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Arkansas Baptist State Convention

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**Tommy Bridges,
Special Ministries Director
page 7**

Arkansas Baptist
NEWSMAGAZINE

December 14, 1972

One layman's opinion

Christmas Spirit and spirits



Dr. Grant

I received quite a shock recently as I was driving into the city of El Dorado. I was looking for one of those beautiful billboards advertising the Ouachita Baptist University Advancement Campaign in the El Dorado area which I knew had been erected, but which I had not yet seen.

A large sign caught my eye in the distance that seemed to have the familiar outlines of Berry Chapel's spire and the big white "O" for Ouachita. I was about to murmur "Beautiful!" and other appropriate phrases, but it became painfully clear that it was not the Ouachita sign at all. The big "O" stood for "Old Taylor," and what seemed at first glance to be the spire of Berry Chapel was a beautifully gilded liquor bottle.

I thought how ironic it is that a liquor advertisement should hold such similarity to an advertisement for Christian education. Ouachita is seeking to enlist El Dorado's help in matching the Mabee Foundation's \$300,000 challenge grant for a new Fine Arts Center. Old Taylor is seeking to enlist everyone's help in making liquor the accepted Christmas Gift.

This sign-watching experience started a chain reaction that has been difficult to get away from. I have been more sensitive to liquor advertisements during this Christmas season. Not that I have been trying to find Ouachita or Berry Chapel in their advertisements. It's just that I had never quite realized how hard the advertisers are working to make alcoholic spirits synonymous with Christmas spirit.

One brand simply advertises "JOY" in big bold letters, as if this is what we sing about in "Joy to the World."

Another brand advertises "Tis the Season" with the subtle assumption that any fool should know that "Season of Christmas" is synonymous with "Season of Drinking."

Still another urges Christmas giving of "the good stuff when you want more than the thought to count."

One of the most beautiful ads announces, "Tis the season for the gift of gold, the holiday scotch with the golden-light taste."

While we are talking about seasons, I suggest that we might make this a season for emphasizing that marijuana and alcoholic beverages are being increasingly equated by medical authorities attempting to measure their harmful effect. Although friends of marijuana usually say, "Marijuana is no worse than alcohol," they might more properly say "Alcohol is just as harmful as marijuana."

There probably has not been enough research to say positively whether either of these is 100 percent true. I do think that we can say for sure that neither of these controversial drugs — alcohol or marijuana —

has any place in the true spirit of Christmas.

Is it possible that we could start a movement for the kind of Christmas spirit that includes the Spirit and excludes spirits? — Daniel R. Grant

Daniel R. Grant

In this issue

- On the cover this week is Tommy L. Bridges, the new Director of Special Missions Ministries for the Arkansas Baptist State Convention. See a story on page 7.
- The Executive Secretary's report on medical insurance for church employees is found on page 5.
- Planning to observe "Student Night at Christmas" in your church? An article on page 17 is a reminder of this observance throughout the SBC.
- Christmas spirit for many people is spelled with a lower case "s" and comes in a bottle. Daniel Grant writes on the subject of holidays and alcohol in his column on this page.

Arkansas Baptist

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Should churches be taxed?



JES

One of the liveliest issues in the arena of proposed tax reforms today is the matter of taxation of church property. This editorial is written with two intentions. (1) To alert our readers to the fact that Congress, when it reconvenes, will be considering this important matter. (2) To set forth this editor's personal reasons for opposing the taxation of property used exclusively for non-profit worship purposes.

Admittedly, our legislators are confronted with a problem, since some religious groups have used their property for profit-making endeavors. It is our feeling when a piece of property is used for profit-making enterprises all forms of taxes should be paid just as in any other business.

History, both secular and sacred, is filled with the concept that property set aside for the worship of God occupies a special position. For example, a Massachusetts state tax commission (1897) states: "The general exemption of houses of worship is a fit recognition by the state of the sanctity of religion." (Jerome D. Greene, *Exemption from Taxation*, page 65.)

It is quite evident that neither the tabernacle nor the temple of Israel was taxed. A more proper contemporary relationship can be derived from the statement of Jesus in Mark 12:13-17 as the Pharisees and the Herodians inquired about the lawfulness of paying taxes to Caesar. Jesus, avoiding the snare set by his adversaries, replied "Render to Caesar the things that are Caesar's and to God the things that are God's." (Mark 12:17.)

In this statement Christ recognized the claims of the state on the individual. He was, also, showing the limitation of Caesar, (the government) in as far as God's things are concerned. So, the state is ordained of God, but Caesar is not God. A relationship can be seen, that is, that each is to become its true self and to reach its own potential. Neither is to encroach on the proper limits of the other, yet each has its own responsibility to the other.

This principle renders invalid the argument that if the church pays no taxes they should not have the right of fire and police protection. The proper relationship that each is under God, each is answerable to God, and each is to give absolute and ultimate allegiance to God alone.

Further, it should be observed that for many years all the states and the District of Columbia refrained from taxing properties and activities of a non-profit nature, as they performed service for the public welfare. These services, if performed, would otherwise have to be paid for with public funds. The Red Cross, USO, etc., are examples of the functioning of this law for organizations other than the church. Obviously, our churches qualify in this area, as they perform in the field of education, charity, caring for the ill, the homeless, the needy, etc. Zollmann in his extensive examination of this issue in *American Church Law* (page 327) reaches this conclusion, "The public nature of the work voluntarily shouldered by them (the church) is full and sufficient justification for the exemption extended them." Added to the positive action made by the churches is the fact they promote good morals, good citizenship, and foster law and order. It would be difficult to imagine a community devoid of the influence of the church. Even the most vile sinner usually will recognize the impact for good which the church provides.

The impact of a church is seen in that it often increases the value of adjacent property. Someone tells of a criticism of this statement and the reply which came. "My dear friend, what do you think the property was worth in Sodom?"

It should be observed that taxation of church property would place a hardship of much of the religious community. Even if churches survived they would often be severely crippled. Closely related to this particular thought are the following questions: Why tax churches when there are so many other non-profit organizations which enjoy tax exemptions? Since the word "church" refers to a congregation of persons, not a building or a piece of land, and the members have already paid taxes, is it just to tax their tithes and offerings again?

Finally, we would point to the fact that the immunity of places of worship from taxation has generally worked well throughout our nation's history. If we are to radically change this, it likely would offer great danger to our social order.

There is much more which could be added to these statements. It, however, is hoped by the editor that each Baptist in our state will carefully and prayerfully study this important matter so as to arrive at your own decision, under God. When you have formulated your opinion, please let your legislators hear from you. It is likely that if we fail to respond our churches will be taxed!

I must say it!

The ministry to the ministers



Dr. Ashcraft

best name brand for which no service or parts are available."

Good mechanics in the service department will sell more cars than the men in the front office. The person who can make the TV perform has a sweeter name than the people who made it. No establishment can exist for long in our mundane society without providing service.

This is true with machinery and equally true in the brotherhood of the spirit. It is not all over when the original sale is made. Allow me to direct your minds into the realm of the service which good churches provide for their members.

The New Testament abounds in the care of new converts and the ministry to the saints. Children cannot be left to their own while infants, nor can many saints make it without certain service from their fellow

A bargain is of no more value than the service which goes with it. This is true whether it is an automobile, lawn mower, TV, chain saw, bungalow or baby. I asked a man recently to give me the best brand in chain saws. This man who operated a saw mill replied, "The best make of chain saw is the one for which service is provided. An average quality saw for which service is provided is a better saw than the

saints. Those who are strong must help those who are weak.

No one has fulfilled the law of Christ until he learns to bear the burdens of another (Gal. 6:1-2).

All of the saints are in varying degrees of spiritual development. An old church member is often a young Christian so our problem increases. Much versatility and flexibility is required in this sort of service. A nursery for the babies is no more necessary than the commensurate care due the shut-ins.

The ministry to those who are rearing children should have no less priority than the problem people who suffer addictions. While special ministers are often employed for youth and the elderly, the great in-between of forgotten souls must not go forever without attention.

The wheel that squeals usually gets the grease but there are hundreds who labor on with no fuss and who never asked anything of the church except a place to serve. This great group is often forgotten because they are the strong who bear the weak but they, too, should rate some ministry at the hands of the church.

Dinner in the pastor's home or an after church fellowship in a nice restaurant in company with the staff would put the point over. In all our ministry to the ones who need it most we must never be amiss in our ministry to the ministers. *I must say it!* — Charles H. Ashcraft, Executive Secretary.

Baptists to release TV show, SASH, For 9-14 year old kids

FT. WORTH (BP) — "JOT," Southern Baptists award-winning television series for Children, now has an older sister. Her name is "SASH."

"SASH," a bright five-minute cartoon series aimed at nine to 14-year-old television viewers, will be released by the Southern Baptist Radio-Television Commission here in January.

A "pilot" of the new program will be mailed in the "JOT" packet to the 100 stations now carrying the program for four to eight year-olds.

"SASH," like "JOT," is designed to help young people cope with the problems of relating to others, said Paul M. Stevens, president of the Radio-TV Commission here. Each segment will serve as a vehicle for a Biblical teaching in human relationships, he added.

"SASH" was developed to reach the audience that has outgrown "JOT," Stevens pointed out. "JOT" continues to appeal to the four to eight year olds, but there is little on television for those now entering the ages of nine to 14, he added.

"We are asking that the SASH pilot be shown in the JOT time slot because we feel the older brothers and sisters of JOT viewers probably will be watching television then also," Stevens said. "We are encouraging station managers to tell us how they like SASH and to give us their audience reaction. As an added incentive for audience reaction, we're offering a free SASH poster to youngsters who will write asking for it."

Mrs. Ruth Byers of Ft. Worth, who created JOT for the Radio-TV Commission, will serve as editor and oversee production of SASH.

There will be some differences between JOT and SASH. "With JOT, the important thing is not the plot but the decision he makes," said Mrs. Byers. "Small children are learning to deal with themselves and JOT helps them in that situation.

"SASH, on the other hand, has more of a plot because older children, while still learning to deal with themselves, are

doing so in the context of other people as well," Mrs. Byers pointed out.

While JOT is an animated "dot" who can assume many shapes, SASH will have a face and be limited to a more realistic form. She can be embellished, however, with abstract colors and designs to show inner thoughts.

The SASH pilot explores peer group relationships when a new girl who is "different" comes to school. Future programs will deal with problems that youth in the nine to 14 age group face in getting along with parents and other children.

Mrs. Byers said they showed the SASH pilot to several youngsters in that age group, asking them for ideas to use in future episodes. They weren't interested in programs on drugs or current social problems, but wanted to know how to get along with parents and with one another, she said.

Stevens said the SASH pilot will supplement the JOT series until there are enough episodes produced for a separate SASH series. Animation for SASH will be done by Keitz and Herndon of Dallas, the same company that animates the JOT episodes.

Profanity in the den

Out of the dull wasteland has come a new day. T.V. programmers are trying American people. So far, they have gotten by without getting scorched.

The new day came because there's just so much that can be done on a program. Each fall, new faces try to jive up old themes. After all, how many ways are there to present a cowboy riding his horse, being ambushed by Indians, and pulling his six-shooter on the streets of an old western town? A daily diet of poker and saloons gets to be rather barren. Then come the policemen. With sirens wide open, tires squealing they race to the hot spot. When all the smoke has settled, the bad guy is sprawled on the street in his own blood. In real life it doesn't always turn out this way. Anyone, after watching T.V. a month, can predict how the cop and robber story is going to end. Before long, it gets to be very dull.

