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Arkansas Baptist State Convention

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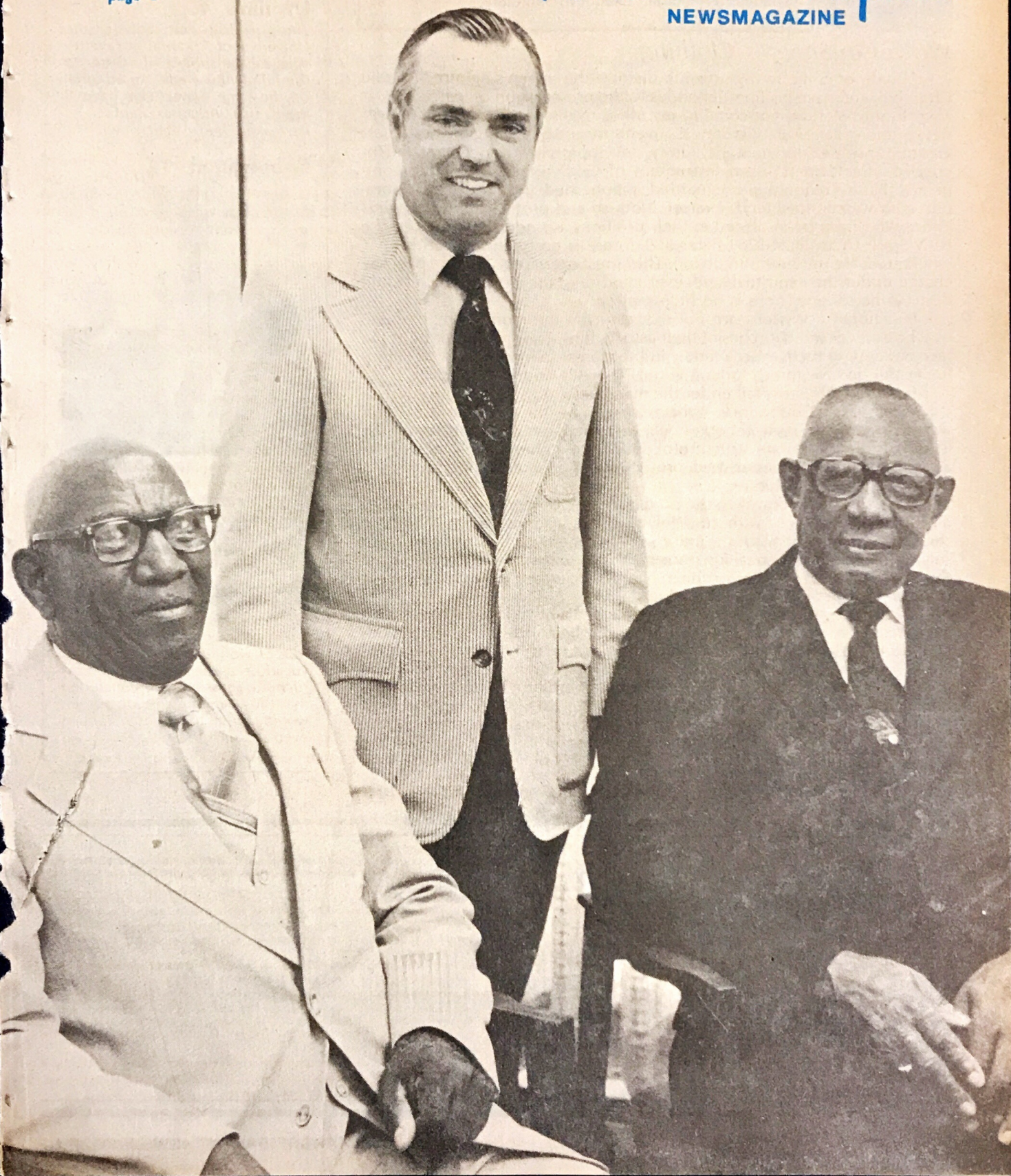
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How do black and white
Baptists cooperate?
page 9

October 12, 1978
Arkansas Baptist
NEWSMAGAZINE





I must say it

Charles H. Ashcraft / Executive Secretary

Wolves in Sheep's Clothing

"I did not come to my office to dissolve the queen's empire," so said Churchill, and gave his finest energies to the preservation of his country as a world power. I did not come to my office to dissolve the corporate witness of the Arkansas Baptist State Convention, and am giving my best energies to its preservation, maturity, unity, development, advancement and increased effectiveness as an instrument of God's grace. The Bible commands that his fellowship be guarded, shepherded and nourished. Someone is to watch after, tend, oversee, nourish and protect the flock, who? Those who have been placed in their positions as undershepherds by the Holy Spirit (Acts 20:28-32; I Peter 5:2). There is no hiding place here.

Pastors are under this injunction. They must exercise watchcare over the charge under their spiritual care, ever mindful of the wolves which would destroy the sheep. There is no hiding place.

Directors of Missions are not exempt from the moment by moment watchcare over the churches of their associations. They must ever be at the task of keeping their church family in the closest fellowship, always mindful of the divisive forces lurking about. There is no hiding place.

Executive directors fall under the mandate of Acts 20:28-31 to exercise watchcare over God's flock. Whatever may be the ecclesiastical order within the universal priesthood of believers, there is no hiding place for the leaders in the corporate structure of cooperating churches. The churches are to be shepherded, nourished, protected and directed. From this there is no turning back, no hiding.

As sheep may fall prey to the predators about them, the churches may fall prey to the forces without. Wolves in many forms come among the sheep to devour them, but a more sinister enemy is "also of your own selves shall men arise, speaking perverse things to draw away disciples from them" (Acts 20:30). This is a problem of greater peril for it is internal, and of the doing of people within the fold.

It is no success story for the shepherd when a historic church is broken away from its cooperative structures, and when mission funds are decreased or deleted from century old loyalties to our mission heritage. No luxury of complacency and ease can be afforded when the basic unity of a great and noble family is threatened. The shepherds are responsible for the safety and well-being of the sheep. Is it too simple to say the shepherd must be able to distinguish the difference between a wolf in sheep's clothing and a sheep in sheep's clothing, and exercise his responsibility accordingly? We are not appointed to dissolve the Lord's empire, nor shall we escape if we do. There is no hiding place.

I must say it!

In this issue

UA films 4

Those explicit films shown at the University of Arkansas at Fayetteville are the subject of a letter to the editor this week. An editorial on the same subject (see page 3) urges that Arkansas Baptists let lawmakers know their views.

Cooperation 9



Cooperation between black and white Baptists through the State Joint Committee and the ministries they oversee is the subject of the cover. An article explains the history of the committee.

Discussion needed 10

Most Southern Baptists who attended a meeting to discuss the role of women in church-related vocations agreed on the need for such a discussion, and concluded that the changing role of women would affect Southern Baptists even more in the future.

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Explicit films in public schools

The editor's page

J. Everett Sneed



It has recently come to light that the University of Arkansas has allowed sexually explicit films to be shown in the Union. Reportedly these films include animated cartoons such as Dagwood and Blondie and Mickey Mouse engaging in various sexual acts. People are also depicted engaging in sexual acts, some of which are homosexual in nature. Such immoral and sexually explicit films are totally destructive to our society, and every Christian should use his influence to see that this incident does not occur again on any of our campuses.

An article carried in the Sept. 29 *Arkansas Gazette* indicates that the main concern of the school officials was to make sure that the films were not violating any of the state's laws on obscenity. One wonders why this wasn't considered before, rather than after the fact. Though the films may or may not actually violate Arkansas laws, the main concern should be what this filth is designed to do to the morals of the students.

The films are described as "erotic," which means that they are intended "to arouse strong sexual desire". It is obvious that such arousalment can only lead to immorality.

