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Arkansas Baptist State Convention

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December 24, 1981

Arkansas Baptist
NEWSMAGAZINE

Mission centers help the poor
page 8

Spy order leaves in place ban on use of missionaries

by Larry Chesser

WASHINGTON (BP) — An executive order signed by President Reagan, Dec. 4, easing many of the restrictions imposed on U.S. intelligence agencies left intact a Central Intelligence Agency regulation barring the use of missionaries and clergy for intelligence purposes.

An aide to Sen. Mark O. Hatfield told Baptist Press that Director of Central Intelligence William J. Casey has assured the Oregon Republican that he intends to abide by the 1976 internal regulation which prohibits any "secret paid or contractual relationship with any American clergyman or missionary" as a matter of policy.

But that regulation provides only part of the protection sought by the Southern Baptist Convention's Foreign Mission Board and other missionary-sending agencies which urged during the previous Congress a legislated ban against intelligence agency use of clergy and missionaries as informants. They also sought a prohibition against intelligence agency personnel posing as missionaries or clergy.

Hatfield, who has championed the cause

of church leaders concerned about intelligence agency use of clergy, told Baptist Press through an aide that he would introduce legislation enforcing the ban if there is "any loosening of the regulation" by the CIA.

Reaffirming its standing position on the issue, the Foreign Mission Board authorized its president, R. Keith Parks, to contact appropriate government officials to push legislation "prohibiting CIA agents from posing as missionaries of from using a mission operation as a front, or from gathering intelligence through existing missionaries."

Parks said the Foreign Mission Board is "very hopeful that the CIA would totally disassociate itself from missionaries and mission enterprises," adding that the possibility of a link between intelligence gathering and missionary involvement "not only jeopardizes the safety of missionaries, but also creates a cloud of suspicion over all missionaries."

He also said, "I see this as an increasingly urgent matter partly because of growing international terrorism.

The FMB has a policy barring its missionaries from involvement in intelligence operations of any nation, including the United States, and Parks called on the federal government to "say firmly and convincingly" that there is no connection between intelligence operations and mission enterprises.

Through the internal regulations at the CIA and the FMB provide some protection, Parks emphasized that "legislative action would be stronger and we would prefer that."

No legislation regulating the relationship between the intelligence community and missionaries is pending in Congress, but an aide to Sen. Daniel P. Moynihan, vice chairman of the Senate Select Committee on Intelligence, indicated that it is possible the New York Democrat will introduce such legislation next year.

Moynihan pushed a legislated ban against intelligence agencies' use of clergy, academics and journalists in the last Congress.

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At its meeting Dec. 8, the Arkansas Baptist Executive Board named members to committees and voted to recommend the convention negotiate the purchase of some property in downtown Little Rock.

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Three benevolent organizations in Arkansas are trying to make Christmas a little more joyful for some of the state's disadvantaged.

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Statistical projections predict that though enrollment in most Southern Baptist program areas increased this year, baptisms and Church Training are down.

Letter to the editor

Who are 'humanists'?

Re: "Humanism is not Hedonism," Oct. 29.

Several respondents draw heavily upon the Humanist Manifestoes to support their contention that humanism is essentially antithetical to Christianity. But the Humanist Manifesto II acknowledges in several places that the views expressed therein are not representative of all humanists, and even the signees reserve the right to disagree with specific portions of the Manifesto. The Arkansas Baptist has a circulation comparable to that of *The Humanist*. Shall we then conclude that the opinions expressed in *The Arkansas Baptist* are representative of the views of all Baptists in the United States?

In any case, the Humanist Manifesto II appears in the September-October, 1980, issue of *The Humanist*. I urge interested individuals to read the original document.

Can one be a Christian humanist? Certainly. Martin Luther, the architect of the Protestant Reformation, used as a foundation for his reforms the texts of Jacques Lefevre and John Colet. Lefevre and Colet were devout Christians, as well as humanists.

Do we want our children exposed to "anti-God" philosophy? Leonardo da Vinci, Thomas Edison, Galileo, Mark Twain, Benjamin Franklin, and Albert Einstein: these

men were either monotheists or deists, or humanists. Shall we pluck them from our history books? John Adams considered the doctrine of the incarnation of God as Jesus Christ a "blasphemy." Thomas Jefferson called Christianity a myth. He wrote: "The Christian God is a being of terrible character — cruel, vindictive, capricious, and unjust." Shall we teach our children nothing of Jefferson, then?

Finally, I am accused of calling Jesus Christ a crazy man, simply because I link some media preachers as hateful demagogues. Jesus Christ was not a crazy man. I cannot believe that anyone would seriously imply that Jack Chick and Jim Bakker belong in the same category as Jesus Christ. Jack Chick claims that the Roman Catholic Church is literally murdering Baptist ministers, I call that hate propaganda. I do not think such claims are consonant with the teachings of Jesus Christ. — Larry Cooper, P.O. Box 2730, Fayetteville, AR 72702

EDITOR'S NOTE: The ABN's policy is to identify writers of letters to the editor by town only. An exception is being made for this writer because of the announced moratorium on letters on secular humanism (ABN issue of Dec. 10, 1981, page 5). Readers may correspond directly with Cooper, at his request.



In a few days Christmas will arrive. Many eagerly await the thrill of this occasion. There are many reasons for excitement during Christmas. There is the joy of being with loved ones, the thrill of exchanging gifts, and the excitement of children as they view new possessions. But all of these should be secondary. Our joy should primarily arise from the fact that this is the day set aside to remember the birth of our Lord.

The question arises, what makes the birth of Christ differ from the birth of any other great man? The resounding answer is found in the miraculous conception. Jesus is the product of God himself without physical union. There was never before any such event; there will never be another in the history of the world.

The doctrine of the Incarnation is inseparably tied to the miraculous conception. Both Matthew and Luke give the details of Christ's birth (Matt. 1:18-20; Luke 1:26-31). Luke, himself a medical doctor, gives these details: "The Holy Spirit shall come upon thee, and the power of the most high shall overshadow thee: therefore also that holy thing which is begotten shall be called the Son of God" (Luke 1:35 ASV).

There are those who would deny the divine conception of our Lord. They maintain that in every respect the birth of Christ was like that of every other person. Their argument centers around the fact that the details of the Virgin Birth are described in only Matthew and Luke.

Frequency and repetition are not required for a fact to be established. There were so many events in the life of Christ that it was impossible for the writers to relate all of them. As John says, "And there are many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written" (John 21:25).

Those who deny the Virgin Birth are scorning not only the truthfulness of the Bible but the character of the mother of our Lord as well. In reality, Christian theology itself rests upon the Incarnation and Virgin Birth. Those

who doubt the miraculous conception must answer the question, "Is Jesus really the Christ? If so, when did he become fully the divine Son of God?"

A variety of answers are given. Among the suggestions are at the time of his baptism, on the Mount of Transfiguration, or at his resurrection.

The Scripture itself makes it clear that he was God at the time of his birth. Thus, the manner of his birth is of great significance. The fact that God himself was the direct agent by which Jesus was conceived attests to his freedom from actual sin. Had sin been present in Christ there could have been no salvation. It is obvious that, had our Master only had human nature, he could not have remained without sin. But the Scripture tells us that we have a High Priest (Jesus) who, "... was tempted like as we are, yet without sin" (Heb. 4:15).

The manner of Christ's birth explains his being both God and man. Had Jesus been lacking in either complete divinity or complete human nature, the process of reconciliation would have been impossible. Man had separated himself from God. It required one who was completely man and completely God to bridge the gap. Jesus can do this.