So we try the super-stars. Saturday afternoon football. Sunday afternoon football. Monday night football. Fans in the stands. Pretty girls on the sidelines. Coaches pacing back and forth. Millions of fat slob in their easy chairs. Suddenly we wake up to the fact that all football games are about the same. Only the characters change. Reacting to this sameness, bored people start switching channels. It's back to re-runs, old movies and programs which require nothing from the victims but two good eyes.

Knowing the problem and having to keep the advertisers happy, program designers have felt forced to change. How are you going to sell Texaco and Crest if the people aren't watching? In recent months we've been hearing profanity in the den.

First it was in some movies. Films rated PG were shown without protest. Next R rated pictures made it on the tube. In Canada, X rated movies have been piped into homes. LOVE STORY and PATTON had too much for some of us with sensitive ears. We aren't accustomed to hearing cussing in the family circle. I know it's real in the world and I hear my share on the streets. But now we're going a little bit too far. Regular programs have taken the attitude that if the big timers can get by, they'll throw in a few shockers. Thirty minute family shows now include objectionable words.

Bad language isn't the end. Suggestive dances and sex oriented programs pollute the air. We may need sex edu-

cation but the type we're seeing is neither educational nor moral.

How long will it last? Perhaps when we've seen and heard it all — in perverted terms, we'll grow sick and seek health.

In the meantime, if we object, we should object publicly. Turn off the dirty T.V. Write advertisers and local stations. Even the boys at the top should know there are some things we don't care about having in our homes. — James A. Walker, pastor, First Church, Warren

Reply: We concur in these thoughts and urge the reader to join in positive actions such as those suggested by Pastor Walker and outlined in our editorial of Nov. 9.

On the Convention

We were present for the Wednesday evening Arkansas Baptist Convention meeting in Hot Springs, and we would love to express our appreciation to all who participated in this tremendous evening service. From the very beginning with the Ouachita-Southern Bar-B-Q, there was a warm fellowship that everyone seemed to enjoy. Then on through that momentous program including both choirs, followed by that spectacular by Immanuel Baptist Church; then to climax the whole evening the message by Baker James Cauthen.

It was truly a night of nights and how encouraging it is to see and feel the Christian spirit so warm among Arkansas Baptists. Our thanks for a thrilling evening. — Carolyn and Frank Shell, Southern Baptist College

Report to Executive Board on medical insurance

In compliance with instructions of the convention on Nov. 16, 1972, to seek out the possibility of an adequate health insurance plan that can be afforded for the church employees of our churches, the following is submitted.

The Annuity Board was instructed to find a carrier for the Southern Baptist Convention medical insurance program at the 1972 Philadelphia Convention. The Annuity Board had been in a study over the matter two years previous to the action of the Southern Baptist Convention.

The Aetna Company was selected and the best arrangement the Annuity Board could secure was arranged. Approximately 11,000 people were involved, with 390 in Arkansas. The executive secretary spent two days in Dallas, Nov. 2-3, at which time a complete explanation as to increase of rates was presented. This report was filed with the *Arkansas Baptist Newsmagazine*.

Since the Nov. 16 action of our convention insurance companies have been contacted as to better rates. All companies dealing in group insurance required a certain percentage of the group to participate and the group must serve as billing agent. No comparable coverage is available at any lower rates than is

provided by the Aetna Company with the Annuity Board as the agent and billing office.

No other companies are recommended by the executive secretary, chairman of the board or the Annuity Board, but the following suggestions are presented:

1. Take the option of \$500 deductible which lowers the monthly payment and ask the church to deposit \$500 in case of a major medical claim by any employee.

2. Some associations have arranged their own group plan with companies other than Aetna and the association serves as the billing agency. Caution is given that all participants be fully aware of the total coverage in case of a major claim. Aetna goes \$250,000 while other associational programs stop at \$10,000, maximum benefit.

3. Church staffs may be able to contract for coverage or individuals who are insurable may enter into contracts which are adequate and reasonable in rates. Those over 50 years of age and who are not insurable must find a group plan for adequate coverage.

4. Any plan, regardless of the rates, would be expensive to administer and this would increase the cost as qualified people would have to be employed to serve as the billing agent for the group. —Charles H. Ashcraft

You are the light.

Observe Race Relations Sunday
February 11, 1973

You are the light

By Robert U. Ferguson
Director of Work with National Baptists
Arkansas Baptist State Convention

"You are the world's light . . . a city on a hill, glowing in the night for all to see. Don't hide your light! Let it shine for all; let your good deeds glow for all to see, so that they will praise your heavenly Father." (Matthew 5:14-16, THE LIVING BIBLE)

"For though once your heart was full of darkness, now it is full of light from the Lord, and your behavior should show it." (Ephesians 5:8, THE LIVING BIBLE)

Being "light" in the darkness of racial prejudice, discrimination, and fear is a tough assignment. Of course, it has never been easy to face the "darkness" of sin anywhere, but it seems particularly difficult at times to be "light" in the midst of racial problems.

Since 1966, when Race Relations Sunday was officially placed on the denominational calendar, many Southern Baptists have attempted to be "light" through the observance of Race Relations Sunday. Therefore, it is appropriate that the theme for 1973 be "You are the Light."

As the "light" we must lead the world to the Father through actions that are in keeping with the expressed will of the Son. Race Relations Sunday is a start in that direction. Over one-half of Arkansas Baptist churches are located where a mission-minded ministry must include concerned action with people who are of the other race. The "Christ is the answer" slogan of another decade, points the way for our decisions today. Christ is the answer! His word, His way, His will only needs to be followed. Join the movement for a practical realistic faith through the observance of Race Relations Sunday, Sunday, Feb. 11, 1973.

Correction

In a photo caption appearing on page 11 of the Dec. 7 issue, the Glen Stewart Emsemble was incorrectly identified. The vocal group is from Life Line Church, Little Rock, where Stewart is music director. The group provided entertainment for the annual Royal Ambassador Fellowship Supper.

Atwood ordained

Steve Atwood was ordained to the Gospel ministry recently by First Church, McKenzie.

Atwood served the McKenzie church for 18 months as minister of youth before resigning to accept the pastorate of Howse Church in the same association.

He is a graduate of Southern Baptist College, Walnut Ridge, and is now attending Union University in Jackson. He is married to the former Miss Janealle Butler of Jackson.

The charge was delivered by O. M. Dangeau, pastor of the church, and the sermon was by Raymond Atwood, pastor of First Church, Lepanto, and father of the candidate.

Beebe First calls associate pastor



Hamilton

William Thaddeus Hamilton has been called by the First Church, Beebe, as associate pastor in charge of music and youth.

Hamilton is a native of North Carolina, having grown up in Illinois and Virginia. He is a graduate of Mars Hill College, North Carolina, with a major in music. He is an ordained minister. During student days in Mars Hill, he served three other churches in the ministry of music and youth. He has been engaged in evangelistic singing over a five state area and comes to Beebe from First Church, Spindale, N. C.

Hamilton is to be married Jan. 4, 1973, to Miss Camelle Burgess of Forest City, N. C. Miss Burgess is a college sophomore and will be enrolled in U of A, Little Rock, next semester. They will reside in Beebe.

Immanuel, Pine Bluff calls interim pastor



Cole

Minor E. Cole was recently called as interim pastor of Immanuel Church, Pine Bluff. He was born and reared in Louisiana. His education includes Marion High School, Louisiana Baptist College, and Southwestern Seminary, Ft. Worth.

He has pastored in Louisiana, Texas and Arkansas. More than 40 years of his pastoral activity has been spent in Arkansas including First Church, Dumas; First Church, Warren; First Church, Forrest City. He and his wife, LaBerta, live at 3201 Poplar, Pine Bluff.

BSU Director heads state seminary alumni



Jones

Jamie Jones, Baptist Student Director at the University of Arkansas, was elected President of the alumni of Southwestern Seminary of the state at the recent Arkansas Baptist State Convention.

Jones is a graduate of Auburn University, Southwestern Seminary, and has served at the University of Arkansas for the past 21 years. During Jones' tenure at the University of Arkansas more than 60 students have attended one of our Southern Baptist theological seminaries, and 27 have been appointed either by our Foreign Mission Board and our Home Mission Board.

Christian Civic Foundation moves

The Christian Civic Foundation of Arkansas has moved to new offices at 1007 Donaghey Building, Little Rock, which is across the street from the former location. The telephone number is still 372-0318.

The cover



Bridges (left) will work under the leadership of R. H. Dorris (right), who directs state missions.

Special Missions Ministries director assumes new duties

Tommy L. Bridges has assumed his responsibilities as Director of Special Missions Ministries for the Arkansas Baptist State Convention. He succeeds Dr. J. Everett Sneed who became editor of the *Arkansas Baptist Newsmagazine* in May.

Dr. Bridges (no relation to the late Ben L. Bridges) is a native of Morrilton. He was reared and schooled in North Little Rock where he attended the Pike Avenue Church.

His education includes the bachelor of arts degree from Ouachita University, and the master of education and the doctor of education degrees from the Southwestern Seminary, Ft. Worth, Tex.

Prior to his coming to the Missions Department he was Program Director for Second Church, Memphis, Tenn. He also served as minister of education and/or youth and administration in the Caddo Valley Church, Red River Association, and the First Baptist churches of Bedford and Graham, Tex. He is a Navy veteran.

Dr. Bridges has written Sunday School curriculum materials and articles for *Church Administration*. He has served in numerous associational positions of leadership.

He is married to the former Janice Ruth May of Texarkana. She is a RN graduate (1961) of the Baptist Hospital

School of Nursing, Little Rock. Their two children are Tommy Stephen, a fourth grader, and Vicki Lynn, third grade.

Dr. Bridges will assist churches in making community surveys to determine mission needs and outreach opportunities, and in establishing such nontraditional ministries as necessary to meet these needs. He also will give assistance to associational special ministries programs in Central and Hope Associations, including the Migrant Mission Center at Hope.

New youth director



Butler

Don Butler recently accepted a call to become youth director of Cord Church. Butler has served as youth director of Center Hill Church, Paragould. He has also been a featured soloist in revivals in Arkansas and southeast Missouri.

He is a graduate of Southern College, Walnut Ridge, and has attended Arkansas Tech, Russellville, for one year.



Campers worshipped in an open-air tabernacle.



The newest dormitory features a fireplace.



A six-acre lake provides boating fun.

Spring Lake Assembly sets records

The Spring Lake Assembly at Lonsdale set several new records this year. The 1127 enrollment marked the largest in the history of their 18 years of consecutive operation. Other new high achievements included 101 conversions and an individual camp with 429 in attendance.

There were also 40 young people who answered the call to Christian service and many rededications.

The grounds were rented to the other groups for four weeks this summer who reported 63 professions of faith, making a total of 164 who accepted Christ at the Spring Lake Assembly this year.

The assets of the assembly are valued at about \$250,000. There are 175 acres, a caretaker's home, a six-acre lake, swimming pool, basket ball and tennis court, open-air tabernacle, dining hall, a large multi-purpose headquarters building, and enough dormitory space to accommodate about 450 people.

Last year the grounds were used 97 days with a total of as many 2,550 who spent as much as one night or more at the assembly.

The Spring Lake Assembly emphasizes evangelism. "We feel, however," a spokesman said, "that one of the greatest works of the assembly has been to help strengthen the Christian lives of many of our young people. Literally hundreds have testified to this effect."