The only excuse offered for the showing of these films was "to exercise our freedom", according to Bill Harrison, English professor and member of the Union Governing Board, composed of both students and faculty. Such a statement is a clear example of an illness which is prevalent in our society — that is the ten-

dency of a restless minority to rebel against law and order and common decency. It should be obvious to all concerned that the democratic form of government cannot work at all unless the whole of society is committed to upholding the decision of the majority and the highest good of the body. Freedom, we know, always carries with it responsibility, and that which is harmful or destructive is irresponsible. In all of our schools we could use more faculty members who are prepared to lead our young people toward mature action and responsible value judgments.

The contention is often made that it is impossible to legislate morality. While this may be true, it is also true that the morals of a nation, a community or a school are influenced positively or negatively by environment and peer group pressure. In this instance certain of the U of A administration are contributing to the destruction of the morals of their own students.

It is clearly time for the Christians of Arkansas to take a stand on this matter. In the event that our state laws on obscenity do not cover such pornography as this, our legislators should be encouraged to adjust them quickly so that no school in Arkansas can again show sexually explicit films. If our present laws are not adequate, legal action should be encouraged immediately. If the Christians of Arkansas will take a stand on this matter, it can be stopped. Please take time to contact your local Representatives and Senators about this matter.

Guest editorial The pastor is human

When Paul was at Lystra he healed a man who had been a cripple from his birth. The people of the city rushed out to him and wanted to offer sacrifices to Paul and Barnabus and they shouted in a loud voice, "The gods have come down to us in the likeness of men!" Paul had the good sense to respond with the statement, "Men, why are you doing this? We also are men, of like nature with you and bring you good news that you should turn from these vain things . . ."

This statement causes the minister to be aware of his likeness to the people that he serves. We also are men, of like nature with you. So, the pastor is a man, a Christian man, of like nature with those of his congregation. The mistake of many who have been disappointed by a pastor is that of attributing divinity to them. A pastor struggles with the delimita of being the man that God has called him to be and at the same time be a real, authentic person.

There are some things then, that I consider to be essential to authentic personhood. A real person

values who he is. Grady Nutt has summed it up in the statement that every person should see himself as a person of worth created in the image of God. A real person needs others. Human existence is not lived in solitude. The pastor like any other person needs friends and comrades with whom he can relate.

A real person owns his feelings. A pastor experiences the full range of human emotions. Joy, anger, sorrow are a part of any persons life. I have found that there are times when I can laugh but there are times when I cry. There are times when I can play but there are times when I pray. I recognize a variety of feelings that are me.

But most important, a pastor must have experienced wholeness in Christ. This is the true foundation for authentic personhood. Christ takes a fragmented life and unites it and gives it direction.

So pray for your minister, but recognize he is of like nature with you. — **Sam Adkins, pastor of El Dorado's Ebenezer Church**



One layman's opinion

Daniel R. Grant / President, OBU

The spare tire concept of God

A spare tire is a wonderful thing. No automobile should be without one. Although it is a very present help in time of trouble, I doubt if I ever give my spare tire a moment's thought except in that rare instant when one of the other tires goes flat.

The spare tire has been on my mind

lately, but not because I have been through that roadside trauma of having to change a flat. I was in Denton, Tex., recently visiting my son, Ross, who is a graduate student at North Texas State University. We attended the worship services of First Church in Denton and heard L. L. Armstrong, pastor, speak on

some unusual questions about why people are disappointed with God, with the church, and with themselves.

I was intrigued by his suggestion that many people are disappointed with God because they think of God as a "spare tire" to be left unused and hidden carefully away in the trunk, except on those very rare occasions when an emergency requires a quick appearance and rescue. The disappointment comes on those occasions when God does not perform exactly as we have programmed him to.

I have been thinking quite a bit since that time about the spare tire concept of God. It is reminiscent of "foxhole religion" or "deathbed religion," both of which are better than no religion at all, I guess. But to think of God as a spare tire, or fifth wheel, is both an insult to God and a forerunner to personal disappointment when it is discovered this is a poor picture of God.

God is relevant at all times, places, and situations — normal or abnormal, calm or stormy, joyful or sorrowful, in peace or in war. He has a purpose, place and plan for our lives and we need to be seeking his will for more than just the emergencies.



Food and fellowship

Virginia Kirk and Jane Purtle

Bean Soup

"One day while Jacob was cooking some bean soup, Esau came in from hunting. He was hungry and said to Jacob, 'I'm starving; give me some of that red stuff.'" (Gen. 25:29-30 TEV)

Jacob is one of the most puzzling characters among the flawed saints of the Old Testament. He was an opportunist, a wily trader, and a good cook. On a day when Esau returned from hunting, ravenously hungry, Jacob took advantage of the situation and swapped a mess of pottage for the rights of a first born son. And God let it happen. He let wily Jacob defraud his brother and include himself among the Jewish patriarchs.

The story is most puzzling because it has no hero. Esau was immature and foolish, thinking of immediate physical satisfaction instead of his God-given inheritance. Jacob was unloving, selfish, and dishonest. He knew Esau's weakness and desired advantages he felt must be secured by whatever means possible.

How shall we interpret the story? Does God approve cunning and opportunism? Do the ends justify the means? Jacob's desire was legitimate; he wanted a great inheritance from God. His tactics were not, and he lived with this "crookedness" within himself through many hard times, including exile, domestic problems, and a permanent limp. In Hebrews 11 it's said that "he leaned on the top of his walking stick and worshipped God." It's the end of a man's life that counts and how he struggles to get there. It wasn't easy for Jacob, but he made it.

What was the recipe for the savory smelling dish of beans that Jacob served Esau? It was probably made of lentils and contained olive oil and onions. A friend gave us this recipe which is supposed to approximate Jacob's "pottage." You can understand Esau's desire for it when you smell it cooking!

We've taken this dish to church potluck. A friend of ours cooked it outdoors on a wilderness camping trip. Children studying the Jacob story would enjoy cooking or sampling it. It can be prepared the day before and reheated.

Jacob's Pottage

Cover 1 cup lentils with 7 cups water and 1 tablespoon salt. Cook over medium heat for 15 minutes. Add ¾ cup uncooked rice or cracked wheat and cook for another 15 minutes. Brown 7 small (4 large) onions, cut in ½ inch slivers, in ¾ cup olive oil (can substitute regular cooking oil). Add sizzling onions and oil to lentils and rice. Cook another 10-15 minutes over very low heat, stirring occasionally to prevent sticking. Most of the cooking liquid will have evaporated by this time. If not, remove cover and cook some more. Garnish with parsley, radishes or olives. Serves 6-8.

Letter to the editor

Speak up on films

I'm writing in earnest and with a very troubled heart concerning an article that appeared in the *Arkansas Gazette* on Friday, Sept. 29, 1978, with the caption "12 Sexually Explicit Films Shown To Capacity Crowds at the U of A." What is happening to our society?! Are the morals of our so-called intellectuals that teach our young people in the Universities completely gone!

I can't believe that the staff of the University of Arkansas would allow porno movies to be shown for any reason much less . . . for entertainment. Have our educators reached the pits of moral degradation? If not, what has happened? Do these so-called leaders and teachers of our young people believe in God? It's hard enough this day and time to raise children with a clean moral character then to discover that our children have this sort of evil and madness staring them in the face as they get older.

I'm very concerned about this and I think all of our true religious leaders should be! I'm asking . . . I'm begging our local ministers and teachers of God to speak up against this immoral behavior . . . politicians are afraid to speak up . . . it's up to you. — Daniel E. Brown, North Little Rock



Woman's viewpoint

Joanne Jackson Lisk

Gift of insight

My friend, Kay, and I were standing transfixed by all the beauty which we were seeing and hearing. We were in the Ely Cathedral in the eastern part of England. This cathedral had been founded by a woman, St. Etheldreda, in A.D. 673! The intricately beautiful building itself had been built, for the most part, more than 600 years ago. Surely the Lord had inspired and held sway in the lives of uniquely-talented men and women through many centuries that such a building could today make us gasp in awe at the splendor of carved pillars, painted panorama of the Bible on ceilings more than seventy feet above us, and the sheer immensity of size.