The Incarnation, further, points to the pre-existence of Christ; that is, that he existed before the creation of the world. From the Scriptures it becomes evident that, not only did the New Testament writers believe in the Incarnation, but Jesus himself asserted it.

Finally, the Virgin Birth is tied to the Lordship of Christ. The entire New Testament presents Christ as Lord in every area. He is Lord because of his pre-existence with the Father. He is Lord because of his unique birth and sonship. Since this is true, he is head of the church and has the right to total dominion over every life.

As we enter the excitement of Christmas, let our hearts leap with joy because we have the virgin-born, miracle-working, sinless, atoning, living and someday-returning Savior. Herein lies the true meaning of Christmas. Let us rejoice and be glad in it.

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BETTY KENNEDY Managing Editor
ERWIN L. McDONALD, Litt. D. Editor Emeritus

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One layman's opinion

Daniel R. Grant/President, OBU

Freedom of religion on government property

Strong believers in separation of church and state, and in freedom of religion, have increasingly found these two ideas to be in conflict with each other when it comes to what may be done on governmental property and in governmental institutions. When carried to the extreme, one seems to say there can be absolutely no religious activity on government-owned property, and the other seems to say there can be absolutely no restrictions on religion anywhere,

including on state property. Obviously it is impossible to have both extremes at the same time. Fortunately, most Americans have not insisted on extreme interpretations of either, and we have had sensible compromises ever since the beginning of our nation.

In recent years the U.S. Supreme Court has handed down decisions that have been more and more restrictive on religious activity in state institutions. In rightly trying to

make certain that governmental authority is not used to force people to be religious, some of their decisions have moved dangerously close to making our state institutions anti-religious, rather than merely neutral in religious matters.

Recently the Supreme Court ruled, by a vote of eight to one, that public, tax-supported colleges and universities cannot ban student groups from using campus facilities for religious worship and study. The court brushed aside church-state separation arguments and voted to strike down a regulation at the University of Missouri at Kansas City that had barred use of its buildings and grounds for religious worship or religious teachings.

The court held that the university rule violated constitutional guarantees of free speech and association, adding that it is unconstitutional to permit an open forum for students and then to exclude students who want to engage in religious worship and discussion. The court added a word of caution however, recognizing the right of universities to regulate the time, place, and manner of student campus activities, and even to prohibit them when they interfere with the education of others.

No one can safely predict future court decisions, but I am encouraged to believe that this decision signals a trend toward more sympathetic interpretation of the right of free and voluntary exercise of religion within state institutions. The judges may well have begun to read the public opinion polls indicating that parents and citizens generally have become increasingly indignant over public institutions that prohibit all religious activities but permit many secular programs and influences that are clearly anti-religious. State institutions have lost some popular support in recent years because of the court's extreme interpretations of church-state separation. More sympathetic decisions on the free exercise of religion, such as this Missouri decision, should strengthen public institutions by helping to restore this popular support.

Daniel R. Grant is president of Ouachita Baptist University at Arkadelphia.

Messenger cards available

Churches should secure registration cards for their messengers to the special session of the called Convention on Jan. 26, 1982, at Park Hill Church, North Little Rock, from the office of the Executive Secretary, P.O. Box 552, Little Rock, Ark. 72203, or phone 376-4791.



The Southern accent

This I believe: About the Bold Mission Thrust

by Earl R. Humble

Every Baptist heart should be thrilled at the Bold Mission Thrust. Most church members are anything but bold in their witness. The plan calls for Southern Baptists to confront every lost person in the world with the gospel by A.D. 2000. This is a laudible goal and should have been achieved much earlier. Jesus said, "Go ye into all the world and preach the gospel to every creature." Nothing could be more scriptural than this.

With modern media tools it is theoretically possible to do much of this by radio, TV and the printed page. But there is a time-honored way this could be done and yet make effective use of media methods. I speak of personal witnessing.

Personal soul winning has ample scrip-



Humble

tural justification. Jesus and the apostles used it very effectively. There is an amazing chain reaction involved in personal witnessing. When the Lord spoke to Philip and told him to go toward Gaza, he did not tell him that he was preparing a soul to hear the message. God works on both ends of the line. If he sends us with a message, he has someone prepared to hear that message. Let us note a few all-important principles.

1. God's salvation through Jesus Christ is adequate for spiritual need, and it is the only solution to human need.

2. God has done everything that needs to be done, except to preach the gospel himself. He has asked us to do that (Matt. 28:19-20).

3. We confront souls by proclaiming the good news in Jesus Christ. When we do this, some will be saved and some will not.

4. No believer is exempt from the responsibility detailed above.

Earl R. Humble is professor of religion at Southern Baptist College.

Committee begins Executive Secretary search

With the untimely death of Arkansas Baptist State Convention Executive Secretary Huber Drumwright, a search committee was organized on Dec. 8 to begin their work of seeking nominations for that position.

Search Committee members are: Kerry Powell, chairman; Frank Lady, vice chairman; Bernard Beasley, Dwayne Fischer, Elmer Griever, Nina Hamilton, Bill Kreis, Ferrell Morgan, Ken Lilly and Dillard Miller.

Nominations for the committee can be sent to Kerry Powell, Search Committee Chairman, First Baptist Church, 507 North Rosser, Forrest City, Ark. 72335.

Full biographical sketches are requested with each nomination. Chairman Powell requests all nominations be in by Jan. 18 so these can be used in the Jan. 26 Search Committee meeting.

Executive Board names committees

Elected by the Executive Board to the Operating Committee are:

1982

Bernard Beasley, Hardy; Dwayne Fischer, Little Rock.

1983

Elmer Griever, Eureka Springs; Frank

Lady, Jonesboro; Nina Hamilton, Hope.

1984

Bill Kreis, Paris; Kerry Powell, Forrest City; Ferrell Morgan, Crossett.

Program Committee members are:

1982

Darwin Anderson, Salem; Bill Ferren,

Pine Bluff; Betty Gibson, Paragould; Terrell Gordon, Fayetteville; Richard Johnson, Lake Hamilton; Carl Kluck, Arkadelphia; Captain Lovell, Harrisburg; John Maddox, Wynne; George O'Neal, Bella Vista; Jerry Tracy, Star City; Emil Williams, Jonesboro; Bob Wilson, Osceola; James Wilson, El Dorado.

1983

Joe Campbell, Hatfield; George Domesse, Ozark; Harold Elmore, Lake Village; James Evans, Clinton; Roy Gean Jr., Fort Smith; Ed Hinkson, Pine Bluff; Bruce Holland, Gentry; H. D. McCarty, Fayetteville; Carel Norman, North Little Rock; Charles Osborne, Cord; Mary Palmer, Springdale; Murray Smart, Fayetteville; Gerald Taylor, Little Rock; Bill Roach, Mount Ida.

1984

Jim Adams, Texarkana; Leonard Baker, Conway; Charles Barfield, Little Rock; Winfred Bridges, Paragould; Bill Burnett, Beebe; Clytee Harness, Hot Springs; Jerre Hassell, Stuttgart; Cary Heard, North Little Rock; Earl McWherter, Hot Springs; Bill Milam, Alma; Maxine Murphy, Hamburg; John Robbins, Monticello; Paul Sanders, Little Rock; Guy Whitney, Rector; Milton Wilson, Pine Bluff.



The Arkansas Baptist State Convention has received a firm bid for this parcel of land and the building that stands on it at the corner of Arch Street and Capitol Avenue, across the street from the Baptist Building. The cost to the convention will be \$315,000; no firm bid has been made yet on the gravel parking lot behind the brick building. As more information becomes available, it will be published in the Newsmagazine, and full information will be presented at the special session of the convention Jan. 26.