So you are facing . . .

Loneliness

By L. H. Coleman
(Eleventh in a series)

Perhaps a majority of Americans are lonely. So few will admit that loneliness pervades their inner lives. Sometimes those with the greatest outward appearance of joy and life have the greatest void within. So the problem in attempting to help those who are lonely is simply getting a person to admit this need and be honest with one's self.

Some who are lonely are not aware of the extent of the problem. Personal inventory is essential. Then a person must be convinced that a solution is available.

Who are the lonely? Thousands live alone and most of those in this group are plagued with lack of companionship. Those who have lived alone for a great number of years probably are adjusted better than a recent widow, for example, or widower. To be sure some deliberately choose the life of living alone. And this is their privilege, their basic freedom. However, few there are who find happiness in this manner because man is a social being.

The lonely also include some spinsters. Not all spinsters to be sure are lonely. Have you thought how much better it is to be a well-adjusted spinster than living in a home where so little love prevails? Some homes can be described as a bit of hell on earth.

Some divorcees are extremely lonely. They have a realization of what a happy home **could be**. They know there exists happy families. Moments of depression can come when a home is shattered. A woman may have several children and yet be lonely as a parent without a partner in life. Children simply will not fill the void created by the loss of a mate.

The disenfranchised of life perhaps are the worst hit with the feeling of loneliness. This group would include some caught in the throes of poverty, the orphans, those in correctional institutions, mental hospitals, and the outcasts of society. When a person has lost basic individual rights of health, home, abundant life, liberty and the pursuit of genuine happiness then a feeling of being left out of the normal main stream of life grips a person. The

American society is dedicated to helping such individuals. Agencies exist in order to meet human need and suffering. A great deal of good is done by such groups as the Salvation Army; but a person without the support and security only a family can provide is a candidate for lonely living. How wretched to think these thoughts: "I am left out. No one cares for me. No one really loves me. I am of little benefit to anyone else in the world."

There are others who find that they are lonely because their husband or wife is away from home a great deal of the time. Some adjust to this group of circumstances; others never completely adjust.

Those given to sex deviation, drug addiction, or a life of sordid sin need professional help for their loneliness. Make sure the psychologist or psychiatrist chosen is Christian in his approach and philosophy.

The beginning point in an answer to the problem of loneliness is admission of frustration, fear, and perplexity. Ours is a lonely generation. How paradoxical this statement is in light of the fact that no other generation has been so blessed with material abundance. Our affluent society, however, is seized with a lonely emptiness within.

The root of the problem is a lack of understanding of ourselves and of the God who made us. In the mad rush of achieving success and affluence man has not taken a good look at himself. He understands more the science of outer space than the conquest of the inner space of his own existence.

Please ask yourself the following questions: Why do I exist? What is my purpose in living? What is the meaning of life? What do I do most want to accomplish in life?

Man is a spiritual being, made by God for fellowship with God. Until man is at one within by being at peace with God then he can not get the most out of life. God simply intended from the beginning for man to obey, serve, love, and honor Him. This involves a life commitment to Jesus Christ. This

involves the giving of the intellect, emotion, and will to Christ as Lord and Saviour of life. Supreme joy comes in doing those things that are well pleasing to our Heavenly Father.

Jesus is life's greatest companion. He is a friend that sticks closer than a brother. **All** Christians have daily problems and moments of loneliness but Christ is the best Solver of life's frustrations. When praying give God the opportunity to talk to you. He will flood your mind with peace, joy, and direction for living. The thoughts that come to your mind while engaged in earnest prayer are innovations of God trying to lead you in paths of peace and righteousness.

Take the first step of faith. The longest journey begins with the first step. A suggestion for that giant first step is:

"Take delight in the Lord,
and he will give you
the desires of your heart.
Commit your way to the Lord:
trust in him, and he will act."

Psalms 37:4, 5 (RSV)

Copyright by L. H. Coleman, pastor, Immanuel Church, Pine Bluff. Used by permission.

Prescott pastor retires



Smothers

D. D. Smothers who has been pastor of the First Church, Prescott will retire from the pastorate Dec. 31. This will conclude 42 years as pastor of Baptist Churches.

One hundred ninety-five people have come into the fellowship of the church in the past nine years, 81 by baptism and 114 by letter. A new educational building has been erected and the lot between the church building and the educational building has been purchased. The auditorium has been redecorated and all of the buildings have been air-conditioned. The pastorium has been refinished inside and a new Baldwin Grand piano has been purchased. All of these improvements have been paid for except the educational building.

Other churches pastored by Smothers included the First Church, Dyer, Tenn., First Church, Bartlett, Tenn., First Church, Fayetteville, Tenn., and West Helena Church, West Helena, Ark.

Rev. and Mrs. Smothers have two children, Dr. T. G. Smothers of West Palm Beach, Fla., and Mrs. Charles S. King of Lake Charles, La.

New subscribers:		
New budget:		
Church	Pastor	Association
Evening Shade, First	Leonard Muston	Rocky Bayou
One month free trial:		
Rison	J. T. Harvill	Harmony

Between parson and pew Should Santa Claus come to church?

By Velma Merritt



Mrs. Merritt

As Christmas rapidly approaches, church leadership must decide how the celebration of our Lord's birth will be recognized in their church. Will the services be entirely religious? Will there be some secular activities?

One lady argued that there was too much commercialization of Christmas and that Santa Claus did not need to come to church. The man discussing the subject with her stated that he believed that Santa was only for the children and that it would do no harm for him to come to pass out the fruit and candy at the end of the Sunday night service.

What are churches to do at Christmas time? Certainly the majority of the emphasis needs to be put on the celebration of the birth of the King of Kings. There should be no misunderstanding by anyone who attends the services that Christmas is a religious celebration of the coming of the Messiah. Pageants, cantatas, films, story telling, childrens' choirs, and sermons all tell the mar-

velous story.

Christmas has become a time of fellowship, however, as well as a religious celebration. Let's make sure we keep the sanctuary a place of worshipping Christ, but then we can also have a time of fun in the church fellowship hall. Jolly Ole Saint Nicholas always brings joy to the children as he comes to give out the candy and hear the wishes of the children. Santa could do a tremendous job of helping boys and girls understand the real meaning of Christmas by telling them the Christmas story and asking them what they are going to give Jesus for his birthday.

Have you ever thought about having a tremendous birthday cake in honor of the Lord's birth?

Many churches use the Christmas tree, which began as a pagan custom, to encourage giving to missions. One church has a White Christmas Sunday. They have two white Christmas trees at the front of the sanctuary. On a given Sunday evening the congregation marches one by one by the two trees. Under the first tree they give their mission offering or their pledge for the mission offering. Under the second tree they place a gift for a needy person

in the community.

The ways of celebrating Christmas in churches are as different as the churches which exist. We need to keep one thing dominant in our minds as we plan our activities. We are celebrating the birth of God's son and all activities, religious or secular, should bring honor to his name.



Among those participating in First Church, Newport's 80th anniversary observance held recently was Cecil Guthrie (right) Superintendent of Missions for Black River Association. He surrendered to preach at the Newport Church. Leslie Riherd (left) is pastor.



Erwin L. McDonald, who retired last year after 15 years as editor of the Arkansas Baptist Newsmagazine, was presented two awards at the annual meeting of the state convention last month. At left, Dr. McDonald (left) was given a plaque by the Executive Committee of the SBC. Justice Carelton Harris made the presentation. The other award was from the Arkansas Baptist State Convention, and was presented by Editor J. Everett Sneed.



Annie Armstrong gifts exceed goal this year

ATLANTA (BP) — Thanksgiving was especially significant for the Southern Baptist Home Mission Board here.

For the first time since 1966, contributions to the Annie Armstrong Easter Offering for Home Missions exceeded the goal.

A report from Maryland, received the day before Thanksgiving, boosted the 1972 gifts through the special home missions offering to \$6,031,349.

Surpassing the \$6 million goal will aid the evangelistic television program, "Spring Street, USA," which the board expects to launch next February, as well as support for new areas of work.

"We are grateful for this outstanding offering which will pave the way for entering new fields of unusual opportunity in Christian social ministries, and in partial support for churches in younger areas of the convention," said Arthur B. Rutledge, executive secretary of the Home Mission Board.

At Evangelism Conference

College town pastor to be speaker



Probasco

W. L. Probasco, pastor First Church, Conway will speak during the State-wide Evangelism Conference to be held at First Church, Ft. Smith Jan. 22-23.

Probasco was born in Paducah, Tex., and grew up in the oilfield towns of Electra, Tex.;

Burkburnett and Bowie. He is a graduate of Bowie High School, Bowie, Tex., and attended Dallas Baptist College, Midwestern University, East Texas State University and Henderson State College. He is a graduate of Dallas Theo-

logical Seminary.

His pastorates include Oden and Pencil Bluff; First Church, Josephine, Tex.; First Church, Stamps; Meadows Baptist Church, Plano, Texas; and since Jan. 1, 1972, First Church, Conway. He is preaching to a packed house every Sunday. The baptismal waters are being stirred regularly and God is blessing the work at the great First Church, Conway.

Probasco has been involved in promotion of Multiplication Evangelism concept in each pastorate. It is also called "Explosion Evangelism," or "Saturation Evangelism."

In 1968 he took part in the Evangelistic Crusade in Sao Paulo, Brazil; 1969 and 1970 he had part in the Seattle-

Washington Crusades. While Associational Chairman of Evangelism in Collin Co. Baptist Association in Texas, he directed the work toward an Area-wide Television Crusade, and served on the Board of Channel 33, Christian Television, Dallas.

Brother Probasco is a warmhearted, evangelistic preacher who will bless your heart.

The conference will begin Monday afternoon Jan. 22 and close Tuesday night Jan. 23. — Jesse S. Reed, Director.

Sharing is encouraging

Don't you thrill at receiving a letter from a friend? There is something about sharing between friends that is close to the heart of each of us. These sharing times convey strength, encouragement and hope for the days ahead.

The Arkansas Baptist Home for Children appreciates our many wonderful friends from throughout the State. We hear from some of them regularly while others remember us on special occasions. It seems that whenever we have a special need that the Lord always provides us with a special friend to meet that need.

Child Care is a sacred privilege. Your generosity in sharing enables us to minister to the lives of many children, some of whom have never experienced anything sacred, maybe scared, but never sacred. Many have to overcome their basic mistrust of people before they can accept help. Your caring enough to share is significant in helping to meet the needs of our children.

I heard from another new friend just recently. I know her only by name but I do hope to become acquainted with her. A letter was received in my office from an elderly lady who is confined to a nursing home in south Arkansas. In the envelope was a piece of heavy paper with four dimes scotch-taped to it with the writing, "My Thanksgiving offering." I was flooded with wonderful emotions of joy, tenderness, caring, friendship, and other overwhelming positive feelings. To think that she wanted to share with those less fortunate than she was surely strengthening, encouraging, and hopeful for the days ahead.

It is Christian caring friends like you and her that make our Child Care ministry truly a sacred privilege. —Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.

SBC President challenges churches to increase giving

Owen Cooper, president of the Southern Baptist Convention, brought the closing message at the recent annual session of the Arkansas Baptist State Convention in Hot Springs. Cooper's message dealt largely with missions and evangelism, but he included in his remarks some very candid statements about the financial support of missions.

