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January 13, 1977

Arkansas Baptist State Convention

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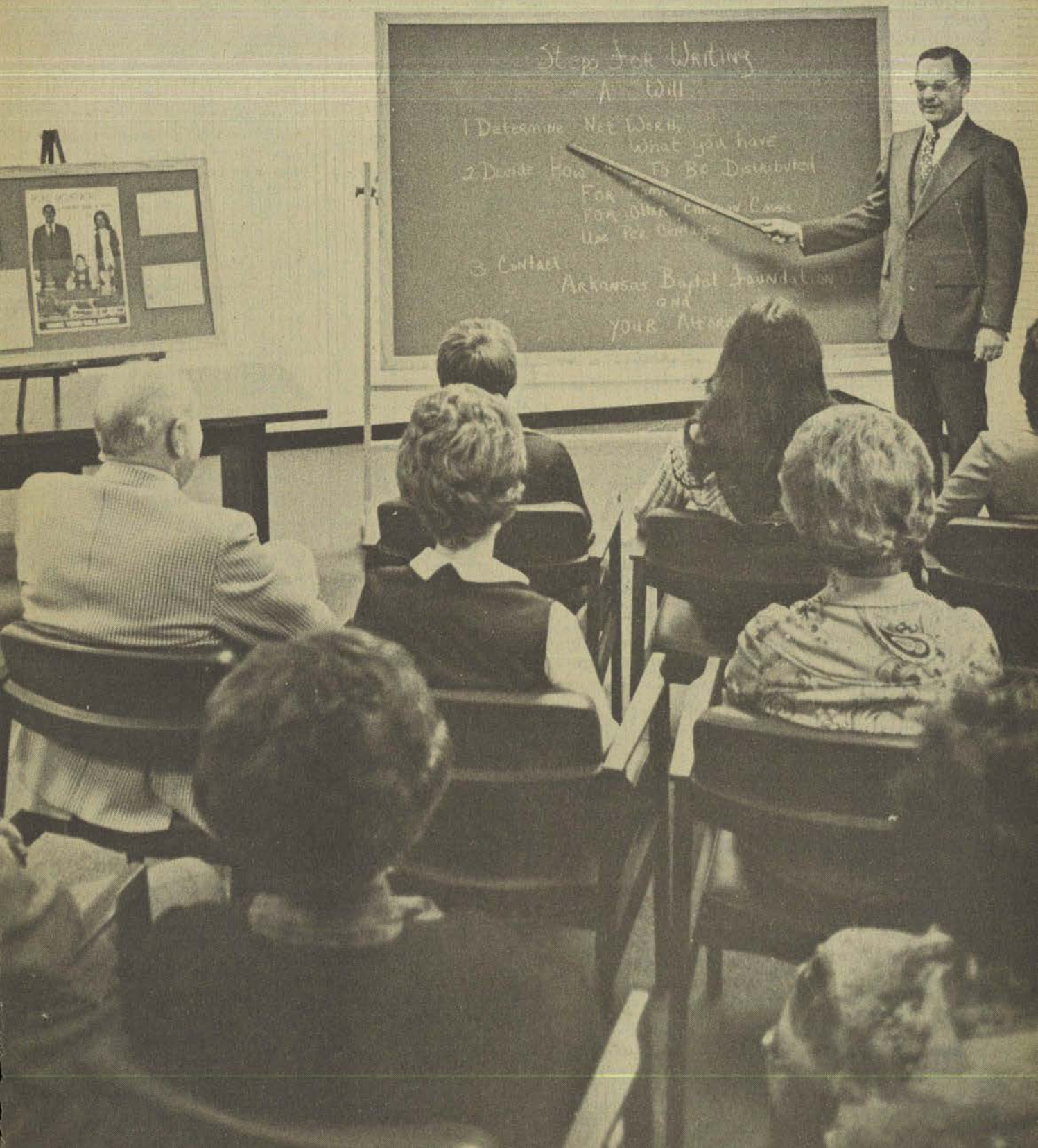
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January 13, 1977
Arkansas Baptist
NEWSMAGAZINE

Make your
will month
page 12





I must say it

Charles H. Ashcraft / Executive Secretary

Bless you, brother, bless you

The grim realities about us form the proving ground of all religions. The jungle of inequities, injustice, and extreme personal discomforts around the world constitutes the testing mechanisms of the realness of religion. How religious people react and respond to the extreme personal needs of their fellow man reveals the genuineness of their faith. No other test is so comprehensive or complete.

The inner character of the good Samaritan broke out into the sunlight as he responded to human needs. Also the true character of the priest and Levite came to the surface as they refused to respond to human need (Luke 10:30-35). This was the test; they failed.

Any religion, not enough to help people in trouble, is not enough to keep one out of hell nor pass God's final exam on saving faith (Matt. 25:41-46). There is a very clear relationship between faith and works which has been missed by many Bible scholars. Anyone who says a person is saved with no reference to good works should read the next sentence (Eph. 2:10), "Not of works, lest any man should boast, for we are his workmanship created in Christ Jesus unto good works, which God hath before ordained. That we should walk in them." The reference is there. The involvement, ap-
purtenance, and adjunctness of faith with works is well established in holy scriptures (I John 3:17), (Matt. 25:34-46), (James 2:14-17). Genuine religion is identified by charitable considerations as well as by personal piety (James 1:27). Our response to World Hunger in our \$100,000 has received \$49,733.60, a few dollars short of halfway. This is excellent but hardly our way of doing projects in Arkansas. We always go over the goal here.

Perhaps many of our pastors have not been able to schedule this special emphasis but hope yet to do within 1977. This would afford the churches a chance to share their bread with others who have no bread. And it will give answer to a good conscience and a worthy, achievable goal. It is about 25 cents per Baptist in Arkansas and I hope you will respond.

James says, "if a brother or sister be naked and destitute of daily food, and one of you say unto them depart in peace, be ye warmed and filled, notwithstanding ye give them not these things which are needful for the body, what doth it profit?"

"Bless you, brother, bless you" can be a benediction of death or of grace. Any religion which does not respond to the extreme personal needs of the unfortunate people of the world will not fare well in the final judgment (Matt. 25:41-46).

I must say it!

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Some alternatives to coffee for the coffee break is the subject of this month's "Food and fellowship" column.

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A bylined article pleads with Baptist people to stop spending time and money petitioning the Federal Communications Commission about an issue which does not exist. If you have heard about a protest supposedly being conducted by Mrs. Madalyn Murry O'Hair, please read this article.

Noticing Baptists 19

Southern Baptists are getting more nationwide notice now that a Southern Baptist is about to become President. Jimmy Carter and his denomination are the subjects of a syndicated column reprinted here. (See also a related article on the religion of U.S. Presidents on page 24.)

Arkansas Baptist

NEWSMAGAZINE

VOLUME 76

NUMBER 2

J. EVERETT SNEED, Ph.D.

Editor

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Legislation against pornography

The editor's page

J. Everett Sneed



Among the important issues which will probably be considered by the current session of the Arkansas Legislature is the anti-pornography legislation. Arkansas already has an anti-pornography law (Statute 41-3581), but the U.S. Supreme Court declared that a similar law in New York applied only to minors. Since then the court has become more conservative and has announced that states could be more strict on obscene material than the Federal government.

Two Baptist attorneys, Charles A. Brown of Little Rock and Earl Jones of Texarkana, have prepared somewhat similar pieces of proposed legislation to deal with the adult use of obscene materials. In both instances the intent is to pass legislation which will contain clear definitions of obscenity and state under what conditions penalties will apply. Yet, the legislation must be of such nature that it will not be ruled unconstitutional by the U.S. Supreme Court.

It is our understanding that the major difference between the two proposed bills is that Jones' bill does not include television obscenity. Brown's proposal includes obscenity in "any picture, photograph, drawing, sculpture, motion picture film, television screen or similar visual representations or image of a person or portion of the human body which depicts nudity, sexual conduct or sado-masochistic abuse . . ." (We have Brown's proposal in hand but have not seen the one by Jones.)

Some argue that each adult should have the right to choose or reject pornography. Obscene or salacious material, they insist, affects only the one using it. This,

however, is totally untrue. No one lives alone. The actions of each person affects the lives of others.

Sin, of all types, is terrifying in its effect. No one becomes a great sinner all at once. At first a person will regard sin with fear. When he sins he will feel remorse, but if he continues he can do the most shameful acts with no feeling of regret at all. Paul states this truth as he said, "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph. 4:18).

The word translated "blindness" in the King James translation originally meant a stone which was harder than marble. Later it came to have medical use. It was used to describe the substance which formed in the joints of a person, producing a paralyzing effect. It described something which is so hard or so petrified that it has no feeling at all. This is the end result of sin.

Pornography often is the cause of criminal sexual assault. It attacks the will of a person and destroys his character. Brown has said, "If anyone has any doubt about the effect of pornography they should look at Sodom and Gomorrah."

It won't be easy to pass an adult obscenity law in Arkansas. The peddling of filth is big business. Those making big profits from the commercialization of pornography will do everything they can to keep their market open. But we can rid our state of this evil if Christians will take a stand. Contact your legislators today.

Guest editorial Gambling commission due award for stupidity

The Commission on the Review of the National Policy Toward Gambling gets our 1976 award for stupidity in recommendation.

We haven't time for its 413 pages but we agree with the chairman, Washington attorney Charles H. Morin, that a major recommendation "hasn't a chance of passage in Congress in the near future."

The major recommendation, if you haven't heard, is that federal taxation of gambling winnings be repealed since it handicaps state-sponsored gambling in competition with illegal bookies. The tax, says the report, is "the greatest single obstacle to effective competition with illegal gambling."

Such logic, if pursued, would repeal the tax on alcoholic beverages to thwart moonshiners; do away with any customs levy to eliminate the black market; and presumably abolish all taxation to remove the bonus for those successful in tax evasion.

Gambling, whether legal or not, can never gain the cloak of respectability and the commission should know it. There has been scandal in New York's state lottery and recent efforts for reform are not promising.

There is a section in the report which deserves attention. The commission found the typical customer of an illegal bookie is a white male between 18 and 44 earning more than \$10,000 a year, with a degree or some college education and living in the northeastern or north central sector of the nation. It is an indictment of those who know they are violating the law and don't care.

Nobody expects government to eliminate the illegal bookie. Our appeal is for more enforcement to hit him and those with whom he deals.

Incidentally, there are no tears on our part for the report from Delaware that its pro football betting lottery is taking in only an eighth of what state officials had predicted. Promoters of gambling are consistent in always promising more than they produce.

Atlantic City, as the result of a recent referendum, plans now to compete with Las Vegas as a paradise for gambling. The Mafia will be appreciative. That gives them another kingdom and one not far from New York City where corruption abounds. — **Texas "Baptist Standard"**

Different message

On Sept. 30 your paper ran an interesting article entitled "Send a missionary: your state paper". Because the magazine comes to us by boat mail, we received this particular edition a month later.

In my haste in reading, I didn't notice the punctuation in the title and so I read "Send a missionary your state paper". I was mentally anticipating an article on the benefits of keeping missionaries informed of what is going on in Baptist work in their states. Of course, after I began reading the article, I realized the title didn't fit with what I was reading. Then I saw the punctuation and the message made sense with the title.

