, 1978

# Arkansas Baptist

NEWSMAGAZINE

January wills emphasis  
page 20





## I must say it

Charles H. Ashcraft / Executive Secretary

### How to get out of trouble

"Stay out of trouble" is the counsel given by wise parents to their children and wise pastors to their people. However good this advice appears to be, most of the positive people who do anything good for God or anyone else live most of their lives in trouble. Moses, David, Elijah, Nehemiah, Jeremiah and the mighty Paul, among others, spent most of their lives in trouble, and it was not always their fault. I believe all these departed giants would confirm one indisputable fact of life — that "we do not get out of some forms of trouble without first getting further into it." This would be difficult for anyone to understand except by actual experience.

Big trouble always seems to precede big victories. Big victories erase previous troubles and so it goes in our pilgrimage with God. An excellent discipline can be yours if you analyze all of God's big men in the Bible in this light. I will choose Paul and Silas in one of their most troublesome times (Acts 16:19-40). They were obviously in trouble. There was an impasse in their struggle to get the gospel message to everyone, and they now were immobile in the isolation section of the prison. They were cast in jail for riding a slave girl of her divining powers, thus denying her owners the income for her services. It was an economic distress brought on by a theological principle (Acts 16:18).

As if this were not enough trouble, Paul and Silas conducted a worship service (about midnight, may heaven help us) and started a revival meeting which brought on an earthquake, of all things. Added now to the charges of throwing the city into confusion (Acts 16:20), preaching without a permit, they were responsible for the willful, wanton destruction of the magistrate's jail (Acts 16:26). Add to this the arrogance of Paul (Acts 16:37) when he demanded an official escort out of the miserably wrecked jail. He then was rewarded by the sweet fellowship of Lydia's home (Acts 16:40). The lesson, we only get out of trouble by getting into trouble. Big trouble precedes big victories which erase big troubles.

The people who are always staying out of trouble may be getting into it more and more without knowing it at all. They live out their days without recordable victories, often facing stern reprimands at the judgment bar of God for their slothfulness. Trouble awaits positive people, but the victories exceed the troubles, so let's get adapted to it and go on with the planting of the gospel. The only statement I claim exclusively as being of Ashcraft origin is "if you can make a science of suffering and a career of discomfort, you can succeed royally in the ministry of helping people." When once you have really come to this point in your life, trouble becomes your natural habitat and there are big victories in your future.

*I must say it!*

# Arkansas Baptist

NEWSMAGAZINE

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NUMBER 2

J. EVERETT SNEED, Ph.D. .... Editor  
BETTY KENNEDY ..... Managing Editor

ERWIN L. McDONALD, Litt. D. .... Editor Emeritus

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## Baptist-Catholic dialogue

## The editor's page

J. Everett Sneed



Recently I was one of about 40 Baptists who met with an equal number of Catholics for a dialogue. (See news story on page 13.) Some of the Baptists approached the meeting reluctantly. But one said, "It is sad if we are unwilling or afraid to sit down with anyone and discuss our similarities and differences." The meeting was found to be helpful, informative and rewarding.

Having participated in other dialogues (this was my first with a group of Catholics) I knew that there were certain important ground rules which must be followed. Among these are: (1) The necessity for a person to know what he believes and why he believes it; and (2) The necessity to give the same respect and courtesy to another's faith that one expects in return.

Several conclusions may be drawn from this dialogue. First, and perhaps the most important, is the fact that Roman Catholics are undergoing far more change than we had realized. A part of this change is a new openness to non-Catholic groups. These changes have taken place in relation to Vatican II which convened in 1962 under Pope John XXIII. It was reconvened under Pope Paul VI and was ended in December, 1965.

The Baptist scholars who have studied the 16 documents produced by Vatican II have concluded that there were no changes in dogma. Where, then, have the changes taken place? They are in connection with the source of authority, worship styles, a new emphasis on the movement of the Holy Spirit, and a tendency for national churches to be more independent from Rome, yet retaining a loyalty to the Papacy as a visual sign of unity.

A most vital change which has taken place is re-

newed emphases on the Scripture. The pendulum seems to be swinging toward the Scripture taking priority over tradition. However, tradition still plays a vital part in the life of the Catholic church. An important part of every Roman Catholic service is the reading of Scripture.

Some who attended were surprised by the number of similarities between Baptists and Catholics. The Dialogue participants agreed that the two denominations have more in common than either group has with liberal Protestantism. Among the points of doctrinal similarity are the doctrine of God, the creation, a time of judgment, punishment of the wicked, the Trinity, the Virgin Birth of Jesus, the resurrection of Jesus, the miracles as recorded in the Bible, God's present and final coming, and to a certain extent, the inspiration of the Scriptures.

There are, of course, notable differences between Baptists and Catholics. Among these is the doctrine of transubstantiation of the Eucharist. Catholics hold that when the Priest prays over the wine and bread, it becomes the actual body and blood of Christ. Baptists believe that the fruit of the vine and the bread are symbols or a memorial to the body and blood of Christ. Other notable differences are the emphases on papal infallibility and the importance of tradition.

We wish to express our appreciation to the Home Mission Board, Department of Interfaith Witness, for inviting us to this most enjoyable meeting. In this brief three-day discussion we not only learned a great deal about contemporary Roman Catholics, but also how to articulate our own beliefs more effectively. We feel that such a dialogue helps in understanding of others and strengthening of one's own faith.

### Guest editorial Arthur Rutledge, a respected leader

Southern Baptists have known few administrators as capable committed and successful as Arthur Rutledge who died recently. His leadership brought the Home Mission Board from a place where its actual need was questioned to one of the most vital and dynamic agencies of Southern Baptists.

The depth study and survey of Southern Baptist institutional structures several years ago by professional consultants had among its considerations the merger of the home and foreign mission boards. The idea appealed to some because of the lack of vitality of the Home Mission Board.

This possibility seemed to motivate Home Mission Board leaders to find a more vital role for the agency in the convention and to give it a more respected image. Arthur Rutledge was a part of the new look and today no agency has a more vital role in Southern Baptist life.

Under the direction of Rutledge the Home Mission Board demonstrated the creativity and versatility needed for the rapidly changing American scene. By extending its thrust from the rural south into other geographical areas of America, the Home Mission Board has led Southern Baptists to become truly a national religious body. What's more, it was done in such a way as not to make Southern Baptists obnoxious or appear to consider themselves superior to other established denominations. Rutledge was highly

respected and fondly liked by leaders in other denominations.

In many ways the Home Mission Board has been on the cutting edge of Southern Baptist life during the last quarter of a century. Leadership in establishing dialogues with Jews and Roman Catholics, work with National Baptists and other blacks and making Southern Baptists aware of new religions and cults in America are examples of the creative ministries of the Home Mission Board.

*Home Missions* magazine has set the pace for other Southern Baptist publications in excellence and relevance to vital issues. Rutledge, of course, did not personally provide all these services, but he originated them and surrounded himself with competent personnel and gave them the freedom and the resources to do their jobs.

Rutledge was positive and firm but never appeared aggressive or competitive with other agencies when it came to securing denominational appropriations for his agency. Rather, he always appeared unselfish and completely cooperative with other denominational agencies. No administrator was more respected and more liked by other Southern Baptist leaders than Arthur Rutledge.

This good man will be more and more appreciated with passing years, and he set an example of progressive by unselfish administrative leadership which other Baptists leaders today and in coming years will do well to emulate. — Editor C. R. Daley in the "Western Recorder" of Kentucky



## When you pray

by Jon M. Stubblefield  
(Second in a series)

The Didache, an early Christian writing dated to the beginning of the second century, records the Lord's Prayer and then offers this admonition: "Three times a day, pray thus" (8:3). This reference indicates the great significance attached to the Lord's Prayer by the early church. We should remember, however, that how often the prayer is uttered is not as important as the sincerity of the person who prays it.

The Model Prayer is found in two places in the New Testament, Matthew



Stubblefield

6:9-13 and Luke 11:2-4. The context in which each version appears is instructive. In Luke the prayer is given in response to the request of the disciples, "Lord, teach us to pray" (11:1). Following the prayer, Jesus told the parable of the friend at midnight (11:5-8). The teaching is clear: God is not like a reluctant neighbor, but he does demand persistence in prayer. The same point is made by means of an imperative statement: "Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you" (11:9). The tense of the verbs reveals that continuous action is required. The section concludes with the positive affirmation that God desires to give his children "good gifts" (11:11-13). As Georgia Harkness has expressed it, the purpose of prayer is to lay

hold on God's willingness. It is not that God is reluctant to give but that we need to ask. In so doing, we acknowledge our finitude and accept our dependence upon him.

In Matthew the Lord's Prayer is part of a larger unit (6:1-18) which focuses on three acts of religious devotion — giving, praying, and fasting. The theme is stated at the outset: "Beware of practicing your righteousness (piety) before men to be seen by them" (6:1). Jesus soundly rebuked "hypocrites" (play-actors) who stood praying "in the synagogues and on the street corners" (6:5). For them prayer had become a theatrical performance, calculated to gain the applause of men. "They have their reward" (6:6) translates a commercial term meaning payment has been received in full. Such persons have gained the temporary praise of men, but nothing more. God refuses to accept outward expressions of piety when the motive is unworthy.

Jesus also warned against trying to manipulate God through prayer. The pagans erroneously assumed that they could gain a hearing before God through "their many words" (6:7). Genuine prayer is not identified by its verbosity or eloquence but by its intensity and sincerity.

**Jon M. Stubblefield, a native of Fayetteville, became pastor of Central Church, Magnolia, last year after serving as associate pastor there. He holds the B.A. and M.A. degrees from the University of Arkansas at Fayetteville, and the master of divinity and doctor of philosophy degrees from Southern Seminary.**

## OBU groups aid college in flood

The Ouachita Baptist University Student Senate has gathered \$267 to be sent to the Toccoa Falls Bible College Fund in an effort to aid victims of a flood that swept through that campus Sunday, Nov. 6.

The Senate did this in response to a request made in a letter received from Toccoa Falls that funds be solicited for the purpose of aiding the victims of the flood that damaged the Georgia campus and resulted in 40 deaths.

The money received by the Senate was donated by organizations and faculty members on the Ouachita campus.



## One layman's opinion

Daniel R. Grant / President, OBU

## Should we forget the bad?

There is a lot to be said for the value of forgetting those unpleasant memories of our past. To dwell on unpleasant memories, constantly pawing over them and refusing to let them remain in the past, can be a very unnatural and unhealthy thing. The self-appointed prophet of gloom and doom can become almost as oppressive as the condition of gloom and doom itself.

Even so, a recent news item reminded me that it is possible to be too forgetful or unaware of some of the nightmares in our past. Peter Borowsky, a history professor at the University of Hamburg, Germany, made a speech in Vancouver recently in which he said many German students "have misconceptions about Adolf Hitler, and some have never heard of him by the time they finish public school." That was quite a shocker, but I can see how this might happen in a nation trying to forget such a terrible nightmare as the Hitler era. To forget (or never to know) the heinous crimes of a dictator who must be one of the leading contenders for the position of all-time enemy of human freedom, is to leave the door wide open for a repeat performance. One of the best protections against our loss of freedom today

or tomorrow is to remember very well how it was lost in the past.

Germans and Americans alike need to remember how Adolf Hitler came to power, plunged the world into war, and committed atrocities on millions of innocent people. Americans need to remember many other bad things — the sneak attack at Pearl Harbor while we slept, the Great Depression of the 1930's against which we had few protections, fire disasters caused by carelessness, flood disasters where warnings went unheeded, and countless other tragedies from which there are lessons to be learned.

The real challenge, of course, is to remember the bad without letting it become a daily wet blanket. The danger is that old-timers will seem to have nothing to say to young people except the negativism of hard times "in the olden days." Since Professor Borowsky, who is 39 years of age, was not even born when Adolf Hitler came to power, he can hardly be accused of dwelling on his own sordid memories. The world needs more teachers who can help us learn the right lessons from both the good and the bad of our past.



**Alwyn Coleman**, former pastor of Northside Church, Batesville, has been called to serve as pastor of the Southern Baptist Mission of Newark. He has served more than 30 missions in his ministry.

**R. W. Goodman** has accepted the call to serve as pastor of the New Hope Church, Black Oak, in Mount Zion Association. He and his family will continue to reside in Jonesboro.

**Harold R. Green** of Bryant has earned the Diploma of Pastoral Ministries from the Seminary Extension Home Study Institute, a section in the Seminary Extension Department of the six Southern Baptist Seminaries. Green was presented his diploma in a special service on Nov. 27 at Reydell Church. The presentation was made by Frank Wahl, a deacon. Green is a member of the Reydell Church where he has served as

pastor for 18½ years and is also employed by Bryant High School as assistant principal. He has completed a series of 16 courses. Green is a graduate of Ouachita University and Henderson State University and has completed 39 hours of post-graduate work at the University of Arkansas. He is married to the former Barbara Harrell of El Dorado.