Elected to the Finance Committee are:

1982

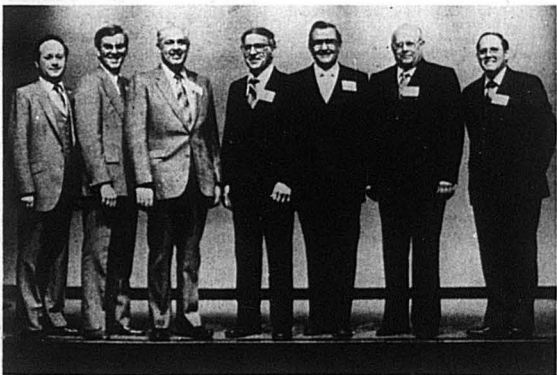
Jack Bettis, Fort Smith; Jimmy Burks, Camden; Carroll Caldwell, Harrison; Pete Crager, Perryville; David Crouch, Searcy; Mrs. Harold Henson, Fort Smith; O. W. Hogan, Hampton; Eddie McCord, Benton; James McDaniel, Brinkley; Walter McNew, Pyatt; David Miller, Heber Springs; Janet Osmon, Mountain Home; Ron Raines, Jacksonville; Melvin Thrash, Hope.

1983

Tyrone Berry, Wilson; Don Harbuck, El Dorado; Harrison Johns, Conway; Doris King, West Memphis; James Newnam, Imboden; Ben Rowell, Rogers; James E. Swafford, Paragould; Don Stallings, Hazen; Harold Stephens, Benton; Nelson Wilhelm, Waldron; Tate Woodruff, Forrest City.

1984

Michael Anders, Clarendon; Norma Lee Bowers, Hot Springs; John H. Colbert, Sherwood; Don Dunavant, Jonesboro; Jimmy Garner, Trumann; Lawrence Harrison, El Dorado; M. M. Hill, DeValls Bluff; Tommy Hinson, West Memphis; John Holston, Nashville; Herman McCormick, Danville; Ed North, Blytheville; T. J. Richardson, Fort Smith; Joe Statton, Magnolia; Bob Stender, Jacksonville; Daniel Threet, Dermott; Jerry Wilson, El Dorado.



New members of the Executive Board's Executive Committee are (left to right) Eddie McCord, Nominating Committee chairman; Cary Heard, Program Committee chairman; Ken Lilly, Executive Board president; Jerry Wilson, Finance Committee chairman; L. L. Collins, interim executive secretary; Dillard Miller, state convention president; and Kerry Powell, Operating Committee chairman.

ABM photo/J. Everett Speed

Leslie M. Riherd has announced his retirement from the active pastorate, effective Jan. 1, 1982. He is retiring from Newport First Church following 17 years of service there. He has also served Batesville West Church and Lepanto First Church. Riherd has been involved in work of



Riherd

Black River Association and in the Arkansas Baptist State Convention as a member of both the state Executive Board and operating committee. He has also been involved on the advisory committee of Arkansas State University Baptist Student Union and is now completing a term as chairman of the board of the Memphis Baptist Memorial Hospital.

Randall Paeplow

has resigned as minister of music/youth at Crosssett Mount Olive Church to move to

Indianapolis, Fla., as a church staff member.

Tammy Buck

has resigned from the staff of Little Rock First Church as Christian Family Life associate.

Harvey Fowler

is serving as pastor of the Blackwater church.

Hal England

is serving as pastor of the Monticello Enon Church, coming there from Texas.

Frank Worley

is serving as pastor of the Warren Immanuel Church. He came there from Missouri where he pastored churches at Willow Springs and Forsyth.

John B. Strickling

has been selected as second vice chairman of the Memphis Baptist Memorial Hospital Board of Trustees. He is a member of Osceola First Church and is a retired farmer and businessman.

Paul Ginn

is serving the Gosnell Church as minister of music/youth.



WMU plans conference

Planning the 27th annual Conference of Ministers' Wives was the objective when conference officers met recently at the national headquarters of Woman's Missionary Union, SBC, in Birmingham, Ala. The conference will be held in New Orleans this June during the Southern Baptist Convention. Pictured are (seated, from left) Norma Kirkpatrick of Fountain Valley, Calif., president Maellen McIntire of New Orleans, La., vice-president; (standing, from left) Geraldine Adams of Texarkana, Texas, recording secretary-treasurer; and Kaye Glazener of Little Rock, Ark., corresponding secretary.

Foreign Board names 67, including two Arkansans

RICHMOND, Va. (BP) — The Southern Baptist Foreign Mission Board named 62 new career and associate missionaries and five special project medical workers during its December meeting, confirming 1981 as a banner year for missionary appointments.

Two Arkansas couples were among those appointed during the service Dec. 8 at Massas (Va.) Church.

The 1981 total surpassed previous annual records for total assignments, career missionary appointments, and new general evangelists, the most critical personnel need on foreign fields.

"We're sending out more missionaries from our churches than ever before," said R. Keith Parks, board president. "We just pray that this is the beginning of a great new level of sending forth preachers of the

gospel."

The December group brought total assignments for 1981 — including career and associate missionaries, missionary journeymen, special project workers and reappointees — to 355, passing the old record of 350, set in 1978.

Rex and Sherry Holt of Pocahontas were reappointed for overseas service, assigned to Togo, where they served from 1975 to 1980. Holt is pastor of First Church in Pocahontas.

Sam and Connie Stallings were appointed to the Philippines, where he will be a general evangelist and she will be a church and home worker. Mrs. Stallings, the former Connie Davis, is the daughter of Mr. and Mrs. Bill Davis of Turrell, Ark.

briefly

Blytheville First Church

voted Nov. 25 to purchase additional property valued at \$58,000 for church expansion. J. Edward North is pastor.

Blytheville Mary's Chapel

has purchased a bus to be used in an outreach program. Johnny Long is pastor.

Osceola Friendship Church

moved into a new 3,600 square foot building Nov. 15. Estimated construction cost was \$53,000. Neal Stevens is pastor.

Monticello Old Union Church

recently ordained their pastor, Alfred "Bud" Carle. Klois Hargis, pastor of the Stuttgart North Maple Church, and deacons of that church participated. Raymond H. Reed, director of missions for Bartholomew Association, was moderator and John C. Robbins, pastor of Monticello Second Church, led the questioning.

Springdale First Church

ordained Tom Ellis, Dennis Cottrell, Bill Clay and Conley Williams to the gospel ministry Nov. 29.

Texarkana Beech Street First Church

ordained Carrol Payne as a deacon Nov. 29.



Rex Holt



Sherry Holt



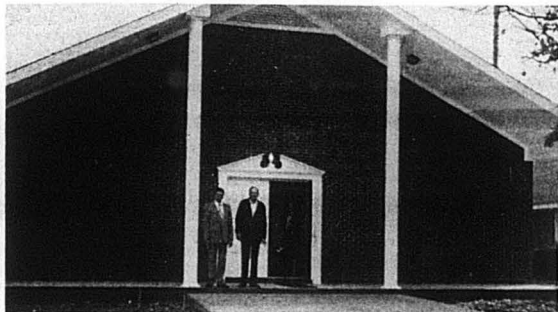
Sam Stallings



Connie Stallings

Strawfloor Church finishes sanctuary

Jonesboro Strawfloor Church dedicated a church plant Nov. 15. Pastor R. W. Goodman led the service, assisted by Mrs. Linda Waterman, Bill Waterman, Paul Counts, Mrs. Carl Wolford, B. Watkins, Haral Guntharp and Harold Ray, director of missions for Mount Zion Association.



