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Arkansas Baptist State Convention

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Church Training Convention
page 17



October 20, 1977

Arkansas Baptist
NEWSMAGAZINE



I must say it

Charles H. Ashcraft / Executive Secretary

God's most treasured possession

(Last in a series)

God loves and enjoys his mountains, rivers, oceans, animals, temples, sacrifices and universes. But his most valuable treasure is his people. Romans 12:1-2 epitomizes God's idea of value, class, worth and pride — a dedicated Christian.

A delightful Christian, whose living warmth of consecration and devotion is dedicated to God, remains the greatest treasure among God's things. This was exemplified in the life of ancient Job who, among all his peers, was singled out by God when he confronted Satan face to face with, "Have you considered my servant, Job? For there is none like him on the earth, a blameless and upright man fearing God and turning away from evil."

The pride of God in Job that day was so great that he laid his own integrity on the line that Job would not fail. So people are the most prized of all that God owns. The Bible is replete with terms of endearment God assigns to his people — chosen race, royal priesthood, holy nation, a people of God's peculiar possession (1 Peter 2:9) — to mention a limited number. These living, moving, thinking, acting, worshipping creatures please God more than dead, burning sacrifices of sheep, goats or doves.

Perhaps God's enjoyment of his people is their ability to respond to him, communicate with him and have mutual fellowship with him. It is not blasphemous to say that God is lonely without such fellowship, even to the degree perhaps of our loneliness without him. It is not bad logic to assume that God wishes to be near his prized treasures and that his choice possessions be near him. It is not poor thinking to assume that God will not deny himself of such closeness by withholding any effort to keep us near him. The security of the believer is never more ably presented than on the basis that God's concern nor his power to keep will ever be less than our desire to be kept. God will not allow Satan to destroy us or take us away. Why? Because God paid a treasured price (his own Son) for his treasured people and that they should be ever lost would discredit God's only means of the salvation of his creatures. God is particular about all things which have been given him, but more so about his blood redeemed creatures who, of their own wills, have given themselves unto him. God's people are not playthings or toys to amuse God, but living instruments to convince the world of the goodness, acceptability and perfectness of God's lifestyle for himself and his people.

I must say it!

In this issue

SBC openness 3

A guest editorial by a Jonesboro pastor gives his view of the openness of the Southern Baptist Convention Executive Board. Bill Lewis recently attended the meeting of the group.

Partnership 6

A Batesville Baptist has a business success story that attests to good coming from the Lord's guidance in life's work. J. K. Southerland, a millionaire several times over, tells of blessings throughout his life, and a miracle that happened more recently.

The fair 17

The cover is an illustration of an event of the past which will be held again this year. The Church Training Fair is a feature of the Church Training Convention to be held next week.

Youth on mission 18

After young people from First Church, England, went on a mission trip to Baptists' center for migrants at Hope they wanted to know why they hadn't been doing it before.

Arkansas Baptist

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Baptists have sometimes been accused of voting people in and out of the kingdom. In reality, however, the vote of a local congregation has nothing to do with the eternal destiny of an individual. A person is saved or lost, not because he is or is not a member of a local church, but because of his relationship to God through Jesus Christ. Church membership, although not essential to salvation, is of great importance.

The apostle Paul emphatically stated, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8-9). Hence, all efforts or involvements of men are futile as far as salvation goes. We have nothing to do with our own salvation; we have not and could never earn it.

The reason for the ineffectiveness of man's own efforts is clear. God is perfection and nothing man could ever do would satisfy God's demands of perfection. It would be impossible for finite, sinful man to earn, merit, win or deserve the approval of an infinite God of infinite goodness. Hence, salvation is not contingent upon works, baptism or church membership.

To be rightly related to God, man must accept the free gift of God's forgiving grace. Suppose a motorist carelessly kills a small child. The motorist is given a prison sentence for involuntary manslaughter. When he is released from prison, the law has no more demands on him; he is legally free. But his relationship with the child's parents is not restored. Reconciliation can only take place in an act of free forgiveness on their part. Similarly, we can never earn God's forgiveness; we can only accept it in faith and trust.

Paul goes on to say that Christians are "... created in Christ Jesus unto good works ..." (Eph. 2:10). All the good works a person could ever do could not save him, but once a person has been put right with God, there is something radically wrong if he does not perform good works. So the normal desire of every child of God should be to serve and please Christ. This service is accomplished in and through local churches.

If salvation is not contingent upon church membership, why do Baptist churches vote to accept people into their membership? Although the development of New Testament churches seems to have been a gradual process, each church assumes two characteristics — democracy and independence. This meant that no ecclesiastical body or any local church would exercise authority over another church. Each congregation conducts its own business.