Cooper stated that practically any church now contributing less than 10 percent through the Cooperative Program could raise its percentage if just the pastor and one layman in the church were sufficiently interested in leading the church to increase its mission giving. He qualified his statement and allowed for the exception to the rule, but he added that any exceptions would be less than one in one hundred.

Our convention president's remarks do not need any editorial comment from this writer; he can speak quite well for himself. However, I would point out three facts about our president.

First, Owen Cooper is a layman; his remarks were not the criticism of one preacher for another, but rather the candid and honest judgment of a layman about Southern Baptist life, including both clergy and laity; his statements are based on a wealth of information gained over a period of many years lived and many miles travelled.

Thirdly, Mr. Cooper speaks as a man of great experience. He has served both his local church and his denomination in

almost every conceivable position, and, while doing so, has given generously of his time and personal wealth in the support of missions.

These credentials amply qualify Owen Cooper to make such statements and judgments on Southern Baptist life.

The shoe does fit some of us. While Cooper was speaking, it occurred to me that most of us, when our position is questioned or challenged, usually respond quite defensively.

But Owen Cooper is not a critical man; he is as kind and gracious a layman as Southern Baptists have ever produced. His statements were not intended to criticize those churches which are doing less than others for the cause of world missions, but rather to challenge the leaders of those churches to use their influence more aggressively for the cause of Christ.

If a pastor or layman who heard Cooper's message, or who reads this column, is in such a church, and that church could not conscientiously be classified as an exception, then why not accept Cooper's statement as a challenge? Why not seek to lead your church to have a greater part in the support of God's kingdom around the world?

No, it is not easy, but it can be done with very positive and constructive results. I know; I experienced it in the last church I pastored. —Roy. F. Lewis, Secretary of Stewardship-Cooperative Program

The Lottie Moon offering

and South America

By Frank K. Means

WHAT automatically comes to mind when the Lottie Moon Christmas Offering is mentioned? Money, in most cases, to the neglect of other important matters!

Sacrifice often is involved, thereby conferring an even greater degree of sanctity on the gift given. Such sacrifice literally made the Lottie Moon Offering possible at the outset; it also accounts for its amazing growth across the years.

The New Testament refers to two sacrifices that are pleasing to God (Heb. 13:15, 16): a sacrifice of praise (thanksgiving) to God; a sacrifice of sharing (doing good).

Are not both sacrifices essential parts of the Week of Prayer for Foreign Missions?

Those who enter meaningfully into the observance discover new dimensions of spiritual opportunity:

(1) As they pray, they offer sacrifices of praise and thanksgiving. God becomes more real. Spiritual renewal results from devotion to God, confession of guilt, and honest (as opposed to perfunctory) praise and thanksgiving.

(2) As they share (give), any impulses toward selfishness, miserliness, or withdrawal from the needs of others tend to be pushed into the background, at least for a while.

That is the way it works here at home.

But what about the results overseas? Sacrifices of praise and thanksgiving are offered by those whose lives and work are blessed by the Lottie Moon Offering. Sacrifices of sharing (doing good), which people in stateside churches cannot offer in person, are made on their behalf by a host of missionaries and their national coworkers.

That is the way it works overseas.

What kinds of sharing are done? So many that perhaps it would be best to consider a single example, good will center ministries.

Good will centers are located in or very near the communities they serve. This is by design. They are islands of mercy surrounded by oceans of human need — physical, material, spiritual. Instead of having to seek service opportunities, they are almost inundated and overwhelmed by them.

A good will center sooner or later comes face to face with almost every perplexing problem of the human race: hunger, thirst, cold, nakedness, poverty, racial prejudice, social discrimination, disease, death, illiteracy, unemployment, rootlessness, unforgiven sin, unredeemed lives, political repression, crime, broken families, unwanted children, undeveloped capacities and talents, and drug addiction.

Good will center ministries, designed to meet some of these needs, include age-group clubs. The Bible, English, dramatics, and music are taught. Evangelistic, worship, and funeral services are held. Homes and penitentiaries are visited. Help is given on legal or employment problems. Diseases and injuries are treated. Food and medicine are distributed. Skills are discovered and developed. New Christians are instructed and encouraged. In-service training in social work is given to seminary and training school students. Educational films are shown. Christmas and Mother's Day are celebrated.

In Recife, Pernambuco, Brazil, 4,296 persons were interviewed and given personal counseling last year. Registered there during that same period were 308 decisions for Christ.

In Aracaju, Sergipe, Brazil, a mother of eight, abandoned by her husband, was restrained from suicide more than once by a small daughter, who admonished her to "have faith in God." She had learned about faith in God at the good will center.

What wonderful sacrifices the Lottie Moon Offering makes possible, both here and overseas!

in Africa

By H. Cornell Goerner

THERE WAS a time, ten or fifteen years ago, when the bulk of the money given through the Lottie Moon Christmas Offering was used for what we call "capital funds" — buildings and equipment for mission work. Missionaries' salaries and most of the operating expenses were provided through the Cooperative Program; Lottie Moon funds were the extra portion to provide the tools that

missionaries needed — chapel buildings, schoolhouses, automobiles, radio equipment, typewriters, adding machines, and the like.

But with the rapid expansion of Southern Baptist work overseas and the rapid rise of receipts from the Christmas offering, it became possible — and necessary — to allocate a larger and larger percentage of Lottie Moon funds into regular operating expenses.

As a result, more Lottie Moon funds are now used to make it possible to maintain and operate equipment than to provide new equipment for mission use.

Take, for example, the item, "Travel for Mission Business," known by all missionaries as Account No. 107. In Africa alone for 1972 more than \$380,000 was required to get the missionaries where they needed to go to do the job for which they had been sent out. This does not include travel from the U.S. to Africa — that is another item altogether — but the funds required for missionaries to move from place to place within the country of their assignment — "Travel on the Field."

A lot of moving about can be done by 620 missionaries located in 19 different countries of Africa. Gasoline costs money. Tires wear out rapidly on unpaved roads. Maintenance of mission vehicles is a large expense item. Of this \$380,000 required in 1972, slightly more than \$280,000 came from the 1971 Lottie Moon Christmas Offering.

So when I think of the Lottie Moon Offering, I think of scores of missionaries starting out early Sunday morning to drive down a bush trail to a preaching point. I imagine many missionaries going in four-wheel-drive vehicles over rough and bumpy roads. I see missionary children, clutching in their hands tickets paid for by the mission treasurer from funds



The Lottie Moon Christmas Offering is love expressed in many ways in Southern Baptist churches and on the mission fields of the world. Missionary physician Samuel R. J. Cannata, Jr. Examines a child with a deformed hand during the lad's visit to the Baptist mobile clinic in Gabriel, Ethiopia. This ministry of healing is one of the expressions of love made possible by gifts to the Lottie Moon Christmas Offering.

made possible by the Lottie Moon Offering or the Cooperative Program, bidding farewells to parents and getting on a plane to fly 400 miles away in order to enter a boarding school. I see four missionaries wedging into one small, mission vehicle to save expenses on their way to a committee meeting with African nationals.

The Great Commission says "Go," and all the going is not over when the missionary arrives overseas. The Lottie Moon Christmas Offering and the Cooperative Program make it possible for the ambassadors of Christ to remain mobile and to reach where the people are with their message of salvation.

The missionaries are not only to go but also to teach and train others to share in evangelization. Much of our missionaries' work involves the training of pastors and lay leaders of the emerging churches. This also requires funds, not only for seminary buildings but also for day-by-day expenses of the schools and scholarship aid for students.

Five theological seminaries in Africa required during 1972 over \$120,000 in operating expenses, more than \$100,000 of which came from the Lottie Moon Offering. Twelve Bible schools, training pastors and lay leaders at a more elementary level in various countries of Africa, cost a total of more than \$62,000 for the year, some \$16,000 of this coming from Lottie Moon funds, the remainder from the Cooperative Program.

When I think of the Lottie Moon Offering I can visualize eager young pastors sitting under the instruction of missionary teachers, with the assistance of qualified African teachers, getting ready for the vocation of the Christian ministry. I can imagine scores of lay leaders attending short intensive programs in small Bible institutes, and then returning to their village churches better equipped to lead.

Lottie Moon funds built some of the buildings for churches served by seminary-trained pastors. Lottie Moon funds are making it possible for hundreds of churches to have the services of well-trained leaders.

One of the extras made possible by the Lottie Moon Offering when it exceeds the basic requirements of the regular operating expenses of our missions overseas is the special evangelistic campaigns projected in various countries from time to time. One such campaign was recently carried on simultaneously in six nations of Eastern and Central Africa. While many of the pastors who went from America had their expenses paid by their local congregations, expenses of some of the musicians and artists who assisted in the citywide campaigns and special services were provided by the Lottie Moon Offering. Modest sums made it possible for African pastors to travel from place to place, making their contributions to these special revival efforts.

I am grateful beyond expression for the prayer support that comes from members of Southern Baptist churches throughout the year, and the special prayer concern evident during the Lottie Moon Week of Prayer. I earnestly hope and pray for another outpouring of concern expressed in a record-breaking offering during 1972, so that missionaries may continue to go, teach, and train others to share with them in the evangelistic task, and to engage in special efforts which otherwise might not be possible.

Church Training Let's save Sunday Night

How can we save Sunday night for the Lord? Let's emphasize Sunday night. The choir should make as much preparation for Sunday night as it does for Sunday morning. The pastor's message should be as inspirational and helpful on Sunday night as Sunday morning. As much emphasis should be given to Church Training on Sunday night as to Sunday School on Sunday morning. One pastor told me he was honest enough to admit he pushed Sunday School because he financed his church through the Sunday School. All that Church Training did was to train his people. An honest confession is good for the soul only if it causes a change in actions.

Sunday night is the Lord's night as much as Sunday morning is the Lord's morning. Sunday night is a good time to meet for training and to use the literature provided for the Church Training Program. The areas of study for Church Training include doctrines, study of Christian ethics, Christian history, Baptist polity, and functions of a church, such as witnessing, worship and ministry. Look at the current issue of Baptist Adults and you will see that the units are on Christ, Our Example in Service; Growing in Church Loyalty; and Truths About the Bible. Where can you find better units of study? Why search for "something different" when we have right before us the "best in the land"? — Ralph W. Davis

Plan to observe Baptist Men's Day

Baptist Men's Day is the next big event for Brotherhood. The date is Jan. 28, 1973. This is an event in which all churches through the Southern Baptist Convention participate.

Material suggesting ways to observe Baptist Men's Day will be mailed to all Brotherhood directors and Baptist Men's presidents on record. These are just suggestions. Each church may have their own ideas. If so, by all means use them. The main thing is for each church to involve the men in some constructive activities in observance of the day. With proper planning, events and activities may be planned that will continue throughout the year. Many men in our churches are anxious to get involved in some worthwhile constructive mission activity project.

Last year several associational Brotherhoods enlisted a local radio

station to carry the Baptist Hour on this day. This would be a good project again in 1973. It would be fine if arrangements could be made for the station to carry the program all year.

Gifts are still coming in for the Royal Ambassador Camp in Brazil. There is still a long way to go but we believe we will reach the \$500 goal. Our thanks to the Chapters and churches that have responded. We will publish a list of the Chapters that have made an offering in the Dec. 21 issue of the *Arkansas Baptist Newsmagazine*.