Now I would like for someone to write an article with the same title without the punctuation. I would be

one of the first to testify of the benefits missionaries receive from getting their Baptist state paper. I believe it is the Arkansas B.S.U. that sends us the *Arkansas Baptist* since my husband, who is a native of Arkansas, worked for them as a B.S.U. director for one year. Although I personally am not from Arkansas, I enjoy keeping up with the Baptist work there. We are planning on spending our furlough year (May, 1978-May, 1979) in Arkansas. By reading your weekly paper I am becoming more familiar with the Baptist work there. I have been particularly impressed with the work your state seems to be doing for the deaf since I am interested in that work also.

I just wanted to take this opportunity to say thank you for providing us with the *Arkansas Baptist*. I would heartily

recommend "Send a missionary your state paper". — Mrs. Charles (Jane) Purtle, Bonao, Dominican Republic

Work in Rhodesia

Our family is making preparations toward furlough, and I felt it a good time to write a letter both of appreciation and information.

We wish to express our appreciation for the *Arkansas Baptist Newsmagazine* which we have been receiving for some months. It has been a welcome publication every time the boat mail came, catching us up on what has been happening back home, with friends, etc.

These past four years we have been working in the "bush" in Rhodesia. Sesami mission station in Gokwe is about thirty-five miles from the nearest official town, and that one is only a government outpost. We are in the middle of a tribal trust land, which is the home of possibly 130,000 Africans. In our part of Gokwe we have 10 churches which work very closely with nine medical clinics. We have about 1,200 Christians in the area, ministered to by two pastors and about 40 lay preachers with limited training. The medical clinics touch the lives of approximately 56,000 persons per year.

Our work has been primarily with the 10 churches and 18 mission points working with leadership and WMU organizations, youth groups, special emphases, promotions, etc. We are most concerned about leadership training at this point, as the future of our missionary presence here is rather uncertain. Nationalism is at an all-time high, and the National church had rather do most things themselves. We, too, are working toward the development of indigenous churches. There is a warm, friendly relationship between missionary and national leadership, which makes it a wonderful time to work. We can only pray that the next months and years will see a continued open door for the gospel here. — Jerry Schleiff



One layman's opinion

Daniel R. Grant / President, OBU

The red-cockaded woodpecker and humility among environmentalists

In recent years the militant outcry of environmentalists has come to be accepted as a natural part of the governmental decision-making process. Whether the decision concerns a massive pipeline construction project from Alaska to the United States or a proposed interstate highway that would bisect a metropolitan park in the heart of a crowded city, there can be no doubt that environmentalists have changed the old ground rules for launching major public works projects. Although many have been critical of what they feel is a rigidly dogmatic and uncompromising position of environmentalists, few would deny that much good has come from our new sensitivity to what we may be doing to our God-given resources.

Perhaps the most unattractive thing about some environmentalists is a kind of attitude that suggests they have a private pipeline to God and that there can be no possibility that they might be wrong in a particular crusade against some project. The press carried a story not long ago that the interstate highway system, frequently the arch enemy of environmentalists, actually may have some unexpected ecological benefits. Jerome A. Jackson, a Mississippi State University zoologist, has been studying a bird once thought to be on the road to

extinction, the red-cockaded woodpecker. Once common in the South, the red-cockaded woodpecker usually pecks out its nest in the soft wood of 70-year-old pine trees infested with a heart rot fungus. Because most pines are harvested well before they reach seventy, this bird's natural nesting grounds have been fast disappearing.

The much-maligned interstate highway system seems to be coming to the rescue of this woodpecker. Whole colonies of red-cockaded woodpeckers have been seen along interstate highways in Georgia, South Carolina, and Alabama because the highway medians and rights-of-way are among the few remaining places where the pines are permitted to reach the age of 70 and become infested with heart rot fungus.

Ralph W. Schreiber, curator of ornithology at the Los Angeles Museum of Natural History, has confirmed that the edges and median dividers of the freeways are valuable bird habitats. He says the freeways in Southern California have helped the comeback of a bird known as the white-tailed kite.

It is nice to discover that even environmentalists are fallible. It would be even nicer if the return of the red-cockaded woodpecker is accompanied by a new humility in the American doom-and-gloom syndrome.



Mildred Clark Williams died in a Little Rock hospital on Dec. 1, 1976, with funeral services being conducted Dec. 3 in Grady Church. Mrs. Williams is survived by her husband, Dewie Williams, chaplain at Cummins Unit of the Arkansas Correctional System for Arkansas Baptist State Convention, a son of Memphis and a daughter of Lafayette, La.

W. H. Jenkins is pastoring East End Church in Little Rock, coming to this church from Atkins First Church. Jenkins, a graduate of Southwestern Seminary, is a member of the Arkansas Baptist State Convention Executive Board. He has pastored churches both in Arkansas and Texas and while pastoring has been active in associational work serving as moderator, vice moderator and chairman of evangelism. Jenkins and his wife are parents of a son, Robert.

Larry J. Rhodes has accepted the position of minister of music at Magnolia

Church, Crossett. Rhodes, who has just completed a tour of duty with the United States Air Force, is a graduate of Oklahoma Baptist University. His wife, Laura, is also a graduate of the Oklahoma University.

Don Parks and **Jerry H. Wilson** have recently joined the staff of Parkview Church in El Dorado. Parks is serving as minister of music and is a junior at Ouachita University where he is majoring in church music. He previously served the Southside Church in El Dorado.

Wilson, who is serving as minister of youth, is a music major at Ouachita University where he also serves as president of the freshman class.

Mrs. Mary Emma Hardin was recently presented a 35 year perfect Sunday School Attendance pin by Clarksville First Church. Mrs. Hardin had earned her eight-year pin before missing a Sunday and then started over. She has ac-

tually attended Sunday School for a total of 43 years, missing only one Sunday.

Mrs. Margaret Kolb, a long-time resident of Little Rock and prominent citizen, has been named by the selection committee of the National Conference of Christians and Jews to receive the 1977 Brotherhood Citation Award to be presented at the annual dinner this spring. Mrs. Kolb, a member of Pulaski Heights Church, was recipient of the 1976 Christian Citizenship award presented by Pulaski County Association. In 1976 she was also presented a plaque of appreciation by Baptist Medical Center and an Arkansas Certificate of Merit for Public Service by Gov. David Pryor.

At Pulaski Heights Church Mrs. Kolb is Director of an Adult Sunday School Department and served as president of Baptist Women in 1972-73. She also writes feature articles for *Accent*, a publication for teenage girls from Woman's Missionary Union, Birmingham, Ala. A native of Asheville, N.C., Mrs. Kolb has been an employee of the North Carolina Baptist State Convention and also served on the staff of the Asheville First Church. Listed in *Who's Who in American Women*, Mrs. Kolb has been teacher, writer, social worker, leader in religious and political affairs and has served scores of organizations and institutions as a volunteer. She serves on a number of boards and commissions, both on the local level and nationally. Mrs. Kolb, who is married to one of Little Rock's prominent physicians, Dr. Payton Kolb, psychiatrist, was elected as Woman of the Year in 1964. She is the mother of Mrs. Michael Dees of Little Rock.

Douglas Lowe, 31, personal lines manager of Rebsamen Insurance, Little Rock, has been named as the first recipient of the Cecil Cleavenger Memorial Young Agent Award. The award was established this year by the Independent Insurance Agents Association of Ft. Smith in honor of the late Cecil Cleavenger of Ft. Smith, one of the state's most highly respected insurance agents and community leader. Lowe, a member of Indianhead Lake Church of North Little Rock, serves in his church as a teacher of an Adult Men's Sunday School Class and also serves as choir director. Lowe is also active in several civic organizations.

Martha Bingham Langley, who was born on May 23, 1911, in Culleoka, Tenn., died on Jan. 1 in Eureka Springs. She is survived by her husband, Ray Y. Langley, pastor of Eureka Springs First Church, two brothers and two sisters. Funeral services were held Jan. 4.



Food and fellowship

Virginia Kirk and Jane Purtle

Coffee break

"Let a little water be brought, and wash your feet, and rest yourselves under the tree, while I fetch a morsel of bread, that you may refresh yourselves..." (Genesis 18:4-5)

The American coffee break (not necessarily with coffee) is compatible with Biblical teaching. The Bible has much practical wisdom and advice for daily living; one piece of advice is the admonition to rest. Genesis and the Levitical laws record God's acknowledgment of man's need for rest. God himself ceased from his labors and rested. When Abraham was confronted with heavenly visitors, he urged rest and a "morsel of food" upon them.

We ourselves find great joy in sharing morsels of food together, something simple like a cookie, muffin, or biscuit and a hot beverage. Virginia and I fellowship together at least once a week in this way, and it is great refreshment for our minds and bodies. If you don't find time to do this with friends, we urge you to. As you speak to each other, God moves among you, and you will understand again how it is that God leads you beside the still waters and restores your soul.

January seems an appropriate time to share with you some hot beverages we enjoy. We find that a variety of hot drinks, especially in the winter, enlivens our coffee breaks.

Hot chocolate mix (homemade)
This recipe makes a large quantity of hot chocolate mix similar to the commercial variety.

- 9 cups powdered milk
- 1 six-ounce jar of coffee creamer
- 1 lb. box chocolate drink mix
- 1/2 teaspoon salt
- 1/2 cup sifted powdered sugar

Mix well and store in air tight container. Put 1/4 cup of mixture in a cup of boiling water.

- Cranberry apple hot drink**
- 1 quart apple juice
 - 1 quart cranberry juice
 - 2 or 3 sticks cinnamon
 - 2 or 3 whole allspice
 - 1/2 cup brown sugar
 - 6 whole cloves

Heat and steep for about 15 minutes. Strain out spices. Taste for sweetness.

- Russian tea**
- This can be made ahead, stored in refrigerator, and heated when needed.
 - 2 tablespoons whole cloves
 - 8 cups water
 - 8 tea bags
 - 3/4 cup sugar (more or less to taste)
 - 2 cups orange juice
 - 2 cups pineapple juice
 - 1/4 cup lemon juice

Boil cloves in water for 3 or 4 minutes. Add tea bags; steep for 5 minutes. Strain. Add sugar and juices. Reheat. Serve hot.

An exposition of First John God in the flesh

by Roy B. Hilton
(second in a series of 18)

In our study of First John we find that each chapter has a definite theme. The theme of chapter one is expressed in verse four — "These things write we unto you, that your joy may be full." What are these things that make for full joy? We find them in 1:1-2:2 as follows: God in flesh, glory of fellowship and grace of forgiveness.

God in the flesh (1:1-2)

This is the incarnation. This fact should fill the Christian with joy. We should remember the difference between pleasure and joy. Pleasure is found in physical things and is temporary. Joy is found in spiritual things and is eternal. This is the general rule though there are probably some few exceptions. What does the Bible say about each?

"By faith Moses refused to be called the son of Pharaoh's daughter choosing rather to suffer affliction with the people of God than to enjoy the pleasure of sin for a season."

"She that liveth in pleasure is dead while she liveth" (1 Tim. 5:6).

On the other hand, the Bible speaks of the joy of salvation and everlasting joy. "The joy of the Lord is your strength" (Neh. 8:10). Jesus said, "Your heart shall rejoice and your joy shall no man take from you." Peter speaks of rejoicing with joy unspeakable and full of glory (1 Peter 1:8).

From all of this we learn that we are to look for joy in the right place. This present evil world is not the place to look.

We must look to the spiritual, the eternal. We must look to the word of God and the Son of God. Consider first God in the flesh.