When an individual experiences salvation, a congregation simply votes to accept him on his testimony. When a person transfers his membership, a congregation votes to receive him on the promise of a letter from the previous congregation in which he had served the Lord. A "church letter" is simply a letter of recommendation of one congregation to another.

If Baptists of today have a problem, it is not with the belief that our vote will control a person's salvation. It is with the laxity with which we receive members. The church vote has nothing to do with a person's eternal destiny, but a congregation has the right to expect church membership to have meaning to every person who is a part of the fellowship.

Guest editorial

I was there

In my 30 years as a Southern Baptist preacher I have attended every kind of meeting imaginable in our work. I have missed very few SBC sessions, State Conventions and associational meetings. However, I do not really feel that the real pulse of our convention in action was felt until I had the privilege of attending the recent meeting of our Executive Committee in Nashville.

I sat in all of the executive sessions and committee meetings which make up our great denomination. I had fellowship with all our seminary presidents and agency heads and saw a spirit of love, dedication and humility among our leaders which thrilled my soul.

Don't ever let anyone tell you that we are anything less than democratic in our work. I had the privilege of asking any question or making any input into all the work.

Christ was uppermost in the hearts and minds of all present. There seemed to be a cautiousness to make certain that we follow his leadership to do that which he desires and what is best for the Convention. All of the meetings are entirely open to any Baptist at any time.

I'm glad, first of all, that I am saved. I'm glad, secondly, that I am a Baptist. I'm glad, thirdly, that I am a Southern Baptist. Praise the Lord for us. — **Bill H. Lewis, pastor, North Main Church, Jonesboro**



One layman's opinion

Daniel R. Grant / President, OBU

When old churches change and remain the same

Thomas Wolfe may not have been referring to former churches when he said "you can't go home again." However, my wife and I had a very interesting visit recently to our former church of the 1950's and 60's, the First Church of Nashville, Tenn. I had to attend a meeting in Nashville on Monday, so we decided to drive over on Saturday and visit the church on Sunday. We were especially interested in visiting the College Sunday School Department where Betty Jo and I worked for so many years.

Although the College Department met in the very same place as in the old days, on the third floor of the Education Building, we discovered some strange changes had taken place. As we entered at the ground floor entrance and began climbing the steps to the third floor, we discovered they had added some extra steps in each flight and, even more strangely, they had somehow or other added to the height of each step. It was clearly a longer and steeper climb to the third floor where the College Sunday School Department meets. With as many physical needs as churches have

these days, why would any church want to make staircases longer and steeper? We were out of breath as we reached the top.

Another change was obvious as we entered the assembly room for the College Department. The college students who had come for Sunday School were much younger than those who had attended in the 1950's and 60's when we were there. I suspected we had walked into the Junior High School Department until I saw some of the old-timers and they assured me it was the College Department. Either they are admitting them much younger these days, or young people simply do not mature as soon as they did in the old days. We did notice, however, that the teachers and officers in the department had aged considerably — far more than we have — and we were almost embarrassed to be associated with them.

I had about decided that all had changed and nothing was the same until the opening assembly began. Three college students who had joined that church gave brief testimonies on why

they did so. In each case it was a simple statement about the impact of caring persons on their individual lives, especially their lives in the midst of the lonely crowd of college freshmen. One told of an adult family that had invited him into their home for a meal on more than one occasion. Another told of an exciting float trip with his Sunday School teacher. Still another told of the thrill and even amazement of the personal telephone call from the pastor, Franklin Paschall, to her university dormitory. It is interesting to note that none of the students mentioned either high-powered preaching or high-powered teaching as an important factor in their decision on joining the church. In each case it was the power of personal caring by individual church members that made the difference. It was especially encouraging to Betty Jo and me because that is the way we remembered it in the old days.

Churches can withstand all kinds of changes — even the advancing age of its members — so long as they continue to be a caring congregation. For some things there is no substitute.

News about missionaries

Mr. and Mrs. Dru A. Dodson, missionary journeymen, have arrived on the field (address: c/o Dale Thorne, Box 187, Nazareth, Israel 16000). He was born in Little Rock, Ark., and also lived in Hot Springs. The former Jo Helen Hays, she was born in Abilene, Tex., and also lived in Ft. Smith, Ark. Before they were employed by the Foreign Mission Board in July 1977, they attended the University of Arkansas, Fayetteville.

Mr. and Mrs. Billy L. Bullington, missionaries, may be addressed at Box 5209, Accra, Ghana. He is the Foreign Mission Board's field representative for West Africa. He is a native of Charleston, Ark., and she is the former Evelyn Robinson, born in San Antonio, Tex., and also lived in Russellville, Ark. Before they were appointed by the Foreign Mission Board in 1966, he was pastor of Leeds Church, Kansas City, Mo.