Pilgrims Rest completes educational building

Pilgrim's Rest Church, on Highway 106 near Batesville, dedicated its recently completed educational building at an afternoon service Dec. 13. The congregation has already paid off the \$31,000 debt on the structure, which is adjacent to the sanctuary and contains six classrooms. Pastor Lonnie L. Busby said the old classroom space below the sanctuary will be remodeled into a fellowship hall and kitchen. The building committee included Chairman Gene Matthew, Donna Wilson, Tina Terrell, George Lark, James Brunt and Roberta Talburt.



NLR church dedicates building

At dedication services for North Little Rock Cedar Heights Church Dec. 13, Pastor James Hays (third from right) discusses the services program with building committee members (left to right) Gene Henderson, Larry Dyer, Bud Kendrick, Leo Langell, Dan Burnett and Daisy Henderson. The church's \$175,000 educational building includes a fellowship hall and kitchen. Cedar Heights also completed improvements on its parking lot.

Watch that address

Postal regulations require that addresses include a box number, street number or route and box number. Person and town (plus zip code) is not enough.

The post office has an address for every person who receives mail in a community. Some patrons may never have used a complete address and may not know what it is, but the postmaster at the post office nearest their home can let them know.

Subscribers, whether by church or individual, will not be added to the mailing list without complete address. Church lists of ABN subscribers must be brought into line with this regulation immediately.

Families need both church and home

NASHVILLE, Tenn. (BP) — If Southern Baptist families are to cope with the myriad of problems in today's society helps must include training and enrichment activities both at church and in the home, family ministry leaders believe.

State family ministry consultants met with personnel from the Sunday School Board's family ministry department to complete plans for a three-year national emphasis, "Strengthen Families, 1982-85."

The emphasis include projects and resources to involve 500,000 families in regular family worship and Bible study in the

home, 50,000 couples in 10,000 churches in a marriage enrichment activity, one million parents in 20,000 churches in a parent enrichment activity and 15,000 couples participating in the Baptist Marriage Enrichment System.

Morton Rose, BSSB vice president for church programs and services, said encouraging family activities at home is sometimes perceived to be taking away from church activities.

"We're still struggling with how to program family life issues in the church," said

Rose, who emphasized the need to give increased priority to family ministry.

Gerald Jackson, family ministry consultant for the Arkansas Baptist State Convention, said, "I have a deep conviction that Arkansas Baptist families will experience enrichment when Arkansas Baptist churches provide activities to make enrichment possible."

Jackson said state-sponsored events will major on helping pastors and other leaders develop skills to use in ministering to families in their churches.

Union missions discover Christmas

by Robert H. Dilday



Jesus said, the poor are always with you, and he was right: their hungry, pale faces haunt America's cities and countryside throughout the year. But it is especially at Christmas time, in the midst of the conspicuous display of expensive technological gadgets and tawdry decorations marking the country's celebration of the King's birth, that the poor intrude, like mud tracks on the clean carpet of a well-ordered living room.

Not everyone ignores these uncomfortable reminders of the country's economic failures. The Union Rescue Mission and the Uncle Purl Stockton Memorial Mission, both in Little Rock, and the Mississippi County Union Mission in Blytheville are three organizations in Arkansas making an effort to feed and to heal, and they find the end of December to be particularly busy. Though non-denominational in their Christian witness, the three missions are strongly supported with time and money by Arkansas Baptists.

Across town from the lighted trees and gleaming store windows of Little Rock's west side, the Union Rescue Mission squats among the giant warehouses deteriorating frame houses of East Little Rock. There Executive Director David Jensen and his staff work with a volunteer board of directors to carry out their motto: "Feed a hungry child, save a battered woman and make a man whole again."

At all hours of the day, the mission takes seriously its self-proclaimed "faith work" to those a competitive society has left behind. As many as 100 men may lodge at the mission overnight. More than 30,000 meals have been served in its kitchens this year. Drunks come to its "detoxification room" to dry out.

In October, a group of Arkansas Baptist women organized to help the mission's Dorcas House, an emergency shelter for abused women and their children.

Uncle Purl Stockton, a legendary Arkansas evangelistic song leader, preacher and mission worker, founded the Union Rescue

For some Arkansans (left, top), Christmas gifts may come out of a box full of used clothes at the Mississippi County Union Mission Center Blytheville; (bottom) Shirley Andrews, a mission employee, prepares three meals daily for residents at the Blytheville mission. She also helps with clothing room work.



Mission in 1946, retiring not long after. Later, discovering that the Trinity Baptist Church building on East Tenth Street was available, he came out of retirement to found the Christian Service Center in its vacant rooms. After his death in the mid '70s, the center was renamed in his honor.

The Uncle Purl Stockton Memorial Mission Center provides housing for single men and married couples, a chapel, a kitchen and dining hall, and a thrift store.

Like the Union Rescue Mission, the emphasis is on the spiritual life of those it helps. An average of 25 to 35 persons make professions of faith there each year.

The Uncle Purl mission is one of the few places in Arkansas that will take a person referred from the Little Rock Medical Center.

"These referrals stay at the mission and recuperate," said Mission Superintendent Conrad Browning. "After they are better, they start working for me."

The Mississippi County Union Mission in Blytheville provides for northeast Arkansas what the two Little Rock missions provide for the central part of the state.

"We have the largest Christmas program of any organization in the state of Arkansas," said Director Paul Kirkindall. By Christmas Day, the center will have provided lunch for nearly 300 children; a basket of food for 700 undernourished Arkansans, Tennesseans and Missourians; and a toy party for children of poverty-stricken families. On Christmas morning, it will saturate the county and city jails and nursing homes with volunteers carrying food and gifts.

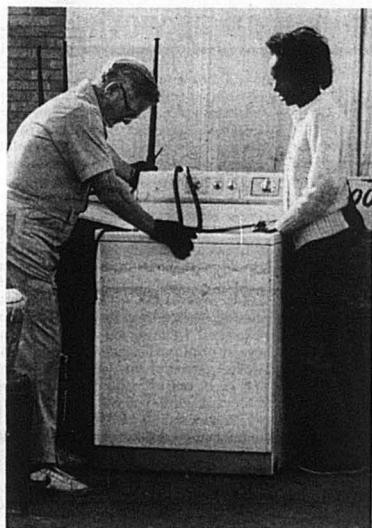
Like benevolent ministries across the state and the nation, the Blytheville center is feeling the effects of a Christmas marred by cuts in social services funding, high unemployment and rampant inflation.

"We've already felt an increased demand as a result of the state and federal budget cuts," said Kirkindall. "If what we are now experiencing is indicative, demands will be tremendously increased."

With his \$127,000 budget, Kirkindall will provide noon meals six days a week, clothing, furniture and appliances, and lend necessary hospital equipment to the ill who can't afford them.

But like his colleagues in Little Rock, Kirkindall knows the material needs are only part of the picture: "This is a soul-winning station," he says proudly.

Robert H. Dilday, a student at Southwestern Baptist Theological Seminary, is intern for the Newsmagazine for 1981.



Photos by Millie Gill



Paul Kirkendall (top), director of Mississippi County Union Mission, helps load a washing machine just purchased at the center's thrift store; (center) Morene Middleton (left), a volunteer from New Liberty Church, and Mrs. Paul Kirkendall, wife of the mission director, work daily sorting and sizing in the clothing room; (bottom) Loretta Duncan, mission secretary in Blytheville, for more than 17 years, checks and records contributions from individuals that are used to keep the center in operation.