As I mentioned, we were also "hearing" beauty, as the light, ethereal voices of the boys choir from the nearby Queens School practiced for Evensong. How could so many wiggling, playful, giggling little schoolboys suddenly be possessed of angel's voices and personalities, I wondered, thinking of our own youth choirs through many years. Yet, the whole of this enormous cathedral was awash with the majesty of a Bach chorale, no less. What splendid acoustics in such a huge building, I thought with a touch of envy. The people worshipping at Evensong tonight would be in for a real treat.

Just then a new sound broke into my consciousness. I turned to see what it was. The door (almost too big for him to push open) had closed with a heavy thud behind a chubby little seven or eight year old cherub. He was pulling on his red choir robe as he sprinted down the aisle to the choir loft. Beneath the correctly formal robe, he was wearing his schoolboy uniform: a pair of dark blue short pants with an end-of-the-

day-limp white shirt. By the time he got to the choir area, a distance of nearly 600 feet from the entranceway (that's nearly two football fields in length, dear readers!), he was puffing and pushing his hair back from his damp forehead. However, by some miracle, his robe was all buttoned up.

Kay and I grinned at each other as he paused at the carved gates which separated the nave from the choir stall area, took a few deep breaths, then ever-so-quietly pushed open the gates and slipped in. We whispered to each other that we hoped he didn't get into trouble for being late, and agreed that that was one sight we wouldn't soon forget!

As I have thought about that interesting summer afternoon since and shared it with some of you, I have smiled in remembrance of a chubby cherub who brought humanity into a cathedral which might otherwise have seemed just one more beautiful museum to me.

However, I have also received from that picture a gift of insight I'd like to share with you. I rather think that I am at times like the young chorister as I come into God's presence. Don't I sometimes just fly in, pulling on my robe of righteousness and almost gasping for breath because I have been so busy about just "busy-ness!" Oh, I expect the choir-master let the young man sing that afternoon, but he had missed part of the rehearsal, was no doubt singing rather breathily for awhile, and perhaps may have missed a note or two.

"Lord, as my 'prayermaster', teach me to not only be 'on time' with my prayers and psalms of worship to you, but dressed always in robes of rightness and devotion as I kneel without ceasing in your presence."

Recruiting credited for Southern record

"With the enrollment up 8 percent over last year's Fall enrollment, this is the largest number of new students to attend Southern Baptist College in the past five years," reports Jerol Swaim, Vice President for Academic Affairs.

There are 401 students enrolled at SBC over last semester's enrollment of 373. Twenty of these students are international students. Seventeen of the 20 are from Iran, and the other three are from Africa.

The main reason for the increased enrollment at SBC is the energy the four-member admissions team put in recruiting last year, said Jim E. Tillman, Vice President for Development. The admissions team visited more than 300 schools in the states of Arkansas, Missouri, Tennessee, and Oklahoma last year.

The biggest evidence of the increased growth at SBC is found in the dormitories. The girl's dormitory, which last semester housed 66 girls, is now packed to capacity with 92 girls. There was not enough room for seven of the 99 girls enrolled in the dormitory, so they were put in two faculty houses. Jerry Winters, Dean of Women, said she really appreciated the way these seven girls handled all the inconvenience of moving. Louise Miller, Resident Advisor at the girl's dormitory, said this was the largest group of girls she has had in the dormitory in eight years.

OBU enrollment for fall sets record

Resident student enrollment at Ouachita Baptist University increased to a record high this fall, with 1,229 of the total enrollment of 1,614 living in campus dormitories, according to Daniel R. Grant, president.

These students include 463 freshmen, 389 sophomores, 276 juniors, and 310 seniors. There are 136 graduate students, and 40 special students.

Enrollment of commuters and part-time students decreased slightly compared with 1977 enrollment figures.

Among the full-time students in the fall enrollment, 51.5 percent are female and 48.5 are male.

Students from states outside of Arkansas account for 20.5 percent of the total enrollment.

Did you know that seven Southern Baptist Convention agencies receive only \$250,000 or less from the Cooperative Program?

Volunteers in Missions Conference

Those interested in aspects of volunteer missions are invited to attend a conference Oct. 21 from 10 a.m. to noon at the Sam Peck Hotel. Parking will be provided on the Baptist Building parking lot. No registration fee is required. More information is available from the State Missions Department.

by Millie Gill

Hebron Church, Little Rock will be in revival Oct. 22-27. James Sample, pastor of First Church, Sulphur, La., will be evangelist. Joe Williams, music director of Life Line Church, Little Rock, will direct music. Malcolm Sample is pastor.

Elmdale Church, Springdale ordained Bob Ryan as a deacon of the church in services on Sunday evening, Oct. 1. Ordained deacons and ministers participated in the service led by W. R. Edwards, pastor.

Southside Church, Lead Hill was in revival Sept. 11-17. Don Johnson, pastor of Faith Church, Batesville, was evangelist. Herbert (Red) Johnson led revival music. There were eight professions of faith.

Wilson First Church recently held a fall revival with David Miller, Director of Missions for Little Red River Association, as evangelist. John Dresbach, minister of music of Osceola First Church, led revival music. There were six professions of faith and one joined by letter. Ty Berry is pastor.

Springdale First Church held a revival crusade Oct. 1-6. Barry Wood, who recently entered full-time evangelism after serving churches in California and Texas, led the crusade. Clifford Palmer is pastor.

Oak Grove Church, Ashdown observed its 30th anniversary on Sept. 10. Regular morning worship services, an anniversary dinner at noon, and afternoon services highlighted the celebration. Dale Wooten, pastor, preached the morning message and welcomed guests to the afternoon service. Gipson Pounds led the recognition service for former pastors and charter members. Luther Dowdy gave the history of the church, which was established as a result of a brush arbor revival held in 1948 by John McClanahan, now pastor of Pine Bluff First Church, and Lawson Hatfield, director of the Sunday School Department, Arkansas Baptist State Convention.

Bob Little, a representative of Ashdown First Church who sponsored the Oak Grove Church when it was organized, was on the anniversary program as were Charles Gipson, a former pastor, and Mrs. Gipson, Glendon and Patsy Richardson and Carol Sellers. Curtis Zachary, a former pastor, preached the anniversary message.

New Liberty Church has organized a Woman's Missionary Union and the first meeting of the organization was held on Monday afternoon, Oct. 2.

Jacksonville First Church observed "Missions Day" on Sunday

Oct. 1. The Dennis Blackmon family, missionaries to Brazil, were speakers. Other guests included Harold Fisher and Herbert Newcom of Jonesboro; Lynn Sellers of Arkadelphia; and Ronald Welch of Shreveport, La., who are a team of laymen who did mission work in Brazil in January. Mason Bondurant is pastor of the Jacksonville church.

Lakeview Church, Cave Springs celebrated their 25th anniversary on Oct. 8. John Glover from Buchanan Street Church, Amarillo, Tex., was guest speaker at the morning service that was followed by a fellowship dinner. Gene Balding is pastor of the church.

Floral Church is in revival Oct. 9-15. Mike Kemper, pastor of Third Street Church, Arkadelphia, is evangelist. Music is being directed by Billy Davis, minister of youth/music at Calvary Church, Batesville. William Passmore is pastor. The church, on Sept. 24, had promotion day and recognized 24 who had perfect attendance records.

Russellville Second Church held a deacon ordination service for Don Geier and Mike Miller on Sunday afternoon, Oct. 1. James D. Bryant, pastor, led the service.