God looked down at a disturbed multitude of creatures called man. He wanted to assure us of his love and concern. He wanted to speak to us of his grace, his desires and intentions. He wanted to help us, to protect us, to save us. But how could he communicate this to us? He was not man, and we were not God. The wonderful incarnation (God in the flesh) is the answer. God became man. He clothed himself with human flesh. He identified with us. He was born of woman, experienced poverty, hardship, criticism and was tempted in all manner as we are tempted. He suffered, bled and died. Read Philippians 2:5-8; John 1:1, 14; and Hebrews 2:14-18 for other references to the incarnation.

John says, "That which we have seen and heard and handled declare we unto you." The words seen, heard and handled have a special meaning to John. John says, in essence, We saw him in his life, his transfiguration, his death and his resurrection; and that which we have seen is indelibly etched on my mind. That which we heard is still ringing in our ears, and we handled him as to investigate his person. Illustration of this is when blind Issac handled the hand of Jacob for the purpose of identification.

After his resurrection Jesus invited his disciples to handle him and see.

John was an eyewitness of his majesty.

He heard the voice from the excellent glory. He had handled the word of life. About 60 years had passed since he had been with Jesus in these experiences, and yet, as he writes, he says "I can see him even now and I can hear him speak even now. And these things write I unto you that your joy may be full."

The fact and blessings of the incarnation should make you joyful and your joy full.

briefly

Central Church, Jonesboro, has designated January as a special emphasis month for the University Sunday School Department. Theme for this emphasis is "Wonderful Winter" and began with post-holiday greetings by the church staff and department leaders on Jan. 2. Other activities have included a film night, personal testimonies and a session led by Benny Clark, Student Union Director from Arkansas State University. The month's program will conclude with a winter retreat at Cherokee Village on Jan. 28-30. Department leaders are Mr. and Mrs. Bob Harrison, Mr. and Mrs. Mike Spain and Mr. and Mrs. Ron Wilkinson. R. Wilbur Herring is pastor.

Jubilate Bell Ringers, the handbell choir from **Central Church, Hot Springs**, presented special programs throughout the holiday season to other denominations and civic organizations. They also assisted with the church's adult cantata and performed at a morning worship service. James E. Hill Jr. is pastor and Mrs. Kay Bracken is music director.

Morrilton First Church, as an improvement to facilities, is installing stained glass windows and a new sound system. W. Coy Sample is pastor.

Beech Street Church, Texarkana, held a seminar on Intercessory Prayer Jan. 7-8. Tom Elliff of Tulsa, Okla., conducted the seminar. The William Carey College Corale also presented a special program for the Beech Street Church on Jan. 11. James W. L. Adams is pastor.

Current-Gains Association held M-Night at First Church, Corning, recently with 147 people representing 12 churches. Attendance trophies were won by Tipperary and Holly Island Churches. A youth rally will be held in this association at Success on Jan. 17 with Brandt Smith, president, and Don Settles, youth director, in charge of program arrangements.

Hopewell Church in Current Gains Association has voted, as an improvement to facilities, to re-roof the auditorium and do inside remodeling.

Alert deacon hears need; church ministers to travelers

Because of an alert deacon with a police radio scanner, First Church, Arkadelphia, became involved in an unexpected ministry last week.

On Sunday, Jan. 2, sleet, freezing rain and snow fell across Arkansas, and Interstate 30 near Arkadelphia was closed as evening came. Dr. Joe Cox picked up police radio reports of motorists becoming stranded. He alerted First Church's deacon ministry organization, and within a short time the church was open to house the travelers.

Law enforcement officers had transported the motorists from the highway, but deacons picked up some of them at motels along the Interstate. The church got sleeping bags from the Ouachita University R.O.T.C. unit through LTC Billy Williams, a First Church deacon, and provided lodging for 55 persons. The overnight guests included persons bound for Mexico and some whose destination was New York City. A couple on their honeymoon were among the 55 persons.

The next morning the church provided breakfast for the travelers.

Pastor Nathan Porter was enthusiastic about the willingness of the church to seize such spontaneous opportunities. "It is fantastic what happens to a church when it becomes involved in an unexpected ministry such as this," he said.



Woman's viewpoint

Iris O'Neal Bowen

Sin barriers and our Sin-Bearer

Though the words are spelled and pronounced just a little differently, there is a great distinction between a sin barrier and our Sin Bearer.

When Christ died on the cross, he bore our sins with him. It is painful for us to consider that Christ took upon his torn and bleeding back every sin that was to ever be committed. He knew, as he prayed in the garden, the agony he was to endure, so that lost and sinful people could accept his sacrifice as remission for their sins.

Then as we asked forgiveness for our sins and turned to God for our salvation, our sins, already paid for, were erased from our records, because Christ, our Sin Bearer, had already paid the price for us.

However, we continue to fall into sin,

even if we are Christians. We sometimes let our weaknesses get the best of us. And we find, when we want to go to God in prayer, when we want to praise him, or commune with him, or tell him of our needs, we cannot reach him.

Why?

Because we have placed a high wall, one we cannot scale or penetrate, between ourselves and our Father.

That wall is our sin barrier. We cannot contact God because our sins are standing between us and him.

There is absolutely no way we can communicate with God until that sin-barrier is removed — so we ask God to forgive us our sins — and who removes that sin barrier?

Christ — our Sin Bearer!

News about missionaries

Mr. and Mrs. Ross B. Fryer Jr., missionaries to Indonesia, may be addressed at Box 28, Madiun, Java, Indonesia. A Texan, he was born in Dallas and also lived in Waco while growing up. She is the former Mary Lynn Baker of Warren, Ark. Before they were appointed by the Foreign Mission Board in 1955, he was pastor of Clairette (Tex.) Church.

Mr. and Mrs. Daniel (Dan) R. South, missionaries to Colombia, have arrived at language school (address: Apartado 10240, San Jose, Costa Rica). 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.

Mr. and Mrs. Ted O. Stanton, missionaries to Argentina, have arrived at language school (address: Apartado 10240, San Jose, Costa Rica). Both are natives of Arkansas. He was born in Arkadelphia and grew up in Little Rock. The former Mary Ridgell, she was born in Prescott and grew up in Little Rock. Before they were appointed by the Foreign Mission Board in 1976, he was minister of music at First Church, McAlester, Okla.

Mr. and Mrs. Ronald H. (Ronnie) Ballard, missionaries to Paraguay, have ar-

rived at language school (address: Apartado 10240, San Jose, Costa Rica). He is a native of East St. Louis, Ill. She is the former Sue Wilson of DeWitt, Ark. Before they were appointed by the Foreign Mission Board in 1976, he was pastor of Carrollton (Miss.) Church.

Mr. and Mrs. Jerry Schleiff, missionaries to Rhodesia, are scheduled to arrive in the states Jan. 18 for furlough. Their address will be 911 Glendale, Jonesboro, Ark. 72401.

Becky Sue Stiles, daughter of **Mr. and Mrs. James H. Stiles Jr.**, missionaries to Colombia, married John Anthony Foster on Oct. 21 in Wichita Falls, Tex. Currently in the States, her parents may be addressed at Highland Baptist Church, 600 Thomas St., Denton, Tex. 76201. Missionary Stiles was born in Little Rock, Ark., but spent most of his childhood in Tucumcari, N.M. The former Oneida Milford of Texas, she was born in Kama and also lived in Wichita Falls while growing up. Before they were appointed by the Foreign Mission Board in 1967, he was pastor of First Church, Bridgeport, Tex.

Mr. and Mrs. John F. Anthony, missionaries to Israel, are the parents of a son, John Tyler, born Sept. 30. They may be addressed at Box 154, Jerusalem, Israel. He is a native of Hope, Ark. The former Connie Goble, she was born in Winamac, Ind., and grew up in Mount Ida, Ark. Before they were appointed by

The Southern accent

Evangelism on campus

A psychology test had just been graded and one particular student scored a significantly lower grade than on a previous exam. The instructor questioned the young man to determine what seemed to be the problem.

"Last night in the men's dorm I should have been studying for this test, but I got involved in a witnessing session. You see, one of my friends did not know Christ as his personal Saviour. Several of us shared with him our personal experiences. A searching of the word of God followed, and it was almost 3 a.m. before he got saved."

The professor rejoiced over this victory with the student. As he recorded the low grade the student was encouraged as his teacher said, "I'm sure you practiced more psychology last night than you ever dreamed you knew."

Evangelism on the campus of SBC is a natural activity among the students and staff. A student was involved in a discipline problem, and sought out a member of the administration for counsel.

In the midst of talking about the problem, the question, "Do you know the Lord as your Saviour?" was asked the troubled student. At first she wondered what did that have to do with her crisis, but soon discovered this void in her life to be the real problem.

After a simple presentation of the plan of salvation she received Christ into her heart.

During the 1975-76 school year a significant number of college young people found Christ in a personal experience. They came to SBC for an education. This they received with a big plus as they also received the Lord.

The Southern Accent this week, and every week, is on evangelism.

the Foreign Mission Board in 1973, he was assistant pastor at First Church, Montgomery, Ala.

J. L. Lee, father of **Carl G. Lee**, missionary to Indonesia, died recently. Missionary Lee may be addressed at J1. Melati 6, Purworejo (Kedu) Indonesia. He was born in Maverick, Tex., and grew up in Ballinger, Tex., and Hobbs, N.M. The former Twila Turner, she was born in Texarkana, Ark., and grew up in Illinois, Texas and Mississippi. Before they were appointed by the Foreign Mission Board in 1967, he was pastor of Oak Street Church, Colorado, Tex.

Being available in time of need is role of Girls' School chaplain

To be available when needed is the vital role of Chaplain Doyle Lumpkin at the Arkansas Diagnostic Reception Center and Girls' Training School at Alexander.

Lumpkin is participating in a 'first' at this school. A new two-fold program was introduced there in February and is classified as treatment-team process by Mrs. Martha Smith, superintendent of the center and school.

Through this concerted effort of evaluating and treating the juvenile, Lumpkin's ministry benefits both the school and juvenile in many ways. Mrs. Smith said she "sees the chaplain's role as very important in that he is placed in the position of being on all treatment teams as well as having individual contact with the girls. Through these special services Lumpkin aids the girls as well as supplying the teams with information that will benefit the girls for the future."

Lumpkin sees his role of chaplain as being a concerned, caring, sharing person. Availability to the girls in times of need and stress is the "name of the game". Knowing that the chaplain is available to help and counsel when needed helps relieve some of the problem areas.

Mrs. Smith explained that with this new program one of the ultimate goals of the school is to see girls seek out for more and more spiritual counselling. "The girl must do the seeking in this individualized program," she said.

A written proposal has been sent to the State Department of Education requesting special accreditation for this new Girls' School objective system, according to H. Paul Brown, academic principal. Brown said that the staff of the diagnostic center, with the assistance of computers, is striving to identify the needs of the juvenile. When asked how the girls are responding to the individualized program Brown said that "even though the program has only been in effect since February, there is improvement in both emotional conditions and academic growth."

Wilma Bessent, a registered nurse, is a staff member and checks each girl as they enter the school. An infirmary is open 24 hours a day as a protection in case the girls become ill.

Helen Sweeden is in charge of the clothing room. Both clothes and personal items are supplied to the teenage girls through this room. Lumpkin said that this is an area of need on the campus. Sources on these supplies in-

clude individuals, groups in Baptist churches and BSU groups.

The chaplain, who is available during the week as a counselor wherever needed, also provides religious opportunities throughout the week.

Tuesday night is known as 'Chapel Night' with a varying program that includes Bible study, devotional services and religious films. Occasionally youth groups from the churches come to conduct either a program or fellowship hour. Bible studies are held in two of the dormitories whenever requested by the girls.