Debbie McCustion, missionary journeyman, has arrived on the field (address: Baptist Mission, Sinoe County, Greenville, Liberia). She was born in Newport, Ark., and also lived in Blytheville, Ark., while growing up. Before she

was employed by the Foreign Mission Board in July 1977, she attended Arkansas State University, State University.

Jana Noles, missionary journeyman, has arrived on the field (address: Box 1416, Monrovia, Liberia). A native of Arkansas, she was born in Russellville, and also lived in West Memphis. Before she was employed by the Foreign Mission Board in July 1977, she was a teacher at Towering Oaks Church, Memphis, Tenn.

Mr. and Mrs. Charles M. Hobson, missionaries to Argentina, have arrived in the States for furlough (address: 858 Sayles Blvd., Abilene, Tex. 79601). He was born in Spur, Tex., and lived in Roswell, N.M., and Berryville, Ark., as a boy. The former Wanda Nave, she was born in Owensboro, Ky., and grew up in Newport, Ark. Before they were appointed by the Foreign Mission Board in 1963, he was pastor of First Southern Baptist Church, South San Francisco, Calif.

Ruth Vanderburg, missionary to In-

donesia, has completed furlough and returned to the field (address: Box 1, Kediri, Indonesia). She is a native of Little Rock, Ark. Before she was appointed by the Foreign Mission Board in 1956, she was a nurse in a Memphis, Tenn., hospital.

Kittie L. Colvin, missionary journeyman, has arrived on the field (address: P.O. Box 861, Edenvale 1610, South Africa). She was born in Jonesboro, Ark., and also lived in Baton Rouge, La. Before she was employed by the Foreign Mission Board in July 1977, she was assistant home economist for the Cooperative Extension Service, Oak Grove, La.

Mr. and Mrs. Charles A. Hampton, missionary associates to South Africa, have completed furlough and returned to the field (address: P.O. Box 861, Edenvale 1610, South Africa). They are natives of Arkansas. He was born in Fordyce. She is the former Evelyn Harden of Helena. Before they were employed as missionary associates in 1976, he was pastor of First Church, Capitola, Calif.

The church's community analysis, the community's growth patterns

by Kenneth Threet
(Fourth in a series)

A church must know and understand its community in order to serve it effectively. There are three broad areas of analysis that must be made: first, future growth or non-growth of the community; second, the characteristics of the community; and third, the church's effectiveness in ministering to the community's need.

Information for the future growth or non-growth of the community can be obtained from census records; city, county or state planning commissions, chambers of commerce; welfare agencies and other community agencies.



Dr. Threet

Utility companies often have growth studies they will share with the church. New industries, roads, zoning changes and racial changes should all be considered in any studies made.

The ages of those composing the community should be carefully noted. A graph showing this is most helpful. Break the ages into: birth to five years; grades one to six; grades seven to 12; ages 18 to 30; 31 to 50; 51 to 65; and 65 and above. This, shown on a graph, permits the church to see if their population is getting younger or if it is becoming a retirement area. The information attained from this study will prove to be most valuable in determining what the ministry of the church should be. The public schools will often have a projection of age divisions that will assist the church greatly in its studies.

Once the information has been ac-

cumulated, the church must make its own forecasts in the light of this information. Growth patterns are always easier to see when they are depicted on a graph. When the graph is completed, note any drastic changes in population. Efforts should be made to ascertain what happened to cause the change. The question should be asked whether or not the condition still exists. If there has been a steady growth pattern, what has been the reason? If it has been new factories through the years, will there be other factories moving in to sustain the growth or will it level off at the present growth?

In some areas racial patterns have a great deal to do with community growth. These patterns should be carefully noted and proper significance given to them and interpretations made.

Kenneth Threet is pastor of First Church, Mountain Home.



Gifts for McClellan Hall

A total of \$50,000 has been pledged by the leaders of several financial institutions in Clark County towards the construction of McClellan Hall at Ouachita University. Upon its completion in early 1978, the building will house the Maddox Public Affairs Center, four educational departments and the official papers and memorabilia of Sen. John L. McClellan of Arkansas. Pictured in front of the construction site are (l to r) Daniel R. Grant, president of OBU; H. W. McMillan, chairman of the Clark County McClellan Hall fund; Willard Tarpley, executive vice president of First National Bank of Gurdon; James C. Hobgood, chairman of the board of Merchants and Planters Bank and Trust Company of Arkadelphia; Ed Snider, president of Citizens First State Bank of Arkadelphia; Curtis Echols, president of Arkadelphia Federal Savings and Loan Association; David Tyrone, president of Elk Horn Bank and Trust Company of Arkadelphia; John Jackson, president of Clark County Bank of Gurdon; and Ben M. Elrod, vice president for development at OBU.