Crusade Evangelist James Robison and members of his crusade team will be in Conway, Thursday, Oct. 19, for a kick-off banquet. Pastors and laymen will be present to begin preparation for an area-wide crusade to be held in Conway, April 29-May 2.

Trinity Church, Benton ordained Troy White, Bill Wilson, and Sebert Magby as deacons recently. Dixon Rial, who is pastor of First Church, Benton, led the questioning; James Herzfeld, chairman of deacons of First Church Benton, brought the charge; and Eddie McCord, pastor of Highland Heights Church, Benton, preached the message. The new deacons were presented with Bibles. Harold Stephens is pastor of the Trinity Church.

Halley Church is conducting a weekly study course for new converts in the church. "Fundamentals of the Baptist Faith," is being taught each Thursday evening for eight weeks by David McLemore, pastor.

Marshall Road Church, Jacksonville observed its 17th anniversary on Oct. 8. The anniversary celebration began a week of revival services that are being led by Bob Ebersold, evangelist, from Emmanuel Church, Biloxi, Miss., and Fred Helms, musician, from 47th Street Church in North Little Rock. Billie New was chairman for the anniversary events that included a potluck dinner, fol-

lowed by singing and recognition of former pastors. Binion Fleming is pastor.

Little Rock Second Church will have a "Renewal" week Oct. 15-20. Larry Maddox, pastor, will preach the messages and Roger Copeland, minister of music, will lead music. Phil Briggs and Rosemary Hoover will present a concert on Oct. 15 at 3:15 p.m. followed by a dedication service and a reception honoring Dr. and Mrs. Maddox.

Hillside Church, Camden will be in revival Oct. 22-25. Glenn Morgan, pastor of First Church, Warren, will be evangelist. James Nash, music director at the Elliott Church, Camden, will lead revival music. Randy Maxwell is pastor.

Calvary Church, Osceola will ordain Jim Wells and Paul Dugger as deacons on Sunday evening, Oct. 15. Jim Guffie is pastor.

Oak Grove Church, Van Buren has given \$500 to assist in purchasing a baptistry for the Crossland Mission in Oklahoma. The mission was organized through the efforts of the Fellowship Church in Muldrow, Okla. Ed Baker, formerly pastor of the Uniontown Church in Arkansas, is pastor of the Fellowship Church. Wayne B. Davis is pastor of Oak Grove Church.

Searcy First Church has organized a single adult department with Mrs. Robert S. Bell as director. Mr. and Mrs. Bob Maddox will be teachers.

Green Meadows Church, Pine Bluff held a "Church Loyalty" revival Oct. 1-6. Harold Stephens, pastor of Trinity Church, Benton, was evangelist. Music was directed by Harold White, Director of Missions for Harmony Association. J. W. Whitley is pastor.

Walnut Ridge First Church has begun organization of handbell choirs. Memorial handbells made possible the program. Ralph Manuel is music director.

Focus on youth

Perry Church is in a youth-led revival Oct. 12-14. Mike Conrad is evangelist and Ronald Byrd is directing music.

Cabot First Church youth have organized a new singing group, "Re-Creation." This will be composed of young people in grades seven through nine. Jay Gore is minister of music.

Steven H. Thompson

of Camden has received a \$250 scholarship from Midwestern Seminary. The award is one of 10 presidential scholarships given to entering seminary students each year. Thompson, a 1978 graduate of Southern Arkansas University, is the son of Mr. and Mrs. Harold C. Thompson of Camden. He was a member of Waldo's Memorial Church before leaving for school and is married to the former Sherry Burns, daughter of Mr. and Mrs. Harrell Burns of Hope.

James Guenther

has been called as associate pastor of the Natural Steps Church in Roland. He is presently enrolled in the master of divinity program at Mid-America Seminary in Memphis. Guenther is married to the former Martha Mahar, daughter of Mr. and Mrs. A. W. Mahar of Roland. They are the parents of three children.

Lind Christie

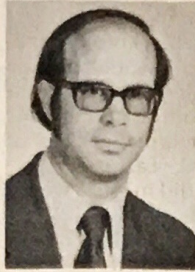
has accepted the call to become the pastor of New Briar Creek Chapel, Blue Mountain. Christie, who retired from the Merchant Marine as Lt. Commander, was educated in Virginia and New York. He and his wife reside at 9 Northridge in Booneville.

D. B. Bledsoe

is serving as interim pastor of Forrest Park Church, Pine Bluff.

Milton L. Wilson

is now serving as pastor of Matthews Memorial Church in Pine Bluff. Wilson



Thompson



Wilson

has been pastor of the Calvary Church, West Memphis, for the past five years. He has served as moderator of the Tri-County Association for two years and has also served on the Executive board of the Arkansas Baptist State Convention for the past two years. He is a graduate of Ouachita University. He and his wife, Alice, are parents of two children, David, and Patricia.

Truett McCurry

is serving as interim music director for the Shannon Hills Church, Mabelvale.

John Kevan Gould

was recognized recently for his 14-year perfect attendance in Sunday School at Mt. Zion Church, Batesville. He is the son of Mr. and Mrs. James A. Gould.

Dorothy Greer

of Paragould died on Aug. 25 following a lengthy illness. She was the wife of Amos Greer, pastor of Brown's Chapel Church, Paragould. Other survivors in-

clude a son, Jerry Lee Greer of Chicago; a daughter, Mrs. Linda Hall of England; six grandchildren; and a sister, Mrs. Virginia Higgs of Baltimore, Md.

Dorothy Cobb

who has served as pianist at Geyer Springs First Church for 24 years recently resigned this position. She was honored with a church-wide reception on Sunday evening, Oct. 8.

Joel Sutton

was ordained to the gospel ministry at Lewisville First Church on Oct. 8. He is the son of Rev. and Mrs. Norman L. Sutton of Lewisville and is serving as interim pastor of the Parkdale Church in Ft. Worth, Tex.

Heber Springs couple to serve in Canada



Mr. and Mrs. Barrentine

Mr. and Mrs. Jim Barrentine of Heber Springs will be Mission Corps volunteers to serve in Vancouver, British Columbia, Canada.

They are going as missionary associates to Royal Heights Church where they will assist the church in its educational, outreach, and missions ministries. They will work with Cecil Sims, the Southern Baptist missionary for five provinces, in cooperation with the Home Mission Board.

The Barrentines have been members of First Church, Heber Springs, since 1966. The church conducted a "sending service" for them on Sunday morning, Sept. 17.

They have also been active in the program of Little Red River Association. Mrs. Barrentine has served on the Executive Board of Arkansas Women's Missionary Union and on the Executive Board of the Arkansas Baptist State Convention.

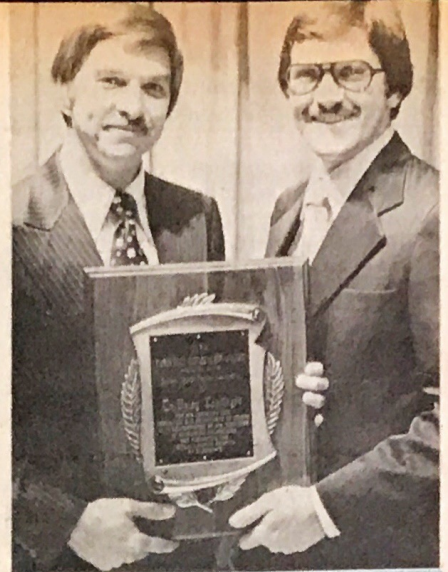
The Barrentines recently left Heber Springs to tour several states before settling temporarily in New Orleans. They expect to be Vancouver around Nov. 1. They will be self-supporting and live in their travel trailer while they serve as volunteers as part of the Bold Mission Thrust.