**John C. Parker**, who has been serving as minister of education-administration at First Church, Little Rock, has resigned to accept a position with Membership Services Incorporated of Irving, Tex.

**Ed F. McDonald Jr.**, pastor of Northeast Church, Texarkana, died Dec. 29. He was 64. McDonald had served as pastor of several Arkansas churches and was Executive Secretary of the Arkansas Baptist Foundation from 1961-1971. He was a graduate of Southern Seminary and the University of Arkansas Law School. He was an Army chaplain during World War II. He is survived by his wife, Mrs. Wanda McDonald; a son, Ed F. McDonald III of North Little Rock; a daughter, Mrs. Martha McDonald Davis of Mobile, Ala.; his parents, Mr. and Mrs. Ed F. McDonald Sr. of Sheridan; two sisters and two grandchildren.



## Food and fellowship

Virginia Kirk and Jane Purtle

### Love's in the air

First —

Love because you are loved.  
Bask in the brilliance of God's love or the love of a friend.  
Recognize yourself to be a loved one.

Then —

Love yourself.  
You cannot love others until you do.  
Understand your uniqueness as God's creature.

Finally —

Love others as you love yourself,  
As God loves you.

Love is never out-of-style, but February has become the seasonal time to celebrate love and lovers. However, most of the trappings now associated with Valentine know nothing of love as a response to God and a deep and genuine love of self which moves out to envelope all creatures both great and small.

Last year we saw this kind of love in action. The occasion was an "Old Fashioned Sweetheart Banquet" planned by the youth of the church. Instead of a youth sweetheart, they chose a beloved older woman, invited her to the banquet, and surprised her by honoring her as their sweetheart. The young people were very excited as they planned the banquet. The decorations and program had a nostalgic theme — lacy hearts, roses, long dresses, old songs. But what the group were most excited about were their plans to surprise the person they had chosen as guest-of-honor. Love was in the air.

As commercialized as Valentine has become, it's still filled with the potentialities of God's grace. Except for the holiday, we would not have had our "Old Fashioned Sweetheart Banquet" and understood the love affair between our youth group and their friend.

If you are planning a Sweetheart Banquet, what about food? Our suggestion is to keep it simple. If possible, do serve homemade pie (brought by the ladies of the church), as that is a universal favorite and will give the whole meal an added sparkle. This colorful pie would be an excellent choice.

### Cherry Cream Pie

Combine a 15 oz. can of sweetened condensed milk, 1/3 cup lemon juice, 1 teaspoon vanilla, and 1/2 teaspoon almond extract. Stir until mixture thickens. Fold in 1/2 cup whipping cream, whipped. Spoon into cooled pie crust. Top with Cherry Glaze. Chill 2-3 hours.

Cherry Glaze: Drain 1 can pitted sour cherries. Combine 2/3 cup cherry juice, 1/4 to 1/2 cup sugar, 1½ tablespoons cornstarch. Cook over low heat, stirring constantly, until mixture is thickened and clear. Add cherries and some food coloring. Cool. Spread over cream filling.

**Bill Sutton** has accepted the call to serve as pastor of Windsor Park Church, Ft. Smith. Sutton, a native of Little Rock, was ordained to the ministry July 4, 1965, at Bellevue Church in Memphis. He is a graduate of Baylor University and Southwestern Seminary. He has done post graduate study at Texas Christian University, Ft. Worth, Tex., the University of Mississippi and Luther Rice Seminary at Jacksonville, Fla. Sutton has served as pastor of North Hopkins Church, Sulphur Springs, Tex.; associate pastor at Dauphin Way Church in Mobile, Ala., under Jaroy Weber; and pastor of Pine Hills First Church, Orlando, Fla. The Pine Hills church, under his leadership, led the association in baptisms for four consecutive years and was in the top 10 churches in baptisms in Florida for five consecutive years. He has also preached in the Korean Baptist Crusade in 1974, the Andros Islands, Bahamas Crusade in 1972, and the India Crusade in January, 1976. He is married to the former Martha Davis, a native of Memphis, and they are parents of three sons, Blake, Bryan, and Stephen.



Sutton



## Assessing lay missions

by Glendon Grober,  
missionary to Brazil

President Carter's tape may have raised more eyebrows among missionaries than it did among messengers to the Southern Baptist Convention. The convention vote to involve 5000 people in the Mission Service Corps was unprecedented and overwhelming. Beyond this the Foreign Mission Board speaks of an additional 2300 lay or short-term missionaries in 1978. The call is then 3000 for each ensuing year in the program called Volunteer Involvement in Missions.

### The question of communication

In most cases the lay missionary does not speak the native language. How can he communicate? How much of the missionary's time must be spent with the lay missionary? Must the missionary limit his work to and through the visitor?

### The question of work load

How much and how hard do the lay missionaries want to work? How much can they do? Cultural changes and climatic factors must be considered. Besides this there is the tourism attraction. This may occur because of the missionary's own personal desire to "show" his field.

### The question of satisfaction and contribution

This is the crucial question. What can the short term missionary do that will be personally satisfying to him and contribute to the development of the Lord's work on the mission field? Personal sacrifice of time and resources makes it imperative that the lay missionary know he has wisely invested in the Kingdom. He deserves a deep sense of satisfaction and accomplishment.

The satisfaction factor, however, must not be placed above the contribution one. It is quite possible for an overseas visitor to happily misjudge what his visit has meant. Some groups may be satisfied with this; Southern Baptists must not.

At this point a word of warning is quite in order. No one can guarantee success for every missionary endeavor. No missionary, pastor or church worker has been successful in everything, no matter how well planned. Some failures are inevitable but good planning can sharply reduce their percentage.

### Towards an answer

Some criticism has been directed at the FMB for its basic commitment to

career missionaries. The obvious answer, at least for those of us who have given long periods of our life overseas, is that lasting contributions are made this way. Perhaps careful study can and should discover other means of meaningful and lasting personal contribution.

The book of Acts may be quite suggestive at this point. One of Luke's principal themes is the development of the missionary movement. The foreign mission enterprise in some sense begins in Acts 13. Stages of development are indicated in ensuing chapters.

It appears that the Antioch church sent the missionaries Barnabas and Paul with their blessing. They seem to have pledged to pray for them; nothing more. Certainly nothing is more basic or important to missionary activity than prayer support. Southern Baptists need to remember that definite praying is the most effective way to be personally involved in any and all missionary activity.

The shift in Paul's ministry in Corinth according to Acts 18 is undoubtedly the result of financial support received from Macedonia. Philippians 4 makes it very clear that the Macedonian church was among, if not the first church, to recognize the importance of financial cooperation in mission work. Financial support increased the effectiveness of Paul in Corinth. Southern Baptist missionaries enjoy the same privilege through the growth of Cooperative Program financial support.

It may be that a high level of support and cooperation is reached in Acts 20. Not all of the group who travelled with Paul in Acts 20:4 appear to be career missionaries. Could Acts 20:4 be a new testament example of lay missionary involvement? For that matter, even Luke seems to fit into the lay missionary group. Acts clearly indicates that he is present at various times and then gone again. It is quite likely he returned to his medical practice.

One other principle does seem to be evident. The presence of the career missionary, in the person of Paul, is preliminary and basic to this aspect of ministry.

Unfortunately, Acts does not clearly indicate a program of work for the lay missionary. It does state that they did

not always stay with the career missionary. (cf. Acts 20:5) There may be two lay missionaries in I Corinthians 8:18-22 who made positive contributions in administration.

The SBC mandate to the Home and Foreign Mission Boards places missions (at least foreign) in a spiritual Gettysburg. We find ourselves, somewhat suddenly, on a worldwide battlefield dedicated to the proposition that there must be lay missionary participation. Some of us are a little bewildered but also challenged. We have already begun to look to God and, with his guidance, discover areas of service in which lay missionary contribution can "long endure".

**Next week: Seeds of lay missions.**

## First Church, Carlisle, marks 100 years

Carlisle First Church, to celebrate a century of Christian commitment, observed its 100th anniversary on Dec. 2-4 with a weekend of special services.

W. T. Byrum, Director of Missions for Caroline Association, was featured speaker in the Friday evening services. Hartsell D. Atwood, a former pastor, spoke on Saturday evening.

Former pastors participating in the Sunday morning service were Harry G. Jacobs, who led the invocation, and R. W. Bishop, who delivered the morning message.

Robert Buffalo gave a history of the church in Sunday afternoon services. The message of inspiration was delivered by L. G. Gatlin, a former pastor. Glen Blevins presented special music.

Eddie Forrest directed congregational music for the weekend. Musicians were Mrs. Maurice Woodruff, pianist, and Mrs. Jay Reed, organist.

Charles Chesser is pastor.



## Pastor hired to aid OBU in-service program for ministers

Ouachita Baptist University's current emphasis on strengthening and expanding its in-service guidance program for ministerial students has been given an additional boost with the employment of Gene Petty as an assistant professor of religion.

Coming from the pastorate of the 2,200-member Immanuel Church of Duncan, Okla., Dr. Petty will share his experience with Ouachita's prospective ministers to better prepare them for service to their churches.

The need for gaining additional faculty members in the religion department who have served as ministers was underscored by Vester Wolber, the department chairman, who said that "pastoral experience in addition to theological training often makes it possible to deal more realistically with the situations and problems that prospective ministers are likely to face."

The in-service guidance program at

Ouachita is designed to place ministerial students in church-staff positions and to supervise them in their part-time church experiences.

A 1960 Magna Cum Laude graduate of Ouachita where he majored in religion, Dr. Petty earned his master of divinity and doctor of theology degrees from Southwestern Seminary in Ft. Worth, Tex. He is currently in the process of converting the Th.D. to a Doctor of Philosophy (Ph.D.), which is primarily a research and teaching degree.

Prior to his being called to the pastorate at Immanuel Church, Dr. Petty served as a teaching pastor at Oakland Heights Church in Longview, Tex., First Church of Richmond, Tex., and in smaller churches while he was completing his academic work.

Dr. Petty and his wife, the former Shirley Ann Tipton who is also a Ouachita graduate, have three children.

## Eudora Church marks 75 years

When Eudora Church marked their 75th anniversary, they had seven former pastors and nearly 400 members, former members and friends to celebrate the occasion.

The observance included the Sunday morning worship service, which was led by former pastor Clyde Hart. A potluck lunch and an afternoon of informal singing followed. The former pastors spoke to the congregation during the Sunday School hour, reminiscing about their years of service. The other former pastors were William B. Pittard Jr., Clarence H. Cutrell, Dillard Miller, Roy D. Bunch, L. C. Hoff and Royce Christmas.

The night before the church had held an informal reception to bring together the former and present members and friends.

The Eudora Church, which began with 13 charter members in 1902, now has a resident membership of 353. From their beginnings in a local store building with boards on nail kegs for pews, the church has progressed to the present sanctuary which seats 550. The building was built in 1956 and declared debt-free in 1968. The new sanctuary was erected after the education annex which connects the new with the original building.

Between the first meeting place and the present one, Eudora Church has met in a one-room frame building. They also used Grand Lake for their baptistry.

Other milestones in the 75-year history of the church are the building of a three-bedroom parsonage in 1961, the paving of the church parking lot, the addition of a canopy to the church building and the purchase of a 40-passenger bus for the church outreach program.

The Eudora church has licensed to the ministry seven men and ordained six. Six other members have gone into church-related vocations.

The church has sponsored five mission churches, and one has grown into Northside Church, which was organized in a vacant store building in 1962.

At the 75-year mark, Eudora Church is being led by Jimmy D. Wallace, who was called by the church in 1974 as minister of music and youth. Wallace was called as pastor in 1975 when Royce Christmas resigned.



### Woman's viewpoint

Mary Elizabeth Herring

### Bad luck, or blessing?

While driving merrily on my way the other day a black cat crossed the street directly in front of me and I thought to myself, "Now if I were a superstitious person I would stop the car and turn around to avoid bad luck." But I am a child of the King and for me there is not such a thing as bad luck.

Romans 8:28 says, "And we know that all things work together for good to them that love God, to them who are the called according to His purpose." God promises that whatever bad comes our way will be turned into good and that means ultimate blessing. Isn't that great? We can laugh at that black cat crossing our path, not worry over a broken mirror, raise the umbrella in the house, or walk under a ladder with the assurance that God loves us and will take good care of us.

Our dictionary lists the first definition of luck as anything that happens by chance. The word blessing is defined as bestowal of divine favor. These two words, luck and blessing, really deserve some consideration. Let's not be narrow-minded and say that we should

just erase the word luck from our vocabulary, but isn't it really better to use the Christian terminology and wish for our friends and loved ones God's richest blessings? Instead of saying, "Good luck on your test tomorrow," shouldn't we say, "I'll ask the Lord to bless you in your test tomorrow"? Let's speak up for the Lord Jesus. All that we experience is not a matter of good luck or bad luck but is determined and brought about by the Lord of our lives, who intends nothing but good for those of us who belong to him. I wonder if my young friend, who mentioned the other day that she had had a stroke of good luck in getting just the perfect ticket reservations, might give the Lord the credit for working out those reservations for her? James 1:17 says, "Every good gift and every perfect gift is from above, and cometh down from the Father . . ."