Students and churches benefit from RAPS

"It helps to place students in churches where they can benefit the church and themselves and, at the same time, further their education." This is the reason behind the Religious Activities Placement Service (RAPS) at Ouachita University, according to Don Carter, chairman.

RAPS, which was established three years ago, serves as a connection between churches looking for help and qualified students who are willing to serve in leadership positions. Jobs cover a wide spectrum from leading revivals and serving on a church staff to providing entertainment for activities. Most of the students involved are working toward a church vocation; however, anyone is eligible to apply.

Entertainment for fellowships and other activities are also provided by RAPS. It is in charge of four special groups: Jesus Christ Power and Light Company and Psalms (vocal), the BSU puppet team, and the Ouachita Players, a recently organized religious drama group.

"We do not have an outreach program," says Carter. "The churches call the school, tell us what they are looking for, and an appointment is set up between the representatives from the church and the students. RAPS arranges a meeting time and then steps out. It is then left up to the church to decide if the student suits their needs. RAPS merely gets them together."

Batesville man's business success is testimony for partnership with Lord

by Mary Sneed

Jerome K. Southerland is the founder of the J. K. Southerland Co., now a division of the Banquet Foods Corporation. He is the past president and current chairman of the board of the Citizens Bank of Batesville and a member and past president of the Board of Directors of Southern Baptist College, Walnut Ridge. A deacon of the First Church, Batesville, Southerland donates much of his time and income to the work of the Lord. At our request, he kindly consented to relate his stewardship testimony.

"The beginning," said Southerland, "was at Floral in the fall of 1929." That was when he and Mrs. Southerland, the former Cleo Ferguson, purchased a 60-acre farm for \$1000. "I think, a year later we couldn't have sold it for \$100," he said, "and the pitiful part of it is that we owed for most of it." Eventually, however, they were able to pay it out.

Compensating for the privation they suffered in the drought of the thirties was the birth of a daughter, Virginia. Eighteen months later the child was stricken with bronchial pneumonia. The distressed parents called Dr. Calvin Churchill, who rode out from Batesville on a horse. The little girl, he told them sadly, had a very slight chance to live.

Grief-stricken, Southerland sought solitude in the old barn loft. Converted at the age of 13, he had later been baptized by Pastor E. C. Bryant of the Mt. Zion Church near Banner. Through the years he had begun to lose sight of that commitment. With smitten conscience, he fell face down in the hay and poured out his heart to God.

"Lord," he cried, "I'm not worthy of this precious child that you have given us, because I haven't set the right example as a father. I covenant with you with all my heart that, if you see fit to spare her, I'll try to be the kind of father that she should have, and I'll set the right example and will teach her your ways. If you should allow me to have other children, I covenant the same with you in regard to them."

Then with complete confidence that the Lord would grant his prayer, he walked calmly back to the house. By morning Virginia's condition had greatly improved, and she quickly recovered.

The covenant, however, left so great an impression upon the Southerlands that they shared the experience with their pastor, Gus Poole of the Floral Church. Moved by their testimony,

I believe

I believe in the job I'm doing, the firm I'm working for and my ability to get results. I believe that honest goods can be passed out by honest men by honest methods. I believe in working, not weeping, in boosting, not knocking and in the pleasure of my job.

I believe that a man gets what he goes after, that one deed done today is worth two deeds tomorrow and that no man is down and out until he has lost faith in himself. I believe in today and the work I am doing, in tomorrow and the work I hope to do and in the sure reward the future holds.

I believe in courtesy, in kindness, in generosity, in good cheer, in friendship and in honest competition. I believe there are larger sales ahead for every man who is prepared. I believe in preparing for that job right now.

This is my creed.

J.K.S.



J. K. Southerland

Poole led the Southerlands to publicly rededicate their lives to the Lord.

"Now why don't you go all the way," Poole urged afterward, "and give the Lord a tenth of all you have? Why don't you tithe? Wouldn't you like to be in business with the Lord? Have you ever heard of the Lord's business failing?"

Southerland had to admit that the idea had merit. "If the Lord is with you,"

he thought, "who can be against you?" Thus, with joyful hearts, the Southerlands dedicated their tithe and complete stewardship to the glory of God.

"Those were hard times," Southerland recalled, "and there was not much to give, but we felt a strict obligation to give whatever there was, and we continue to do so. I am convinced that those who are truly dedicated to the stewardship of possessions will receive the very special blessings the Lord has in store."

In those days, the Southerlands were still trying to find a way to make a living. One autumn evening as the rain pattered against the window pane, Southerland remarked to his wife, "Three or four generations have starved to death out here on this old farm, and we would be foolish to think we could pick up where they starved out and feed, clothe and educate our children." Thus began the dream of a better means of providing for their family.