Your state convention at work

Family and Child Care Meeting the deadline

Dec. 31, 1981, is an obvious date for many reasons. It marks the end of another year in the history of time. Therefore it is a time for reflection to evaluate what we have done the past year.

It is also the day before Jan. 1, 1982, which marks the beginning of a new year. New Year's resolutions, plans for the future, and, yes, all those parades and bowl games crowd into the mind. Who wants to think about the routine things of daily jobs in context with these glamorous events?

The answer to that question is the pastors and church treasurers of our Arkansas Baptist churches. Our child care agency closes our financial books shortly after Jan. 1, 1982. We will credit all gifts that arrive prior to the closing of our books to 1981. Since we recognize churches for their achievement in contributions, you must have the money in our office prior to the time we close our books.

Dec. 31 is important because you should mail your gift no later than that date to insure its arrival in our office prior to the closing of our books. To avoid interrupting the New Year's Day festivities and embarrassment later I suggest you mark Monday, Dec. 28, now, as the day to mail your check.

Now that you have done that, your mind can return to thinking about Christmas and the celebration of the birth of our Savior Jesus Christ. You can also enter the New Year knowing you won't be confronted with the thought of not meeting the deadline.

Thank you for your generous response.
— **Homer W. Shirley Jr., director of development**

Christian Life Council The green snake

Vodka in the Soviet Union is called "The Green Snake." Dr. William A. Knaus in his book, "Inside Russian Medicine," devotes an entire chapter on the problem of alcoholism. He relates that in the past large numbers of their young men died from famine and warfare. Thirteen million died in the five years of fighting during World War II. Dr. Knaus says that today young men in the Soviet Union are killing themselves. They are doing it with alcohol. Vodka is the most common form of alcohol consumed, accounting for 70 per cent of all commercial sales. A Soviet physician told Dr. Knaus that 50 years ago Lenin said that either socialism will defeat the louse or the louse will defeat socialism. The physician went further to state that the problem now is not lice, but vodka!

Our country, like the USSR, is not pres-

ently losing young men in warfare — we are losing them to "snakes" of all colors.

A. Krasikov, a dissident citizen of the USSR (now deceased), decried the cover-up in his country of vital information related to the sales of alcoholic beverages. He requested that his government make available to all statistics showing the revenue received by the state from the sale of alcohol. He asked also that there be publication of books and studies devoted to the problem of drunkenness in its full dimensions.

Have you tried recently to get clear-cut, simple information as to the amount of revenue derived from the sale of alcoholic beverages? To do so you will have to make several phone calls and visits to State and Federal government agencies. No one agency or person apparently can provide this information. You will also find that it's practically impossible to determine the amount spent resulting from alcohol-related accidents, illnesses, man-hour and efficiency losses, etc. . .

Also, in our society the full dimension of the problem of alcoholism is not being publicized. For instance, total abstinence as an attractive alternative is never presented and the word addiction is a "no, no" in the vocabulary of some agencies dealing with alcoholism.

Why is it there is so much cover-up regarding ethyl alcohol, the number one problem drug in the USSR, in the USA and throughout the world? Missionary James Hampton said recently that alcohol is the scourge of Africa. There is one big answer to the above question — money! "For what is a man (nation) profited, if he shall gain the whole world, and lose his (its) own soul?" (Matt. 16:26a). — **Bob Parker, director**

Vacation Bible School Merry Christmas, VBS!

A lot of folks might think you a bit strange if you mention you are working on Vacation Bible School before Christmas!

But, as with most worthwhile endeavors,

VBS needs considerable advance planning and preparation.

A team of leaders has been enlisted to attend the Regional VBS Institute in Irving, Texas, Jan. 20-22. These leaders, in turn, will train associational VBS teams in use of curriculum and teaching procedures at the State VBS Clinic, Feb. 9.

Local church people are then invited to participate in an associational VBS clinic. This is the bottom line, friends. For most, if not all churches, associational VBS clinic training is their main source of help. This means the associational VBS training is important to your church. Virtually all of the associations in our state schedule a VBS clinic. Find out when and where your associational VBS clinic meets.

Join all the rest of us strange folks and begin planning for VBS now. A little bit of summer sunshine in the middle of winter never hurts. — **Jackie Edwards, VBS Consultant**

Evangelism Witness Commitment Day

Every child of God is a witness and is to give a witness for Christ. Jan. 10 is a very important day in the life of Arkansas Baptists. This Witness Commitment Day could very well determine the destiny of men and women and boys and girls in our state. The commitments made on this day will help determine how many people we lead to Christ in '82.

We that are Christians are commanded to witness. A witness is one who shares the truth. They are to share what they have experienced and what they know about Jesus. Jesus said in Acts 1:8 "Ye shall be my witnesses. . ." I am aware in the Greek that this word is not a command, it is an assumption.



Shell

Cooperative Program report: November

1980		1981
\$ 673,415.72	November gifts	\$726,296.82
591,258.08	November budget	669,511.50
+ 82,157.64		+ 56,785.32
\$6,800,555.02	Gifts year-to-date	\$7,524,916.94
6,503,838.88	Budget year-to-date	7,364,626.50
+ 296,716.14		+ 160,290.44

November is the third month during 1981 in which gifts exceeded \$700,000. The \$726,296.82 received in November trails the \$753,273.98 received in January and the \$742,414.62 received in May. Gifts are 10.65 percent above a year ago.

Your state convention at work

Jesus is saying, "I know that you will be witnesses for me."

Each Christian should make a commitment to share Christ. When Jesus walked on the shores of Galilee, he called Peter and Andrew saying, "Follow me and I will make you to become fishers of men." They made a commitment. They forsook their nets and followed him. When Paul met Jesus on the road to Damascus, he made a commitment. He cried out, "Lord, what will you have me to do?" This was a lifechanging commitment. When God asked Isaiah, "Who will go?" Isaiah made a commitment. He said, "Here am I, Lord, send me." God will use you and me in relation to our commitment.

Each Christian will be used in relation to his concern for the lost. Jesus looked upon the multitudes and saw them as sheep without a shepherd. The Bible says that his compassion went out to them. This means that Jesus suffered with them. He had a deep concern for them. This concern is expressed by John Knox when he stood on the shores of Scotland cried out, "Oh, God, give me Scotland or I die." I daily pray for that type of concern from you and me for the lost of Arkansas.

After we hear the command and make a

commitment and feel the concern, God gives us the courage to witness. Satan uses fear as a chief weapon. Many persons will say, "I am afraid. I don't know how. I am afraid I will say the wrong thing. I am afraid I will get my feelings hurt." We must hear the words of our Lord ringing again, "God hath not given us the spirit of fear but of power, and of love, and of a sound mind." It is a glorious experience to know that perfect love casteth out fear.

As our pastors preach on witnessing Jan. 10, it is my prayer that you and I will stand before God and say, "God, I am available to be used." — Clarence Shell, director

OBU registration to begin

ARKADELPHIA — Registration for the 1982 spring semester at Ouachita Baptist University will be held Tuesday, Jan. 12, from 9 a.m. to 3:30 p.m. in Evans Student Center and Lile Hall at OBU, according to Frank Taylor, registrar.

Classes on the Ouachita campus for the spring semester begin on Wednesday, Jan. 13. The last day to register or add a course is Wednesday, Jan. 27.

Fant named president of European Seminary

RICHMOND, Va. (BP) — Clyde Fant Jr. was named president of the Baptist Theological Seminary in Ruschlikon, Switzerland, during the Southern Baptist Foreign Mission Board's December meeting.