NASHVILLE — George M. Purvis (second from right) from Little Rock, was elected vice chairman of the Christian Life Commission during the agency's annual meeting recently. Purvis, chief of education and information for the Arkansas Game and Fish Commission, is pictured with chairman John Claypool (far right), pastor of Northminster Church, Jackson, Miss.; secretary Mary Kay Rickenbaker from Belton, S.C.; and the commission's executive secretary Foy Valentine. (Photo by Floyd A. Craig.)



Donated labor helped the members of the Ward church build and furnish this building for \$33,500. (ABN photo)



Dr. Caplinger (left) gets his plaque from John Lockhart, committee chairman. (photo by Gene Herrington)

Calvary Church, Ward dedicates new facility

Calvary Church, Ward, dedicated its new facilities Oct. 1. The new building, including the furnishings, was completed at a cost of \$33,500 but has a replacement value of approximately \$50,000. The new 1920 sq. ft. facility consists of an auditorium which will seat 150 people including choir and a classroom which opens with folding doors, three classrooms, a baptistry, and two restrooms. The entire facility has central heat.

The building was erected with the help of donated labor and gifts from several sources. The new congregation, less than a year old, has their property located on a five-acre plot of ground. The congregation was assisted in the purchase of their land with \$3,000 from the Arkansas Baptist State Convention Missions Department, and \$1,000 from Caroline Association. The church received \$3,000 from the Odom Little Church Foundation to assist in the purchase of their church furniture, and the stained-glass windows were donated by Bob Staley. The Lord's Supper utensils were given by Mr. and Mrs. Calvin Marshall and Mr. and Mrs. Homer Scruggs; and the electrical wiring was done by Glenn Emmerling.

Prior to the construction of their church building the congregation was worshipping in a dwelling house which is located adjacent to the church. The church is continuing to use the five-room house as educational space.

Those participating in the program included David Hickey, pastor, Second Church, Cabot; Homer Scruggs, chairman of the Building Committee; Bob Staley, a deacon; and Calvin Marshall, chairman of deacons. Guests present for the meeting included Jesse Reed, secretary of Evangelism for the Arkansas Baptist State Convention and J. Everett

Sneed, editor of the *Arkansas Baptist Newsmagazine*.

The dedicatory message was preached by W.T. Byrum, director of missions for Caroline Association. He spoke on, "The Fellowship of a New Testament Church," using as his scripture Act 2:41-47. He emphasized that it was a fellowship of experience, worship, obedience, learning, witnessing, and sharing in love. He challenged the congregation to follow this kind of pattern in the future development of their church.

Pastor Alfred B. Hicks feels that the church has an unusual opportunity for continued growth. He said, "Although our church is less than a year old we are averaging approximately 60 in Sunday School and we believe that we will be averaging more than 100 in the very near future. Our people are excited about following the Great Commission and we are seeing people saved almost weekly. I have never been around a group of people who were as willing to give sacrificially as are the people of this church. As we remain true to the principles of the New Testament, our growth is assured."

Sponsors Needed!

Sponsors for Indochinese refugees are urgently needed. They may be churches, individuals, or groups. For information contact Bob Parish, Language Ministries Director, State Mission Department, Arkansas Baptist State Convention, P.O. Box 552, Little Rock, Ark. 72203 or call (501) 376-4791, ext. 150.

Pulaski County Association honored two Methodist laymen for exemplifying Christian virtues in their professions when the association held their third annual Christian Citizenship Awards Banquet Sept. 28. At the banquet, held at Little Rock's Immanuel Church, plaques were presented to Kelsey Caplinger, a Little Rock physician, and to an aide to Senator Dale Bumpers, who could not attend.

The recipients were nominated by the association's Christian Life Committee and then approved by the association's Executive Board. Previous honorees were Baptists, but the association sought to recognize persons of any denomination who applied Christian principles to public life.

A panel of three persons who are running for public office responded to questions about religion and public life. Ed Bethune and Doug Brandon, candidates for the U.S. House of Representatives, and Tom Kelly, a candidate for the U.S. Senate, gave their positions on questions asked by Dave Woodman, local TV sportscaster who is a member of Immanuel Church.

All three panelists said they supported a "Christian influence" in public affairs, including prayer or "a prayerful attitude" by public officials when they made decisions. The three also supported the efforts of Christians to influence government, including lobbying. Bethune and Brandon said they were against tuition tax credits for private school students because it would greatly harm public schools. (Kelly was not asked.)

Responding to a question about his view of Christian involvement in public life, one of the panelists concluded that "If we're going to maintain a system of government, we're going to have to depend on a Christian approach".

Cooperative ministries supported by the State Joint Committee include:

1 Leadership conferences which bring Baptists together for planning. J. C. Oliver (left) Joint Committee chairman, confers with Jonesboro pastor R. Wilbur Herring.

2 Student summer missionaries who work with National Baptist church young people.

3 Summer activities provided for National Baptist young people through a camping program.

4 Committee members, including ABSC Executive Secretary Charles Ashcraft (left) review the program of cooperative ministries twice each year.



On the cover

Presidents of the three state conventions offer leadership for cooperative ministries between Southern and National Baptists. Currently serving are (from left) P. J. James, Consolidated Missionary Baptist State Convention; Johnny Jackson, Arkansas Baptist State Convention; and G. R. Mazique, Regular Arkansas Baptist State Convention.



State Joint Committee provides meeting ground for black, white Baptists

by Robert U. Ferguson

The State Joint Committees of Cooperative Ministries with National and Southern Baptists operate in most of the deep and middle southern states, as well as in California.

Arkansas began the program with the election of convention representatives in November 1972. Prior to November, two exploratory meetings were held in April and May in which it was agreed that we would "seek to become familiar with each others purposes, positions, programs, and problems," and that we would promote a conference where we could study the Biblical basis of Christian cooperation.

The first meeting of the State Joint Committee was held Jan. 2, 1973 at which time J. C. Oliver, President of Arkansas Baptist College in Little Rock was elected chairman; Mrs. Pearl Anthony, President of the Woman's Missionary Society of the Consolidated Convention was elected vice-chairman, and James Sawyer, a Benton dentist was elected secretary.

Thirteen persons were present including G. R. Mazique, President of the Regular Arkansas Baptist State Convention, Fred T. Guy, President of the Consolidated Missionary Baptist State Convention, Charles Ashcraft, Executive Secretary-Treasurer of the Arkansas Baptist State Convention, and Rheubin

South, President of Arkansas Baptist State Convention. The first Leadership Conference of National and Southern Baptists was discussed and approved for Camp Paron for Feb. 23, 24, 1973. Cesar Clark from Dallas, Tex. and T. B. Maston from Fort Worth were the principal speakers.

From the beginning the State Joint Committee has provided a meeting ground for convention leadership and opportunities for planned cooperative ministries. Fraternal messengers in convention sessions, cooperation in promotion of leadership, evangelistic, and fellowship conferences, including the Bicentennial Life and Liberty Crusade, and support for youth camps, Tucker Chaplaincy, extension center studies, church program clinics, student ministries, scholarship programs, and the student summer mission program all are reviewed in committee meetings. During the interval between full committee meetings, each convention president relies upon his Little Rock representative to meet and discuss items of interest and concern. W. O. Lindsey, O. C. Jones, and Robert Ferguson meet often for this purpose.

Personnel like Owen Cooper, Sandy Ray, Phale Hale, and Daniel Grant have spoken in leadership conferences. Don Moore, Wilbur Herring, and presently

P. J. James and Johnny Jackson, serving as presidents of their respective convention have contributed to cooperative ministries through the State Joint Committee.

Lay involvement has always been desired and persons like James Sawyer, Mrs. Agnes Coppenger, Mrs. Lillie Hayes, Mrs. Cleofus Lomack, and Mrs. J. A. Hogan have proven their concern through dedicated service. Other ordained members of the committee that are deeply involved are T. W. Barnes of Newport, Norman McGill of Fort Smith, E. J. Richardson of Humphrey, York Williams of Dermott, and Bob Focht of Little Rock.