Then on Jan. 1, 1934, that dream became a reality as a hen marched proudly out from under the barn leading 12 baby chicks. Mrs. Southerland succeeded in raising them all and sold them for \$1 apiece. "Gee," they said, "we ought to have 500 of them." Such was the beginning of the poultry business in that area.

To raise summertime chickens in wintertime weather, Southerland hauled logs to the sawmill, had them cut on the halves and built a 10 by 20 foot broiler house, lined with sawdust. In 1936 he was credited with bringing the first "hothouse chickens" to the Memphis market.

With \$50 profit in his pocket, Southerland began to imagine all his neighbors in the chicken business. He would furnish the chicks, and O. B. Robbins of Heber Springs would take a mortgage on them for the feed. When Southerland bought back the broilers for two cents a pound less than he could sell them for at Memphis, minus the price of his chicks, the grower would be ready to pay his feed bill at the store and start over with a profit.

In 1944 the Southerlands made their residence at Batesville, where they eventually built a warehouse to supply the growers. Southerland maintained the distribution center at Floral until 1950.

In 1969 Howard Stamper of Stamper

Co. of St. Louis became impressed with Southerland's success in broiler production. Stamper was concerned with the processing and cooking of foods for the housewife to warm and serve. "If you'll grow the chickens and process them," he told Southerland, "I'll cook and prepare them for marketing." With the merger of the two companies, Southerland gained stock in Banquet Foods Corporation. He was general manager of the J. K. Southerland Division of Banquet Foods and a member of the board of directors of the corporation until his retirement on Dec. 10, 1971.

"The Lord has blessed our efforts," Southerland said thoughtfully. "I've never expected nor desired to be rich, but everything I've touched the Lord has blessed. When I needed a man in the business, I prayed for him and the Lord sent him. The Lord has blessed me and given me men to do the job."

In 1969 Southerland fell into ill health and underwent surgery, during which a malignancy was discovered. Feeling that his life had been a success and that the Lord had shown him every kindness, he prepared to face death. He was sent to Houston where he underwent further examinations and exploratory surgery was done. Radium seed was implanted, and three months later he was treated with cobalt. Six months afterward, Batesville doctors found no trace of the malignancy. Asked recently about Southerland's recovery, the Houston radiologist replied, "Well, Southerland's case was a miracle, beyond any question."

Parts of the story of Southerland's success are (top photo) the chicken feed mill which was his first business at Batesville, and the chicken processing plant at Batesville. Southerland merged his corporation with Banquet Foods in 1969. (ABN photos)



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Woman's viewpoint

Betty Seay Crews

Looking for a new pastor?

"If you are unhappy with your church minister," says a Salt Lake City church bulletin, "simply have your church board send a copy of this letter to six other churches who are also tired of their ministers. Then bundle up your minister and send him to the church on the top of the list in the letter. Add the name of your church to the bottom of the letter. Within a week," the bulletin promises, "you will receive 16,435 ministers, and one of them should be a dandy. Have faith in this chain letter for ministers. Do not break the chain. One church broke the chain and got their old minister back."

Of course, the article is rather funny and just not "Baptistic"! We use pulpit committees appointed by the local church. Immediately they receive numerous recommendations. They wade through the biographical sketches and then they usually go "window shopping". Pastors usually refer to that term as looking over the different pastors. I see nothing wrong with this, but many committees decide to talk and give the impressions that they are interested in a particular pastor. Yet, they know they

are going elsewhere the next week or even that same day. Sometimes they hear several pastors and then the committee becomes divided. This could be eliminated in my opinion if a few steps could be followed.

First, make it a matter of prayer and have the whole church praying for the calling of God's man for that particular church.

Second, study all personal data and investigate the prospective pastors and their references. Then, soaked in prayer, start with the one pastor that comes nearest to the qualifications that the church feels they would desire.

Third, a portion of the committee might go to visit the church. Talking with the prospective pastor is not necessary at this time. If this visit seems to satisfy the small group, then invite all committee members to visit. Some pastors even like to be asked if a committee might come, particularly if they plan to talk with him.

Fourth, try not to disturb the church you are visiting by sitting as a large group. Believe it or not, most churches recognize pulpit committees . . . whole

or split up! This might cause problems for the pastor even though he is not interested in leaving. (Some members assume that the pastor is wanting to leave.)

Finally, and I think most important, deal with only one man at a time for the position of your pastor. Pastors should only deal with one church at a time, too! Honesty is necessary for both the pulpit committee and the pastor.

Sometimes I wish we as Baptists could find a better way of getting churches and pastors together. The Holy Spirit is very capable, but we hinder his leadership in the way we conduct ourselves when we are representing the church.



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Deacons of **Hickory Street Church, Texarkana**, have voted to begin two new programs of ministry. They will form visitation teams and be responsible for the outreach programs every Wednesday evening with one deacon in charge each week. They are also beginning a "Deacon on Call" program.