His selection is contingent upon successful completion of application that he and his wife are making to become missionary associates, who serve renewable four-year terms in English-speaking work overseas.

Fant, 47, is pastor of First Church of Richardson, Texas, and a former professor of preaching at Southwestern Baptist Theological Seminary, Fort Worth, Texas.

The Ruschlikon seminary's executive board nominated him and the European Baptist Federation Council ratified the nomination before the Foreign Board acted Dec. 8. He will succeed C. Ronald Goulding, who became interim president in 1980 at the age of 65.

Fant was a Fulbright Scholar at Eberhard-Karls University, Tubingen, Germany, from 1956 to 1957 and did postdoctoral research at the Institute for Hermeneutics in Tubingen, 1972 to 1973.

He and his wife, the former Jean Harrell of San Antonio, Texas, have three grown children.

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Gannaway

International

Dec. 27, 1981

Mark 8:27-29; Luke 24:25-26;

John 1:35-42; 7:25-31

by Jody Gannaway
Crossett Magnolia Church

We have found the Messiah

Our key verse is John 1:41, "We have found the Messiah, which is, being interpreted, the Christ." People down through the ages of history have been looking for the Messiah. His first advent had been foretold from Genesis to Malachi. The 400 silent years or dark years prepared man for the Messiah. They were looking for him. The sad note is that many are still looking and waiting; but not Andrew, for he findeth his own brother Simon and saith unto him, "We have found the Messiah, the Christ."

Peter's confession of Christ

Jesus and his disciples were in the city of Caesarea Philippi. This city was designated as one of the great centers of pagan religion. Baal worshipers congregated there. It was in this atmosphere that Jesus asked, "Whom do men say that I am?" They gave many names such as John, Elijah and many others, as they do today. Then Jesus saith, "But whom say ye that I am?" The word "saith" is imperfect tense, "He kept on questioning them." Peter answered, "As for you, you are the Christ." The word "Christ" is the English spelling of the Greek word "Christos," which means "The Anointed One." This in turn is the translation of the Hebrew word which comes into our English in the word "Messiah."

The Lord has not changed, nor the confession of man for salvation. We too must say, "Yes, Lord, you are the Christ, the Anointed of God, the Messiah for the salvation of man."

The rejection of the Messiah

Jesus spoke boldly and cried aloud in his claim to be the Messiah, but the people of Jerusalem showed their ill-will toward Christ. First, they reflected on the rulers, because they let him alone. They said "Is not this he whom they seek to kill?" "Do they know that this is the Christ?"

Second, they appeared to have more malice than matter. They said, "If the rulers think him to be the Christ, we neither can nor will believe him to be so. We have this argument against it. We know this man, whence he is; but when Christ comes no man knows whence he is." Do not people say the same today?

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Baptist leader resigns to accept Okla. pastorate

ATLANTA (BP) — C. B. (Bill) Hogue, vice president for evangelism of the Southern Baptist Home Mission Board, has resigned effective Jan. 15 to become senior pastor of Eastwood Church in Tulsa, Okla.

Hogue was director of evangelism for the Baptist General Convention of Oklahoma for three years before coming to the Home Mission Board in 1973. He was pastor of First Church of Ada, Okla., from 1969-1971, and also pastor of churches in Odessa, Post, and Happy, Texas.

A native of Stanton, Texas, Hogue is a

graduate of Howard Payne University in Brownwood, Texas, and Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Home Mission Board President William G. Tanner accepted Hogue's resignation with "deep regret" and expressed appreciation for Hogue's "tremendous contribution in developing a strong program of evangelism and gathering perhaps the most capable staff in evangelism today."

He and his wife, the former Betty Jane Howard, have five children.

Freed for responsible service

Inner freedom is a wonderful gift from God. It can be exhilarating at times realizing that for the believer there are no bonds, no heaviness of guilt, no habits that enslave. There are no regulations to observe, no laws to measure up to.

Yet freedom has its dangers. It is possible to abuse and misuse the liberty God gives us. Paul is writing to keep the God liberated person on track and to reveal the purpose of his freedom, that purpose being to serve others.

Responsible freedom (v. 13-16)

Paul gives a warning to the believer who is now really free. The old nature is still present. It still wants to assert the old idea that freedom comes by pleasing self.

The idea may persist, "Now that I am free, I can live as I please. I can follow my desires and emotions as I choose." Sorry, but that is using liberty "for an occasion to the flesh." It will put a person back in bondage every time.

Responsible freedom is serving one another (v. 14) and walking in the Spirit (v. 16). These are anti-dotes to the abuse of freedom.

Responsible preparation (22-25)

Christian service demands spiritual preparation. It takes place as the believer responds to the Holy Spirit.

The believer's heart is like a garden. The Lord himself is the Gardener. As he allows him to plant seeds, cultivate, and care for the garden of his heart, he will produce some wonderful fruit. It will be fruit after the Spirit's kind, not after his kind.

For that fruit to continue to grow and produce, the believer must cooperate by living and walking in the Holy Spirit. To live in the Spirit is for you to have the Holy Spirit. To walk in the Spirit is for the Holy Spirit to have you. This walk is necessary to productive service.

Responsible service (6:2, 7-10)

Because the believer is set free, he is now in a position to engage in multi-faceted service. (1) It is a ministry of restoration. (v. 1) (2) It is a ministry of burden bearing. (v. 2) Here the emphasis is on loving and lifting and supporting our brothers and sisters in Christ. (3) It is a ministry of sowing to the Spirit. (v. 8b) This is to place the seed of

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O'Neal

Life and Work

Dec. 27, 1981

Galatians 5:13-16, 22-25; 6:2, 7-10

by George O'Neel
Bella Vista Church

your life in the soil of the Spirit and to trust him with the results. (4) It is a ministry of doing good to all people. (v. 10)

Lay leaders trained in Singapore

SINGAPORE — A new ministry designed to provide practical training for lay leaders in Singapore began in October. The Baptist Training Institute, a ministry of the Baptist Centre for Urban Studies, will help prepare the many new church leaders necessary for rapid church growth in Singapore. The number of new church extensions and worship groups increased by 76 percent between 1975 and 1980. More than 130 lay leaders are involved in the first session of the training program, requested by Singapore Baptists through their Baptist convention. Southern Baptist missionary Sid Schmidt is director of training.

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Jackson

Bible Book

Dec. 27, 1981

Matthew 14:1-36

by Gerald Jackson

Associate, Church Training Department
Arkansas Baptist State Convention

Miracles by the King

Jesus was a miracle worker. He performed many miracles which affirmed his person as King and work as Savior. The miracles attracted attention from many people — even Herod.

Jesus withdrew from public view when he heard of John the Baptist's death. He could rest with the disciples and use the retreat setting as an opportunity to instruct them about his approaching death.

Although Jesus and the disciples used a boat to escape the crowds, the people followed them. His miracles attracted attention and people wanted to see more!

Feeding the multitude

The disciples asked Jesus to dismiss the crowd late in the afternoon as mealtime approached. The mass of people would need time to go into the towns and find food. The disciples were amazed when Jesus did not send the crowd away and startled when he suggested they provide food for everyone. They didn't even have enough food for themselves, much less this mob!

All four Gospels record what happened. Jesus takes a meager lunch of five loaves and two fish and feeds the multitude until they are full. Twelve baskets of food are left.

Jesus was alert to human need as an opportunity to minister. He prayed, divided the food among the disciples and they fed the crowd. Jesus is the bread of life and will feed the spiritual hunger of poverty stricken multitudes as his disciples divide the food where the people are.