"Tis the season to be jolly," and share with those in other parts of the world.
—C. H. Seaton

Doctrines of the faith

The second coming of Christ

By Jimmy A. Millikin
Southern Baptist College



Dr. Millikin

The second coming of Christ is one of the most prominent doctrines in the New Testament. It is unfortunate that certain controversies have caused many to neglect this great New Testament truth. There are some signs of a revived interest in this coming event, but there still are many who shy away from it. Consequently, many Christians are uninformed about even the essential biblical facts concerning the doctrine. We need to remember that it was Paul's desire that believers not be "ignorant" of this matter (I Thes. 4:13.)

A comprehensive view of the coming of the Lord has many facets to it. As we have already indicated, there are some differences over the particulars. However, there is common agreement among evangelical Christians concerning most of the essentials. The New Testament is so plain on these matters that no one can deny them without discrediting the Scriptures. These all-important essentials which should be firmly held regardless of any differences concerning details consists of the following:

First, the New Testament is clear concerning the fact of Christ's coming. There can be no possible doubt that the Bible teaches that Jesus is coming. The scriptural references to this event are so numerous that we cannot begin to list them all in this column. It is referred to some 300 times in the New Testament alone (an average of one in every 15 verses.) There are at least eight different writers of the New Testament, and every one, without exception, mentions the coming of the Lord (cf. Matt. 24:30; Mark 13:26; Luke 17:24; John 14:3; I Thes. 4:16; James 5:7; I Peter 5:4; Jude 14.)

Second, the New Testament is clear concerning the manner of Christ's coming. His coming will be personal (Acts 1:11), bodily (Acts 1:11), and visible (Rev. 1:7.)

Attempts have been made to spiritualize the coming of the Lord in one way or another. Some have taught that His promise to return was fulfilled with the descent of the Spirit at Pentecost. Others have sought to explain it as the death of the believer. Some have connected it with the destruction of Jerusalem in 70 A.D. Still others simply understand it to be His continuing presence in the world.

None of these ideas is adequate to explain the plain promises in the New Testament. The New Testament plainly refers to a literal personal return of Christ sometime in the future. It will be an actual event as real as His first coming.

Third, the New Testament has some clear statements on the purpose of His coming. He is coming to be personally glorified as Lord and King (II Thes. 1:10), to raise the dead (I Thes. 4:16), to reward the believers (Rev. 22:12), to judge the unbelieving (II Thes. 1:8), to completely put down evil (I Cor. 15:23-28), and to bring in His glorious kingdom (Rev. 20:1-5.)

Fourth, the New Testament is quite definite as to the time of our Lord's return. No one can know the exact time. It is hidden in the undisclosed will of God (Matt. 24:36-42.) Our Lord warns us that He may come at any time (Matt. 25:13), that it will be sudden and unannounced (I Thes. 5:3), and that we are always to be ready (Matt. 24:44.)



The
Cooperative
Program is the
A. B. C.'s
of God's
Love.


Rutledge optimistic about future U.S. mission goals

ATLANTA (BP) — The directors of the Southern Baptist Home Mission Board meeting here approved a detailed budget of \$16 million, named two new staff members, and heard their chief executive express a new optimism for national missions and the nation.

"I feel more optimistic about the work of this agency, and of Christianity in America and the world, than I have in many years," executive secretary-treasurer Arthur B. Rutledge said. "Some of the tensions we experienced a few years ago are practically non-existent now."

Rutledge said although progress in race relations leaves room for continuing improvement, there have been great changes for good since 1968, when the Southern Baptist Convention approved the significant "Statement Concerning the Crisis in our Nation."

"The polarization between those believing in Christian social ministries and those strongly committed to evangelism has largely dissolved," he continued, "as it has become clear that

social ministries are not antithetical to Christian evangelism but furnish another avenue for sharing our faith."

Although national election years have traditionally been considered to be difficult years for churches and spiritual concerns, Rutledge said 1972 seems to have been a year of spiritual progress nationally.

"The national mood seems to be changing toward a sense of need to return to values which have their root in the religious foundation of our nation. There seems to be, indeed, a hunger for meaning, for purpose, for peace, which adds up to a hunger for God. There is a wide-spread and growing openness to the gospel and to Jesus Christ."

The 1973 budget, Rutledge said, calls for an increase of \$895,000 over 1972. The board's Mission Division various departments were allotted: \$1.4 million to Christian social ministries; \$1.9 million to church extension; \$2.9 million to language missions; \$170,000 to interfaith witness; \$446,000 to special mission ministries; and \$545,000 for work with

National Baptists.

Other budgeted divisions include \$1.2 million to associational services; \$220,000 to chaplaincy; \$1.9 million to church loans; \$702,000 to evangelism; \$2.2 million, business services; \$770,000, communication; and \$287,000, personnel.

The tightened budgetary situation of recent years has kept the board's missionary force, which now stands at 2,208, at approximately the same level for the past four years. Rutledge said that "improved financial support through the 1972 Annie Armstrong Easter Offering and the brighter outlook for 1973 give promise of some increase just ahead."

The work of the 2,208 missionaries was reinforced by a student summer mission force of 1,002 including 350 who were sponsored by Baptist Student Unions. The special mission ministries department also assisted in bringing together more than 100 youth mission groups, mostly choirs, and fields needing their service.

A new Home Mission Board musical, "Joy" based on one such choir tour, will be released in January. With lyrics by board staffer Ed Seabough, and music by Bill Cates of Nashville, the musical was premiered during Home Mission weeks at Glorieta and Ridgecrest Baptist Conference Centers.

The position of the director of evangelism remained unfilled. A successor to the position vacated by Kenneth Chafin who left the board to become pastor of South Main Church, Houston, will be named in March, the next meeting of the entire board.

New staffers named at the fall meeting were Orrin D. Morris, formerly secretary of the board's department of planning service, as coordinator of region III of the planning and coordination section; and Jack H. Grisham of Mississippi as assistant secretary in the Christian social ministries department.

In an evangelistic thrust, Rutledge said more than 75,000 people across the nation had participated in lay witness schools, in addition to such schools in Europe. More than 3,000 have been qualified as teachers for such schools.

The Chaplaincy Division is emphasizing "operation denomination," an effort to strengthen communication between both military and civilian chaplains, church association, and state convention leaders. A total of 848 full-time chaplains serve around the world.

"There are signs of revival within the churches," Rutledge said. "There are increasing resources in sight with which to move forward in missionary and evangelistic endeavors. God is at work in the world, and will work through all of us who will give him right of way."

God's will and your will

By Larry Tucker
Southern Baptist College

Recently one of our Baptist colleges received a gift of more than \$13,000 from a stenographer. A stenographer? Thirteen thousand dollars? Yes! Her initials were Miss EGW and the gift was a bequest. This is the letter that came from the executor of her estate: "Now I hope these funds will do all the good that Miss W. hoped. She was a stenographer . . . these funds represent the careful savings of a whole lifetime. She never inherited anything, and the Baptist church and its educational work was her great interest."

The college receiving this gift, through its administration, said they wished they could tell Miss W. how much her gift meant to Christ's work in Christian education and the training of young people for world mission service. Yet she knows. She knew the perfect way to give to what she thought was most important. Beyond her weekly gifts to her church she set aside what she could and wrote a will.

Miss W. wrote a will with God's will for her expressed in it. She wrote a will with a Christian purpose and so today her money is still working in Christ's mission.

She wrote her will with a Christian commitment; she left nothing to

chance. She indicated the institution she wanted to receive her gift by name. She chose her own school, one in whose purpose she believed without reservation, and committed the savings of her lifetime to it.

In this setting we wish for you at least three things: (1) That you will always have work and income sufficient for your needs and regular giving to your church. (2) That you will have something above those claims which you can save regularly, however limited. (3) That you will write a will to outline how you wish the fruits of your life to be dealt with, a will expressing God's will for you.

We would be glad if you would make Southern Baptist College a beneficiary in your will so that your life could go on bearing fruit in the lives of young Christians being trained for service.

Have you written your will this way? Do you need help? If so, we will gladly send information on writing your will with a Christian purpose. When you write ask for the booklet "Some Things You Should Know About Making Your Will." It's yours at no cost. Simply address me at Box 32, SBC, Walnut Ridge, Arkansas 72476.

Put God's will to work through your will. Get started today.

Schwengel challenges Baptists to larger national influence

WASHINGTON (BP) — A Republican member of Congress challenged a group of Baptist leaders here to exert a stronger influence in public affairs so that "the moral law can prevail in government."

Rep. Fred Schwengel from Iowa, in an address to the fifteenth Religious Liberty conference sponsored by the Baptist Joint Committee on Public Affairs, said the church has a larger opportunity today than ever before in history to make its influence known in national life.

"You have the pulpits, you have the brains. I hope you have the will," Schwengel challenged the conference.

Eighty-five participants, representing eight Baptist denominations, registered for the three-day meeting called to study religious liberty and the Bill of Rights.

Schwengel, a Baptist layman, criticized church members who say they want their pastor "to preach the gospel" and not be on Capitol Hill. He urged Baptists to visit members of Congress and make their convictions known concerning national issues.

"If Baptists, Methodists and Catholics had pled before Congress regarding the war in Vietnam, for example, this war would not have been upon us," Schwengel said.

The Baptist lawmaker made a special appeal for Baptists to do a better job of teaching church members the meaning of religious liberty. Among the suggestions he made were that each minister write his own dissertation on religious freedom and that he preach on this subject at least once a year. He urged further that more lessons on religious liberty be included in study materials.

Schwengel, who helped lead the fight last year against a so-called amendment to the constitution, said he was appalled that in such an enlightened period Congress would be debating repealing the First Amendment.

"With all the churches and all the great preachers in our land, here we were debating something that would do violence to the First Amendment to the Constitution," Schwengel said.

Describing some of the letters he received from prominent Christians who supported the prayer amendment, Schwengel expressed shock that "any intelligent American" would not know the meaning of the First Amendment, which states: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof . . ."

Schwengel challenged Baptists attending the conference to help Christian people to understand the meaning of the First Amendment and to make religious liberty a concern of first priority.

"By sharing our feelings and convictions on public matters and especially religious freedom, we will be standing for what is right and good and as deeply Christian as anything I know," Schwengel declared.

Mid-America Bible conference scheduled

NASHVILLE (BP) — More than 4,000 persons are expected to attend the Mid-America Bible Conference at Bellevue Church, Memphis, Tenn., March 26-29, 1973.

The meeting, a sequel to the nationwide conferences held early in 1972 in Denver and Richmond, is sponsored by the Southern Baptist Sunday School Board, Nashville.

Principal speakers for the conference will be Jack R. Taylor of San Antonio, Ray F. Robbins of New Orleans, and James B. Henry of Nashville.

Taylor, pastor of the Castle Hills Church, San Antonio, Tex., will present four evening messages to adults on "The Spirit-Filled Life." He is the author of Key to Triumphant Living and its sequel, Much More, published by Broadman Press.

Robbins, professor of New Testament and Greek at New Orleans Seminary, New Orleans, La., will present three morning messages on "The Challenge to Maturity" from the book of Hebrews.

Henry, pastor of Two Rivers Church, Nashville, Tenn., will speak to young people in four evening messages on "The Spirit-Filled Life."

"Both Lord and Christ" is the theme of the Conference. The purpose is to lead Christians toward a deeper commitment to Jesus, the Lord and Christ and to challenge Christians to express their submission to the lordship of Jesus by becoming effectively involved in God's efforts to redeem men.