When we as Christians analyze our life situations in the light of our relationship to God, we don't give lady luck a thought; we give God all the glory and name our blessings one by one.





**Immanuel Church, Little Rock**, observed "Demonstration Day", for the seventh year, on Sunday, Dec. 8. This is a special day in which members demonstrate their willingness to continue God's work through their pledges for a new year. The church received a total of \$100,024.34 on this date, compared to an offering of \$82,000 in 1976. The budget for 1978 is \$1.2 million.

**Nettleton Church, Jonesboro**, held ordination services Dec. 4 to ordain John Burrus, Harold Fisher, Lee Streetman, Royce Leonard, Dale Miller, Bob Mooneyham, Don Northcutt, and David Thomas as deacons of the church.

**Broadmoor Church, Brinkley**, held a Missions Conference on Saturday, Dec. 3. Speakers at the event were John Floyd, formerly a foreign mission appointee to the Philippines who is now a professor at Mid-America Seminary; Fred Spann, a missionary on furlough from Brazil where he is the director of the department of sacred music at the Seminary of North Brazil; and Howard "Bud" Bickers, a former missionary to Malawi who is now visiting professor of missions and church history at Mid-America Seminary. Tim Deahl is pastor of the Brinkley church.

**Black Oak Church**, Mount Zion Association, held their fourth annual stewardship emphasis in November. The emphasis began with a youth revival led by a Baptist Student Union team from Southern College. Other special features included a patriotic Sunday; pioneer day and Sunday evening programs that included skits, special music, Children's Night and a candle-light testimony service. Record high attendances were established during the month-long emphasis. J. W. Gibbs is pastor.

**Arkansas City Church** held deacon ordination services for Alvis Hooks and Ray McCallie on Dec. 4. Participating in this service were E. C. Gannaway, a deacon; Thomas Darter, Director of Missions of Delta Association; Mason Craig, pastor of First Church, McGehee; and L. J. Ready, interim pastor.

Three youth of **First Church, Waldron**, recently committed themselves to special service. Beth Swofford, who has been teaching special children in Waldron's Public School, will enroll in Southwestern Seminary to work on her master's degree in religious education. Billy Maxey and Carl Humphreys have surrendered for the gospel ministry. Nelson Wilhelm is pastor.

**Vanndale Church** in Tri-County Association has voted to sponsor Pleasant Hill Church as a mission. George Fink, pastor of the Vanndale Church, is also pastoring the mission.

**Wakefield First Church, Little Rock**, observed its tenth anniversary in December. Larry J. Stovall is pastor.

**Harvey's Chapel, Hot Springs**, held ordination services on Dec. 4 to ordain Roger Tolleson and Charles Smith as deacons. Participating in the service were Bill Hunt, Marcus Jackson, Larry Horn, O. J. Sharp, Gilbert Huddleston, Joe Huddleston, and Beauford Outler. Marvin E. James, pastor, delivered the ordination charge.

**First Church, Fordyce**, ordained Jerry Bradshaw as a deacon of the church in the special services on Sunday evening, Dec. 11.

**First Church, Yellville**, held ordination services on Dec. 11. John Harrington Jr., associate pastor, was ordained in this service. Deacons ordained were Carl Walker and William O. McCoy. Bill Griffith, pastor, preached the ordination message. Troy Melton, Director of Missions of White River Association, brought the charge.

**First Church, Clinton**, on Dec. 11, ordained five men as deacons as a phase of the church's new family ministry program. Dr. Shirl Ward, James Tyson, Dick Rasnick, Marion T. Mathis and Massie Silva were the men ordained. The church has also begun a radio broadcast of its Sunday morning worship hour. E. A. Pipkins is pastor.

**Philadelphia Church, Jonesboro**, has ordained Jerry Schaeffer, Mike Hinson, and Steve Green as deacons. R. D. Harrington is pastor.

**Shiloh Church, Texarkana**, honored their pastor, Wallace Edgar, and Mrs. Edgar by sending them on an all-expense paid trip to the Holy Land.

**First Church, Arkadelphia**, has begun a radio broadcast of its Sunday morning services as a new ministry for 1978. Mac Sisson, worship committee chairman, coordinated plans.

**Youth of Independence Association** held a rally Jan. 7 at First Church, Batesville. Danny Tate, senior at

Ouachita University, was featured speaker. Others on the program included Bob Spray, professional magician who is a member of the host church, and Mickey Jones and Betty Gail Martin, members of the host church, who presented special music.

**Emmanuel Church, Batesville**, will be involved in two Lay Preacher's seminars this year. They will be held the second and fourth Sundays in January and March. Earl Croxton is pastor.

**Rosie Church** held ordination services Jan. 8 for Gene Bates, their pastor. George Roberts preached the ordination sermon and Leonard Bunch moderated the ordaining council. Bates and his wife, Sheila, moved on the church field in October and are natives of Rome, Ga. They are parents of two sons, Mark and Richard.

**Elmdale Church, Springdale**, honored their pastor, W. R. Edwards, and his family in observance of their fifth anniversary with the church. Morning services featured testimonials and special music. A covered-dish luncheon was served at noon at the Elmdale School cafeteria. A gift of den furniture was presented the family.

**First Church, Hamburg**, honored all senior adults on Jan. 8. Kim Russell, who was blinded during the Korean war and is now a citizen of the United States, residing in West Memphis, was featured guest for the day. A luncheon was served at noon. Raymond Atwood is pastor.

**First Church, Henderson**, honored all new members of the church family with a New Year's Eve banquet. A watch service followed. The Hickman Trio presented special music. G. E. Robey is pastor.

**Haven Heights Church, Ft. Smith**, is in revival with Rick Ingle as evangelist. David Hogan, choral director at Southside High School in Ft. Smith, is directing music. Bob Wade is pastor.

## Arkansans get degrees at New Orleans Seminary

Two Arkansans were among the nearly 100 graduates to receive degrees from New Orleans Seminary in recent exercises.

Stephen R. Atwood, whose hometown is Paragould, received the master of divinity degree. He is the son of Mr. and Mrs. Raymond C. Atwood of Hamburg, and is pastor of Prospect Church, Hollow Rock, Tenn. Atwood is married to the former Leslie Janealle Butler of Jackson, Tenn.

Doyle Robertson was awarded the doctor of ministries degree. His hometown is Melbourne, and he is the son of Mr. and Mrs. Homer Robertson of Hickman, Ky. Robertson, who is pastor of Highland Church, West Monroe, La., is married to the former Martha Mathis of Boaz, Ala.

New Orleans Seminary is one of six seminaries owned and operated by the Southern Baptist Convention.





### Church reaches out

The Smackover church ministers to nursing home residents via closed circuit television. Services, including the dedication comments by Pastor Ray Wells (above), are transmitted using church equipment (above right), and received by residents of Smackover Nursing Home (right). (ABN photos)



## Smackover First takes the church to local nursing home residents

Closed circuit television is providing a medium for Smackover First Church to expand their ministry to residents of the Smackover Nursing home.

Worship and educational services are transmitted weekly from the auditorium to the nursing home. Hymnals have been placed in each room so that residents may participate in the congregational singing. The church dedicated this ministry Dec. 18.

Ray Wells, pastor, said "the closed circuit concept was first suggested by one of the newer church members, Mrs. Coy Tinsley. We then did the research and feasibility work-up.

"The church proceeded on the basis of purchasing and installing the equipment with special offerings and memorial gifts only. The total cost of the project in terms of equipment, installa-

tion permits, and fees was approximately \$4,500," Wells continued.

"We learned about the new nursing home almost one year prior to its opening in March of 1975," Wells said. "The deacons of our church as well as other leaders spent that year praying for God's leadership in providing a significant ministry, and prior to its opening we went to the administrator with a list of specific ministries that the church would like to provide."

These ministries have included large print editions of the New Testament for each resident; *Home Life* and *Mature Living* magazines for each resident; a cassette recorder-player and a small group of tapes to be used by the residents under the assistance and/or supervision of the nursing home staff; a weekly Bible study taught by personnel

of the church; occasional bus outings assisted by the Baptist Women of the church and rides for residents to all church activities.

"Indirectly," Wells said, "we ministered to the residents by providing special training for the nursing home staff in the social, psychological and spiritual needs of nursing home residents. Also, the various Baptist Women's groups at different times have done such special projects as lap robes, fruit baskets and sending letters for the approximately 75 residents of the home."

"There are so many different possibilities of a caring ministry and this nursing home ministry is one that our church is using to reach outside our own 'four walls' and declare the grace of God to a hungry people," Wells concluded.



# Arkansas all over

## London Church dedicates education building

First Church, London, dedicated a new education building Sunday, Nov. 27. This completes the plant of the church at its new location, in Price Addition, one mile south of the London business district.

The London church was constituted in 1879 and admitted to the Russellville Baptist Association in 1880, at which time it reported a membership of 33. It has been active in associational affairs, having hosted the annual meeting of the association five times across the years.

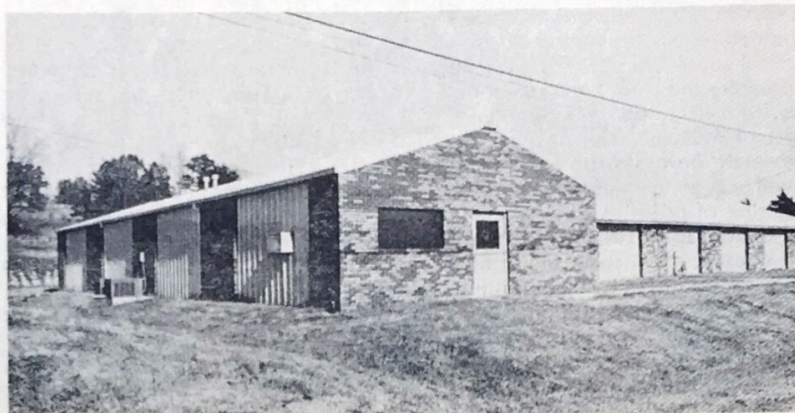
Guest speakers for the dedication service were Charles H. Ashcraft, Executive Secretary of the Arkansas Baptist State Convention, who gave the dedicatory address, and Erwin L. McDonald, a former pastor of the church, who gave a brief history of the church and led the dedicatory prayer.

Pastor Ralph Raines gave the welcome address, and the scripture reading was by Mrs. Troy Lawson, a member of the church.

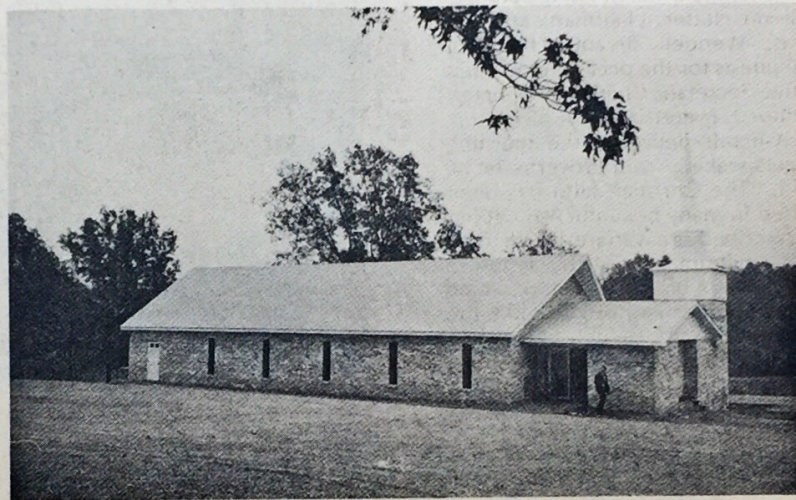
In a worship service following the dedication, Marvin Sorrels, now of Muskogee, Okla., a retired missionary to the Indians, preached. Chairman of Deacons Leonard Price read the scripture and led the benediction. Special music was by Kim Owens and Sharon Whorton.

The new building will be used for Bible classes and as a fellowship hall.

A luncheon was served at noon at the London Public School cafeteria.



The London Church's new building provides space for classrooms and a fellowship hall. (ABN photo)



The new auditorium of Lake Ouachita Church will seat 255 persons. Its cost was approximately \$55,000. (ABN photo)

## Lake Ouachita Church dedicates auditorium

The \$100,000 auditorium of the Lake Ouachita Church, Caddo River Association, was dedicated Sunday, Nov. 20. The church is located six miles east of Mt. Ida in a rapidly developing retirement-resort community.

Pastor Ross Williams presided over the special service and delivered the dedication sermon. Several others participated, including Dorothy Ritter, who gave a history of the new church; Cliff Merriweather, Calvary Church, North Little Rock; and R. H. Dorris, Director of State Missions, who gave the charge to the church.