Lumpkin said one recent four-week Bible study was on marriage. This study led into another on scriptural home life. In fact, he said that several of the studies have led into other subjects, providing him with more opportunities to witness through the scriptures.

Sunday services are now being held at nine a.m. in a classroom with the chaplain in charge. Ed Hester, a member of Collegeville Church who leads music, has found "Amazing Grace" to be a favorite of the girls.

To encourage worship attendance a trophy was presented to the dormitory having the largest number present for services during a four-month period. Lumpkin foresees the construction of a chapel. Plans were drawn for this several years ago, but needs have so changed that these are not adequate.

Woman's Auxiliary of the Training School is involved in trying to raise funds for this chapel. The legislature will provide half of funds if the auxiliary can raise the other. These funds will be sent to Mrs. Smith or Carl Shaneyfelt, business manager of the school.

Lumpkin said, "Worshipping without a chapel makes it difficult for the girls to experience the real meaning of worship. Those who have been to church in the past find the informality of the classroom unlike church services they have attended in the past. Those who attend at the school for the first time then find it difficult to adjust to community church services."

Only a very small percentage of the girls have attended worship services regularly in the past, but most arrive with a feeling of not being accepted by their church or community. Lumpkin therefore is placed in the role of showing and teaching Christian love. He also presents a paperback copy of the *Living Bible* to those who want them. The Bibles are provided by various groups

throughout the state.

As an illustration of his work at the school Lumpkin told of a girl who was there approximately two years ago when the girls were required to stay at the school longer and attendance at religious services was mandatory. He said, "This girl was the type who always had something negative to say either about him, the church or religion." Lumpkin went on to say that he handled this situation by being a friend to her and acting as though he didn't hear her comments. He said, "In fact, it pays to be hard of hearing at the school."

Through friendship, patience and understanding the girl was converted. After leaving the school she wrote Chaplain Lumpkin to tell him that she had united with a Baptist church and had been baptized. When he heard from her a year later she told him that she was now teaching a Bible class for pre-school children.

Lumpkin continued, "Story after story could be told, but that does not mean that we win them all. But if we can make them to know and understand that we are interested in and concerned about them, then we are accomplishing something."

The chaplain concluded, "As a girl leaves the school it is my desire and prayer that she go back to her community and to church, make a re-dedication of her life and let her pastor and those within the community know that she is a changed individual."



Lumpkin seeks to become a friend to the girls.

LEFT: Individual counseling is part of the Chaplain's ministry.
BELOW: These girls are the objects of Lumpkin's ministry.



ABOVE: Chaplain Lumpkin leads a Bible study on Tuesday night, known as "chapel night".

MIDDLE ROW: Mrs. Martha Smith, superintendent of the center and school, confers frequently with Lumpkin; the "treatment team" members meet to share information.

His role is being a concerned, caring, sharing person.

Church efficiency conference held at Southern College

The annual Church Efficiency Conference was held at Southern College, Walnut Ridge, on Dec. 6 through 8. The program, which was under the direction of Evangelist Billy Walker, featured an array of speakers from both in and out of the state.

The Bible teacher for the conference was Earl R. Humble, professor of Religion at Southern College, who led the group in six studies of the book of Romans. Dr. Humble used an original outline of Romans which is contained in a brief commentary which he has prepared. He stressed that the central theme of the book was contained in Romans 1:16-17. "The central words," he said, "stressed in the passage are 'gospel', 'salvation' and 'righteousness'." He stressed that Paul had a lengthy discussion of sin both among the Gentiles and the Jews. Paul's solution to the sin problem was faith in Christ. He said that Paul's next theme is sanctification — the on-going life of God in the soul of the believer. Paul dealt with the Jewish question in chapters 9 through 11. And the final section is an application of these truths in the lives of believers.

Jimmy Millikin, Professor of Bible Interpretation in Mid-America Seminary, Memphis, Tenn., brought two messages on Monday. The first was on the Incarnation and the other was on the Resurrection. Dr. Millikin stressed that the Virgin Birth was the means by which the Incarnation was accomplished. In Millikin's message on the Resurrection he stressed: (1) Christ sitting at the right hand of God; (2) Christ standing on the right hand of God; and (3) Christ walking among the churches.

John Wright, pastor of First Church, Little Rock, brought four messages during the conference. Dr. Wright's first message was based on I Corinthians 13:7a, and his subject was "Love Bears all Things". His second message was on the subject of "Untempered Mortar", from Ezekiel 13:8-16. In this message Dr. Wright emphasized that a preacher must be genuine in his life and ministry.

In his third message Dr. Wright spoke on Romans 7:1-6. In this message entitled "Married to Jesus", he emphasized that Christians must have a close personal relationship with Christ, aptly represented by the figure of marriage. "The fruit of marriage," Wright said, "is not just winning people to Jesus, although this is included."

Wright's final message was based on I Corinthians 1:24-29. In this message he emphasized that Christians are Christ purchased, to be Christ possessed, and Christ permeated.

Evangelist Delton Dees of St. Louis, Mo., spoke from I Corinthians 2:1-5. In his message he gave a testimony of the working of God's grace in his life. He emphasized Paul's experience of God's grace and his motivation for ministry.

Russell Clearman, pastor of Woodland Acres Church, Tulsa, Okla., spoke on "Lord, Teach us to Pray". In his message he gave several Bible examples of prayer from both the Old and New Testaments. He challenged churches and church leaders to return to the Biblical principle of prayer.

In his final message Dr. Clearman spoke from Luke 24:49 on the subject "The Holy Spirit and You". He emphasized that the Holy Spirit speaks, guides, teaches, intercedes, strives and convicts of sin. In conclusion he said,

"There would have been no Pentecost without the Holy Spirit. The Spirit of Christ can produce the same kind of results for us today."

Louis Brinker, pastor of Bellview Church, Paducah, Ky., spoke on the subject "Let the Church Stand Up". In his message, based on Psalm 73, he dealt with conquering pessimism and defeatism in our churches today. He said, "We can overcome a feeling of defeat when we use the resources that are available to every Christian."

Army Chaplain Major Richard Perkins of St. Louis, Mo., spoke on the subject "The Heavenly Vision". In this message Chaplain Perkins emphasized three aspects of Paul's call and commitment. He said, "Paul was not disobedient to the heavenly vision as a warrior, a worker and a witness."

Chaplain Perkins' closing message for the conference was delivered to the entire Southern College student body during the chapel hour. He spoke from Matthew 11:28. He emphasized (1) none can love you like Jesus; (2) no one ever called you like Jesus; and (3) no one ever has done for your life what Jesus will do.

J. Everett Sneed, editor of the *Arkansas Baptist Newsmagazine*, spoke Wednesday morning on "A New Testament Church for Today's World". He emphasized the preservation, the power and the purpose of the church.

The music for the conference was led by Bob and Gloria Barnett. A special testimony was given by Keith Deal.

Evangelist Billy Walker plans to convene the 1977 Church Efficiency Conference in December. He said, "Statements from pastors over a wide geographic area have convinced me of the importance of our annual Church Efficiency Conference. It is my purpose to meet the needs of church leaders and provide stirring Biblical preaching in each of our conferences."



Attendance at the conference was considered good this year.



John Wright of Little Rock was a preacher.



D. Jack Nicholas, president of the host college, spoke.

Evangelism

Revival in our day

Some people doubt that real revival will come to America today. I hope to be able to tell you in this article and others to follow that God stands ready in all his majesty, Sovereignty and glory; in his love, mercy and grace to give our



Shell

nation and your church a real heaven-sent, Holy Spirit-filled revival. I still hear God saying in the twentieth century, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chronicles 7:14).

A real revival is conceived in the great heart and mind of God, but it is given birth and life in the hearts and minds of God's people. God says if his people will

humble themselves, pray, seek his face and turn from their wicked ways then he will give real spiritual revival. This revival comes as God hears from heaven, forgives our sins and heals our land. Let us always remember that "prayer is the power line between God's spiritual dynamos in heaven and God's spiritual transformers on earth." We are those transformers that spiritual power flows through.

The Bible teaches and history proves that God gives the greatest revival when they are the most needed. God gave revival to decadent, idolatrous Israel on Mt. Carmel as Elijah preached and prayed. God gave revival to wicked Nineveh after Johan was finally obedient and cried out God's message to them. God has given revival to America through the centuries as men such as Edwards, Finney, Sunday and Graham shared his message.

All of us agree that God can do just as he pleases, but we must remember that it pleases God to use one or more of his servants as an instrument in revival. You are very important to God in the twentieth century as a willing, obedient servant for him to work his works through. Charles Finney expresses this as he depicts revival as "nothing else than a new beginning of obedience to God. Just as in the case of a converted sinner, the first step is a deep repentance, a breaking down of heart, a getting down into the dust before God, with deep humility, and forsaking of sin."

God is still in the reviving business. He wants to do something for you and your church. We cry out with Habakkuk, "O Lord, revive thy works in the midst of the years," with the Psalmist our hearts sing out, "O God, wilt thou not revive us again: that thy people may rejoice in thee?" Like Isaiah, we come before God to say, "Here am I; send me."

I am glad that God has given me the opportunity in Arkansas to help your church or association of churches in preparing for revival. I want to help you as you need me. — Clarence Shell, Associate/State Evangelist, Evangelism Department

WMU

Vocal ensemble to be ACT 6 feature

"Children of the Son", vocal ensemble of First Church, England, will be bringing special music and interpreting the theme for ACT 6. Under the skilled and creative leadership of Mrs. Richard Lisk, the group has performed for churches and missions in Arkansas and in other states.

ACT 6 is an Acteens Come Together for older Acteens being held at Park Hill Church in North Little Rock, Jan. 28-29. The emphasis will be on Minding the Future by both educating youth in missions and inspiring them to use their talents for the cause of Christ wherever they might be. The event will bring together an impressive number of mis-

sionaries and lay persons.

Thirteen missionaries representing six foreign countries and four Home Mission assignments, along with a number of persons from professions and vocations, will give a panoramic view of service opportunities for youth. Friday evening Acteens will visit the Missions Market Place to gain an overview. This will be followed by small group conferences and inspirational messages.

This emphasis on vocations is planned especially for older Acteens. Approximately 350 girls from churches throughout Arkansas are expected to attend this overnight event.



"Children of the Son", vocal ensemble from First Church, England, is directed by Mrs. Richard Lisk (center back row).

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Christian steward: Consider your will

"Now whose will these things be?"

The question faced by the successful farmer as recorded in Luke 12:16-21 is not limited to a specific time or person. It is universal!

For the Christian of today this question can be answered through a will.

In listening to my attorney friends, I have concluded that the laws acknowledge the right of each person to distribute possessions during life to any person or cause one may choose. At death, that right ceases and the distribution becomes a privilege — that can be exercised only if there is some legal instrument such as a will or a trust. By far, the most common instrument is a will.

Through a will, provisions can be made for surviving family members. Misunderstandings and uncertainties can be minimized.

A will enables a person to make gifts to other Christian causes. Too often, Christians who have given regularly and

generously during life, allow material blessings to slip through their fingers into the hands of those who fail to acknowledge God's ownership and thus misuse his blessings.

A will can many times save on taxes. While tax avoidance will not be the primary motivation for the dedicated Christian, it certainly should be considered.

Some feel that joint ownership eliminates the need for a will. In many instances this is the case, however, this is not always true. For some estates, joint ownership could create problems rather than solve them. Because of the technical aspects, estate plans should be made under the guidance of professionals who are knowledgeable in this area. Your attorney and/or Certified Public Accountant will know best how to advise you in obtaining your goals.