Individual conferences on Old and New Testament books of the Bible also will be offered.

Treadway will aid SBC in Deacon Ministry

NASHVILLE (BP) — A 20-year employee of the Southern Baptist Sunday School Board has been named pastoral ministries consultant specializing in deacon ministry for the church administration department.

Charles F. Treadway, deacon ministries consultant, will be responsible for planning, promoting and conducting field service projects designed to help deacons become more effective leaders in several areas.

These areas include leadership, proclamation, pastoral care, deacon ministry, summer youth program and associational leadership.

"In recent years, some of the greatest growth and interest in the Baptist denomination has been in deacon ministry," said Ernest Mosley, supervisor, church ministries section, church administration department.

"Because of this interest in deacon work, Charles Treadway has been asked to give major attention to this area," Mosley said. "As contact person at the board in the deacon area, he will aid deacons and pastors by conducting conferences, retreats, workshops and also through personal consultation. Through these various functions, he will interpret the Biblical concept of deacon work and show church leaders how to use deacons more effectively for the church."

Treadway will emphasize three major areas of concern to deacons: the deacon's participation in the total life of the church, the deacon as a minister of the church family and the deacon in evangelism.

A native of Mississippi, Treadway is a graduate of Mississippi College, Clinton. He earned the doctor of theology degree at Southern Seminary, Louisville.

Ordained to the ministry in 1935, Treadway held pastorates in Mississippi and Kentucky for 17 years. Prior to becoming editor of the board's Vacation Bible School materials in 1952, he was pastor for eight years at First Church, Cleveland, and two years at First Church, Columbia, both in Mississippi. He has served in the Sunday School department as supervisor of Weekday and Vacation Bible School unit and as general administration consultant before assuming his present position.



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Mississippian added to Home Missions Staff

ATLANTA (BP) — Jack H. Grisham, a Mississippi pastor and teacher, was named assistant secretary in the Southern Baptist Home Mission Board's department of Christian social ministries during the board's fall meeting here.

A native of Pontotoc, Miss., Grisham will specialize in ministries related to alcoholics, drug abusers, ex-prisoners and migratory workers. He will assume the Home Mission Board post Jan. 1.

Grisham's experience in the field of mental health where he has worked for the past two years will "bring an additional dimension to the department that is needed," said Paul Adkins, secretary of the board's department of Christian social ministries.

Adkins added that Grisham's academic background will "open doors and provide advantages" in the fields of alcoholic and drug abuse programs, and will strengthen the department's work with blacks, youth and the academic community.

The 28-year-old Grisham recently completed his doctor of philosophy degree at the University of Mississippi. He also holds degrees from Mississippi College, Clinton, and Southern Seminary, Louisville.

Recently, he has been an instructor in adolescent psychology and counselor-consultant to the Upward Bound program at the University of Mississippi.

He also has been pastor of Shady Grove Church, Magee, Miss.; and associate pastor of the Beargrass Negro Church, Louisville. He is one of the few white men in the denomination to serve as associate pastor of a black church.

He also taught at Mississippi Negro Baptist Seminary, and was associate director of clinical pastoral services for the regional mental health center in Oxford, Miss.

In Kentucky, Grisham was assistant director at Southfields Residential Group Treatment Center in Louisville, and chaplain-counselor at Daniel Boone Boy's Center for dependent and pre-delinquent boys in Burlington, Ky.



NASHVILLE — Student Night at Christmas, slated for Dec. 31, will provide an opportunity for college and university students to communicate directly with their home churches about Christian witness on campus. (BSSB Photo)

Student ministries focus on communications at Christmas

NASHVILLE — "Student Night at Christmas provides an opportunity for college and university students to communicate directly with home churches about Christian student witness on campus," relates Charles Roselle, secretary of National Student Ministries at the Sunday School Board.

"Campus ministry is very effective, but it can't be complete without the assistance of the home churches," he adds.

The theme for Student Night at Christmas, slated for Dec. 31, will be "Faith and Conquest on Campus." Objectives include acquainting members of the college student's home church with college religious life. The program will also increase the student's appreciation of his home church in relation to his college life.

Parents and students, through the Christmas program, will be reassured of the Baptist denomination's concern for its college students. The program will also introduce high school students to college life at its best and inspire them concerning the worthwhileness of collegiate Christian life.

"It is hoped that Student Night at Christmas will be a time to share the ministry of Baptist Student Union on the college and university campuses," continues Roselle. "We hope it will bring the student and his church together in a time of dedication. The student will hopefully be inspired to affirmation of faith and greater ministry. His home church will be challenged to faithfulness in prayer for and ministry to its students at home and away."



TAKES NO REST!

SBC President urges 5,000 home missions force

ATLANTA (BP) — Southern Baptist Convention President Owen Cooper challenged Southern Baptists to raise a volunteer mission force of 5,000 and increase monetary gifts to its mission forces.

In a speech to the directors and personnel of the convention's Home Mission Board here, Cooper challenged the board to reverse a trend of a slowdown in Baptist growth during recent years.

Saying that Southern Baptists have decelerated their rate of growth in recent years, Cooper pointed out that "the great momentum Southern Baptists had in the 1950's and 60's has slowed down. This is not as it should be," he said. "There is a need for Southern Baptists to 'get growing' again."

Cooper, an industrialist from Yazoo City, Miss., noted that there has been a substantial decline in the rate of organizing new churches in the SBC.

Although in the decade of 1950-60, Southern Baptists increased in churches by 18.2 percent, in the next decade the growth rate dropped to slightly more than one-third of the 1950's, he said.

While Southern Baptists were one of the few mainline denominations that could boast an increase in the number of churches from 1970-71, the increase was only one-fourth of one percent, he said.

Cooper called for a renewed emphasis and an intensified program in organizing new churches. This, he said, can be accomplished by providing the convention's mission boards, home and foreign, with more funds to employ additional missionaries to assist in organizing new churches and provide additional pastoral support.

"We have a total of 4,775 home and foreign missionaries," Cooper said of the SBC. "This number should soon increase to 5,000. It is my sincere belief that in five years time a properly developed and coordinated program could result in recruiting annually 5,000 additional volunteer workers to supplement the work being done by our home and foreign missionaries."

Much of the manpower force could come from the 80,000 Southern Baptists who reach retirement age each year, said Cooper, who will retire next year as president of the Mississippi and Coastal Chemical Corps. The 80,000 retirees annually include lay persons, retiring ministers, retirees from the military service, and persons who have attained financial independence, Cooper said.

He also suggested that persons should be recruited for volunteer mission work

who retire from church staffs, seminaries, educational institutions, convention agencies and other related activities.

Cooper suggested that Baptists match the number of volunteer retirees, whom he estimated at around 2,400, with an equal number of student mission workers, who would work in summer months. Slightly more than 1,000 student workers presently work throughout the nation under the sponsorship of the SBC Home Mission Board.

He also urged that more consideration be given to making the student summer missionary program a "year-round" program. Summer workers have served in "year round" pilot programs in several situations throughout the nation.

Records indicate that a very small increase has come to the board, Cooper continued, from the Cooperative Program allotments during the past five years. Approximately half of the support of the board comes from the Annie Armstrong Easter Offering for Home Missions taken in the spring.

"The most hopeful source to provide immediate increased financial assistance to the Home Mission Board for expanding its work would be through the Annie Armstrong Offering. There is no question that there is money in the pockets of the people to get the job done," Cooper said.

Southern Baptists average only one dollar per person annually, in support of home missions, about 50 cents through the Cooperative Program and 50 cents through the Annie Armstrong Offering, he said. Southern Baptists are potentially able, in the span of three short years, to increase the per capita giving through the Annie Armstrong Offering from 50 cents to \$1 a year. The money is available," Cooper said.

"Somehow we must find ways to take the love of God into the Ghettos, into the high rise apartments, into the pockets of poverty, the intellectual community, scatter it among the poor, sow it among the affluent and plant it in the hearts of those who do not speak English," Cooper declared.

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Annuity Board extends credit to 20,000

DALLAS (BP) — The Southern Baptist Convention's Annuity Board here will wish 20,000 participants in its retirement plans a "Happy New Year" by granting them a record 10 percent "good experience credit."

"This means about 20,000 participants will have their retirement credits accumulated as of Jan. 1, 1973, increased by 10 percent," said Darold H. Morgan, Annuity Board president.

"Good experience credit" refers to the board's "good experience" or income from investments of the retirement contributions it holds in trust, Morgan added.

"Good experience credit," like the so-called "13th check," became possible "because interest earnings of the board have exceeded those required actuarially by the different plans administered," Morgan said.

"Good experience credit" is added to the accounts of those still in active service. By contrast, the "13th check" is a bonus paid to retired ministers and other retired church workers who contributed to the board's retirement plans. It is called the "13th check" because it is paid in addition to the regular 12 monthly retirement benefits.

Morgan said this is the fourth straight year the board has been able to offer "good experience credit," and the percentage is five times greater than provided at any previous time.

The credit will be given to Southern Baptist Protection Plans A-10, A-11, A-25, Morgan indicated.

William H. Stephens Broadman editor

NASHVILLE (BP) — William H. Stephens, editor of *People* magazine since its beginning in 1970, has been named editor of inspirational books for Broadman Press, according to James W. Clark, director of the Broadman Division of the Southern Baptist Sunday School Board.

"Bill Stephens is a man who has enthusiasm for sharing the Word in many different ways and who will be alert to sharing it in ever-better ways," said Clark.

Stephens joined the Sunday School Board in 1968 as editor of *Upward* magazine, a youth publication now named *Event*. In 1970, he became editor of *People*, an adult leisure reading magazine.

A native of New Mexico, he is a graduate of Grand Canyon College, Phoenix, Ariz., and Southwestern Seminary, Ft. Worth.



Wallace Memorial Baptist Hospital, Pusan, Korea. (Photo by Warren Johnson)

Pusan, Korea — The Wallace Memorial Baptist Hospital here observed its 17th anniversary in November. During the current reporting period 4,316 inpatients and 60,198 outpatients were treated in the 150-bed hospital, and 1,098 persons registered decisions for Christ, reported Charles Wiggs, Southern Baptist missionary hospital administrator. Eighteen doctors, three X-ray technicians and four lab technicians are in training. A new X-ray image intensifier has been installed, and a gastro-intestinal fibroscope purchased, he added. Nov. 5 was designated as Baptist Hospital Day in the 440 Churches of the Korea Baptist Convention. An offering for needy Baptists who cannot pay for all their medical care is expected to total \$750.

Campo Grande, Brazil — Four hundred eighty-two persons registered "decisions" regarding Christian life and work during a mid-November evangelistic campaign in this city of 140,000 population. Southern Baptist missionary Ernest C. Wilson Jr., who led the preparation of counselors and is directing follow-up work, said that most of the decisions were to accept Christ as Savior. He also said many more people raised their hands to indicate they are accepting Christ (a customary Brazilian response to an evangelistic appeal) than went forward to record their decisions. Of the thousands who attended the week-long campaign, many people heard the gospel for the first time, said missionary Ben E. Hope. Pastor Nilson Fanini of Niteroi, Rio de Janeiro State, led the campaign.

Taipei, Taiwan — Evangelist Billy Graham challenged students of Taiwan Baptist Theological Seminary and Christ College here to learn life's six lessons from Christ. The six lessons have to do with birth, death, judgment, choice between the wide and narrow way, Jesus Christ and eternal life. "If we look to Christ as teacher He will teach us how to live these six lessons," said Graham, who stopped in Taiwan on his way to Nagaland in India for an evangelistic crusade. He also addressed 2,000 delegates to the 27th world congress of the Junior Chamber International, and had a private audience with Madame Chiang Kai-shek.