The Lake Ouachita church was organized in 1975 in an abandoned house on property purchased by the church, and adjoining property owned

by the state convention which has now been sold to the Lake Ouachita congregation.

The auditorium basically is built according to a Sunday School Board plan at a cost of approximately \$55,000. Much labor and materials were donated by members and friends of the church. The State Missions Department aid included a building grant and a loan from the Revolving Loan Fund.

The total seating capacity is 255.

The Building Committee chairman was Hubert Forga. In a ceremony preceding the dedication service Mr. Forga laid the cornerstone to the new building. Placed in the cornerstone was a history of the new church and the order of service for the dedication.

Pastor Williams, in his dedication message, reminded the church that "prayers, gifts and concern of many people over the state helped this church to be where we are today. In turn, we must have a mission vision of our own." He challenged the church to be rightly motivated by the need for a strong home base for world missions, to rely upon the power of the Holy Spirit for success, to properly worship God by ascribing to him all glory and praise for every achievement, and to claim the victory which God promises his "good and faithful servants."

The church's need for an educational addition is already apparent, and the church will concern itself with this need in the near future.



## Conway church dedicates education space

Second Church, Conway, dedicated the remodeling and enlarging of their educational space Dec. 11. The project, which enlarges the church's educational capacity from 400 to 800, was completed at a cost of \$125,000. The new facility provides eight new classrooms, each of which will seat an average of 30 people, repititioning of other existing space to accommodate approximately 150 additional people, the installing of a new kitchen with restaurant type equipment, construction of a fellowship hall with petitions which will provide for six large classrooms, installation of wall to wall carpeting in the entire area, and remodeling of the exterior of the older building to blend with the newer auditorium.

Pastor Kendall Black paid tribute to the planning-survey committee, Coy Glover, chairman; the building committee, Glenn Nutter, chairman; and the deacons, Wendell Bryant, chairman. Special guests for the occasion included Executive Secretary Charles H. Ashcraft and Editor J. Everett Sneed.

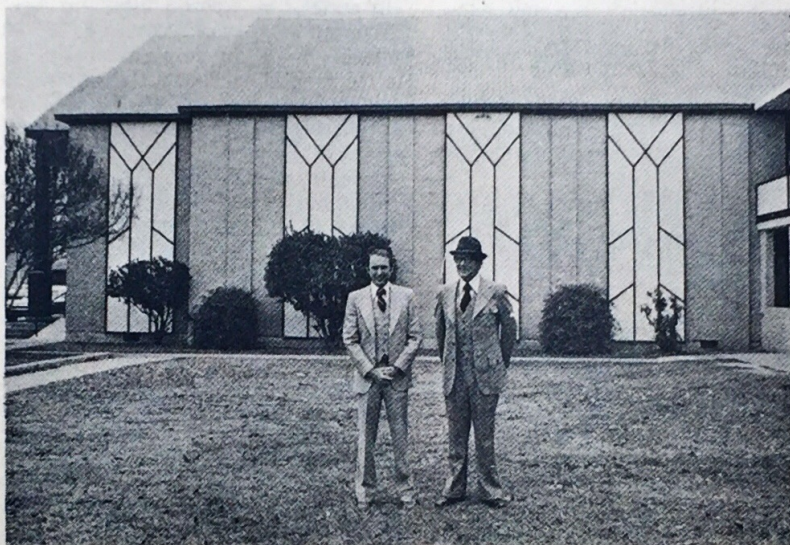
Dr. Ashcraft delivered the morning message speaking from Proverbs 14:18. He said, "The Christian faith has been described in many beautiful ways. It has been described as a warfare, a race to be run, or a pilgrimage. But this scripture describes it as a bright adventure which becomes brighter and brighter like the rising sun."

Dr. Ashcraft described the numerous delightful adventures in which a Christian may participate. Among these are Bible Study, the onward march of a New

Testament church, the individual Christian life, and leading others to accept Christ. In conclusion, he challenged those in attendance to dedicate themselves to the delightful adventure of the Christian life.

Pastor Kendall Black believes that Second Church has an exceedingly bright future. He said, "For some time now, there has been an overbalance between the available Sunday School space and the seating capacity of our auditorium. Our auditorium will seat 1,250 while we

only had educational space for 400. I am very happy that this has now been corrected, and it is our prayer that we will enlist more people in Bible study. I am convinced that in order to have a strong church, people must be involved in the educational and outreach program of the church. The Lord has given us a wonderful staff of Bible teachers, and I am convinced that through their efforts as directed by the Holy Spirit, the Sunday School attendance at Second Church will continue to grow."



*The remodeling and enlarging of the church's education space was dedicated last month with a morning message delivered by Charles H. Ashcraft, state convention executive secretary (right). Kendall Black (left) is the pastor.*

## Kelley Heights dedicates remodeling

Kelley Heights Church, Russellville, dedicated the remodeling and completion of five classrooms on December 18. The work included installation of birch paneling in the sanctuary and adjoining rooms, dropping the ceiling of the rooms in front of the sanctuary and spraying the ceiling of the auditorium with acoustical spray, removal of the windows in the sanctuary, installation of indirect lighting in the sanctuary, remodeling the opening to the baptistry, installation of wall-to-wall carpeting in the auditorium with the carpeting previously in the auditorium being used in classrooms, treating the entire building for termites, and other remodeling to beautify and enhance the entire facility.

The work was started in June and completed in December. Much of the

work was done with donated labor enabling the church to increase its property value approximately \$15,000 but with a cost of under \$4,000.

The speaker for the special occasion was Editor J. Everett Sneed, who spoke from Acts 2:41-47. He encouraged the church to major on proclamation, prayer, and praising of God. In conclusion Dr. Sneed said, "Any church that follows the pattern laid down in these verses will have a glorious future. God will bless them both in numerical growth and in spiritual growth."

Special guests for the occasion included Tom Lindley, director of missions for the Dardanelle-Russellville Association, who led the dedicatory prayer; Jack Riley, pastor, First Church, Russellville, who led the closing prayer; and Christopher Rocole, pastor, New

Hope Church, Dardanelle, who is a former member of Kelley Heights Church. A history of the church was presented by Mrs. Hazel Jones, who is a charter member of the church and by Deacon Jim Powell.

Pastor A. F. Wall believes that the church has a bright future. He said, "Though the church has not grown as rapidly as I initially expected, I feel that the brightest and greatest days for the church are just ahead. With the beautiful sanctuary and extra classroom space available, the spirit of cooperation and the zeal of the present members, plus the wonderful spirit of love and fellowship one for the other, and the increased spiritual atmosphere made possible in the worship service by the beauty of the sanctuary, nothing but victory lies ahead for the church."



## Harrison church dedicates improvements

Emmanuel Church, Harrison, dedicated the addition of new facilities and remodeling of the existing ones Nov. 27. The dedicatory message was delivered by Pastor Jack E. Lawson in the afternoon, and Editor J. Everett Sneed brought the morning message.

The new construction and remodeling included the addition of four Sunday School rooms, carpeting of six other classrooms and the auditorium, the paneling of the auditorium, placing a new roof over the entire church plant, painting the church building both inside and out, the installation of a new baptistry, the hanging of new drapes for the baptistry and the landscaping of the church grounds.

The baptismal scene was painted by Robert Bennett of Gentry. The additions and remodeling were completed for an approximate cost of \$20,500.

Building committee members were Willis Cantrell, chairman, Aster Crase, Joey Paul, Joe Holt, Paul Roten and Charlie Bishop.

Pastor Lawson, in the dedicatory message, spoke from II Chron.:6. He emphasized the omnipresence of Christ as he said, "God cannot be contained in any building, but God has been with us in all of our efforts."

Lawson asked the question, "Where do we go now that we have completed our construction?" In response he said, "We are here because God has placed us in this community and given us a responsibility. Our new building gives us an even greater opportunity to build a congregation for the Lord."

In conclusion Lawson used the New Testament analogy of a congregation of believers being compared to a building. He challenged each of the members to look at themselves and see "what kind of building we are erecting for our master."

Lawson believes that the Emmanuel Church has a good future. He said, "My desire is that our church will launch out in a Bold Mission Thrust, witnessing for the Lord and ministering to the people

of our area. As our people faithfully serve the Lord, we should be able to fill the additional space that we have built, keep the baptistry wet and, above all, magnify the precious name of Jesus."

## Garfield First burns note

First Church Garfield held a note burning service Saturday, Dec. 31, less than 15 months after moving into their new \$180,000 plant.

Land was donated by Mr. and Mrs. James C. Jones of Garfield, and ground was broken May 15, 1974. Pastor A. L. Hollingsworth placed the cornerstone in the summer of 1975. Attendance at the Sunday services has increased from an average of 38 to more than 125 since Hollingsworth became pastor in August, 1973.

The service was part of an all-night New Year's Watch Service. The program included a variety of music groups and individuals.

## News about missionaries

**Mr. and Mrs. Doy L. Jones**, recently employed missionary associates to Ecuador, will attend the 14-week orientation program beginning Jan. 9 at Callaway Gardens (address: P.O. Box 535, Pine Mountain, Ga. 31822). He is a native of Clarksville, Ark. She is the former Betty Matts of Sand Springs, Okla. Before they were employed by the Foreign Mission Board in 1977, they were living in Wichita, Kan., where he was pastor of Tyler Road Church. He was also president of the Kansas-Nebraska Convention of Southern Baptists.

**Mr. and Mrs. Orvell Bryant Jr.**, missionary appointees to the Windward Islands, are attending the 14-week orientation program which began Jan. 9 at Callaway Gardens (address: P.O. Box 535, Pine Mountain, Ga. 31822). He is a native of Spearsville, La. She is the former Suzan Ward of El Dorado, Ark. Before they were appointed by the Foreign Mission Board in 1977, he was pastor of North Crossett First Church in Crossett, Ark.

**Mr. and Mrs. W. Alvin Hatton**, missionaries to Brazil, may be addressed at 28860 Rio Dourado, Rio de Janeiro, Brazil. He is a native of Abilene, Tex. The former Catherine Jordan of Arkansas, she was born in Dermott and also lived in Helena and Hot Springs while growing up. Before they were appointed by the Foreign Mission Board in 1947, he was Royal Ambassador secretary for Arkansas Baptists.

**Mr. and Mrs. Jerry D. Spires**, missionary appointees to Malawi, will attend the 14-week orientation program beginning Jan. 9 at Callaway Gardens (address: P.O. Box 535, Pine Mountain, Ga. 31822). He was born in Gould, Ark., and also lived in Arkansas City, Star City and Cale, Ark., and Samnorwood, Carey and Lelia Lake, Tex. He later returned to Gould. The former Joyce Milner of Mississippi, she was born in Rankin County and lived in several Mississippi towns and grew up in Morton. Before they were appointed by the Foreign Mission Board in 1977, they were students at New Orleans Seminary.

**Mr. and Mrs. Paul A. Rhoads**, missionaries to Korea, have completed furlough and returned to the field (address: CPO 1361, Seoul 100, Korea). He is a native of Little Rock, Ark. The former Lana LeGrand of Missouri, she was born in Poplar Bluff and also lived in St. Louis and Pilot Knob. Before they were appointed by the Foreign Mission Board in 1973, he was interim regional representative for the Foreign Mission Board in Kansas City, Mo.

**Mr. and Mrs. Daniel R. South**, missionaries to Chile, have completed language study and arrived on the field to begin their first term of service (address: Casilla 3388, Santiago, Chile). He is a native of Memphis, Tenn. She is the former Cheryl Davis of Little Rock, Ark. Before they were appointed by the Foreign Mission Board in 1976, they

were living in Ft. Worth, Tex. He was a student at Southwestern Seminary and choir director at Southside Church, Granbury.

**Dr. and Mrs. Harold E. Mitchell**, missionaries to Tanzania, may be addressed at Box 207, Mbeya, Tanzania. They are natives of Pine Bluff, Ark. She is the former Rene Boschetti. Before they were appointed by the Foreign Mission Board in 1976, they were living in Pine Bluff where he had a private dental practice.

**Mr. and Mrs. Aaron M. Remington**, missionary appointees to Portugal, will attend the 14-week orientation program beginning Jan. 9 at Callaway Gardens (address: P.O. Box 535, Pine Mountain, Ga. 31822). Born in Prairie Grove, Ark., he also lived in Lubbock, Tex.; Morrow and near Little Rock, Ark.; and Ukiah, Calif., while growing up. She is the former Mary Unger of Elk Creek, Mo. Before they were appointed by the Foreign Mission Board in 1977, he was a student at Midwestern Seminary, Kansas City, Mo.

**Mr. and Mrs. J. Michael Wolf**, missionaries to Taiwan, have arrived in the States for furlough (address: 315 W. Maple, Fayetteville, Ark. 72701). He is a native of Tulsa, Okla. She is the former Patricia Pickle of Siloam Springs, Ark. Before they were appointed by the Foreign Mission Board in 1971, they lived in Westville, Okla., and Golden, Mo.