Walking on water

Now Jesus sends his disciples away and dismisses the crowd. He withdraws to pray alone with God as was his habit. Before dawn he comes to his disciples who are in trouble. The winds and waves of the sea are high. When they see Jesus they are frightened because they don't recognize him.

Jesus calls to the disciples. When they hear his voice they are calmed and Peter asks permission to join Jesus on the water.

Peter is bold to attempt this feat of walking on water. When he realizes what is happening, he panics, begins to sink and calls for help. Jesus rebukes his lack of faith and helps him into the boat to safety and the wind stills.

Jesus did not rebuke Peter for attempting to walk on the water, but for not maintaining his faith. Christ does not rebuke his followers for attempting too much, but for trusting too little.

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Kentucky's Owen sets retirement

MIDDLETOWN, Ky. (BP) — Franklin P. Owen, 68, announced that he will retire as executive secretary-treasurer of the Kentucky Baptist Convention, effective Dec. 31, 1982.

Owen's announcement at the December meeting of the KBC executive board surprised most of the 170 board members, who accepted the announcement "with regret."

In making his announcement, Owen suggested that his successor be named in time

to begin working alongside him not later than Sept. 1, 1982, and that the person be named executive secretary, beginning then.

A search committee will be named by board chairman William D. Jagers of Cynthia, Ky.

Owen, a Missouri native, has been Kentucky executive since 1972, moving to the post from the pastorate at Calvary Baptist Church in Lexington, Ky., where he served 1954-72.

Sunday School lessons



Dodson

Jesus is Lord

"Jesus is Lord," the earliest confession of the church, took genuine commitment and great courage to make in the first century. Neither Jew nor Gentile would have conferred upon a crucified Jew the title "Lord," which was reserved for God or Caesar, without real belief and boldness.

Basis for belief, senses or scriptures? (John 20:26-29)

Absent from Jesus' first appearance in the upper room, Thomas was not convinced by the testimony of those who had been present and had seen the living Lord. The visual verification which he felt to be essential and which he eventually experienced is not a present provision for man to believe in Jesus. The basis for our "blessedness" of belief is set forth in verses 30 and 31. What Thomas sought to know through his senses whereby he could believe in Jesus, we can know through the Scriptures.

Cause for confession: the Holy Spirit (I Corinthians 12:1-3)

As Peter's great confession was divinely inspired (Matt. 16:17), so is the confession "Jesus is Lord" by anyone. Such awareness, acceptance, and acknowledgment are the work of the Holy Spirit (I Cor. 2:1-14, *v. 14).

Colossians 1:15-20

The very visible proof which Colossians needed to believe in Jesus was what God gave to man about himself in Jesus, who was "the image of the invisible God." For our faith he became flesh (John 1:1-14). The lordship of Jesus is the purpose of "the fullness" in him (Phil. 2:5-11). By his preminent position and power Jesus should be recognized and received as Lord.

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Who are God's people?

All Christians have been chosen by God and made right with him. God takes the initiative. He does the calling. Just as Paul was a "called" apostle, he and all other Christians are the "called" saints. "Called" is a verbal adjective describing the kind of saints



David

they are: separated, dedicated disciples of Christ. There could not be repentance and faith without a turning from sin and a turning to Christ — a separation, a dedication, a sanctification. Sanctification is not a result of our effort but begins with God's call to salvation and our response in faith, not works, to that call.

Sanctification does not mean sinless perfection. The Corinthian Christians were far from being perfect, yet were called "saints." They were set apart in Christ and were members of his body. We should realize that our salvation is not yet perfected and earnestly strive for perfection — maturity in Christ. We should not be satisfied with being "sinful saints" but seek to grow in grace and become more like the Master.

As chosen of God we are members of the

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Attendance report

Dec. 13, 1981				Danville, First		149		29		Little Rock, Crystal Hill		119		67	
Church	Sunday School	Church Trng.	Church addns.	Nursing Home	26					Marmaduke, First	218		188		
Alexander, First	122	41		Desha	102	68	3			Maynard, Witts Chapel	125	85	1		
Alpena, First	90	30		El Dorado, Parkview	186	77	2			Mountain Pine					
Adkins, First	127	64	1	Nursing Home	13					Cedar Glades	28				
Batesville				Fort Smith						First	95	40			
First	283	100	2	First	1,995		12			Mountain Valley	58	26			
West	230	97	2	Grand Avenue	1,349		2			North Little Rock					
Nursing Home	39			Mission	31					Cedar Heights	345	140	6		
Bella Vista	187		2	Westside	132	44				Stanfill	101	61			
Bentonville, First	466			Fouke, First	85	42				Paragould					
Berryville				Century, First	170	48	1			Calvary	244	176	4		
First				Grady, First	34	24	2			East Side	429	284			
Freeman Heights	225	130		Green Forest, First	160	42				First	468	90	2		
Biggers	247			Hampton, First	165	90				Pea Ridge, First	228	65			
Blue Eye, Mo., First	88	58		Handy, First	125	53				Pine Bluff					
Booneville	143	46		Harrison						Centennial	135	64			
First	303			Eagle Heights	255	115	2			Sulphur Springs	175	66			
South Side	135	95		Woodland Heights	107	53				Watson Chapel	510	120	4		
Bryant				Hot Springs						Rogers, Immanuel	952				
First Southern	344	90		Emanuel	74	43				Royal, Antioch	70	32			
Indian Springs	136	82		Fairdale	68	42				Russellville, First	585	93			
Cabot, Mt. Carmel	502	195	3	Grand Avenue	381	103				Springdale					
Cherokee Village, First	139			Harvey's Chapel	151	85				Brush Creek	96	70			
Conway				Leopard Street	210	75				Caudle Avenue	109	63			
Harlan Park	128			Memorial	88	40				Elmdale	295	141			
Oak Bowers	112	95	1	Millicreek	28	28				Texarkana					
Pickles Gap	195	110		Park Place	308	98				Highland Hills	96	67			
Saltillo Heights	58	44		Rector Heights	86	34				Shiloh Memorial	125	77	1		
Second	534	208	1	Vista Heights	36	21				Trinity	339	220	9		
Consett				Hughes, First	169	79				Valley Springs	103	44			
First	478	196		Jacksonville, First	350	55				Vidalia, Beryl	115	73			
Meridian	96	61		Jessieville	103	53				West Helena, Second	265	106	1		
Mt. Olive	349	100		Jonesboro						Woolster, First	113	76			
Temple	192	88	2	Friendly Hope	161	103				Yellville, First	168	56	2		
				Nestledon	250	112	1								

Life and Work

Jan. 3, 1982

1 Corinthians 1:2-4, 10-13, 26-30

by Ralph W. Davis
Little Rock

body of Christ. Some Corinthian Christians forgot that they were called of God; instead, they were guilty of divisions, selfish attitudes, and immoral living. As a result, the body was harmed. It behooves each of us to see that when we sin we are doing harm to the body of Christ. We should be concerned about the welfare of all other members of that body.

Evangelism directors plan for revivals

NASHVILLE, Tenn. (BP) — Plans for a series of simultaneous national revivals in 1986 were approved by state Baptist evangelism leaders during a four-day meeting, shortly after hearing that estimated baptisms for this year are down almost seven percent.

Directors also honored Home Mission Board evangelism staffer John F. Havlik, and heard calls from Southern Baptist Convention leaders and pastors to "let God's spirit run loose and free" in stirring spiritual awakening in America.