Abidjan, Ivory Coast — Dr. Helen Kennedy, a Scottish missionary, has opened a dispensary at the Marcoy Baptist Church where she treats and counsels residents of the community one afternoon each week. "Through their visits to Dr. Kennedy the people in our community witness her love in action and hear from her lips of the healing power of the Great Physician," said Wilma Rodgers of the Baptist Mission here.

Windhoek, South West Africa — The only Baptist congregation in this capital city will soon begin construction of the first Baptist church building in South West Africa. After a long wait for a building site, the church has obtained at nominal cost a choice plot on a principal avenue. "We feel the Lord has been in this effort," says Southern Baptist missionary associate Charles Whitson, pastor of the church. "If we had to pay market value for the land it would have

delayed our building for years." Land here is very expensive, but when a new subdivision is developed a few church sites are set aside, reports Whitson. They are made available at small cost to the churches which minister to at least 100 persons, provided the building plans meet the approval of the city engineer.

Southwestern trustees re-elect Smith

FT. WORTH (BP) — The board of trustees of Southwestern Seminary here re-elected officers, heard reports on building expansion plans and increased enrollments, added two new courses to the curriculum and granted tenure to one professor.

The 36-member board re-elected Ralph Smith, pastor of Hyde Park Church in Austin, Tex., as chairman. Re-elected as vice chairman was Dr. Louis Gibson, a medical doctor from Corsicana, Tex.; and as secretary, Wayne Evans, the seminary's business manager.

During reports to the board, trustees were told that construction is to begin in a few weeks on the new Goldia and Robert Naylor Children's Building.

Two new courses were added in the seminary's School of Religious Education, one dealing with church family financial planning, and another on the church's educational ministry with single adults.

In another report, the finance committee headed by J. T. Luther of Ft. Worth listed total assets of the seminary at \$23.7 million.

Trustees voted to express appreciation and best wishes to Milton Ferguson, who resigned as professor of philosophy of religion to become president of Midwestern Seminary in Kansas City, Mo. Trustees also granted tenure to Gerald E. Marsh, associate professor of pastoral ministry since 1969.

President Robert E. Naylor reported the largest fall enrollment in the seminary's 64-year history, with 2,019 students registered this fall.

Trustees also authorized a committee to study the administrative structure of the seminary and asked for a new list of priorities on future building projects.

A dinner for faculty members and trustees honored former chairmen of trustees and foreign missionaries home on furlough. Former chairmen recognized were Naylor; James Coggin and Luther, both of Fort Worth; and W. M. Shamburger of Tyler, Tex. Special guests of honor were Mrs. William Fleming and Mrs. J. H. Steger, widows of former chairmen.

Book reviews

By E. A. Pipkins

Faith For The Times

Author: Redpath, Alan

Publisher: Revell, 1972

Price: \$3.95 (160 pages)

Sermons, topical and expository, from Isaiah 40-66 first preached at the Moody church by its former pastor. Isaiah is treated as a unit and some eschatological use is made of the material.

The title is correct. The material is supportive. There is no attempt to use all of the biblical material. No discussion of the Servant passages.

The appeal is to use past principles for present experiences. A good example of the use of the Old Testament in preaching to today's man.

Saints Alive

Author: Drumwright, Huber L.

Publisher: Broadman, 1972

Price: \$1.95 (128 pages)

Sometimes much is little and that's good! It is when enjoyable reading and helpful information both come in small packages. Twenty-three saints are brought alive, along with an introduction and a conclusion, as the scope of this book that looks, and almost sells, like a study course book. Footnotes and Scripture citations are at a minimum, but the author compliments you by presenting his scholarship very unobtrusively.

Helpful for devotionals, illustrative material, and background information. Some on saints you may never have encountered.

Ask Me To Dance

Author: Larson, Bruce

Publisher: Word, 1972

Price: \$3.95 (112 pages)

The premise of this book with the strange title is that as King David danced before the Lord, so do modern day Christians yearn for a commanding joy that would make them do the same thing. Such a dance of joy is to be the authentic posture for released people, living in wholeness with meaning.

The things that keep a Christian from this dance are discussed to some detail. Six dimensions are set out in which God can bring wholeness for a person. The church is then to take these components and put them together in a package for all those seeking help and growth and release.

People stand around wanting to be "asked to dance," but very often go unnoticed by the church. The church must provide volitional opportunities for people who want to dance but do not know how.

What do you have when the writer is capable, and the material is relevant (although the motif is terribly strained), but it just never seems to come across? Who knows? You may have a best seller.

Page 20

How portable is your pulpit? Have you been giving some thought to moving it—perhaps overseas?

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Costly loyalty

By Clifton J. Allen

Declaring God's Word (vv. 2-3)



Allen

By symbolic acts and forthright preaching, Jeremiah warned the leaders, including the king and the princes and all the people, that Judah would fall before Nebuchadnezzar. To refuse to surrender meant that the city and the people in it would

die by sword and famine and pestilence. But neither the king nor the people would hearken.

For a time, during the nearly two years of actual siege, Jeremiah was imprisoned in the court of the guard; but he still had some freedom to declare God's word in the hearing of the people. Hostility toward Jeremiah mounted. He had been accused earlier of disloyalty, of weakening the unity and resistance of the people, and of attempted desertion. Jeremiah was not a traitor. He was a prophet, and the word of the Lord burned like fire within him so that he could not forbear to declare it.

Placed in a miry dungeon (vv. 4-6)

Though King Zedekiah had shown some regard for Jeremiah, he had shown no strength of courage to resist the princes. Therefore, when they pressed charges against Jeremiah that actually his preaching was traitorous and was causing both the soldiers and all the people to lose the desire to resist the Chaldeans, Zedekiah yielded and surrendered Jeremiah to them. The princes seemed to have had some reluctance to kill Jeremiah outright, so that they decided to put him in a miry dungeon. They would vent their wrath against him by letting him die of hunger and exposure. The misery of Jeremiah, already terribly weak and emaciated, is indicated by his sinking down into the muddy mire. And he would have died likely in a short time, the culmination of months and years of ordeals of anguish of mind and body.

Rescued by Ebed-melech (vv. 7-13)

Ebed-melech was not afraid to be involved for the sake of one who had been treated so unjustly and wickedly. He reported the matter to King Zedekiah openly, charging that the princes had done evil to Jeremiah. King Zedekiah responded favorably to the request of Ebed-melech and sent men with him to lift Jeremiah out of the miry

pit.

The emaciated condition of Jeremiah is suggested by the fact that they let ropes down with rags on them to go under Jeremiah's armpits, thus protecting his body against being cut and bruised by the ropes, as they lifted him out of the pit. After this time, Jeremiah was allowed to stay in the court of the guard attached to the palace.

The sequel to the rescue by Ebed-melech is found in 39:15-18. Ebed-melech would be spared in the downfall of the city. He would not be killed by the sword because he had put his trust in the Lord and had shown his compassion for the faithful servant of the Lord.

Truths to live by

Loyalty is costly. Loyalty to ideals is costly. To be loyal to ideals of integrity, unselfishness, dependability, and purity will demand struggle and self-discipline and courage and at times even the risk of life. Loyalty to friends is costly. It will include sharing failure, criticism, investment of time, perhaps involvement in tragedy, perhaps the risk of physical suffering, and almost certain agony of spirit in the hard experiences of life.

Loyalty to family is costly. It calls for sacrifice in time of trouble, sharing one another's burden, living with unwavering fidelity to husband or wife, physical and emotional strain in the nurture of children, sharing the burden with patience and love to care for aged parents, or standing by members of the family through "thick and thin" no matter what the stain or the cost.

Loyalty in citizenship is costly. This may include risk to life or property; it will always include sacrifices for the public good and for social justice and human well-being. Loyalty in the worship of God is costly. This means love which gives God first place, love which holds nothing in reserve but acknowledges God in Christ as the Lord of life.

Our loyalty to Christ calls for a higher level of confirmation. What Christian would not aspire to a higher level of devotion? Such aspiration is all the more appropriate when an unbelieving world slurs the level of Christian discipleship and ridicules churches and Christians generally for compromise and hypocrisy in claiming to be identified with Jesus. There is too much of truth in the accusation to give any comfort to Christians. Our acknowledgment of Jesus Christ as Lord must ring with the integrity of loyalty that will not flinch, of devotion

Uniform Series

Dec. 17, 1972

Jeremiah 20; 21; 37; 38; 39:15-18

that will convince non-Christians about what it means to believe in and serve Jesus Christ as Lord and Savior.

Clifton J. Allen, POINTS FOR EMPHASIS 1972-73 (Nashville: Broadman Press 1972.) Used by permission.

Church of England asks greater freedom

The governing body of the Church of England, the general synod, is to ask the British Parliament for freedom to control its own liturgy and worship.

At present the Church has to ask Parliament for permission each time it wants to change its services or formulate its doctrine.

But to help get the measure through Parliament, the synod is stating in effect that whatever changes might be made at any time, the traditional 1662 Prayer Book will not be scrapped, and any church which wishes will be able to use it. Not to have allowed this would bring a clash between the Church and the state, the synod was told.

The Archbishop of Canterbury, Dr. Michael Ramsey, said there was a general wish that the general synod should be the body which controls doctrine and worship.

The Bishop of Chester tried to persuade the synod with an amendment asking for absolute freedom for the Church. This was defeated in all three Houses: Bishops, Clergy, and Laity.

The new measure, which will be brought before Parliament, is the last of a series through which the Church of England has sought greater liberty.

Unity of all human rights stressed

WASHINGTON, D.C. (EP) — The 85 participants in the 15th Religious Liberty Conference here concluded that human rights, as set forth in the Bill of Rights of the U.S. Constitution, stand or fall together, and the churches have an obligation to exert influence on government to preserve and protect these rights.

Sponsored by the Baptist Joint Committee on Public Affairs, representatives from eight Baptist bodies attended. The findings were not binding on any.

When you've got it made

By Don Cooper, Associate
Sunday School Department



Cooper

The lesson this week concludes our study of Joseph. We have been looking at some times in Joseph's life in which he exercised a vital, living faith in God. Through faith in God, Joseph discovered how to cope with life. He did not simply accept what life dished out. He took difficult circumstances and triumphed over them. Joseph personifies the old adage, "you can't keep a good man down."

Our aim in studying about Joseph is to seek clear biblical guidance for facing our problems. Problems are a part of life. They cannot be avoided. The difference is how people handle their problems.

One of the things that we suggested you do in this study was to note the similarity of Joseph to Jesus. I hope you have been aware of some likenesses. It is not too late for you to do some reviewing and make a list of your findings.

How would you define the expression, "When You've Got It Made?" Some will think that it means you are wealthy. Others will think that it means you have great authority. As used for our study this week it has a very simple meaning. It is used here to mean that "you have all you need."

If we will accept this meaning for our study, most of us "have it made." By using this interpretation of the expression the application of the lesson will be more appropriate for us.

So the question is, "How are you handling having it made?" How is your faith standing the test of whatever degree of prosperity the Lord has given to you? Do your attitude and actions reflect a sense of gratitude and reverence for God?