# Catholic-Baptist dialogue works toward understanding

KANSAS CITY, Mo. (BP) — A three-day dialogue among 75 Southern Baptists and Roman Catholics here focused on distinctives in worship and made strides in cementing cross-denominational understanding.

The conference, held on the campus of Midwestern Baptist Theological Seminary, attracted clergy and lay persons from 11 mid-western states. It was sponsored by the department of interfaith witness of the Southern Baptist Home Mission Board.

C. Brownlow Hastings, assistant director of the Board's interfaith witness, said this was the fifth in a series of Catholic-Baptist regional dialogues, in which both sought not to convert the other but to listen, to build bridges of communication, and to form cross-denominational friendships.

Hastings noted that since Vatican II (1962-65), Roman Catholics have experienced tremendous changes, and that it's vital for Baptists to understand what's taking place in their churches.

Calvin Miller, pastor of Westside Church in Omaha, Neb., described the varieties of worship patterns in Baptist churches as he's seen them since his boyhood in Oklahoma. "When I was a boy, if we saw a Catholic we made his picture, since there were so few of them," he joked. "But since living in Omaha, I've come to know them better, since Catholics make up about 64 percent of our population."

Miller warned that in too many Baptist churches, there are, "like the ads of Holiday Inns, no surprises!"

"Predictability is a key word of Baptist worship," he explained. "You know what's going to happen next. Innovation and creativity are often lacking. Too many of our sermons are sleepy-eyed.

"Mystery and awe is also missing. I usually leave a Catholic Church with a certain amount of awe. Part of this is their architecture. In states such as Nebraska, where Southern Baptist work is relatively new, too many of our churches are boxy and bunker-like."

Miller added, however, that he wasn't speaking as a "main-line" Southern Baptist. The Omaha clergyman, quoting from an article he authored for "Christianity Today," advised ministers to read a few modern novels and attend an occasional R-rated movie, "to keep pace with the culture, to know what people are thinking." He said one can study the culture of his society without imitating it.

Miller pushed for more openness in communion, feeling the unity Christians have in Christ should count for something. "In heaven will the Catholics celebrate mass over in one corner?" he asked. "Will the Baptists serve the Lord's Supper in another?"

Msgr. Joseph M. Champlin, pastor of Holy Family Church in Fulton, N.Y., interpreted Catholic worship, drawing freely on his own experience as a parish priest.

Champlin, who said he has spoken to about 30,000 priests in practically every diocese in America, said Catholic worship should include three elements: unity, diversity, and creativity.

Champlin explained that "our Catholic liturgical books are strokes of genius." Yet they allow freedom for local diversity and creativity, such as film, visuals, dance, etc., he explained.

"Wherever you go, worldwide, you'll find the same Eucharist celebration," he continued. "This is what holds us as Catholics together, regardless of the language used. But we still urge local

diversity.

"We try to blend the secular and the religious in our worship. We have the Father in heaven, but also life here on earth. Good worship makes us aware that God has broken in on human destiny. Achieving that balance is difficult."

Champlin said that when he offered his first mass in 1956, he did so in Latin, with his back to the congregation. "There was no congregational singing or response. Now the mass is in the vernacular. It also allows pauses, or periods of silence, for the people to frame their own prayers and thoughts. This makes some worshippers — the workaholic types who think you have to be doing something all the time — nervous.

"No public Catholic service ever omits the Word (the Bible). Christ's presence in the Word prepares us for the presence of Christ in the Eucharist."

Like Miller, Champlin also stressed the importance of laying on of hands, from baptism to extreme unction for the dying. He said it's very important in nursing homes to lay hands on the patients, many of whom have outlived their relatives, and miss the touch of a friendly hand.

Champlin surprised most of his Baptist listeners by saying that the Catholic ritual books now list immersion as the ideal method of baptism.

In a further effort at understanding, participants attended two worship services in Kansas City churches, one at the Englewood Baptist Church. For nine of the Catholic priests present, it was their first time in a Baptist service.

They also attended mass at St. Patrick's Church, celebrated by Kansas City Bishop John Sullivan. For seven of the Southern Baptist ministers present, it was their first mass.

Arkansas participants were Jim Berryman, Professor of Religion and Philosophy at Ouachita University, Arkadelphia; James Crookham of Little Rock; Cary Heard, pastor of Park Hill Church, North Little Rock; Phil Lineberger, pastor of Calvary Church, Little Rock; Trueman W. Moore, pastor of East Side Church, Ft. Smith; Dr. and Mrs. Nathan Porter of First Church, Arkadelphia; and J. Everett Sneed, Editor of the *Arkansas Baptist News-magazine*.

(See editorial on page 3.)

Crystal Hill Baptist Church requests the pleasure of your company at a reception in honor of Bro. and Mrs. Don Hook upon their retirement from the active pastorate after 47 years on Sunday, the 15th of January, from 2 to 4 p.m., Crystal Hill Baptist Church, 5401 Crystal Valley Road, Little Rock.

## Married couples: serve God through helping young people

Youth Home, Inc., needs mature, stable married couples, 25-55 years, as houseparents to live and work with 8-10 teenagers in a group home in the community. Good insurance benefits. Eight days off a month. Husbands may have additional full-time employment or be students. Contact:

YOUTH HOME, INC., 924 Marshall, Little Rock, Ark. 72202, 376-9231



# Arkansas churches listed

ATLANTA (BP) — An Arkansas church — First Baptist Church of Springdale — is among the top 15 fastest growing churches in the Southern Baptist Convention, according to a Home Mission Board study.

In addition, 18 other Arkansas churches are listed among the top 1.5 percent in the SBC as far as growth is concerned.

The fastest growing churches in the denomination were identified during a two year computer study of Uniform Church Letters, the report most SBC churches submit each year, detailing data on membership, baptisms, other additions, organizational enrollment and giving.

The study was done at the request of *Home Missions* magazine, the publication of the HMB. A full report of the study appeared in the December, 1977, issue.

The issue featured a photograph and interviews with church leaders at Springdale.

The survey measured only quantitative — numerical — growth by comparing statistics from 30,029 churches which submitted UCLs for both 1972 and 1976. Comparison was on the basis of eight indicators, half reflecting numerical growth and the other half indicating percentage growth.

The indicators — both numerical and percentages — were baptisms, other additions, Sunday School enrollment and total membership.

No effort was made to analyze qualitative growth, which is largely subjective.

After the top 425 churches were identified, questionnaires about themselves their community and their ministry were sent to pastors and laypersons. Some 277 churches — 65 percent — responded to the questionnaire.

In addition, HM staffers identified pastors, staff members and laypersons from the Top 15 churches in an effort to determine the how and why of their growth, as well as the nature and ministry of the church.

The results were tabulated and this profile of a typical fast-growing Southern Baptist church emerged:

It is predominantly white, middle-class, family-oriented and located in a white, fast-growing suburban area. Composed primarily of people 30 to 50 years of age, the church has more than 300 members, who generally are blue-collar, clerical or mid-level management

employees. Income ranges from \$10,000 to \$20,000 annually and education averages high school or better.

This profile of the typical pastor of a fast growing church surfaced:

He is dynamic, hard-working, experienced — having held several

pastorates during his 10 years or more in the ministry — and possessor of exceptional leadership skills. He generally has some seminary education, although formal training ranges from high school to doctoral level degrees. He is a dynamic preacher who commonly uses ex-



Springdale First Pastor Cliff Palmer has led the church to growth that was recognized in an SBC-wide study. The church's growth has led to expansion of property.



# among fastest growing

pository methods.

According to the survey and interviews with the Top 15 churches, pastors and people of the fastest growing congregation in the SBC equate evangelism and church growth. They strongly believe in evangelism. All of the pastors of the "Top 15" listed "winning the lost" as the priority goal of the church.

Pastors and laypersons also feel the best way to accomplish the task is personal one-on-one evangelistic visitation. The survey shows visitation evangelism,

public evangelism (in worship services), Sunday School classes and revivals are the most effective ways of reaching people for Jesus Christ.

A full report on church growth and how it is exemplified in Southern Baptist Churches — as well as interviews with pastors of the Top 15 churches, a compilation of the questionnaires and a list of the 425 churches — is in the December issue of *Home Missions* magazine, the publication of the Southern Baptist Home Mission Board.

## Fastest growing churches

Among the 425 fastest growing churches in the Southern Baptist Convention — the top 1.5 percent — are these churches in Arkansas listed according to their growth rate.

First Church of Springdale  
Springdale (15)  
Elliott Church  
Camden (30)  
East Side Church  
Ft. Smith (40)  
Windsor Park Church  
Ft. Smith (108)  
First Southern Church of Bryant  
Bryant (109)  
University Church  
Fayetteville (136)  
First Church of Elkins  
Elkins (176)  
Ridgeview Church  
Fayetteville (213)  
Archview Church  
Little Rock (345)  
Mayflower Church  
Mayflower (348)  
Mt. Olive Church of Crossett  
Crossett (350)  
Grand Avenue Church  
Hot Springs (351)  
Watson Chapel Church  
Pine Bluff (352)  
Genoa Church  
Genoa (353)  
Second Church of West Memphis  
West Memphis (413)  
First Church of Marmaduke  
Marmaduke (416)  
West Side Church  
El Dorado (417)  
First Church of Ft. Smith  
Ft. Smith (418)  
Immanuel Church  
Rogers (419)

# BSU Third Century Campaign

## Rebels wanted

Most Americans seeking a better way of life are rebels, student even moreso. Students comprise the greatest natural resource of any nation for action. This may be the time when the students of our great nation can find meaningful outlets for their zeal, metabolism, convictions and their wilful dispositions. Rebels are needed today moreso than 1776. The zest, energy, courage and determination of these 20th century rebels can be challenged to the national good as well as to progress of God's kingdom. A rebel without a cause or a poor cause is our most dangerous and counterproductive citizen. Quite the contrary, our finest national asset for the propagation of new and innovative ideas is a rebel with a good cause. It is sinful not to give direction, encouragement and support to our ocean of students.



Dr. Ashcraft

The Third Century BSU Campaign intends to do just that by providing a base of ideology and action which will attract the imagination of the youth on the campuses of America's colleges and universities. The BSU people will stand tall and walk tall in the Mission Service Corps project because God needs students to do what only students can do for our world today.

This new crop of rebels to whom we appeal today will be surprised to find their leaders, supervisors and consultants are rebels also. The architects of our mission ambitions are rebelling, too, against indifference, apathy, oppression, poverty, hunger and every system which is not alert to the great issues of our day. The leaders are now in a mood to "do something about it". Welcome to the club, REBELS WANTED. The Mission Service Corps is not just for students; all are welcome. An idea, "A Cause for the Rebels and Rebels for the Cause". This worked in 1776 and it will work now. — Charles H. Ashcraft, Executive Secretary/Treasurer, Arkansas Baptist State Convention



# Messages, Bible study make up Church Efficiency conference

Featuring a host of excellent speakers, the annual Church Efficiency Conference held Dec. 5-7 at Southern College, Walnut Ridge, has been termed one of the finest ever held. Organizer and director of the event was Evangelist Billy Walker.

Teaching the book of Exodus at the beginning of each of the six sessions was Earl R. Humble professor of religion at Southern. His many fine lectures would be impossible to summarize in so brief an article as this.

Professor Jimmy Millikin of Mid-American Theological Seminary, Memphis, Tenn., brought two messages. The first was based on Zechariah 4:1-9 in which he dealt with the rebuilding of the Temple. He said that the builders were limited both by man-power and materials. A state of decline had set in. He emphasized the problem, "not by might, nor by power"; the solution "by the Spirit of God"; the application, the manner in which the work of God is to be restored; and the exhortation. In conclusion he said, "Since God's work is restored by the spirit, we need to follow him. Quenching the spirit is displeasing to God. Quenching the spirit is refusal to do what the spirit wants us to do."

Dr. Millikin's second message dealt with an unshamed witness and was based on II Timothy 1:8-16. In this message he emphasized the basis for an appeal, the appeal and the motivation. In conclusion he emphasized that our motivation was to be the gospel itself and the example of others.

Clifford Palmer, pastor of First Church, Springdale, delivered four messages. In the first, using Romans 4:1-8 as his text, Palmer dealt with the "Doctrine of Imputation". He defined impute to mean "that which is put to another's account." He said three things are spoken of in the Bible as being put to the account of another. These are the sins of Adam which have been imputed to us; our sins which have been placed to the account of Jesus Christ; and Christ's righteousness which has been placed to our account. Palmer said Abraham's faith was one that believed in a miracle birth. "The miracle of the birth of Jesus was not in the birth," Palmer said, "but in the concept. The same, in a sense, happens to us in salvation." Palmer said that Abraham also had to believe in the resurrection and in a substitute. He compared the ram in the thicket to our

faith in Christ.