The question has also been raised concerning the need for a will in view of

the imminent return of our Lord. While there is no doubt that he will return, the Bible reminds us that only the Father knows the exact time. For the growing Christian this means adequate preparation whether he comes today, tomorrow, next week, next month or a hundred years from now. If his return is immediate, the will would simply be evidence that thoughtful preparation had been made for the proper use of accumulated possessions. If he tarries, and death comes first, a will can instruct those left behind concerning the Christian use of possessions. Therefore, whether one dies or lives 'til he comes, a will can be a testimony that all is the Lord's.

Because of the Christian aspect of estate planning, many churches are sponsoring conferences for their people. Local attorneys, Certified Public Accountants, Life Underwriters and other knowledgeable people, are potential conference leaders. Many of these fine laymen would be pleased to serve in this capacity.

Christian stewards, consider your will! Do you have one? Is it properly written? Have you made provision for your family and other Christian causes such as Christian education, child care, association, state, home or foreign missions?

Materials designed to help an individual gather the necessary information for writing a will are free upon request from your Arkansas Baptist Foundation. Write today to Harry D. Trulove, President, Arkansas Baptist Foundation, Box 552, Little Rock, Ark. 72203.

On the cover



Because of the Christian aspect of estate planning, many churches are sponsoring conferences for their people. Local attorneys, Certified Public Accountants, Life Underwriters and other knowledgeable people are potential leaders. This conference is being led by Harry D. Trulove, President, Arkansas Baptist Foundation.

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Kyle's Boys Ranch deeded to Baptist causes

Kyle's Boys Ranch near Elkins, a life long dream of Rev. and Mrs. Floyd Harris, has been deeded to three Arkansas Baptist groups, Arkansas Baptist Family and Child Care Services, Washington-Madison Baptist Association and Baptist Student Union.

A recent news letter from Kyle's Boys Ranch tells the story. Harris, with a serious heart condition, was told by his doctor that he had to relinquish the work of building the ranch. In earlier years the decision of what to do would have been easy: Kyle, the Harris' youngest son, would continue the work. It was he, who as a 12-year-old boy, had asked his minister father, after giving away two of his Christmas presents, a jacket and a pair of shoes, "Was it o.k. to give these things away?"

Harris answered, "Yes, Son, all you'll ever have is what you give away."

After a moment of silence Kyle said, "Those boys don't have a daddy. They didn't get anything for Christmas. I had to give them something. If you'll go

ahead and build your boys' home, they'll have a home like I do."

Fifty-three days later Kyle was dead. He was learning to ride a motorbike on the church parking lot when he swerved to avoid someone who had dashed in front of him. Kyle was rushed to the hospital, but never regained consciousness.

Sixth months after Kyle's death Harris resigned the pastorate of the 1,500 member North Central Church of Houston and accepted the pastorate of First Church of Cotter, Ark. Nearby land was purchased, a few buildings built, and Kyle's Boys Ranch was opened near the beautiful Buffalo River. Later Harris pastored Bellaire Church near Dermott, but the distance to the ranch prohibited as frequent visits as before.

Progress was slow, but friends in the church and in former pastorates gave money or came to work. Youth groups traveled to the Ozarks to help. Some of the money came from selling 15,000 buffalo nickels which Harris and Kyle had

saved for their "project". After Kyle's death, Harris placed the nickels which were in the best condition in plastic tubes and sold the containers to coin collectors for \$10.00 a tube.

The beauty of the Buffalo River country could not be kept a secret and when the government nationalized the river, Harris, as well as many others, was forced to sell. Land near Elkins was purchased, and the task of rebuilding was begun. Soon Harris' heart condition worsened and a decision about the future of Kyle's Boys Ranch had to be reached. The Harrises deeded to the Arkansas Baptist Family and Child Care Services the largest parcel of land, 17 acres, and the partially finished dormitory for house parents and boys. To the local association, which does not presently have an associational camp, the Harrises deeded 10 acres. Another 10 acres were deeded to the Baptist Student Union. Several alumni of the University of Arkansas Baptist Student Union have in past years given director Jamie Jones money for a small retreat center, should the erection of such a center seem feasible.

The Board of the Arkansas Baptist Family and Child Care Services is evaluating the facility and the Board's financial resources to determine how to effectively utilize the ranch in its ministry to troubled youth. Executive Director Johnny Biggs says, "We are grateful for this generous gift and the spirit in which it was given. We look forward to opening its doors to children in need of love and direction for their lives."

Although the eventual use of all the property is not certain at this time, each group talks in terms of cooperating with the other groups to carry out the wishes of Kyle Harris and his parents and the spirit of Christ who sent the Harris family on their quest.



Rev. and Mrs. Floyd Harris (seated) have turned over deeds to the property to Peter Petty, director of missions for Washington-Madison Association; Gary Gray of Family and Child Care Services; and Jamie Jones, BSU director at UA Fayetteville.

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Tough questions about the Cooperative Program

(10th in a series of 10)

Question: Is it true that some of our Cooperative Program money is invested in business rather than going to missions?

Answer: Most Baptist agencies do have some funds invested, but no mission money is diverted from its intended use. This is verified by annual audits made by independent reputable auditing firms, and the audits are published in the state or SBC annuals.

Baptist foundations, both SBC and state, invest sizeable sums of money, but that is the purpose for which much of their funds were given to the foundations by individual donors. The foundations do not invest Cooperative Program funds which go to them for operating expenses; their investments are the results of gifts or endowments left to them by donors. Frequently the earnings from such investments are designated by the donors for the Cooperative Program.

The SBC Annuity Board handles large amounts of retirement and insurance funds which come from pastors, church staff workers, churches, and state conventions. That money is invested so that the promised benefits can be paid to the participating church and denominational employees, as promised in the retirement and insurance programs.

The Annuity Board also receives some Cooperative Program money from each state convention for these basic annuity programs, but those funds are designated by the state conventions for that particular purpose. The only funds received by the Annuity Board directly from the SBC Cooperative Program budget are used for the relief of needy ministers or their widows.

Most other funds invested by SBC agencies or state conventions, which does include Cooperative Program funds, are usually called reserve funds or short-term investment of operating funds. The reserve funds are for emergency purposes only, and all SBC agencies and most state conventions are required to maintain a certain level of emergency reserve funds for unanticipated problems.

In addition to this, most state conventions and SBC agencies receive Cooperative Program funds spasmodically and not in direct relationship to their daily needs. For example, a budgeted item may be spent all at one time during the latter part of a calendar year, but a pro rata portion of income for that purpose may be received throughout the year. During certain times of the month an agency or

convention may have a large amount of cash in the bank that will not be needed until the end of the month. By investing these funds for a short term, sometimes just on a 24-hour basis, additional income can be secured for Baptist causes. This is far better stewardship than letting the funds lie idle.

In some cases where large sums of money are involved, such as the amounts going to the Foreign Mission

Board, the return on these short term investments can be very significant. The short term, or temporary, investment of such funds, while a common practice in business, should not be thought of primarily as an investment, but rather the practice of good stewardship until the exact moment that the funds are needed for their approved purpose. — Roy F. Lewis, Secretary of Stewardship-Cooperative Program

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Thursday, Feb. 3

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- First Church, Hot Springs
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**Practical helps for leading
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Millions are misled about FCC petition

by W. Barry Garrett

WASHINGTON (BP) — Have you heard that a famous atheist is petitioning the Federal Communications Commission (FCC) to ban religious broadcasting?

The unfounded fear of maybe 20 or 30 million church people about this non-existent possibility is the most amazing phenomenon I have witnessed in 19 years of news reporting from the nation's capital.

Yes, that many people have either written or signed petitions asking the FCC not to agree to an imaginary petition by Madalyn Murray O'Hair to ban religious broadcasting.

Such a petition by Mrs. O'Hair does not even exist. Neither is there any other petition before the FCC to ban religious broadcasting. That is what makes this story so amazing.

If this story were not so ridiculous and tragic, it would be hilariously funny. In fact, I imagine that the perpetrators of this colossal hoax (whoever they are) can hardly contain their mirth at the gullibility of so many church people and the irresponsibility of so many broadcasters, newspapers and organizations.

If you want to stop wasting your time, if you want to help preserve the Christian witness in public affairs, if you want to maintain respect as a responsible communicator, then, for goodness sake, do your best to stop this silly outburst of fear about a non-existent threat to religious broadcasting.

Please, my friends, let's stop this FCC petition business and move on with a genuine witness to the Christian gospel and its significance for the important problems people face.

Once again we give you the facts.

In December, 1974, two California men, Jeremy D. Lansman and Lorenzo W. Milam, filed petition RM 2493 with the FCC. In this lengthy document they asked the FCC to issue rulings that would freeze the assignment of additional educational television or FM radio licenses to individuals or groups planning to air only religious or quasi-religious programs.

Almost immediately this petition was misunderstood, misinterpreted, twisted, distorted, misrepresented and used to generate an extensive mail campaign directed at the FCC. The effect of these appeals was electric. Within a few brief months hundreds of thousands of letters poured into the FCC mail room. Most of these were based on misinformation. Only a few people had taken the trouble to find the facts and to address the real questions.

On Aug. 1, 1975, the FCC in a unanimous action denied the requests made in the petition. It issued an 11-page statement explaining the reasons the requests were denied. This action of the FCC was made public on Aug. 13, 1975. The information was carried on the nation's wire services. Articles appeared in newspapers, magazines and the religious press. Once again we thought we had slain the dragon of misinformation, rumor, myth and hysteria.

But the dragon refused to die.

For a while the volume of mail at the FCC declined, but now a year-and-a-half after the FCC effectively and permanently killed the petition, the mail has begun again to escalate, so much so that two new employees in the FCC mail room have been hired to do nothing but open and count the letters.

The total number of pieces of mail processed by the FCC mail room has now reached nearly 4½ million. In November, 1976, alone, 81,000 pieces of mail were received in 20 working days. This mail count does not include the hundreds of thousands of letters that have been received by the individual FCC commissioners nor the mail that has been sent to members of Congress.

Often included in the mail are petitions signed by multiplied thousands of persons in churches, schools and civic organizations. Many signatures were obtained by individuals who have been frightened by misinformation that religious broadcasting is in jeopardy. No one really knows how many names are on these petitions, because the FCC does not have the resources to process

them. We have estimated that there are 20 to 30 million names, but others believe that the number is much higher.

A spokesman in the FCC said in an interview that, as of the end of November, 1976, it had cost \$568,620 in postage to send this mail. Add to this the time, money and energy many people have spent on this false issue, and we begin to see how much has been wasted.

Now let us look at some of the non-facts or myths about FCC petition RM 2493.

Myth: This is a project of Madalyn Murray O'Hair to stop religious broadcasting on radio and television.

Fact: Mrs. O'Hair does not now and never has had any connections in any way with RM 2493, according to a statement by a highly placed official in the FCC. This fact was confirmed last year by a personal telephone call to Mrs. O'Hair by John W. Baker, director of research services for the Baptist Joint Committee on Public Affairs.

Myth: Mrs. O'Hair has been granted a hearing before the FCC to present 27,000 signatures in support of RM 2493.

Fact: This is not true. She has not requested such a hearing. Several years ago, she did present a petition with 27,000 signatures to NASA in an attempt to stop astronauts from praying and reading the Bible from outer space. This effort died in the courts in 1971.

Myth: "This petition RM 2493 would ultimately pave the way to eliminate the proclamation of the gospel via airways of America."