You recognize that we cannot hope to do justice to the Biblical material in this brief treatment. The story in these six chapters is a beautiful and moving story. The story builds to the great climax when Joseph and his father Jacob finally are together again. Each reader will want to take the time to read the entire story from the Bible.

The butler remembered (Gen. 41:1-57)

When the king had a dream the butler remembered that Joseph could interpret dreams. After hearing the mean-

ing of his dream, Pharaoh needed someone to prepare Egypt for those seven years of famine.

Joseph had already given God the credit and glory for his ability to tell the meaning of the dreams. It is not surprising for Pharaoh to ask, "Can we find such a man as this, in whom is the Spirit of God?" (RSV) Pharaoh recognized that Joseph was his man and he placed him in charge of everything. Joseph thus stored up grain in the seven years of plenty. When the seven years of famine came there was bread in Egypt.

Brothers from Canaan (Gen. 42:1 to 44:34)

When Jacob learned that grain could be bought in Egypt, he sent 10 of his sons to make a purchase. Benjamin was the only son to stay at home with Jacob.

More than 20 years had passed since the brothers had sold Joseph. Joseph however, recognized his brothers immediately. They could not be expected to recognize Joseph. He appeared to them as an Egyptian. His name, his speech, and his garb were Egyptian.

The dealings that Joseph had with his brothers is an involved story. He was not at all bitter about their earlier treatment of him. This is another real testing time for Joseph. Could he forgive? He had already forgiven!

Now Joseph's interest is only in the welfare of the family. He made plans and took actions that would bring the family to Egypt.

Success (Gen. 45:1 to 46:8)

What are the keys to success? Possessing a forgiving spirit is a good place to start. However, the real key to success is being faithful to God. Joseph proved that regardless of the circumstances of life, one can be faithful to God.

Joseph identified himself to his brothers. He said to them "I am Joseph, your brother whom you sold into Egypt!" (v. 4, TLB). Joseph shared with his brothers how God had turned their evil into good. He willingly forgave them and made a place for them in Egypt.

Identification

How well has your faith in God stood

This lesson treatment is based on the Life and Work Curriculum for Southern Baptist Churches, copyright by The Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

Life and Work
Dec. 17, 1972
Gen. 41:1 to 46:8

up under bad times? Under good times?

Do you agree with the following statements?

1. Christians can depend on God's help in good times and bad.
2. God has a plan for our lives. He wants to bless others through us.
3. We get ready for bigger tasks when we are faithful in small ones.
4. God expects us to forgive people who sin against us.

Concluding the lessons on faith

This lesson closes the series of lessons on "Faith of the Fathers." There have been three units in this series. *Adult Bible Study* presented questions for review on each unit. Some of those questions are printed here.

Abraham — pioneering faith

1. In what sense was Abraham a pioneer of faith?
2. Do you see any evidence that Abraham's faith influenced other members of his family, and if so, in what way?
3. In what happening in Abraham's life did God most severely test his faith?

Jacob — transforming faith

1. How would you describe Jacob when he is first introduced in the Bible story?
2. In what sense, if any was Esau responsible for his loss of the birthright?
3. Who do you think wrestled with Jacob at Jabbok, and why?

Joseph — persevering faith

1. How would you justify the phrase "Persevering Faith," as applied to Joseph?
2. In what ways did Joseph furnish an example for those exposed to fierce temptation?
3. What do you see in Joseph's life that reminds you of Jesus Christ?

CAUTION...

COOPERATIVE
PROGRAM
DOLLARS
AT WORK!



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A smile or two

Sign on the door of a college basketball coach's office: "I'm busy, but if you can see over the transom, come in."

"I can't figure it out," complained one. "How is it that you can teach your dog all those tricks and I can't teach my dog anything at all?"

"Well," said the other boy, "to begin with, you gotta know more than your dog."

Tour Guide: "And this is where they signed the Magna Carta."

Tourist: "When did they do that?"

Guide: "1215."

Tourist: "Migosh, Edna, we missed it by 20 minutes."

Chalked on a skindiver's boat in Cornwall (England): "Our business is going under."

A Hampshire (England) schoolteacher reports that when she asked her class to describe "imagination" in brief style, one 11-year-old boy wrote: "A Bee's stinger is only a fraction of an inch long. The rest of the 12 inches is imagination."

With pants suits catching on among the older generation, there must be a lot of aunts in their pants.

Attendance report

December 3, 1972

Church	Sunday School	Church Training	Ch. Addns.
Alexander, First	60	41	5
Alicia	55	38	
Alpena	97	46	
Beirne, First	73	31	
Bentonville, First	278		
Bella Vista Mission	26	2	
Berryville			
First	172	39	
Freeman Heights	148	53	
Rock Springs	115	57	
Blytheville, Gosnell	221	88	
Booneville			
First	266	218	
Glendale			
Cabot, Mt. Carmel	170	89	
Camden			
First	501	79	
Hillside	101	36	
Cherokee Village Mission	133	46	
Crossett			
First	566	111	
Magnolia	180	110	
Mt. Olive	359	201	5
Des Arc, First	225	73	
El Dorado, Caledonia	34	24	
Forrest City, First	778	234	10
Ft. Smith			
Temple	136	59	4
Trinity	200	63	
Gentry, First	176	61	
Grandview	87	51	1
Greenwood, First	281	110	4
Hampton, First	145	51	2
Harrison, Eagle Heights	280	118	3
Helena, First	280	69	1
Hope			
Calvary	194	110	
First	462	126	
Hot Springs			
Lakeside	216	77	
Park Place	407	135	3
Hughes, First	202	45	
Jacksonville, First	377	75	
Jonesboro			
Central	536	144	
Nettleton	306	85	3
Lake City, Bethabara	310	123	4
Lake Village, Parkway	67	31	
Lavaca, First	352	145	
Lincoln, First	208	71	2
Little Rock			
Crystal Hill	153	78	1
Geyer Springs	716	233	6
Life Line	658	180	6
Martindale	116	49	
Nalls Memorial	104	35	
Sunset Lane	225	86	2
Wakefield First	68	41	1
Woodlawn	113	53	3
Magnolia, Central	610	225	
Melbourne, Belview	196	111	
Monticello, Second	182	83	
North Little Rock			
Baring Cross	562	131	
Calvary	411	144	
Gravel Ridge	216	95	
Levy	447	86	1
Park Hill	776	130	3
Sylvan Hills	289	95	6
Paragould, East Side	220	110	1
Paris, First	381	124	
Pine Bluff			
Centennial	197	75	
Dollarway	121	63	5
East Side	221	153	
First	659	203	
Green Meadows	60	33	
Second	155	62	
Prairie Grove, First	177	85	
Rogers, First	685	137	
Roland, Natural Steps	90	44	
Russellville, Second	211	76	
Springdale			
Berry Street	93	48	
Elmdale	345	54	1
First	805	12	
Oak Grove	82	28	2
Van Buren, First	577	204	14
Mission	44		
Vandervoort, First	52	29	
Warren			
Immanuel	292	89	
Westside	63	44	
West Helena, Second	232	109	
W. Memphis, Vanderbilt Ave.	106	56	1
Wooster, First	114	85	



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New trends in evangelism

By Gunter Wieske

Evangelism Secretary for the Baptist Union of Norway

Personal evangelism is growing in Europe. It began with house groups; it continued with the training of lay men and women for the task of personal counseling during campaigns; it then reached more and more youth groups. Now we have a growing number of Baptist unions and local churches which plan for personal evangelism.

Of course there have always been Christians who in a more or less charismatic way have practiced personal witnessing — in Spain probably more than in Germany, in some socialist countries more than in Great Britain. The new thing today is the systematic planning and training for personal evangelism.

Baptists in Portugal and Spain have been using material printed in Latin America. A few years ago, for example, it was the goal of the Spanish churches to enlist and train as many "spiritual fathers and mothers" as possible in order to prepare for the new converts in an evangelistic campaign. They wanted to stand ready for God's blessings and guarantee the best possible follow-up.

Youth groups have been influenced by the Jesus movement in their attitude, by the Navigators and Campus Crusade for Christ in their methods. And in a number of churches of Europe the youth groups seem to be the first to have succeeded in combining different elements from outside with the local church program.

For example, in West Germany the church in Hagen baptized 30 new members one Sunday. The neighboring church baptized 12 youth after a regional youth rally where about 800 young people sat on the floor of the tennis hall of a member.

In the course of the regional evangelism conferences which were held this fall in Scandinavia and Central Europe it became even more evident that personal evangelism is "in."

In Dorfweil, near Frankfurt/Main, West Germany, 70 visitor-pairs went to all the homes of a small village after some theoretical training. Fifty of them came back with positive reports — positive in so far as they had discovered "it works." "Even we can speak with people about Christ," they said.

The day before, we had written to all households announcing our visit. Still, some of us met resistance. But what does this matter in the face of so much enthusiasm which the group as a whole brought home.

In Norway one church of 140 members gave us permission to

investigate the effectiveness of its missionary work. We found that in each of about 50 meetings, with about 50 persons present, the time of meetings lasted two hours. Summary: 5,000 working hours. The people said these meetings had reached no more than 25 non-Christians, of whom not a single one was won to Christ in 1971.

The next morning a team of four persons, including the local pastor, went out with a questionnaire and some tracts. In the course of one hour they talked to 50 persons about the Bible, prayer, and Christ. Seven persons said they were interested in further contacts. A fisherman asked whether the church could send Christian literature to their boats regularly.

The result of this analysis was not only a healthy shock, but a resolution to change the church's structures and to have more training for personal evangelism and visitation — once a month house visitation, and the following Sunday a well-prepared evangelistic meeting.

The European Baptist Federation evangelism committee will try to strengthen this trend for personal evangelism. Baptist unions which are interested will be offered a special program in 1973 in co-operation with American mission institutions. For the first time we hope to be able to offer a thorough biblical and very practical plan for personal evangelism on the basis of Baptist principles. This plan will be explained to the unions after further studies.

But even without having written material we can do much to use the open doors now. Two of these open doors are: evangelism among the young generation and personal evangelism. May the churches have wise and courageous leaders who see these doors and use them — now!

Switzerland is site for international meet

The 1974 International Congress on Evangelism will be held in Lausanne, Switzerland, July 16-25, 1974. The planning committee for the congress selected Lausanne after failing to find a suitable meeting place in a "third world" country.

The congress will meet at Palais de Beaulieu, which offers a large auditorium, 75 smaller meeting rooms and offices, and five restaurants.

Evangelism conference scheduled for Warsaw

The next Baptist conference on evangelism to be held in the socialist countries of Europe is tentatively scheduled for Warsaw, Poland, April 25-29, 1973. The announcement was made by Gunter Wieske, evangelism secretary for the Baptist Union of Norway and regional chairman for Europe for the Baptist World Alliance's three-year project, the World Mission of Reconciliation through Jesus Christ.

Theme for the conference will be "Blessed Are the Peacemakers." Delegates are expected from all the Baptist unions of Eastern Europe. Speakers from Eastern and Western Europe have been invited.

Graham to address London youth event

Billy Graham, the American evangelist, will be a guest speaker at a major youth event in London next summer.

Anglican Bishop A. W. Goodwin Hudson, who made the announcement, said the occasion would be SPREE '73 — "a mammoth youth teach-in/challenge" scheduled for Aug. 28-Sept. 2.

SPREE '73 will center on a restyled Earls Court Arena in west London and the great Wembley Stadium and is expected to draw young people from every part of Britain and from around the world.

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