Alpena First has begun a children's worship service. The service is being directed by Wesley Cantwell, youth director.

Gardener Church, Hamburg, was in revival Oct. 9-15 with Jim Thomasee as evangelist. Charles Christie is pastor.

Temple Church, Crossett, held a youth-led revival Oct. 10-16. David White was evangelist and Ron Hatcher directed music. Herman Merritt is pastor.

Sheridan First Church will have a youth-led revival Oct. 21-23. David Taylor, a ministerial student at Ouachita and youth director at East Main Church, El Dorado, will be evangelist. The Sheridan church recently purchased a bus to be used in ministries of the church.

Forest Highlands Church, Little Rock, is having a series of revival services that feature Johnny Jackson, pastor; Jesse Reed, Director of Evangelism of the Arkansas Baptist State Convention; and Roger Haygood as speakers. Two of the seven services will be a film presentation and a special musical program.

Chosen to serve as deacons of the church are Fred Blazer, Ralph Coston, Dennis Hyland, J. P. Sumner, and Mike Wells.

Hebron Church, Little Rock, held a personal soul-winning clinic on Sunday evening, Oct. 16. Ray McClung, Director of Missions for Pulaski County Association, led the clinic.

Park Hill Church, North Little Rock, observed its 30th anniversary with a loyalty dinner on Oct. 19. Gil Strickland, associate for Lay Evangelism, Evangelism Division, State Missions Commission for the Texas Baptist General Convention, was guest speaker. Cary Heard is pastor.

Ironton Church, Little Rock, was in revival Oct. 9-13 with Howard Gates as evangelist. Ronnie Smith was music director. Billy Bowen is pastor.

Haven Heights Church, Ft. Smith, was in revival Oct. 13-16. John Woods was evangelist. Sid Hampton, church music director, was in charge of special music. Bob Wade is pastor.

Elmdale Church, Springdale, held a deacon ordination service on Oct. 9. Stan Bedford and Bill McDonald were ordained as deacons. W. R. Edwards is pastor.

East Side Church, Ft. Smith, will be in revival Nov. 13-20. Leading the services will be Perry Ellis, preacher, and George Duke, singer. Trueman Moore is pastor.

A fall revival and Bible conference were held at **First Church, Hot Springs**, Oct. 16-19. H. Leo Eddleman, president of Criswell Bible Institute, Dallas, Tex., was speaker. Michael L. Edwards directed music. W. Lloyd Cloud is pastor.

Rosedale Church, Little Rock, will hold its fall revival Oct. 23-28. Evangelist will be Dick McClure. Cliff Mayton will lead music. Leonard E. Baker is pastor.

New Hope Church, Greenwood, was in revival Oct. 2-9. Ernie Perkins, Director of Missions of Concord Association, was evangelist. Roger Smithson led evangelistic music. R. L. Hillerby is pastor.

Pulaski Heights Church, Little Rock, held a World Missions Conference Oct. 9-11. Glendon Grober, missionary to Brazil, and Bob Gross, Director of the Migrant Mission Center in Hope, were guest speakers.

A musical group from **Life Line Church, Little Rock**, was in Parks on Oct. 9 to present a program of music and testimony in the church's Sunday evening service. The group, "Love Sound", was directed by Joe Williams.

Geyer Springs First Church, Little Rock, attained its highest monthly Sunday School attendance in the history of the church in September with an average of 809.

Walnut Street Church, Jonesboro, organized a singles class on Sunday, Oct. 9. John Allen will teach this group.

First Church, Danville, ordained Allen Newsted as a deacon in special services on Oct. 2. Rudy Gallegly, pastor, preached the ordination sermon. Prayer was led by Herman McCormick.

First Church, Heber Springs, has begun two new projects to increase the church's outreach. Ray Crews, pastor, will teach a Bible class on Wednesday mornings and those attending will be studying the book of Acts. A family night program has been planned for Wednesday evenings that will include a supper, choir rehearsals, mission group meetings and a teachers and officers meeting.

Trinity Church, Malvern, observed Loyalty Day on Sept. 25 and Super Sunday on Oct. 2. Commitment services were held on Loyalty Day with it being the first service of this kind in the church's history. In this service the highest budget in the church's history was met. Attendance records were broken in both Sunday School and Church Training on Super Sunday.

Cross Roads Church near Blytheville has held a revival. Jim Box was evangelist. Bill Volner is pastor.

Fairdale Church, Hot Springs, ordained Danny Morrison as a deacon of the church in services on Sept. 25. Participating in the ordination were Graham Fowler, Bob Tucker and Lewin Newcomb.