Fact: The petition had nothing to do with commercial broadcasting which is the main channel for religious broadcasting in America. Besides that, the FCC must abide by the provisions of the Constitution of the United States, which guarantees the freedom of religion.

Myth: "If Mrs. O'Hair's attempt is successful, all Sunday worship services currently being broadcast either by radio or television would cease."

Fact: This is plain hogwash.

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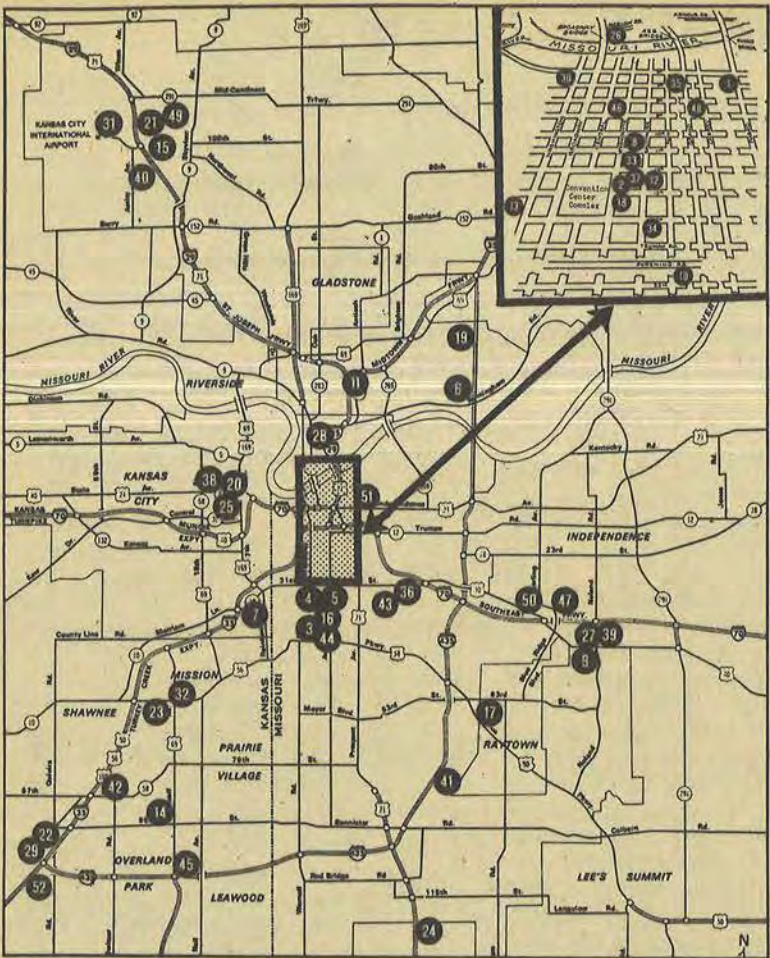
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SCHEDULE OF MEETINGS

Southern Baptist Convention	June 14-16
Woman's Missionary Union	June 12-13
Pastors' Conference	June 12-13
Religious Education Association	June 12-13
Church Music Conference	June 12-13

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3. Alameda Plaza Ward Parkway @ Wornall Rd. 756-1500	\$36.00-37.00	\$44.00-45.00	\$44.00-45.00		29. Howard Johnson's Southwest 12381 W. 95th Street 888-9400	\$19.00-24.00	\$23.00-24.00	\$28.00-30.00	
4. Ambassador 3560 Broadway 753-7300	\$16.00	\$18.50-25.00	\$15.00-25.00	Apartments \$35.00	30. Ramada Central 610 Washington 421-1800	\$21.00-31.00	\$27.00-37.00	\$27.00-37.00	
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8. Continental 11th & Baltimore 421-6040	\$18.00-24.00	\$24.00-30.00	\$26.00-33.00	\$34.00-50.00	34. President 14th & Baltimore 471-5440	\$17.00-25.00	\$24.00-28.00	\$28.00-32.00	
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10. Crown Center One Pershing Road 474-4400	\$33.00-43.00	\$44.00-54.00	\$44.00-54.00	\$84.00-104.00 \$126.00-146.00	36. Quality Inn I-70 & 40 Highway 861-6660	\$15.00	\$19.00		\$30.00
11. Day's Inn North I-35 & Antioch Road 453-6550	\$11.88-14.88	\$15.88-18.88			37. Radisson Muehlebach 12th & Baltimore 471-1400	\$19.00-27.00	\$25.00-37.00		\$50.00-150.00
12. Dixon Inn 1215 Baltimore 842-0317	\$15.00-22.00	\$19.00-26.00	\$20.00-26.00	\$65.00 \$110.00	38. Ramada Inn Center City 7th & State Ave. 321-6600	\$16.00	\$20.00-32.00	\$24.00-28.00	
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15. Hilton Airport Plaza Inn 8801 NW 112th Street 891-8900	\$25.00-32.00	\$32.00-39.00		\$75.00-105.00	41. Ramada Inn Southeast 6101 E. 87th Street 765-4331	\$18.50-24.50	\$24.50-33.50	\$24.50-33.50	
16. Hilton Plaza Inn 45th & Main 753-7400	\$27.00-34.00	\$35.00-42.00		\$65.00-90.00	42. Ramada Inn Southwest 8787 Reeder Road 888-8440	\$20.00	\$25.00	\$29.00-31.00	
17. Holiday Inn Blue Parkway 8500 E. 50 Hwy. 353-3000	\$15.50-18.00	\$21.00-27.00			43. Ramada Inn Stadium 5100 East Linwood 861-5600	\$16.00	\$20.00	\$24.00	
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22. Holiday Inn Lenexa I-35 at 95th Street 888-6670	\$19.50	\$24.50	\$24.50		48. Travelodge 921 Cherry 471-1266	\$17.00	\$19.00-22.00	\$22.00-25.00	
23. Holiday Inn Overland Park 7240 West 63rd 262-3010	\$26.50		\$30.00		49. Travelodge KCI 11828 Plaza Circle 464-2525	\$20.00-24.00	\$25.00-29.00	\$25.00-29.00	
24. Holiday Inn South 11801 Blue Ridge Ext. 763-0600	\$14.00	\$17.00	\$20.00		50. U-Smile Stadium Inn 7901 New 40 Hwy. 861-9400	\$16.00	\$20.00	\$20.00-24.00	\$30.00
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'We're asking for a miracle of healing'

by John Rutledge
for Baptist Press

Dr. Hal Boone tried to pull himself from his overturned truck and realized he had no feeling in his legs. His medical experience left him no doubt of the grim prognosis.

"I asked the Lord to take me home, because I didn't want to be a paraplegic," he said.

At times in the months since the accident in Kenya, where Boone was serving as missionary, he has been close to death. He is paralyzed from the waist down, but with the encouragement of his family's prayers and a few miracles along the way, he believes he will walk again.

Boone had completed the best two days of his 18-year missionary career before the accident, baptizing 74 persons in a mud hole in the famine area of Kenya. He and his son Dan were transporting grain to hungry villagers when the truck flipped over in a roadside ditch, in May, 1976.

The next few hours of pain and despair were a personal hell for Boone, the hours stretching into days and then weeks.

Some passersby helped pull him from the truck and laid him on the ground, before driving him 80 miles to the nearest bush hospital. A vertebral fracture had caused the paralysis, but most of the pain came from eight fractured ribs.

The doctor at the hospital held back pain-killing drugs in the mistaken belief that Boone had suffered a head injury.

Dan, who had separated his shoulder in the wreck, hitched a ride back to the Boone's home, more than 100 miles from the scene, to tell his mother, Pat, about the accident. The Boones had no phone and the nearest neighbors were three miles away.

One neighbor offered to drive Mrs. Boone to the bush hospital. The neighbor's wife drove Dan 45 miles into Nairobi, to determine if there was a doctor at the bush hospital and, if not, to bring one back.

Mrs. Boone found her husband lying in a ward with about 20 other patients. There was nothing to do but pray.

Through the pain, Boone analyzed his position. There was no X-ray equipment and the ward was more than 200 miles from Nairobi. He was suffering from a collapsed lung caused by the rib fractures and a blood clot had broken loose in his leg and caused a pulmonary embolism, threatening his life.

Later, a bed sore on his hips became infected and sent him into shock.

"It's a terrible thing to be a doctor and

a patient," he said. "It's hard to be on that side of the bed. I knew immediately after the accident what the prognosis was — poor."

After he was transferred to the Baptist hospital in Nairobi, he was unable to be flown to better facilities in the United States for three weeks because of his collapsed lung. During the time in the hospital Mrs. Boone read to him from "Pilgrim's Progress" and prayed. His son, Hal Browning Boone, flew in from Houston to arrange his transfer to the States.

Boone finally was able to fly to Ham-



FORMER MISSIONARIES — Hal Boone and his wife, Pat, were Southern Baptist missionaries 18 years in Kenya when an accident left him paralyzed from the waist down. Now he plans a return to medicine and has begun preaching again. (BP) Photo by John Rutledge

burg, Germany, and then to the United States by Air Force air ambulance. He spent two months at the Texas Institute for Research and Rehabilitation in Houston learning how to sit up and move about in a wheelchair, before being allowed to go home to Friendswood near Houston.

During the months following the accident, the bed sore, or "presacral pressure ulcer", spread to the point that the doctors were afraid infection might force them to amputate Boone's legs at the hips, "a terrible procedure," Boone said.

To correct the sore, a plastic surgeon said surgery and skin grafts would be required. It would also mean two additional months in bed for Boone with no sitting or moving except on one side and abdomen.

"I thought God was putting more on us than we could bear," Boone said.

"We got the family to really pray about it."

Three weeks later, the surgeon examined Boone and found the sore completely healed.

"He couldn't believe it," Boone said. "Well, we believed it." The doctor admitted Boone may have had some "inside" help.

With that encouragement, Boone and his family are taking life one day at a time, and their hope is growing. There has already been some restoration of sensation below the vertebral fracture, he noted.

"We're asking for a miracle of healing," Boone said, "and that's what it would take."

Boone said when he reads in Rom. 8:28 that "all things work together for good to them that love God," he follows it up with the explanation in the 29th verse "to become conformed to the image of his son."

"God is not capricious. He doesn't do things arbitrarily. He loves me," Boone says.

Boone is lifting weights for therapy, building up his upper body. His wife helps him with stretching the muscles of his legs, "getting me ready to walk." But he admits he is sometimes impatient.

"I haven't gotten to the point where I can praise him because I'm a paraplegic, but I can praise him in spite of it," Boone said.

"Maybe he'll reveal to me that I'm far better off and can serve him better in a wheelchair," he added.

Whatever happens, Boone plans to begin practicing medicine with his son and two brothers in Pasadena. He also will continue his ministry and has begun preaching again.

A symbol of hope rests on a bookshelf near his bed — a pair of green sports shoes. Boone laughed when they were noticed and said he used to wear them to play squash.

"I'm ready to run and jump," he said.

More importantly, he is ready to accept his dependence on God.

"There just aren't any other options."

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North Central Thrust reports new churches

INDIANAPOLIS (BP) — The seven states participating in the North Central Missions Thrust reported 78 new Southern Baptist churches in 1976, plus 50 new church-type missions or chapels.

E. Harmon Moore of Indiana, president of the 1976 phase of the missions thrust, said the goal of the 15-year emphasis is to double the number of Southern Baptist churches in seven states — Indiana, Iowa, Illinois, Ohio, Michigan, Minnesota and Wisconsin.

The new congregations formed in 1976 now bring the total in those seven states to 1,869 churches and 238 church-type missions.