In Palmer's second message he spoke from Ephesians 5:18. He emphasized the contrast between "be not drunk . . . but be filled with the spirit." In conclusion he discussed the command "be filled," saying that one who was filled with the spirit would make melody in his heart, be thankful and submit himself to others.

In his third message Palmer spoke from Ephesians 5:22ff on the subject "The Christian Home." He emphasized the necessity for wives to be submissive and for husbands to be loving examples. He said, "The husband is to have a caring kind of love and to recognize that he is the head and the wife is the body. The two of them are to recognize that they become one flesh."

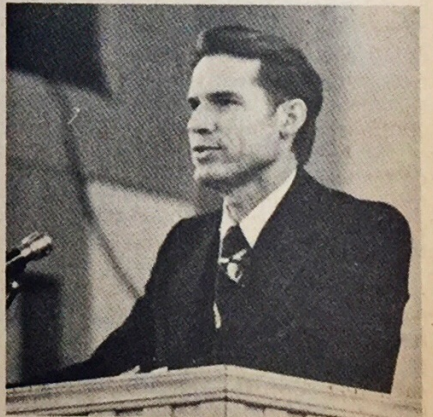
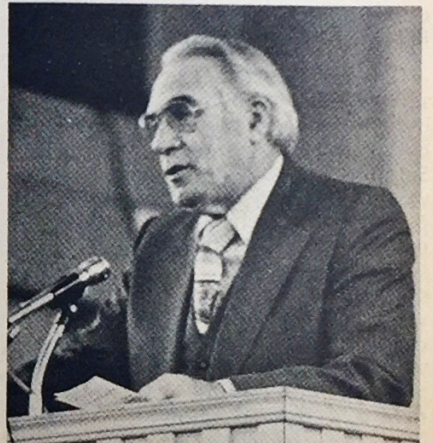
Palmer's final message concluded the conference with a chapel service in which the student body of Southern College was present. He spoke on the subject of "Christian Assurance". He emphasized the reasons assurance is necessary and why people doubt and offered five tests for salvation. These are the conversion test, the conduct test, the crowd test, the continuation test and the confession test. In conclusion Palmer said, that a true Christian is willing to confess Christ before any group of people.

Roy Fish, professor of evangelism at Southwestern Seminary, Ft. Worth, Tex., spoke twice during the conference. His first message was on "Christ's Cleansing of the Temple," based on Matthew 21:12-16. He said, "Jesus was compared to both Elijah and Jeremiah, and he had aspects of both men, the compassion of Jeremiah and the condemnation of Elijah. This was why he castigated the men who polluted the temple."

He emphasized Jesus' right to cleanse the temple and the reason for and the results of that act. In conclusion Dr. Fish said, "Jesus began his ministry by the cleansing of the temple as recorded in John the second chapter, but the polluters came back. He again cleansed the temple at the end of his ministry." He asked his audience if they needed a second cleansing.

In Dr. Fish's second message, he dealt with the subject of "the high cost of effective evangelism," based on I Corinthians 9. He said that effective evangelism will cost us our privileges, our prejudices, and our luxuries. In conclusion he said, "the evangelism that

costs something always gains something." He challenged Baptists to



Among the speakers at the conference were (top down) Cliff Palmer, pastor of First Church, Springdale; Billy Walker, director of the event; and D. Jack Nicholas, President of Southern Baptist College. (ABN photos)



be willing to pay the price in order to reach others for Christ.

Dennis Smith, pastor of Leachville Second Church, spoke on John the Baptist as a study in courage from Matthew 3:3-17. He said, "John the Baptist preached repentance to those who were least willing to repent, but it was his responsibility to proclaim this message for he had the authority of the word of God. This is our final authority."

In conclusion Smith said, "We must learn from John the Baptist about his simplicity. He had a simple life style, but it was one that was wholly given over to the will of God. The strongest men can be the gentlest men. John was willing to say 'I must decrease, but he must increase.'" Smith challenged Arkansas Baptists to have this type of ministry.

Dale Barnett, retired state missionary, spoke twice on Mountain Missions, basing his first message on Isaiah 55:10 and Ephesians 6:17. He gave a report on the Summit Baptist Church near Yellville, where a census revealed at least 200 people with no church connection in a population of 400. "Summit was full of sin, poverty and ignorance," Barnett said. "Prostitution and boot-legging were open everywhere." A full-time church was established, a new building was paid for, a parsonage was erected, and a full-time pastor was placed on the field in a five-year period.

In his second message Barnett told how he was able to reach the people. "All of the additions," he said, "did not come as a result of revivals, but when we had revivals we had good evangelists." He placed tremendous emphasis on continual evangelism and on the study of the word of God. In conclusion he emphasized the importance of the Christian example, challenging pastors to use these methods in developing their churches.

David Miller, Director of Missions, Little Red River Association, spoke on "Jeremiah's Support System" based on Jeremiah 1:4-8. He pointed out that each year approximately 1000 Southern Baptist preachers quit the ministry. He said that Jeremiah had a support system that enabled him to go in spite of pressures. He emphasized Jeremiah's call to the gospel, his commission and his care. He said, "Jeremiah had no Social Security or a friend in a high place, but Jeremiah said 'the word of the Lord was

like a fire, burning in my bones!' Jeremiah was not in the ministry, the ministry was in Jeremiah.

Lendol Jackson, Director of Missions for Black River Association, spoke on "The Man in the Middle" from Luke 23:1-26. He emphasized that although Pilot wanted to do right, he did the thing which was expedient and popular. Jackson appealed to Christians to avoid the pressures of society and to put on the righteousness of God.

Evangelist Billy Walker spoke on "Hell" using Luke 16:19-31 and Romans 4:3 as his text. He emphasized hell's fervent praying, its futility and its future. He asked if sinners were harder to reach than ever before and concluded that they probably are not. "It is Christians who are harder than ever," he said. "We reproduce what we are. We communicate what is in our hearts." He challenged pastors to have compassion for the lost in their own communities. "When the preachers have true compassion," he said, "the lost will be won."

John Wright, pastor of First Church, Little Rock, spoke on "The Normal Christian Life" based on II Corinthians 2:14-16. He emphasized the Christian's conflict, his conquest, his communication and his climate. He said, "Our presence should permeate the presence of all we meet." He challenged preachers to have this type of ministry.

Dr. Jerry Muse, a physician from Piggott gave his personal testimony, emphasizing the importance of the Royal Ambassador work in his life and what his church had meant to him in his day by day living.

J. Everett Sneed, editor of the *Arkansas Baptist Newsmagazine*, spoke from Galatians 5:16-26. He emphasized that the basis for the Christian life is to be led by the Holy Spirit. After dealing with the struggle between the carnal nature and the spiritual nature that one receives in the act of salvation, Sneed discussed the sins to be put out of the Christian life and the righteousness to be put on. In conclusion Dr. Sneed challenged Arkansas Baptists to follow the pattern that was laid down by the Apostle Paul.

The music for the conference was led by Bobby Barnett and Rev. and Mrs. Jack Kwok. Kwok is pastor of the Eastside Church, Mountain Home.

## Bible conference set at Lonsdale

The annual midwinter Bible conference will be held at Springlake Assembly at Lonsdale Jan. 16-20. The conference will include studies in the Old and New Testaments, preaching, prayer time and recreation. A series of morning messages will feature Southern Baptists' Bold Mission Thrust.

## Southern Baptists lead ABS giving

NEW YORK (BP) — Southern Baptists have contributed 15.8 percent of denominational gifts to the American Bible Society in 1977, according to the latest monthly report released here.

With September gifts of \$19,181, Southern Baptists have contributed \$170,148 to the work of the ABS in the first nine months of 1977. That figure is \$30,341 less than at this time last year.

Southern Baptists, who have led the nation's religious denominations in contributions to the ABS for 12 of the past 13 years, contributed 15.8 percent of all the donations listed from 76 religious organizations in the September report.

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## Arkansas native, HMB director to be featured

James L. Pleitz, a native Arkansan, will share the platform with William Tanner, Home Mission Board director, as a featured speaker in the State Evangelism Conference Jan. 23-25. The Conference will open Monday, Jan. 23 at 6:40 p.m. at First Church, Ft. Smith.

Dr. Pleitz was born in Jonesboro and graduated from high school there. He received the B.A. degree from Ouachita University in 1949 and the B.D. degree from Southern Seminary in 1953. He was honored by Ouachita with a doctor of divinity degree in 1968 and also honored with the same degree by Stetson University, DeLand, Fla., in 1970.

He has served as President of Pensacola Ministerial Association, 1962; President of Florida Baptist Pastors' Conference, 1964; President of Florida Baptist Convention, 1971-1972; President of Radio and Television, SBC, 1972-1973; President of SBC Pastors' Conference, 1974-75.

Dr. Pleitz has been a very popular speaker on state convention programs, SBC Pastors' Conference and Southern Baptist Convention Programs. He was devotional speaker on "Master Control," an SBC Radio and Television Commission program, in 1966-67-68.

He has served as pastor of the following churches: First Church, Bentonville, 1953-1955; Grand Avenue, Ft. Smith, 1955-1959; First Church, Pensacola, Fla., 1959 until 1977 when he became pastor of Park Cities Church, Dallas, Tex.

Dr. Pleitz is married to the former Margaret Ann Shupe of Stuttgart. They have two children: Danny, an attorney in Waco, Tex., and Nancy, a registered nurse in Gainesville, Fla.

Dr. Tanner was elected executive director-treasurer of the Southern Baptist Home Mission Board in July, 1976. He has served in this position since Jan.

1, 1977, as the 15th elected executive director of the Board.

As executive director, Dr. Tanner provides leadership for the Board's finances and programs of work in the following ministries: associational administration service, metropolitan missions, rural-urban missions, chaplaincy, Christian social ministries,

church extension, cooperative ministries with National Baptists, evangelism development, mass evangelism, personal evangelism, inter-faith witness, language missions, church loans and pioneer missions.

Before coming to the Home Mission Board, Dr. Tanner served as president of Oklahoma Baptist University in

### Looking ahead: Arkansas events

#### January 1978 Make Your Will Month

- 12 National Baptist State Joint Committee, Little Rock
- 13-14 Associational Music Directors' Workshop, Camp Paron
- 15 Christian Wills Sunday
- 16 Area Family Ministry Workshops, Calvary, Ft. Smith, and Northvale, Harrison (Church Training)
- 17 Area Family Ministry Workshops, Nettleton, Jonesboro, and Second, Forrest City (Church Training)
- 17-18 Registration spring semester, Ouachita Baptist University
- 18 Area Family Ministry Workshops, Immanuel, Pine Bluff, and Beech Street, Texarkana (Church Training)
- 19 Area Family Ministry Workshops, Pulaski Heights, Little Rock, and East Main, El Dorado (Church Training)
- 22 Baptist Men's Day
- 23-25 Evangelism Conference, Ft. Smith, First
- 27-28 Act VIII, Benton, First (WMU)
- 30 Area Preschool/Children's Workshops, Walnut Street, Jonesboro; Fayetteville, First; Russellville, Second; and El Dorado, First (Church Training)
- 31 Area Preschool/Children's Workshops, Forrest City, First; Grand Avenue, Ft. Smith; and Southside, Pine Bluff (Church Training)

#### February 1978

- 2 Area Preschool/Children's Workshops, Monticello, First; Little Rock, First; and Hope, First (Church Training)
- 2- 3 Music Directors Seminar, Camp Paron
- 3- 4 Volunteer/Part-time Music Leadership Workshop, Camp Paron
- 4 Southern Baptist College homecoming
- 5 Share Hope — associational hymn sing
- 5 Baptist World Alliance Sunday
- 5-10 Religious Emphasis Week, Southern Baptist College
- 6-10 Christian Focus Week, Ouachita Baptist University
- 6-10 Associational training schools (Sunday School)
- 12-18 WMU Focus Week
- 12 Race Relations Sunday
- 14 State Vacation Bible School Clinic, Pulaski Heights, Little Rock (Sunday School)
- 16-17 GA Day Camp Workshop, West Memphis
- 18 GA day camp workshop, Jonesboro
- 18 Youth choir festivals, Immanuel, Little Rock, and Little Rock, First
- 19-22 Home mission graded series study (WMU)
- 23 GA day camp workshop, Little Rock/North Little Rock
- 23-24 Ouachita Baptist University church music workshop



Dr. Pleitz

Dr. Tanner



## Evangelism meeting

Shawnee. Prior to that, he was president of Mary Hardin-Baylor College, Belton, Texas. He has served as pastor of churches in Wheelock, Houston, and Cleburne, Tex., and Gulfport, Miss.

Dr. Tanner, a native of Tulsa, Okla., earned a bachelor of arts degree at Baylor University, Waco, Tex.; master's and doctor of education degrees from

the University of Houston, and bachelor of divinity and doctor of philosophy degrees from Southwestern Seminary, Ft. Worth, Tex.