In the near future we anticipate further cooperative efforts from the projected program entitled "Arkansas Baptists Boldly Declare Their Faith in 1979-1980," which begins with the jointly sponsored Evangelism Conference Jan. 29-30, 1979 in Little Rock.

J. C. Oliver, President of Arkansas Baptist College, and Chairman of the State Joint Committee since July 1973 must be mentioned for guiding the work of this committee. His faith in Baptist people is an inspiration.

Robert U. Ferguson is Director of Cooperative Ministries with National Baptists, a department of the Arkansas Baptist State Convention.

Baptists must address issue of women in

From Southern Baptist news services

A Baptist woman from Alabama has gone back to her home church with the knowledge that Southern Baptists are indeed being affected by the changing roles of women. She was one of nearly 300 Southern Baptists attending the Consultation on Church-Related Vocations held Sept. 20-22 in Nashville.

"I have never defined ministry for women," Bobbie Patray said. "I knew that it happened in other denominations, but that didn't touch my life. I came here and found that it does touch my life."

"The Consultation will cause me to examine, not necessarily give up, some feelings I've had on women in the church and their place in God's kingdom," Mrs. Patray said.

Mrs. Patray, who was attending her first national Southern Baptists meeting of any kind, also said that she felt "put down" by some other women who seek non-traditional roles. "I don't consider myself 'just a housewife'" she explained.

She had the opportunity to hear a variety of speakers, some of whom said they needed the freedom to serve in church-related vocations including some non-traditional places, if they felt led by God.

Both choices would be affirmed by Jesus, claimed one of the speakers, who provided daily studies on biblical perspectives on women. Frank Stagg, senior professor of New Testament Interpretation at Southern Baptist Theological Seminary, pointed out that Jesus did affirm the choice of Mary to study with him instead of helping her sister Martha in the kitchen. But Stagg was careful to explain that Jesus also affirmed Martha's choice to minister through food preparation and household tasks. "Women should have the freedom to choose a ministry of kitchen or a ministry of study," he declared.

The Southern Baptists who attended the Consultation focused their attention on those women who have chosen full-time church-related vocations. Speakers gave them facts and feelings on many aspects of the past, present, and future of women who serve in church-related jobs.

Many of the 300 persons registered were denominational and state workers and more than half were women. Also included were housewives, pastors, seminary students, college students, and denominational executives.

The group was reminded in the open-

ing session of the meeting that they were not a deliberative body and that the findings of the Consultation would not be binding on any church, state convention, or denominational agency.

Catherine Allen of Woman's Missionary Union, SBC, who headed the Consultation steering committee said that the planners tried to get a variety of viewpoints through the speakers. She explained that, from the information presented, individual agency heads and

private persons can decide to act, but only in their own backyards.

Information presented to the participants included the following facts, findings, and opinions:

— Not only is the role of women stereotyped as homemaker and mother in Southern Baptist literature, but the groups for whom women write and the topics of their articles reinforce that image. Kay Wilson Shurden, an English teacher from Shelbyville, Ky., shared these findings from her survey of 20 issues of eight Sunday School Board publications in which she studied the role of women and their implied roles in Southern Baptist literature. Women write mainly for children and their topics are centered around the home and family, she found. "The role of women is in transition," Shurden concluded. "The outcome may depend on how effectively the church encourages women to explore their options creatively and responsibly. Literature is a powerful force in presenting these options."

— Southern Baptists should work through the denominational political system to influence the appointment of more women as trustees, according to several Southern Baptist agency heads.

— American women and minorities often flounder in jobs with inferior pay and prestige because government policies that sound like open doors to equal opportunity in practice merely open the door just enough for a majority male to enter, said Ruth Harvey Charity, a black attorney from Danville, Va.

— A seminary student called on Southern Baptist seminaries to include education about the women's issue in the theological perspective in their curriculum and to back it up with women faculty members in a variety of roles.

— Southern Baptists must be scrupulously honest in educating and guiding young women about their reasonable expectations for Christian service. Catherine Allen of Woman's Missionary Union, SBC, said the question of women in church vocations must be studied because "our colleges and seminaries are becoming noticeably populated by women students expecting to fulfill a personal call of God in any one of a gamut of denominational job descriptions."

— Several seminary administrators,



SBC President Jimmy Allen attended consultation sessions and brought the closing address.

church-related vocations, group concludes

women students, and graduates called for stepped-up efforts by Southern Baptist churches and agencies in opening doors to women in vocations previously deemed acceptable only to men.

— "Men have almost no experience relating to women in the role of minister, which creates problems concerning normal sexual attraction," Andrew Lester, associate professor of psychology of religion at Southern Baptist Theological Seminary, said. Lester ex-

plained that "Men are not surprised to find themselves sexually attracted to the females who teach their children, greet them in offices, pour their coffee, or nurse them in hospitals . . . but to feel sexual attraction to someone who is a minister seems somewhat shameful, even sacrilegious." He attributes this to "the anti-sexual stance of the church in past centuries" which still affects people.

— Southern Baptist Convention Presi-

dent Jimmy Allen said women have a legitimate right to feel anger against the prejudices that have held them back in Christian work. "However, I call on you to deal with anger in a sense that it does not spoil your work and calling to Jesus Christ," Allen said. Allen said nothing can keep anyone — no matter their color or gender — from being successful if they are following the call of God. "That sense of God's calling makes for an undefeatable spirit."

Viewpoints aside

"In one word, the role of a woman is subordination," one registrant of the Consultation on Women in Church-Related Vocations said. Willel Reitzer, a Southern Baptist layman from Capitol Hill Baptist Church in Washington, D.C., presented his viewpoint outside Consultation sessions.

His viewpoint is "the traditionalist viewpoint," said the graduate of Fuller Theological Seminary, an interdenominational seminary. Reitzer handed out mimeo-

graphed copies of his viewpoints to Consultation registrants.

* * * *

Fifty of the 300 participants in the Consultation rushed through lunch to meet in order to challenge the findings of a survey of female Southern Baptist agency employees.

Results of the survey, conducted at the request of the steering committee of the Consultation on Women in Church-Related Vocations were presented at the event's opening ses-

sion.

The participants directed questions and comments to Orrin D. Morris of the Home Mission Board, who accepted 80 percent of the responsibility for the survey.

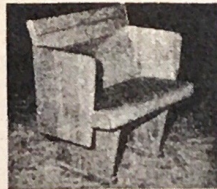
"I do not disagree with the fact that your statistics speak of who you sample," said one agency's office personnel director. "But if the survey is to determine attitudes and options of women in church-related vocations, I think the wrong group was surveyed.

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION		PUBLICATION TITLE		DATE OF FILING	
1. TITLE OF PUBLICATION		2. NUMBER OF ISSUES		3. DATE OF FILING	
ARKANSAS BAPTIST WEEKLY		10		Sept. 28, 1978	
4. ISSUANCE OF THIS PUBLICATION		5. NUMBER OF COPIES OF THIS PUBLICATION		6. SALES AND DISTRIBUTION	
Weekly — except July & Dec. 25		10		83.25	
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Looking ahead: Arkansas events

October 1978 COOPERATIVE PROGRAM MONTH

- 9-13 Associational Annual Meetings
- 16-20 Associational Annual Meetings
- 22 High Attendance Night in Church Training
- 24 Church Training Convention, Immanuel, Little Rock
- 26-27 Music Men/Singing Women Retreat, Camp Paron
- 27-28 Baptist Women Retreat, Camp Paron
- 29 Great Day in the Morning!