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Inside Religion

Integrating a President's church

PLAINS, Ga. (BP) — It was the first crisis since he came, miraculously, from near national anonymity of this virtual bend in the road, to win the presidency of the United States.

For Jimmy Carter's original power base was in his church, a part of the nation's largest Protestant denomination, the 13 million-member Southern Baptist Convention.

This is a denomination of extraordinarily dedicated, diligent and devout — yet fiercely independent — people whose keystone is the complete autonomy of the local church.

This includes even the right to practice racial segregation, as the Plains Baptist Church deacons had resolved to do in 1965 when deacon Jimmy Carter was able to muster only four other votes in opposition.

Now, as the result of a Halloween stunt and 11th-hour election campaign plank by a black minister of another denomination (with long-established credentials as a hustler), the racial segregation policy of the president-elect's church was page-one news throughout the world.

President-elect Carter knew better than to try to dazzle or pressure this congregation with his new political rank. Indeed his pastor, Bruce Edwards, noted in one sermon:

"This church, though small (245 members), has done some great things. First, we have seen one of our members ordained to the ministry. Secondly, we have sent a missionary overseas. And third, one of our members has won the highest civil office in the land."

Jimmy Carter did not abandon his pastor when the deacons tried to fire Edwards because of his public opposition to their segregation resolution.

Despite his crushing schedule in the transition to the White House, Carter took the time to phone several people in Plains to ask them to vote to overrule the

segregation resolution and the attempt to fire his pastor.

Carter was not aware that almost half a century ago, in the small Minnesota town of Kasson, a devoted Methodist minister was turned out of his pulpit. His name was Mondale, and one of his sons will become the new Vice President of the United States while another son, Lester Mondale, is a retired-minister who wrote a definitive book on clergy-firings entitled "Preachers in Purgatory".

It was not the president-elect, however, who integrated the Plains Baptist Church and kept the pastor from being fired. Instead, it was the simple but immensely moving eloquence of a newly appointed agricultural missionary, Jerome Ethredge, who is being sent to Togo in West Africa.

It was Ethredge who moved that the Plains Baptist Church be opened to all who want to worship Jesus Christ, "because," he said, "that is what I feel called of God to try to do in Africa."

That evening, having been supported by a clear majority of the congregation, including his presidential parishioner and his colleague, who is one of nearly 3,000 Southern Baptist overseas missionaries, Bruce Edwards preached to a congregation which included six rows of reporters from as far away as Brazil and England, and whose faces were something of a study — of big media — watching in wonderment as presidential history was made in a small church in a small town.

Edwards' text was from Isaiah: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary. They shall walk and not faint."

"Inside Religion" is a syndicated column by Lester Kinsolving. Reprinted with permission of the McNaught Syndicate, N.Y., N.Y., for distribution to Baptist state papers only.

CBS, NBC plan programs on Southern Baptists

NASHVILLE (BP) — With President-elect Jimmy Carter's coming inauguration, a Baptist in the White House could cast a spotlight on the denomination for several years.

As a result, two national television networks have scheduled January programs about Baptists. Both programs are produced by the networks in cooperation with the Southern Baptist Radio and Television Commission, which released the information.

Porter Routh, executive secretary-treasurer of the Southern Baptist Convention's (SBC) Executive Committee, will be interviewed by Alex Kendrick on CBS's "Lamp Unto My Feet" series Jan. 16.

The 30-minute program, produced by Chalmers Dale, will be seen on the networks at 10 a.m. (EST). Pamela Illott, vice president of religious and cultural broadcasts, CBS News, is executive producer.

Routh will answer such questions as who Baptists are, what they stand for, why the denomination has become the largest Protestant group in the nation, and something of the general mood of Baptists as the nation inaugurates a

President who is a Baptist.

A week later, Jan. 23, NBC will feature Kenneth and Mrs. Cooper of Dallas on one of its hour-long conversation programs. The program will be seen from 4-5 p.m., EST.

Cooper's world-famous program for

physical fitness will be discussed with both he and Mrs. Cooper, who have written books on Aerobics for men and women.

The Coopers are Baptist lay people who have traveled and lectured widely on Aerobics.

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Jesus declares his mission

Jan. 16, 1977

Luke 4:14-24

As we continue looking at the early ministry of Jesus we shall see that he declared to us what his mission was. Our lesson today is "Jesus declares his mission."

Last week we saw Jesus begin his ministry by facing the temptations of



Blackmon

Satan. Jesus left Nazareth, went to the Jordan to be baptized, and then was led into the wilderness to be tempted. After this confrontation with Satan, Jesus went about preaching, teaching, and healing. As Jesus had amazed the theological scholars when he was 12, his preaching amazed the average man of his day. His miracles also aided in his fame. John's Gospel lets us know that his fame grew more because of his deeds rather than his words.

Jesus teaches in Galilee (Luke 4:14-19)

After several months of active ministry around Capernaum, Jesus returned to Galilee. Jesus returned in the power of the Spirit. The Spirit led Jesus into the wilderness in verse 1 and here again we see the Spirit leading Jesus toward Nazareth. The Spirit has power, ability to get things done. The word power comes from the Greek word from which we get the English word dynamite. The explosive strength of the Spirit was leading Jesus. The Spirit will lead Jesus to Golgotha. The same powerful Spirit of God can and will lead you in your daily life.

Throughout the state of Galilee Jesus taught in synagogues. Each town had one or more depending on the size of the town. The synagogues oversaw the educational, spiritual, and judicial programs of the Jewish people. Their worship consisted of reading a portion of the Pentateuch (the writings of Moses), then from the prophets, then there was a sermon and then devotions.

The synagogues, like churches today, held worship together. They probably originated during the Babylonian Exile. With this concept of local churches the Jews did not fall away in open defiance to God and follow after idols and false gods. Can you imagine how difficult it would be today to worship if we only

had one church and that church was in Jerusalem?

Jesus customarily taught in the synagogues. According to verse 16, attending the synagogues was a habit of Jesus. From his earliest days he went to church. This part of his worship was not erased during his walk to Calvary. Even today, children who habitually attend church generally continue attending church after they are grown. The child that has a habit of worshipping in church, will worship in church as an adult.

On this particular sabbath day, Jesus listened to someone read from the Pentateuch. Jesus, as a visiting preacher, was most likely asked to read from the prophets and to deliver the sermon for the day. His fame had preceded him to Nazareth. As a home town boy, news of what he had done came back quickly. I have found that news travels quickly by word of mouth. If it traveled then as it travels today, some of the deeds of Jesus had grown by leaps and bounds. The synagogue is full. Everyone is expecting to see something.

Jesus stood up and was delivered the scroll of Isaiah. He began to unroll it, looking for a particular section of scripture. He found and read the section including Isaiah 61:1-2. It is quoted in Luke 4:18-19.

Jesus fulfills prophecy (Luke 4:18-24)

Jesus rolled the scroll up, returned it, and sat down to teach. Everyone was gazing at him. There was a quiet hush as people wondered what he had to say. Jesus declared that was his mission. "This day is this scripture fulfilled in your ears."

"The Spirit of the Lord is upon me." The Spirit has led Jesus to this place and the power of the Spirit will continue with him until his mission is completed.

"Because he has anointed me to preach good news to the poor;" There were many that were poor in spirit. Jesus is to preach the good news that the Messiah has come, the day is here.

"He has sent me to heal the brokenhearted." There have always been some that have yearned for spiritual revival

and cleanliness. Christ will be able to usher this day in. Truly, in Christ, these have their healer.

"To preach deliverance to the captives." The captivity in Babylon was under sinful men. Here Christ will be able to deliver us from the hands of Satan who holds us captive. To be delivered from Satan's hold truly means freedom.

"And recovering of sight to the blind." The spiritually blind are those who do not realize or recognize the sin in their lives. Those that recover their sight will recognize their plight — repent — and welcome the change that will come because of their new vision.

"To set at liberty them that are bruised." (This is found in Isaiah 58:6. Jesus may have turned to it to read it.) Those that have received wounds and bruises caused by sin will find that Christ will bring relief to them.

"To preach the acceptable year of the Lord." Jesus is saying the Messianic Age has come. The acceptable year of the Lord meant the year of Jubilee to the Jews. (Lev. 25:8-17). In this year the Lord delights in blessing his people. Slaves gained their freedom, debts were forgotten, land was returned to its dispossessed owners. It was considered a joyful season. Christ is proclaiming that the time has come when God has chosen to bless his people with the long awaited Messiah. They understood what Jesus had said.

This proclamation left the listeners stunned. They said that this was Joseph's son, how could he be the Messiah? The Messiah was expected to be a military leader. He was expected to set up a kingdom on earth. They desired another David.

All of the doubt expressed by the crowd made Jesus speak the old proverb, "Physician, heal thyself." Proof. They wanted a sign. Jesus realizing this said they wanted to see what he had been doing in Capernaum. He then declared a prophet is not accepted in his own country.

Although they rejected Christ, they could not spoil the complete plans that God had made. They and others would try to alter Christ's mission but none would succeed. Christ's stated mission from God was to become the redeemer of the world. He with the power of the Spirit would succeed.

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James: A son of thunder

Jan. 16, 1977

Luke 9:28-29; 52-55
Mark 10:35-40
Acts 12:1-2

One axiom that is proven over and over to be true in every college in the country is that the food in the cafeteria is "bad". A college campus draws students from many varied ethnic and geographical backgrounds. Because of this, little seasoning is used in cafeteria food. It is a "neutral" flavor. A bland taste is easily described by students who measure everything by their own yardstick as "bad".



Pipkins

Some popular ideas of the Christian faith seem to suggest that everyone should be as bland as cafeteria food. The artist's conception of a placid Christ is as inconsistent with the teaching of the New Testament as a bland Christian is inconsistent with its examples. James, the brother of John, is a chief example of the fact that salvation does not destroy the personality that gives the flavor in life.

A chosen one (Luke 9:28-29)

James (Jacob in the Hebrew) was one of the sons of Zebedee, and a part of a family fishing occupation. To follow Jesus, James and his brother left their father with the hired servants (Mark 1:20). They were partners with Peter (Luke 5:10), and the business must have suffered when Jesus called them away. James began following Jesus with an attitude of obedience that disregarded personal security and comfort.

James became a part of an "inner circle" of followers. On three occasions they were in favored places with Jesus: the healing of Jairus' daughter, the Transfiguration, and Gethsemane.

Never at any time in his life does James appear apart from John. The gospels present them as an inseparable pair. James lived in the shadow of John; the undistinguished relation of a famous brother. James must have been a man without jealousy.

The event of the Transfiguration was a

significant experience in the life of James. It is a mystery we do not understand but before which we worship. Something of the glory of the world Jesus left broke through, and these disciples tasted what would only come later in post-Resurrection experiences.

The Transfiguration accomplished four things. It confirmed the decision of Jesus to go to Jerusalem. It confirmed the confession of Jesus as Messiah. The appearance of Moses and Elijah indicated that Jesus was the fulfillment of all the Old Testament promises. And, finally, the conversation about Jesus' "exodus" foreshadowed the cross.

An impetuous person (Luke 9:52-55)

The most direct way for Jesus to take to Jerusalem would lead through Samaria. Hardly any Jew would want to go through Samaria because of the age old contempt one held against the other. The Samaritans did everything they could to keep the Jews from passing through their lands. Violence often erupted when bands of pilgrims attempted to go through Samaria on their way to the feasts in Jerusalem.