Dr. Tanner will speak in three sessions of the Conference and share in a panel discussion, "The Bible, The Basis for an Evangelistic Church." —Clarence Shell, Associate, Evangelism Department

### Here's help for preschool and children's leaders

Attend one of the

## Area preschool-children's workshops

Jan. 30-Feb. 2, 1978

1:30-4:30 and 7:00-9:00 p.m.

Attend both sessions if possible

#### • Monday, Jan. 30

Second Church, Russellville  
Walnut Street Church, Jonesboro  
First Church, El Dorado

#### • Tuesday, Jan. 31

First Church, Forrest City  
Grand Avenue Church, Ft. Smith  
South Side Church, Pine Bluff

#### • Thursday, Feb. 2

First Church, Monticello  
First Church, Little Rock  
First Church, Hope

### Workshop faculty



Dan Fowler  
Nashville, Tenn.



Mrs. Jane Gibson  
Birmingham, Ala.



Mrs. Marilyn Hall  
Hawk Point, Mo.s



Mrs. J. W. King  
Ft. Smith, Ark.



Miss Ethel McIndoo  
Nashville, Tenn.



Mrs. James Zeltner  
Ft. Smith, Ark.

Sponsored by the

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Arkansas Baptist State Convention

### Child Care

## New ministry gives emergency care

A long-time dream became a reality with the opening of an Emergency Receiving Home in Little Rock in November, 1977, to serve the central Arkansas area. In response to pressing needs, this home will provide immediate care and protection for abused, neglected or abandoned children ages birth through 12 years until an appropriate plan for the child can be worked out. The wisdom of such a ministry is reflected in the fact that the Home was filled to capacity within 48 hours of its opening.

Twenty-four hour residential care is provided through dedicated Christian house parents. The needs of children are met in a loving Christian atmosphere. Specific opportunities for attendance and involvement in a local Baptist church are provided. Recreational outlets suitable to the age and needs of the child and educational placement in public school, as appropriate, are also provided.

We are very grateful to Arkansas Baptists for their continuing support that makes such a ministry possible. To the many individuals and churches in the Little Rock area who provided furniture, household supplies and money, we say thanks. Just to see the radiance in the face of a child makes it all worthwhile. — Homer W. Shirley Jr., Director of Development, Arkansas Baptist Family and Child Care Services

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## A will provides a way

You have a will! It is either one you have made or the one the State of Arkansas has made for you.

Upon investigation, many discover that although the laws of the state are written to provide for the distribution to surviving family members, the allocations would not be in the proportion or in the manner desired. They discover the way to change this is by having a will of their own.

A growing number of families are discovering that there is also the matter of estate taxes. Our government frowns on tax evasion

but encourages tax avoidance. Once again, the procedure calls for planning — planning that begins with a properly drawn will.

There is also the discovery that the law makes no provision for a gift from an estate to any religious or charitable organization, no matter how consistently the ministry had been supported by the individual during life. Again, the way to change this is through a will.

Basically, a person has, during life, the right to use or distribute possessions as desired. At death that right ceases, and distribution



becomes a privilege . . . a privilege that can only be exercised if there is a will.

Such was the discovery of Willis Reed. When measured against the Rockefellers and the Fords, his accumulated possessions did not seem very significant. However, as a growing Christian, he was more concerned with fulfilling God's purposes for his possessions than in their dollar amount. He had come to realize that all he had was a gift from God and should be used for God's purposes.

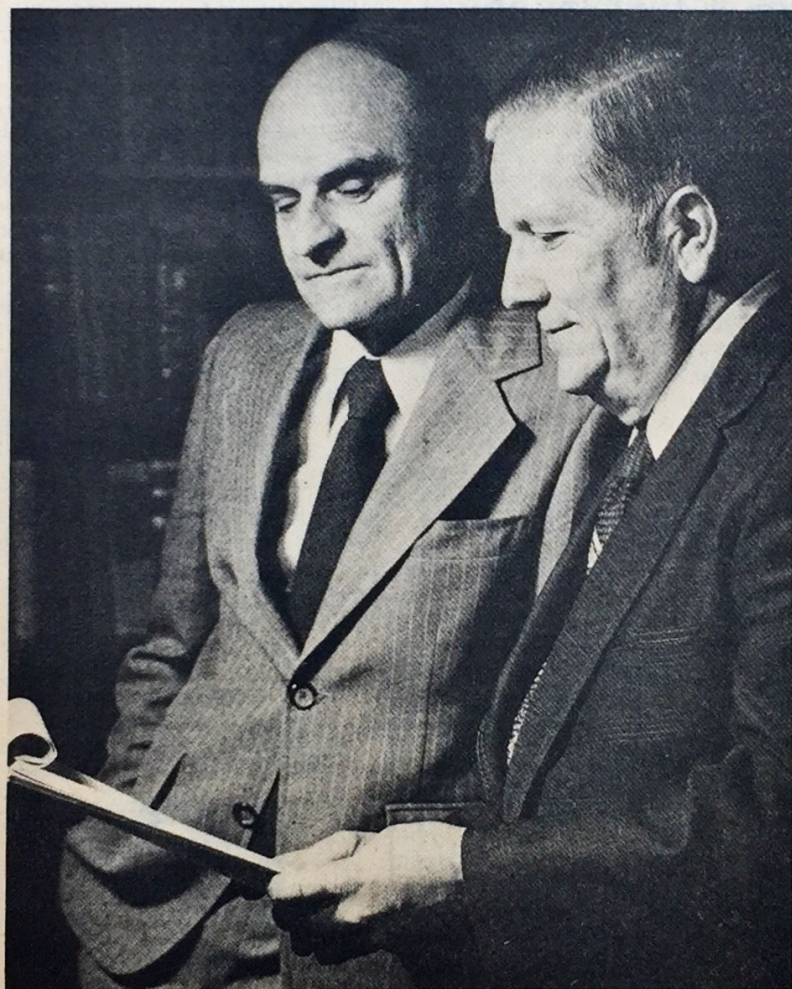
Often he would say, "When I get through using what God has given me, I want people who are hurting . . . people who are hungry to benefit from my possessions." The question was "How?"

A contact with his Baptist Foundation office opened up the way. The basic tool was a will. The Foundation assisted by providing materials designed to help compile information his attorney would need in the writing of the will. He learned that at his request the Foundation staff would become a member of his estate planning team working with his attorney and CPA.

As Mary and Alice Sims, Dale Kirkland, Earl Pippen, M. M. Blakely, Sherman Fuller, L. J. Cooper and hundreds more, Willis Reed had discovered the way. With it came the peace of knowing that the question ". . . Then who shall these things be . . .?" had been answered. Long after his death, he would continue to be a part of a Bold Mission outreach ministering to a world in need.

Have you made that discovery? If not, see your attorney and contact the Arkansas Baptist Foundation. You will be glad you did.

Write or call Harry D. Trulove, Arkansas Baptist Foundation, P.O. Box 552, Little Rock, Ark. 72203, phone 376-4791.



### BSU Advisory Committee pledges \$26,000

State BSU Advisory Committee member Jimmy Shults of Watson Chapel shares with Tom Logue, Director of the Student Department, the total pledges of State BSU Advisory Committee members for the Third Century Campaign. The 18 members of the Advisory Committee have pledged more than \$26,000 toward the BSU Endowment Campaign. Cash and pledges for the campaign now total over \$300,000. Shults also serves as chairman of the BSU Advisory Committee for the University of Arkansas at Monticello.



## Self discipline for God's glory

Jan. 15, 1978

Daniel 1:3-5, 8-17

Being 50 pounds overweight can do strange things to you. I used to avoid scales like the plague. Evertime I passed a scale and somebody suggested weighing I would always lie and say I didn't have a penny.



Pike

When I would go to the doctor for a physical I hated to be "weighed in." I would quit eating two days before each check-up. I always made it a point to get a haircut, trim my nails, scrape under the nails, remove all lint from my navel and wash my ears just prior to that terrible day. Anything to weigh less! When some well meaning friend would suggest that perhaps I should try eating less I always figured there must be an easier way. Then I discovered that the fat was in my head. If I wanted to lose weight I could by thinking right. It's called self-discipline.

Daniel and his friends exercised self-discipline in order to bring honor to God. Their self-discipline gained them the respect of men and God's good pleasure.

### Management training (v. 3-5)

Daniel would probably have been elected as "most likely to succeed" if his Jewish school had given such an honor. He was from a good family. He was good looking, intelligent, in good physical shape, and probably would be in "Who's Who of Ancient Jewish Schools" if there were such a volume. Daniel had everything going for him. His future looked bright. Then suddenly, War! His country was overthrown. He was taken captive. He was no longer a member of top level society. He was a slave. All of his potential was sure to be wasted doing some slave task for a Babylonian master. Wait! Ashpenaz, the King's chief officer, is pointing at Daniel. "You," barks the officer; "step over here with these others." Daniel and some of his friends have been chosen as candidates for the King's personal service corp. Now Daniel has an opportunity to be somebody again. He is treated different. He can have all the food and wine he wants. He is given training in customs

and literature of the country. Daniel has it made once again.

"Now Daniel just don't blow your chance by doing something stupid or silly." If you were Daniel how would you act? Compromise? Be flexible? Or be true to yourself and God? Daniel had to decide. So do you.

### Daniel's decision (v. 8)

Daniel made his decision. He would, if necessary, pass up this chance of a life time if it meant lowering God's standard for his life. "Daniel made up his mind that he would not defile himself . . ." (v. 8 NASB). The King James version term is "resolved." Both versions say in effect that "the fat is in your head." It's called self-discipline. Daniel knew if he continued to think what God wanted him to, the temptations would not overcome him. The King's food would not have been prepared according to Jewish priestly rules and would include some animals which were regarded as unclean under Hebrew laws. The food had also been dedicated or offered in the name of one of the Babylonian Gods. Daniel considered the eating of this food as breaking the Jewish law. He refused to violate God's standard for his life.

### Daniel's plan (v. 8-16)

Daniel shows his wisdom as he suggests an alternate menu. It is significant to note that Daniel did not think it necessary to be rude while maintaining his convictions. He did not self-righteously quote Hebrew scripture to his captors while refusing to defile himself. He did not feel it necessary to stuff his belief down the throats of his guards in righteous indignation. Rather he quietly stood his ground and suggested that a different menu might produce the results the king wanted. He offered to show by his life that faith in God would bring its rewards.

Daniel also shows his faith by not giving up easily. Daniel first made his request to the chief officer. The officer was sympathetic to Daniel but was afraid that if Daniel and his friends began to look pale and weak that the king would be angry with him. He even thought the king might have him killed for

neglecting his duty. He refused to help Daniel. If Daniel had been a typical Christian today in the face of that discouragement, he probably would have given in to the temptation. After all he had tried and had been turned down. He had done all anyone could expect him to do. If Daniel's faith had been shallow he likely would have given up. How does your faith measure up?

Daniel did not give up. He turned to the steward who was in charge of his group and suggested that a test be made. If they would be allowed to eat only food that had been sown and to drink water for a period of time then a comparison could be made with the youth who were eating the king's food. The steward agreed. After the test period was over Daniel and his friends appeared healthier than all the others. Daniel could have simply refused to eat the King's food and starved to death as a martyr. Some today would no doubt think this a test of true faith. Indeed Daniel was prepared to take that route if necessary but felt as though he should use his God given abilities to find other solutions if possible. The old saying, "There is more than one way to skin a cat," should be remembered by all Christians who are called on to stand for their convictions.

### God's reward (v. 17)

God honored the faithfulness of the four Hebrew youth by giving them superior knowledge and abilities. Daniel and his friends had decided to be faithful to God long before the temptation presented itself. Their refusing to yield was but a reaffirmation of a decision already made. All of us need to make that same kind of long range decision. God honors his children who "purpose in their heart" that they will remain faithful and true to God even in the face of severe testing and temptation.

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## Whose servant am I?

Jan. 15, 1978

John 13:1-15

With this lesson we conclude our unit of study "The Way of the Cross." Looking back to the previous lessons we see that the way of the cross is the way of self-giving. Too, we see that the way of the cross is the way of death. Life is to be found and fulfilled by the way of self-renunciation. Now we come to consider the way of the cross as the way of service to others.



Dodson

### The setting (13:1-3)

The event examined in this study occurred in the Upper Room prior to the Passover meal on the evening before the crucifixion. The time and occasion of the event are given more meaning by the knowledge of Jesus that is revealed in the verses we are studying. At that time Jesus knew that "his hour was come that he should depart out of the world unto the Father" and that "the Father had given all things into his hands, and that he was come from God, and goes to the Father." Jesus was acutely aware that his mission in the flesh was nearing fulfillment. Having emptied himself of his heavenly glory to "seek and to save that which was lost" and to "give his life a ransom for many" he was about to be exalted upon his death, burial and resurrection (Luke 19:10; Mark 10:45; Phil. 2:5-11). By verses two and 11 we know that Jesus knew about the betrayal of Judas. From Luke 22:24-27, Matthew 20:20-28 and Mark 9:33-37 we know that before and at the time of the supper the disciples were striving among themselves for position and prestige.