November 1978

- 2- 4 Marriage Enrichment Retreat (Church Training)
- 4 Parents and Pastors' Day (Southern Baptist College)
- 5-11 Royal Ambassador Week

- 6 Royal Ambassador Supper, Immanuel, Little Rock
- 6 Day of Prayer (BWA)
- 7- 9 Arkansas Baptist State Convention, Little Rock, First
- 18 Ouachita Baptist University-Henderson State University Homecoming
- 19 Child Care Day
- 19-22 Graded Series Study (Foreign missions)
- 20-21 Weekday Early Education Workshop, Park Hill, North Little Rock (Sunday School and Missions)
- 23-24 Mission Career Conference, Camp Paron (Pioneer Age boys)

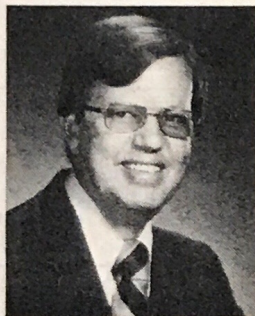
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Third in a series of eight What are Cooperative Program funds?

Question: What is the difference between a Cooperative Program ministry and a Cooperative Program budget item?

The Southern Baptist Convention and the 33 state conventions operate and support a multitude of programs, activities, and causes. Most of these are supported through the Cooperative Program, and most of them could be called a ministry.

An item in a Cooperative Program budget may or may not technically be a ministry, but in any case it is to receive a specified amount of financial support or a certain percentage of budget receipts.

The confusion usually arises in relation to designated gifts to causes that are also included in the Cooperative Program budget. For example, an individual or church may give an amount of money designated entirely for foreign missions. Unless the gift has some further restriction on it, the funds will be transmitted to the Foreign Mission Board through proper channels and, when received in Richmond, may be expended exactly the same way that Cooperative Program funds are expended. Therefore, the donor has provided an additional, designated gift for a Cooperative Program ministry. However, since all of his gift is going for the one cause, it cannot be classified as a Cooperative Program gift. — Roy F. Lewis, Associate Executive Secretary

Did you know that the financial support received by the *Arkansas Baptist Newsmagazine* through the Cooperative Program keeps subscription costs from being unreasonably high?

The sacredness of life

The sixth commandment, "thou shalt not kill", is one expression of the sanctity of the human personality. This commandment against murder is based on the fact that life itself is a sacred and treasured trust from God. Man, made in the image of God, is uniquely related to him. If life belongs to God, only God has the right to determine life and death.

The prohibition of murder does not exclude all taking of life. The Old Testament speaks many times of the death penalty; both for civil and religious offenses. It even provides capital punishment in the extreme case of child disobedience (Deut. 20:1ff).

War is not prohibited by this commandment. The Old Testament records many instances when war had the approval of God. Actions concerning war and capital punishment must always be for the protection of the community at large.

When Jesus spoke to this Commandment he lifted it above the legalistic interpretation. He said it was not enough that we not murder our brother. The

higher righteousness of the Kingdom demands that we show respect for human dignity. No man has the right to degrade the personality of another. He reminded us of the inherent value of man, made in the image of God. He taught that consideration for the needs of others should be based on the awareness that what we do to one another, we do to him (Matt. 25:41ff).

In the teachings of Jesus, the Sixth Commandment, speaks of human relations. There are other methods of killing a man without cutting his head off or shooting him. To call him "Raca" — a blockhead, a worthless nobody — and treat him that way long enough to destroy his personality, is another way of committing murder. The righteousness of the Kingdom requires us to treat every man with dignity and respect, without regard of his station in life.

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Oct. 15, 1978

Matthew 5:21-24;

Exodus 20:3-7;

John 3:11-15

by Harold Elmore, pastor
Lake Village Church

Human relations would be revolutionized if we took seriously the teaching of Jesus on this commandment. If we follow the spirit of the law, we would never violate the person or property of another. We would do more than, "Do unto others as you would have them do unto you." You would "do unto others as you would do unto your Lord".

The spirit of the Law goes beyond killing. It insists that life is a sacred gift from God. Our relationships with one another must be based on the image of God in man and the inherent dignity and worth of every person. Jesus said, "As you did it to one of the least of these my brethren, you did it to me." That is his interpretation of this commandment.

Bible Book Lesson

The fall of man

Our studies have shown us how man was created in the image of God and enjoyed unbroken fellowship with God in the garden. By so doing man was fulfilling God's purpose for creating man. Then came temptation and sin. This ended the happy fellowship and brought fearful consequences for them.

Disobedience (3:1-7)

Temptation is not sin. Temptation may lead to sin. Why were Adam and Eve tempted? The temptation was not a trap set by God to reduce Adam to a position inferior to God. The best answer has to do with man being a free moral agent with the privilege of choice. As such, there must be some occasion to exercise choice. If man cannot choose, he is not a free man. So Adam and Eve had to make a choice.

Satan began his temptation with a



Cooper

question about God. His strategy was to catch Eve off guard. The question seemed to be a simple one for information only. The conversation between Satan and Eve concluded with the first lie, "ye shall not surely die". God had said, "ye shall die". God was right, but Satan lied to Eve.

Adam and Eve made the choice to disobey God. They yielded to the temptation of Satan.

Excuses (3:8-12)

Having sinned, Adam and Eve did not want to face God. As God called them to account for their sin, they again did the natural thing for a sinful man; they made excuse, passing the blame on to someone else. Adam blamed Eve. Adam even included God by saying, "the woman thou gavest to be with me". Eve blamed Satan. They refused to accept responsibility for the actions.

This lesson treatment is based on the Bible Book Study for Southern Baptist Churches, copyright by The Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

Oct. 15, 1978

Genesis 3:1-24

by Don Cooper

Sunday School Department

Results (3:13-15, 21-24)

The results of sin are always the same. God punishes sin. God punished the serpent and he punished Adam and Eve. Adam and Eve were driven from the garden and they experienced a broken fellowship with God.

The sin of the first man affected all mankind. Every man since Adam has been born with a nature to sin. Every man since Adam has sinned.

In verse 15 God declared he would provide a way for man to have victory over the penalty for sin. The first gleam of hope came from God on the occasion of the first sin.

Conclusion

Man's desire to be more resulted in his actually becoming less. We sin when we try to be God. We try to be independent, self-sufficient, all wise and man was not created to be so.

Thank God he provided forgiveness for sin!

Life and Work Lesson

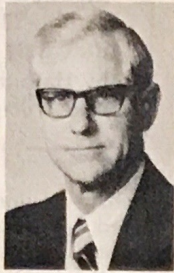
Invitation to Joy

Jesus went into the home of a chief Pharisee to dine on the sabbath. In last week's lesson he was criticized for eating with publicans. Obviously Jesus was no respecter of persons and passed up no opportunity to witness, teach and do good. While in the home of the Pharisee he gave a series of parables. He had something pertinent to say about entertaining guests — don't limit your invitation to those who can and will reciprocate (14:12). We should not give in order to get. He also had something to say about being a guest — don't seek honor for yourself (14:10-11).

The focus of our attention is turned to the story of the man who had made a great supper and invited many. This gracious overture was spurned by unthoughtful and preoccupied people.

The gracious invitation (14:16-17)

This man who gave the feast and invited many surely is representative of our Heavenly Father. It is an invitation to a feast, not a famine. We are invited to joy, not gloom. From the response that



Chesser

it received one would think it was the opposite. Everything that is embraced in salvation is included in this invitation — forgiveness of sin, eternal life, help, guidance, companionship, peace, victory over circumstances, death and the grave. Heaven with all the blessedness that we associate with that place is included. Why should these things go begging? There is something wrong with a person's sense of values and priorities. We know what it is. The human race is depraved. Every facet of our being has been touched and tainted by sin. We fail to hear God's invitation, "come, let us reason together" (Isa. 1:18).