Temple Church, Ft. Smith, will send their pastor, J. Elton Pennington, and Mrs. Pennington to the Holy Land on Nov. 7. The trip, an anniversary gift, marks their fifth year of service to the church.

Eastside Church, DeWitt, was in revival Sept. 22-25. Walter K. Ayers was evangelist and Gerald Lewis directed the music. There were 13 professions of faith and two joined by letter. Charles E. Hall is pastor.

East Side Church, Paragould, held a Girls In Action and Acteen Recognition Service on Sunday evening, Oct. 2, with approximately 200 attending. Those receiving badges were Vanessa Cable, Tracy Eason, Leah Adams, Sherry Horne, Dennetta Holland, Lydia Fowler, Karen Ellington and Teresa Roach. Acteen queen awards were given to Dora Elkins and Tina Rogers. Queens with a Scepter were Jamie Fowler and Diane Adams.

Second Church, Monticello, was in revival Sept. 25-Oct. 2. Jerry Wayne Bernard was evangelist with Richard Wade leading music. John C. Robbins is pastor. There were 29 professions of faith and two joined by letter.

Ash Flat Church recently honored their pastor, O. I. Ford, and family with a reception and house warming. The church also recently began a Church Training program.

First Church, Concord, will be in revival Oct. 30-Nov. 5. David Miller, Director of Missions of Little Red River Association, will be evangelist.

New Bethel Church, Floral, began a Church Training program on Oct. 2. The church has also purchased a bus to be used in their outreach program.

Bethany Church near Blytheville held a revival recently with Arnold Clayton as evangelist. S. W. Chun directed music. W. Poole is pastor.

Arkansas all over

William C. "Nick" Garland Jr. has accepted the pastorate of First Church, DeQueen. He succeeds Joe Denton who retired several months ago. Garland is a graduate of Florence State University, Florence, Ala., and Southwestern Seminary. He was recipient in 1977 of the H. C. Brown Memorial Award for preaching excellence. Garland, who is married to the former Karen Jenine Kimbrough, has been pastor of First Church, Anderson, Ala., and youth director of First Church, Edgewood, Tex.

Joe Shaver, a native of Jonesboro, has accepted the call to serve as interim pastor of First Church, Helena. He succeeds Jimmy L. Stevens who resigned Aug. 31. Shaver, a graduate of Ouachita University and Southwestern Seminary, served the Helena church as interim pastor while completing his work at Ouachita. He has held pastorates at Batesville and at Chattanooga and Memphis, Tenn. Following his retirement as staff evangelist of Bellevue Church in Memphis, he has been doing evangelistic work.

Rickey McKinney was presented a pen on Sept. 25 in recognition of eight years of perfect attendance in Sunday

School at the Ruddell Hill Church, Batesville. He is a ninth grade student at Batesville Junior High School and is the son of Mr. and Mrs. Harold McKinney of that city. Fred Westmoreland is pastor of the Ruddell Hill Church.

Floyd A. Pinkerton was recently licensed to preach by the Dr. John Grace Memorial Church in Belleville. Pinkerton, who has been a deacon of the church for many years, and his wife and son have moved to Ft. Smith. The family has joined Haven Heights Church there.

Randy Blades is serving as youth director of Norfolk First Church. He has organized a singing group since assuming the position.

Levi Stephens has resigned as pastor of Unity Church, Buckner Association.

Doyle Russell has resigned as pastor of the Huntington Church.

Richard Lanman has resigned as pastor of the West Hartford Church. He and his family are now living in Leesburg, Virginia.

Richard Davis has been called to serve as interim pastor of Center Ridge Church near Heber Springs.

James Reed is serving as interim pastor of Vimy Ridge Immanuel Church.

Bill Bergthold is serving as music director of Gum Springs Church, Benton County Association.

John Welch, who has been serving as part-time minister of music and youth at Marshall First Church, is now serving the church full time in this position.

Harold Bingham has resigned as pastor of Martinville Church near Hamburg.

Steve Mullen has resigned as music and youth director at Augusta First Church.

David Cox has resigned as minister of music at Gentry First Church to enroll in Mid-America Seminary where he will begin preparation for the ministry. He has been called to serve the New Allen Road Church in Memphis as minister of music and youth while attending the seminary. He and his wife, Sharon, will live in Memphis.

Ouachita meeting is honor dinner

To commemorate her years of service to Ouachita University, an appreciation dinner will be given in Miss Frances Crawford's honor Wednesday, Nov. 9, at 4:30 p.m. in the Camelot Inn at Little Rock. The dinner will be the annual gathering of Ouachita's alumni and friends held each year during the Arkansas Baptist State Convention.

Tickets for dinner must be purchased in advance from either the Alumni Office, OBU Box 762, Arkadelphia, 71923 or from the Ouachita booth at the State Convention.