While aware of the behaviour among his disciples that was contrary to his teachings as well as a threat to his life, Jesus possessed an abiding love for his disciples that had no limits. The dimension and degree of his love for them, which was "unto the end," had not diminished because of their attitudes and actions. As we move on to the ser-

vice which he performed for his disciples we will see that his love had not lost its intent nor its intensity.

### The service (13:4-11)

Rising from his reclining position at the supper and laying aside his garments, Jesus took a towel and girded himself with it. Then he took a basin of water and proceeded to rinse the disciples' feet and to dry them with the towel girded about him. By this service the Lord was performing a task so menial that no Jewish slave would have been compelled to do. The host was humbling himself in an extreme expression of servitude.

When it came to be Peter's turn, Jesus found Peter with a lack of perception about what was taking place. Peter protested strongly as Jesus sought to cleanse his feet. Peter's lack of knowledge is in contrast to the knowledge of Jesus which precipitated the service. Once before, Jesus had told Peter that he wasn't perceiving things as God does (Matt. 16:21-23). Peter was judging Jesus' act by the social system of the day and found it to be unacceptable to him. What Peter did not know then he would come to know later (I Peter 5:5). His present lack of perception caused him to go to extremes in his reactions to Jesus. First, in verse eight we note that his reaction was too little in his unwillingness to have his feet rinsed. Then, in verse nine we see that his reaction was too much when he wanted his whole body to be cleansed.

Jesus objected to Peter's first reaction because it opposed the basic means of his mission, his self-emptying, as well as the message of servanthood which he was trying to get across to the disciples. Jesus did not mean that Peter would cease to be a Christian if he refused to allow Jesus to rinse his feet. He was indicating that it was essential for Peter to participate in this act of Jesus in order for him to learn the lesson Jesus was teaching. We have to give up the pride of life for the prize of God. We are to seek the fellowship of Jesus' suffering as

well as the power of his resurrection (Phil. 3:3-10).

Jesus objected to Peter's second reaction because Peter had already been cleansed in "the washing of regeneration" (Titus 3:5) by "the word" (John 15:3). Peter and the other disciples with the exception of Judas were spiritually clean already. Although Christians need constant cleansing in their daily walk (I John 1:7), this is not the concern here. Peter didn't need to be cleansed of sin. He needed to be committed to the concept of service that Christ knew was essential to the Christian life.

### The significance (13:12-15)

Upon finishing the rinsing of the disciples' feet, Jesus asked them, "Know ye what I have done to you?" Again we are concerned with knowledge. First, it was the knowledge of Jesus which prompted his act of service. Next, it was Peter's lack of knowledge that prompted his extreme reactions to Jesus' service. Now, we are challenged to know the significance of Jesus' service.

Contrary to what some believe, this is not the institution of a church ordinance. The early church did not consider it to be so, since foot-washing did not become a church ordinance until the fourth century. By his act of servitude Jesus was giving us an example for the attitude and act of discipleship. He was teaching us to seek humility for it is the way of honor. That which had always been his way (Phil. 2:5-11; Mark 10:45) is to become our way (Luke 14:11; 18:14). When we ask ourselves the question "Whose servant am I?" we need to remember that by serving others we serve Christ (Matt. 25:40). In the service of love no task is to be too lowly for the Christian who is to follow in the way of his Lord, which is the way of the cross. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:1, 2).

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## A smile or two

A man was doing a little carpentering at his house when a friend walked up and commented: "You hammer like lightning." "You mean I'm fast?" the man asked. "No," the friend said, "I mean you seldom strike in the same place twice."



The exasperated wife was describing her overweight husband: "George? Seven days a week he's a lawyer. Twenty-one times a week he's a fork-lift operator." — Mrs. Rose Sands, *Family Weekly*



A farmer heard a loud crash out front and ran out to find a dazed motorist parked at the edge of the road. "What happened?" the farmer asked. "A cow ran in front of me," the motorist replied, "and I hit her." The farmer feared the cow might belong to him. "Was it a Jersey cow?" he asked nervously. "I don't know," groaned the motorist. "I didn't see her license."

## Attendance report

Jan. 1, 1978

| Church                     | Sunday School | Church Training | Church addns. |
|----------------------------|---------------|-----------------|---------------|
| Alexander, First           | 90            | 52              | 2             |
| Ash Flat, First            | 80            |                 | 4             |
| Batesville, First          | 193           | 92              |               |
| Berryville                 |               |                 |               |
| First                      | 135           | 50              |               |
| Freeman Heights            | 157           | 67              | 1             |
| Booneville, South Side     | 63            | 38              |               |
| Bryant, First Southern     | 164           | 77              | 1             |
| Cabot                      |               |                 |               |
| First                      | 394           | 102             |               |
| Mt. Carmel                 | 224           | 113             |               |
| Camden, Cullendale First   | 513           |                 |               |
| Conway                     |               |                 |               |
| Pickles Gap                | 177           | 89              |               |
| Second                     | 369           | 153             |               |
| Crossett, Mt. Olive        | 308           | 126             |               |
| Des Arc, First             | 195           | 76              |               |
| Elliott                    | 334           | 135             |               |
| Ft. Smith                  |               |                 |               |
| Grand Avenue               | 802           | 127             |               |
| Mission                    | 19            |                 |               |
| Trinity                    | 101           | 27              |               |
| Fouke, First               | 96            | 48              |               |
| Hampton, First             | 152           | 77              | 2             |
| Hardy, First               | 125           | 48              |               |
| Harrison, Woodland Heights | 126           | 56              | 1             |
| Hilldale                   | 25            | 21              | 2             |
| Greenwood, First           | 304           | 148             | 1             |
| Hope, First                | 321           | 40              | 4             |
| Hot Springs, Park Place    | 252           | 67              |               |
| Jonesboro, Nettleton       | 226           | 102             |               |
| Kingston, First            | 44            | 32              |               |
| Lavaca, First              | 302           | 103             |               |
| Little Rock, Crystal Hill  | 106           | 49              | 2             |
| Magnolia, Central          | 549           |                 | 2             |
| Melbourne, Belview         | 160           | 91              |               |
| Mulberry, First            | 233           | 136             | 1             |
| Murfreesboro               |               |                 |               |
| First                      | 144           | 31              | 2             |
| Mt. Moriah                 | 45            |                 |               |
| North Little Rock          |               |                 |               |
| Harmony                    | 55            |                 |               |
| Levy                       | 322           |                 |               |
| Park Hill                  | 741           |                 | 1             |
| Paragould, Calvary         | 245           | 192             |               |
| Pine Bluff, Lee Memorial   | 217           | 65              |               |
| Russellville, Second       | 716           | 54              |               |
| Springdale                 |               |                 |               |
| Caudle Avenue              | 106           | 61              | 2             |
| First                      | 1004          |                 | 9             |
| Texarkana, Shiloh Memorial | 141           | 50              |               |
| Vandervoort, First         | 62            | 23              | 1             |
| Winthrop, First            | 113           | 69              |               |
| Wooster, First             | 110           | 72              |               |

## Cooperative Program

### A page from history

The Cooperative Program is amply justified in the light of experience and is constantly growing in favor with our constituency.

The agencies like it because it removes the least temptation to unseemly rivalry, promotes the closest cooperation, and provides for each and all causes in proportion to their relative budget needs.

The pastors like it because it enables them to carry on their own church programs and to present the Kingdom causes themselves without having to surrender their pulpits to agents of the several causes at frequent intervals.

Our church organizations like it because it enables them to contribute regularly, systematically, and proportionately to all the causes of the denomination.

The poor man likes it. If he can give only a dollar, he has the satisfaction of knowing that he is helping in all the Kingdom enterprises the same as the man who can give his millions.

The rich man likes it because he wants to know that the money he gives is handled economically. The Cooperative Program saves the expense of having many employees.

The teachers like it because it is educational in character and trains the young in the way they should go in

order to be intelligent, cooperative church people.

Boys and girls like it because it assures them that they are having a real part in supporting all the work of the denomination.

Our congregations like it because it dignifies the church offering and makes it a part of the worship service instead of being an unseemly begging for gifts from reluctant givers.

In fact, just about everybody likes it. About the only ones who do not like it are the ones who have not tried it or are lacking in information or have been given erroneous information about it.

Some people seem to think the Cooperative Program is a plan handed down from some super-church organization. In reality the Cooperative Program is the response of the denomination to the repeated and insistent calls of pastors and churches themselves. They wanted a comprehensive, cooperative, scriptural way of providing means for all the work of the denomination without disrupting the plans of the churches. The Cooperative Program is the result of this long felt and frequently expressed need.

(The above is an excerpt from a Cooperative Program report made to the Arkansas Baptist State Convention in its annual session on Dec. 6-8, 1938. Every word of the 39 year old report is still quite timely! — Roy F. Lewis, Associate Executive Secretary)



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## Brotherhood Commission lists 250 Bold Mission projects

MEMPHIS (BP) — Unveiling a wide range of proposed new projects to involve more men and boys in the denomination's "Bold Mission" effort, the Southern Baptist Convention (SBC) Brotherhood Commission approved a list of more than 250 goals, objectives and specific plans for 1978-79.

Meeting in semi-annual session here, trustees of the Brotherhood Commission also voted to request \$800,000 from the SBC's national Cooperative Program budget in 1978-79 to finance the projects as a part of a proposed projected budget of \$2.4 million. The Cooperative Program allocation must be approved

Mission Thrust effort to proclaim the message of Christ to all the world by the year 2000.

Included were such proposals as: Help involve 50,000 volunteers in mission projects in their state, nation and overseas; enlist 750 volunteers and 750 sponsors in the new Mission Service Corps program devised by the convention to recruit 5,000 volunteer missionaries by 1982; conduct Cooperative Program prayer breakfasts for 400 Baptist associations to help double Cooperative Program gifts by 1982; complete development of a comprehensive mission education strategy

with Woman's Missionary Union, Home Mission Board and Sunday School Board.

Also, increase to 575,000 the number of men and boys involved in Brotherhood work, and to 18,500 the number of Southern Baptist churches with Brotherhood work; lead 500 pastors and lay leaders to discover together their personal ministry and the use of their gifts to develop ministering churches; involve 500 churches in a study of the theology of the laity; and conduct pilot projects in three states to involve and train couples and families in missions projects.

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## A van-tastic story about Bold Missions

by Nancy McGough

LOUISVILLE, Ky. (BP) — A willingness to drive long hours and lots of stamina have enabled a group of seminary students to be pioneers for Bold Mission Thrust, the Southern Baptist Convention's effort to proclaim the message of Christ to all the world by the year 2000.

The seminarians, who spend their weekends in Michigan, helping plant churches and nurture missions, are students through the week at Southern Seminary. In between, they have seven long hours of driving each way with brief stops at gas stations and coffee shops.

Five members of the group use a van provided by the Southern Baptist Home Mission Board. The Michigan Baptist Convention provides gasoline, and the seminary provides honorariums.

"These students are making a sacrifice. They have a beautiful spirit," says Russell Bennett, the school's director of supervised ministry studies.

He believes the group is actualizing the goal of Bold Mission Thrust and notes the north central states of Ohio, Illinois and Michigan have become special emphases of this project.

The group includes six men and one woman: Two men, Herb Copeland, who serves in Romulus, and Ernie Moulton, who serves in Grand Haven, have their families in Michigan and are away from them during the week.

"That's the hardest part," says Moulton, who is pastor of the 50-member Peach Plains Church.

He has been commuting two years. Because he lives on the other side of the state from the students riding the van, he drives. Last year he drove alone, but this year he is accompanied by Albert Willett, who serves at Kalamazoo.

The pressures of commuting so many miles each week are great, but Moulton feels his education and his ministry are worth it.

"The church may be small, but every member is aware of his importance to the church. I think there is a greater feeling of being part of the body of Christ there than in most churches," he says.

Joanne LeGette, the only woman in the commuting group, was a summer missionary with the Home Mission Board in Port Huron, Mich., and is able to continue her work through this special program. In the summer she helped start a mission, which held its first worship service July 24 under a tree in the yard of one of the member's homes. It is now meeting in a school, with an average attendance of 11 to 16.

She feels her work is rewarding because, "I know I have been called to a certain area and I'm doing what God has given me to do. And I see needs that I can help provide for."

by the SBC Executive Committee before recommendation to the convention in Atlanta next June.

More than two-thirds of the projected budget of \$2.4 million would come primarily from sales of Brotherhood periodicals and merchandise. Although the proposed budget would be an increase of \$400,000 over the 1977 budget of \$2 million, the proposal was not officially adopted by the trustees, pending approval of the Cooperative Program request by the convention.

As a part of the budget proposal, the list of 250 objectives, goals and action plans for 1978-79 called for a wide range of projects to support the SBC's Bold