The unanimous refusal and empty excuses (14:18-21)

Graciously invited to a feast but these pled previous commitments and preoccupation with such interests as duties, possessions, and affections. None of these were valid reasons. One man had bought a piece of ground and wanted to go see it (v. 18). Surely, he had seen it before buying it. You would think also that the man who had bought the oxen

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Oct. 15, 1978

Luke 14:1-24

by Charles Chesser, Pastor
First Church, Carlisle

(v. 19) had proved them before the purchase. These are only excuses and one is about as good as the other. Truly, the excuse-making business is the oldest and most sorry business in the world. These two begged off but the man who had married a wife (v. 20) seemed to think his situation was so peculiar that it would be understood that he couldn't accept the invitation.

Conclusion

There is something tragically wrong with a person's sense of reasoning when he refuses God's gracious invitation for salvation in Jesus Christ. Some have the mistaken idea that Christianity is a minus rather than a plus for our lives.

None of the things used for excuses were wrong within themselves. They might have had all of these and Heaven too had they been willing to put first things first. The good often becomes the enemy of the best.

In another parable (Matt. 22:1-2) Jesus gave a preview of the time when all excuses fail. This man's tongue refused to work as he stood before the King, "And he was speechless" (v. 12).

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Fat Americans stealing food

JEFFERSON CITY, Mo. (BP) — Americans who overeat are actually consuming food that "belongs to someone else," says a Southern Baptist missionary to Bangladesh.

James McKinley who has worked in Bangladesh, formerly East Pakistan, for 20 years, also says those who drive big cars that get poor mileage are competing with the poorest farmer for fuel to light his lamp. As Americans consume, the price goes up and is soon out of reach for the poor farmer.

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Attendance report

Oct. 1, 1978

Church	Sunday School	Church Training	Church adms.
Alexander			
First	85	34	2
Vimy Ridge, Immanuel	93	43	1
Alma, Clear Creek Southern	162	61	2
Alpena, First	76	20	
Ash Flat, First	88	25	
Atkins, First	76	29	
Batesville, First	280	96	
Bentonville, Central Avenue	88	33	
Berryville			
First	179	59	
Freeman Heights	169	61	
Booneville			
First	307		6
Blue Mountain	28		
South Side	119	82	1
Bryant, First Southern	220	86	
Cabot, First	439	107	1
Camden, Cullendale First	551	159	4
Charleston, First	180	54	
Conway, Second	429	194	6
Crossett			
First	505	100	4
Mt. Olive	267	93	
Temple	177	95	2
Danville, First	193	51	
Dardanelle, First	183	42	1
El Dorado, West Side	504	493	1
Ft. Smith			
First	2,689		2
Grand Avenue	1,135	296	
Mission	25		
Trinity	143	29	1
Westside	95	54	
Fouke, First	130	76	
Gentry, First	162	50	
Gosnell	751	85	20
Grandview	98	70	4
Halley	60		
Hampton, First	140	78	
Hardy, First	165	45	3
Harrison			
Eagle Heights	254	110	6
Valley Springs	48	32	
Hector, First	36	20	
Helena, First	187	67	
Hot Springs			
Harvey's Chapel	147	86	1
Park Place	287	85	
Hughes, First	164	62	
Huntsville, First	82		
Jacksonville, First	420	83	
Jonesboro			
Friendly Hope	158	99	
Nettleton	295	116	
Lavaca, First	294	139	
Little Rock, Crystal Hill	153	70	
Magnolia, Central	693	203	6
Melbourne, Belview	175	73	
Monticello, Second	294	111	5
Mulberry, First	247	166	
Murfreesboro			
First	177	30	
Mt. Moriah	51		
Norfolk, First	97	72	
North Little Rock			
Harmony	97	55	
Park Hill	1,145	185	3
Stanfill	30	20	
Oppelo, First	24		
Paragould			
Calvary	256	162	
Center Hill	122	90	
East Side	365	200	3
First	439	162	
Paris, First	363	64	
Pine Bluff			
Centennial	130	56	
Central	114	54	
East Side	133	130	3
First	653	48	2
Lee Memorial	252	82	
Pollard, New Hope	113	38	
Rogers			
First	617	220	1
Immanuel	501	142	2
Russellville			
First	531	126	2
Second	139	62	
Sandusky, Okla., Faith	47	36	4
Springdale			
Berry Street	54		1
Elmdale	305	111	2
First	1,689		5
Texarkana, Shiloh Memorial	202	104	2
Van Buren, First	562	150	1
Vandervoort, First	81	53	
Ward, First	137	88	1
Wooster, First	112	76	
Yellville, First	176	67	



The family of Pastor Jasiel Rego of First Church in Garanhuns gathers with Maddox (right) outside the church building after the service. This was the site of his first revival.

Worshippers leave the Cordeiro Church, largest in the state, where a six-day revival was held. The music director there is a missionary from North Little Rock.

Maddox holds revival in Brazil

John Maddox, pastor of Wynne Church, recently completed two weeks of preaching in Brazil and speaks Portuguese fluently was able to communicate without the aid of translator.

Maddox's missionary parents, O.P. and Effie Maddox arrived in Brazil in 1906, and served for 43 years working in Evangelism and Church Development. They established the Colegio Batista Mineiro, the Baptist elementary and High School in Belo Horizonte, with just eight students meeting in their home. The school now has 6,700 students. The O. P. Maddoxes had six sons and a daughter. Three sons followed their father into the ministry.

Maddox began his preaching mission in Santarem on the Amazon River with an open-air service. The next day he and 20 members of the church went up the Amazon to a preaching point to a pre-arranged service where a preacher normally visited only once a year. The evening service was held by the light of two small oil lamps. There were 35 to 40 in attendance and three young men and a

young mother accepted Christ at the close of the service.

Dr. Maddox then flew to Recife, Pernambuco, a capital city in Northeast Brazil where he held a six-day revival in Cordeiro Church. David Miller is missionary and interim pastor and Fred Spann, missionary from North Little Rock, is the director of music.

Dr. Maddox closed the evangelistic effort by preaching in Rio de Janeiro and a visit to his childhood home in Belo Horizonte where he had several speaking engagements. He returned home on Sept. 16. Dr. Maddox said, "I feel that I was very fortunate to be an M.K. Despite some difficulties, I have had many privileges that other people do not have. As a child, for example, I had opportunity to meet Dr. Truet, Dr. Scarborough and Dr. Sampey.

Dr. Maddox also has had the privilege of preaching in India, Europe, Russia, and in the Holy Land. He has returned to Brazil on three other occasions since his childhood days.

Address change???????

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News about missionaries

Mr. and Mrs. Woodrow E. Fletcher, missionaries to Peru, are the parents of a son, David Thomas, born Aug. 28. They may be addressed at Apartado 3177, Lima, Peru. He was born in Fayetteville, Ark., and grew up in Tulsa, Okla. The former Sylvia Howard of Oklahoma, she was born in Oklahoma City and grew up in Bristow. Before they were appointed by the Foreign Mission Board in 1975, he was a Royal Ambassador worker for the

Northwest Baptist Convention.

Shirley Ann Carden, missionary journeyman to Peru, has arrived on the field (address: Apartado 810, Trujillo, Peru). A native of Arkansas, she was born in Morrilton and grew up in Bigelow. Before she was employed by the Foreign Mission Board in July, she was graduated from the University of Central Arkansas, Conway.

Mr. and Mrs. Doy L. Jones, mission-

ary associates to Ecuador, have completed language study and arrived on the field (address: Casilla 4724, Quito, Ecuador). He is a native of Clarksville, Ark. She is the former Betty Matts of Sand Springs, Okla. Before they were employed by the Foreign Mission Board in 1977, they were living in Wichita, Kan., where he was pastor of Tyler Road Church. He was also president of the Kansas-Nebraska Convention of Southern Baptists.