It was strange to hear Jesus say he wanted to go through Samaria. Even more strange that he would expect to find hospitality in a home there. Why is it that Jesus seems to deliberately set himself up for rejection? Is this the only way an opportunity to accept him can be offered?

No doubt James and John believed they were saying something that Jesus would be pleased to hear. Their desire to call down fire from heaven to consume those who rejected them only shows how far the disciples were from understanding Jesus and his Kingdom. To the disciples these hated Samaritans were under God's judgment anyway. Perhaps they were following a precedent already set by Elijah (2 Kings 1:10-12). Jesus rebuked them (v. 55) in the

same way he had rebuked demons (4:35; 8:24; 9:42). This incident may have recalled his temptation experience. His disciples must learn that in the kingdom, followers, like their Master, are to love their enemies (6:27). Faith and loyalty are not enough. Correct doctrine is also a part of the Christian experience.

A presumptuous person (Mark 10:35-40)

James and John were ambitious men. Having been a part of the "inner circle" made them want high places in the kingdom. They still misunderstood the mission of Jesus. Only the cross could speak effectively to them. At this point they have an amazing confidence in Jesus and a tenacious loyalty to the conception they have of his program.

This rebuke of Jesus tells us something about greatness and at the same time forecasts the martyrdom of James. The brothers accept the challenge of Jesus' rebuke, and when the time actually comes to prove themselves, they come through. In some sense faith is always blind acceptance.

Beware the "place" you ask for in the kingdom. Want only the title "friend". For a friend, the Savior says, one would lay down his life.

A loyal disciple (Acts 12:1-2)

When a new wave of persecution broke out upon the church James was sacrificed to Herod's attempt to win popularity with the Jews. John lingers to old age. Peter is put in prison. James is executed.

James was the first of the Apostles to drink the bitter cup of martyrdom. He did what he said he could. His loyalty persisted to the end.

From the beginning James was a faithful disciple. When the program of Jesus ran counter to his expectations he asked why and when the movement seemed to need drastic measures he suggested them. Through it all James maintained his flavor for life, and his loyalty to Jesus. He was a good example of the Kingdom citizen.

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A smile or two

The favorite pet of President Theodore Roosevelt was his scrappy bulldog Pete, who had a habit of picking fights with bigger dogs, with disastrous results. On one occasion, the president was chatting with a visitor when Pete came limping through the White House gate, bearing the scars of a battle which quite clearly he had lost. "Your dog is not a good fighter, I see," observed the caller. "It isn't that," explained Roosevelt, quick to defend his pet. "He's just a poor judge of dogs."

A couple of city slickers pulled up to the country gas station, where an old man was sitting on the porch.

"Hey, oldtimer," the driver asked, "have you got change for a twelve-dollar bill?"

"Sure," the man said, "but I have to go inside and get it."

While the man was inside, the driver pulled out a ten-dollar bill and marked it up to look like it said twelve dollars. Then, he handed it to the man, who put it into his pocket without looking at it.

"Now," said the attendant, "would you like that in threes or fours?"

A minister met a friend on the street who admired his umbrella. "Thanks," said the minister, "but I'm not sure I came by it honestly. It started to rain the other day and I stepped into a doorway to wait until it stopped. Then I saw a young fellow coming along with a nice

large umbrella, and I thought if he was going as far as my house, I'd ask to share it with him. So I stepped out and asked him: "Where are you going with that umbrella, young fellow?" And he dropped the thing and ran!"

A man stopped at a bakery stall in Bucharest's Lipscani market and pointed to a cake. "I would take that one," he said, "but it looks like the mice have been at it." "That couldn't be," the baker assured him, "the cat's been lying on it all morning."

The following letter was received by a student who had completed a memory course at a Beverly Hills school:

Dear Mr. Roberts, We feel gratified that you should have taken the trouble to call for the purpose of expressing your satisfaction with our memory system. May we ask if you will be good enough to write us a letter stating the benefit you have derived from our course, with permission to publish? P.S. — Your umbrella and gloves which you inadvertently left at this office have been forwarded to you by parcel post.

So help me, what should appear adjacent to "Physicians" in our Fayetteville telephone directory yellow pages but "Organ moving". — Dan McKee, First Church, Fayetteville

Attendance report

Jan. 2, 1977

Church	Sunday School	Church Training	Church addns.
Batesville, First	199	100	1
Berryville, Freeman Heights	135	56	
Biscoe, First	88	39	
Booneville, South Side	68		
Bryant, First Southern Cabot	135		
First	392	87	2
Mt. Carmel	243	63	
Cash, First	92	38	
Charleston, First	139	33	
Conway, Second	355	114	2
Crossett, Mt. Olive	267	86	
Dell	123	45	
El Dorado, West Side	356	356	1
Elkins, First	64		
Forrest City, First	550	50	5
Ft. Smith			
Grand Avenue	587		
Trinity	105		
Fouke, First	87	32	
Gentry, First	111	38	1
Gillett, First	44		
Grandview	73	37	1
Green Forest, First	158	65	
Greenwood, First	245		4
Hampton, First	108	56	
Harrison, Woodland Heights	63	20	
Hope, First	258	40	1
Hot Springs, Park Place	91		
Hughes, First	161	61	2
Jacksonville, Marshall Road	158	59	2
Lavaca, First	239	71	
Little Rock			
Crystal Hill	100	45	
Life Line	395	86	1
Woodlawn	87	30	
Magnolia, Central	448		
Murfreesboro, First	110		
North Little Rock			
Levy	323		
Park Hill	688		5
Paragould			
East Side	245	118	
First	435	69	
Paris, First	259	58	
Pine Bluff			
Centennial	99	39	
First	308	40	1
Watson Chapel	169	28	
Rogers, Immanuel	382	47	
Russellville			
First	369	65	3
Second	108	48	3
Springdale			
Berry Street	56	22	
First	1104		5
Texarkana, Shiloh Memorial	153	56	
Vandervoort, First	39		
Wooster, First	95	65	
Wynne, Harris Chapel	85	72	

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March 9-13

Biloxi-Bellingrath Gardens-New Orleans
Reservations close Feb. 5, 1977

March 26-April 2

London-Paris-shows-shopping-sightseeing
Escorted by Mrs. A. J. Almand
Reservations close Jan. 18, 1977

April 18-27

Williamsburg-Washington, D. C.
Reservations close March 15, 1977

June 22-July 16

Western U.S. and Canada
Yellowstone-Lake Louise-Victoria-San Francisco
Reservations close April 1, 1977

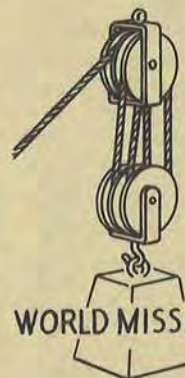
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WORLD MISSIONS

Work continues in Angola

SALISBURY, Rhodesia (BP) — Baptist work in Angola continues in spite of renewed fighting and the absence of Southern Baptist missionaries.

The South West African and Zambian governments have confirmed reports that new floods of refugees, mostly African women, children and old men, are spilling over the southern and eastern border, said Betty (Mrs. Curtis) Dixon, Southern Baptist missionary awaiting entry to Angola.

Mrs. Dixon said the churches continue to meet. Third Baptist Church in downtown Luanda, closed for a time after members fled the country, has

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reopened for Sunday afternoon services. Curtis Dixon, after a recent visit to Angola, said the building is usually packed because of the influx of Africans moving into the downtown area, many of whom do not have transportation to attend First Baptist Church, which is some distance from downtown.

Neither church in Luanda has an ordained minister, but each is led by a layman, as are churches in Lobito and Luso. Church members of First Church in Luanda and also in Lobito are making plans to ordain their two lay leaders. Churches in Uige (formerly Carmona) and Huambo (formerly Nova Lisboa) areas are still open, Dixon said.

The Dixons plan to return to Angola as soon as they can get visas from the Angolan government.

The presidents and their churches

by J. B. Fowler Jr.

In a few days Jimmy Carter of Georgia will be inaugurated as the thirty-ninth President of the United States. Counting Mr. Carter, however, only 38 men have filled that office. Grover Cleveland served as our twenty-second and twenty-fourth President. All but five of these men were members of a church.

The Presidents have come from 10 religious denominations. The Episcopal Church leads the group with 10 men. They were Washington, Madison, Monroe, Harrison, Tyler, Taylor, Pierce, Arthur, Franklin D. Roosevelt and Gerald Ford.

The Presbyterians are second. They gave America five Presidents. They were Jackson, Buchanan, Harrison, Wilson and Eisenhower. Grover Cleveland, the only President to be elected twice with one term out of office, never united with the church although his father had been a Presbyterian minister.

Four of our Presidents held membership in the Unitarian Church. Those men were John Adams, John Quincy Adams, Millard Fillmore and William Howard Taft.

The Methodists have sent three men to the White House. They were Polk, Grant and McKinley.

It was 132 years before a Baptist was chosen to serve. Warren G. Harding, inaugurated on March 21, 1921, was the first one. Harry S. Truman was the second. God willing, Jimmy Carter will be the third.

Three denominations have each sent two men to Washington. The Dutch Reformed Church sent Martin Van Buren and Theodore Roosevelt. The Disciples of Christ sent James R. Garfield and Lyndon Johnson. The Quakers sent Herbert Hoover and Richard Nixon.

There are two denominations that have had only one of their members to serve in this land's highest office. They are the Congregationalists and the Roman Catholics. Calvin Coolidge was a Congregationalist, and John F. Kennedy was a Roman Catholic.

The only Presidents who were not church members were Thomas Jefferson, Abraham Lincoln, Andrew Johnson, Grover Cleveland and Rutherford B. Hays. But, if an article that was nationally-circulated in the newspapers a few years ago can be believed, had Abraham Lincoln lived he would have joined the Presbyterian Church.

Some years ago, Frank S. Edginton, Stated Clerk of the New York

Presbyterian Church in Washington, D.C., wrote that Lincoln was to have been admitted to their membership upon the confession of his faith. But, alas, Lincoln was assassinated before his plans were carried out.

Thomas Jefferson was accused of being both atheistic and agnostic, but this is not true. He was reared in the Anglican Church, but stated in later life that he preferred the Unitarian. However, Jefferson never joined either church. In both his first and second inaugural addresses, however, he made references to the Deity. In his later years he wrote: "To love thy God with all thy heart and thy neighbor as thyself is the sum of religion."

Andrew Johnson succeeded Abraham Lincoln to become the seventeenth President. He rarely attended services of any kind, but he preferred the Methodist Church. During a period of critical illness, two years before he died, Johnson said: "I have performed my duty to my God, my country and my family. Approaching death is to me the mere shadow of God's protecting wing."

Rutherford B. Hayes never joined a church, but he did attend the Methodist Church with his wife on various occasions. When he was inaugurated on March 4, 1881, he chose Psalm 118:11-13 as the scripture to be used in his inauguration.

The last President to serve this nation who was not a church member was Grover Cleveland. Although he was reared by a father who was a Presbyterian minister, he never affiliated with the church. However, when he was dying at Princeton, he sent for the old family hymnbook out of which he sang when he was a boy in his father's house. As some of those old familiar hymns were being sung, Grover Cleveland went to meet God.

President-elect Jimmy Carter is a Southern Baptist. He is a member of the Baptist Church at Plains, Ga. When he is inaugurated on Jan. 20, 1977, he will be the thirty-eighth man to take the oath of office. He will be the thirty-third President, out of thirty-eight men who have served in this office, to identify publicly with a church. He said that he plans to join the Baptist church nearest the White House.

Dr. Fowler is pastor of First Church McComb, Miss.