In preparation for a future emphasis of Bold Mission Thrust on the theme "Bold New Frontiers," the directors approved plans for nation-wide simultaneous revivals for spring, 1986. A national steering committee approved by C. B. Hogue, vice president for evangelism will coordinate the effort.

Among those addressing the directors were Harry Piland, director of the Sunday School department of the Sunday School Board, and Jimmy R. Allen, president of the Radio and Television Commission.

Last attendance report printed this week

At the direction of the "Arkansas Baptist Newsmagazine" Board of Directors, the publication of attendance reports of local churches in Arkansas will end with the first issue of January, 1982.

Since there will be no issue published for Dec. 31, this week's attendance report will be the last printed.



Robertson

Bible Book

Jan. 3, 1982

Matthew 15:1-16:12

by Tommy Robertson
Liberty Association

The crisis with Jewish religion

Men too often build their own religion and way of life by adding to, subtracting from, or completely ignoring the word of God. This is to miss the truth and life of God.

1. There is always a conflict between man's tradition and God's will. The religious leaders of first century Judaism believed the traditions passed down by their rabbis were more authoritative than the Scripture, and this led them into a variety of errors and disobedience to God. They were highly critical of Jesus for not abiding by those traditions, but Jesus followed God's will and not man's. We should be careful to always follow the way of God, even when it conflicts with the will of man.

2. God's love and mercy are available to all people who will respond in faith to him. The Jews who lived in the day of Jesus' earthly ministry believed God was concerned only about them and not about Gentiles. Jesus' healing of the Canaanite woman's daughter revealed plainly his love for all, even those we regard as unclean or beneath us. Man is not unclean because of his race, but because of his sin and God will cleanse of all sin. That forgiveness is available to all who turn to him for help.

3. Our Lord freely offers himself to sinful mankind, but will not force him to respond. The Pharisees and Sadducees continued their rebellion and refused to believe until Jesus finally left them. He realized their hopeless condition and went to others who would respond. When man continues stubbornly to blind himself to the truth he is playing a dangerous game with God. He calls but does not force man to believe.

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HMB report shows declines in South

NASHVILLE, Tenn. (BP) — Despite a projected drop of almost seven percent in baptisms in 1981, Southern Baptist churches still are baptizing an average of more than 1,000 persons a day, evangelism directors were told.

During the annual conference of evangelism directors from 34 state conventions and three fellowships, it was reported 1981 baptisms are predicted to decline 29,652, or 6.9 percent from the 1980 totals.

The predictions, prepared by the research services department of the Southern Baptist Sunday School Board, are based on reports from 23,899 churches, and projected to include the 36,000-plus congregations of the denomination.

The report indicates baptisms probably will total 400,090 in 1981.

Kentucky, California and the Northwest led the states showing increases, while Georgia, Oklahoma and Alabama experienced the greatest declines.

The report shows baptisms down across the south, traditionally the stronghold of the 13.7-million member denomination. The declines occur at a time when the south is experiencing substantial population growth.

States showing gains, in descending order, were: Kentucky, California, Northwest, Pennsylvania-South Jersey, District of Columbia, Arizona, Illinois, West Virginia, Nevada, South Carolina, Michigan, Utah-Idaho, New York, Maryland, Alaska and New Mexico.

The New England Southern Baptist Fellowship also reported gains in baptisms.

Conventions showing declines, from highest to lowest, were Georgia, Oklahoma, Alabama, Mississippi, Missouri, Florida, Tennessee, Louisiana, Arkansas, Virginia, Indiana, Kansas-Nebraska, Ohio, Northern Plains, Colorado and Hawaii.

The Iowa Southern Baptist Fellowship showed a decline.

November CP enjoys jump

NASHVILLE, Tenn. (BP) — November contributions through Southern Baptists' national Cooperative Program jumped 18.5 percent over November 1980.

The \$7,024,465 received in the second month of the fiscal year pushed undesignated year to date receipts to \$13,862,275, up 17.7 percent over the same two months last year.

Designated receipts, down 46.5 percent in October, rebounded to a 38.4 percent increase in November with contributions of \$1,314,452. That puts year to date designated receipts at \$2,281,306, still down 17.3 percent.

1981 SBC statistics are moderate, mixed

by Jim Lowry

NASHVILLE, Tenn. (BP) — Statistical projections in nine key program and interest areas of Southern Baptist life predict smaller gains — along with two decreases — than in last year's banner totals.

All nine areas increased in 1980 for the first time since 1961.

Increases are predicted this year in enrollments in church membership, Sunday School, church music, Woman's Missionary Union and Brotherhood, plus mission expenditures and total receipts. Baptisms will be down from last year and church training is projected to have a small loss.

Baptisms are predicted to decrease from 1980 by 6.9 percent, or 29,652, to a total of 400,090, topping the 400,000 plateau for only the 10th time, according to projects made by the research services department of the Southern Baptist Sunday School Board.

The projections are based on reports from 23,899 Southern Baptist churches across the nation. The final statistical count, which will be completed in February of 1982, will be based on Uniform Church Letters submitted by some 36,000 churches. The final figures also will include the total number of churches participating in the Southern Baptist Convention.

The projections may differ slightly from the final figures because of normal statistical sampling error, but they are expected to be very close to the final report.

Mission expenditures and total receipts are expected to increase by 10.8 and 11.0 percent, respectively. Expenditures increase of \$43,361,947 is second only to last year's record increase of more than \$45 million. Totals of mission expenditures have risen significantly in the last three years

over figures from the middle 1970's when the amount was consistently between \$18 and \$27 million.

Total receipts are predicted to increase by more than \$273 million to a total of \$2,756,846,561. This is a record dollar increase for receipts, but not a record percentage gain.

The church membership gain of 1.2 percent will push the estimated 1981 total to 13,770,090, an increase of more than 163,000. This percentage gain is one of the smallest ever made in church membership. The smallest increase on record was in 1978, which was 0.9 percent.

Program areas which are projected to increase include Sunday School, the largest Southern Baptist program, with a gain of more than 59,000, or 0.8 percent, bringing that total to 7,492,872. It is the second consecutive gain for Sunday School enrollment.

The program of church music is projected to have the largest percentage gain, with 3.3 percent, or 50,404, to a total of 1,577,801.

The 2.5 percent estimated gain for Brotherhood enrollment is significant because it puts the enrollment back over the half-million mark for the first time since 1964. The increase of 12,392 is the third consecutive year for a Brotherhood increase.

Woman's Missionary Union enrollment is predicted to increase by 0.9 percent, or 9,900, to a new total of 1,109,943. This will be the second increase in a row for WMU, following three years of losses.

Enrollment in church training is projected to drop by 0.6 percent, or 10,774, to a new total of 1,784,845. Last year Southern Baptists' training program experienced a gain of more than 40,000.

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Estimated 1981 SBC statistics

	1980 Total	Estimated 1980-81 Percent Change	Estimated 1980-81 Numerical Change	Estimated 1981 Total
Baptisms	429,742	-6.9	-29,652	400,090
Church membership	13,606,808	1.2	163,282	13,770,090
Ongoing Sunday School enrollment	7,433,405	0.8	59,467	7,492,872
Church Training enrollment	1,795,619	-0.6	-10,774	1,784,845
Ongoing Church Music enrollment	1,527,397	3.3	50,404	1,577,801
Ongoing WMU enrollment	1,100,043	0.9	9,900	1,109,943
Ongoing Brotherhood enrollment	495,666	2.5	12,392	508,058
Mission expenditures	\$401,499,506	10.8	\$43,361,947	\$444,861,453
Total receipts	\$2,483,645,551	11.0	\$273,201,010	\$2,756,846,561

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