'Exodus' study set at camp

Page H. Kelly, Director of Graduate Studies for Southern Seminary, Louisville, Ky., will conduct a study of Exodus at the Wolf Creek Baptist Assembly south of Collins, beginning at 9:30 a.m. Oct. 28 and concluding with lunch on Oct. 29. The study will be sponsored by Ashley County, Delta, and Bartholomew Associations.

There will be a charge for meals and for the study course book. Participants must bring bedding and towels.

Participants should make reservations immediately by contacting Tom Darter at P.O. Box 9, Dermott 71638.



Volunteer for Mission Service Corps

Mrs. L. A. Tribble, a member of Olivet Church, Little Rock, has volunteered to be a part of the new SBC Mission Service Corps, which will use volunteer missionaries serving at no salary on both home and foreign fields. Mrs. Tribble has been accepted by the Home Mission Board, but has no specific assignment as yet. She is the widow of a Baptist pastor who also served as an associational missionary. Mrs. Tribble is president of the WMU at Olivet Church and is secretary-treasurer for Pulaski County Association WMU. Her pastor, Lamar Lifer (right), said Mrs. Tribble was responsible for the founding of Olivet's senior adults group, the "Senior Saints". (photo by Gene Herrington)



Dr. and Mrs. Harbuck occupied places of honor at the head table for the banquet in recognition of Dr. Harbuck's 15 years as pastor of El Dorado First Church. One of the speakers they heard was James L. Sullivan, immediate past president of the Southern Baptist Convention, and president of the Sunday School Board for 23 years.

El Dorado pastor marks 15 years

First Church, El Dorado, honored its pastor, Don B. Harbuck, on the completion of his fifteenth year as pastor of the church with a fellowship banquet at the El Dorado High School cafeteria at 6:30 p.m. Saturday, Oct. 1.

James L. Sullivan, past president of Southern Baptist Convention and president of the Sunday School Board of the Southern Baptist Convention for 23 years, was guest speaker for the banquet. Dr. Sullivan also spoke at the morning worship hour of the church.

A native of Shreveport, La., Dr. Harbuck came to El Dorado as pastor of First Church on Oct. 1, 1962. He received his education at Byrd High School, Shreveport; Baylor University; and Centenary College. He earned the master and doctor of theology degrees at New Orleans Seminary. Prior to coming to El Dorado, Dr. Harbuck served as pastor of Trinity Heights Church, Shreveport; Vancleave Church, Vancleave, Miss.; and First Church, Arcadia, La.

Dr. Harbuck is listed in *Who's Who in American Colleges and Universities*; *Outstanding Young Men of America*, and has received the George Washington Honor Medal Award from the Freedoms Foundation of Valley Forge, Penn., for a sermon preached at First Church, El Dorado, titled "The Prize and the Path". Active in many denominational and state activities, Dr. Harbuck serves on the Board of Directors of the Boys' Club of El Dorado and the city's Bi-Racial Committee.

Arkansas all over

buildings



This is the front entrance of the Heber Springs building. (ABN photo)

First Heber Springs builds

First Church, Heber Springs, dedicated a \$600,000 building in services Sunday morning, Sept. 25.

The building has a sanctuary that provides seating for 670; educational space that includes a fellowship hall; and a music suite which has a rehearsal room, music library and robe storage closets. A wing that houses office suites for the pastor, minister of music, secretary and receptionist, and a work room completes the building.

The church has established a goal to increase Sunday School attendance by one-fourth in the next year. Average Sunday School attendance is now 319.

Ray Crews, pastor, said, "With Heber Springs a retirement and resort area, our future growth is almost unlimited. There are two new ministries that we want to

develop. They will be ministry to senior adults and an aggressive evangelistic thrust in the resort areas.

"There were over 200,000 people in the Heber Springs area on the Fourth of July Weekend," Crews continued, "but there was no definite evangelistic outreach. We envision a full-time worker to assist with this program. This will be a ministry that we cannot measure. We will sow the seeds, yet someone else may reap the harvest. However, we must tell these resort people about the 'Good News of Jesus Christ'."

Dr. Crews became pastor of the Heber Springs church Aug. 1. Building plans and construction completion were under the leadership of two former pastors, L. B. Jordan and Dana Whitfield.

Special guests for the dedication were

(continued on page 12)

(continued from page 11)

Whitfield and Charles H. Ashcraft, Executive Secretary-Treasurer of the Arkansas Baptist State Convention.

Whitfield introduced building committee members, Jim Little, chairman, Bryce Verser, George Keeter, Dickie Butler and Sanford Birdsong. Finance committee members recognized were Bill Graybill, Bill Moseley, Maxine Cotton, Walter Aldridge, Bettie Morrow, Pete Verbeck, Sue Debusk, Ralph Hawkins and L. O. Baker.

Dr. Ashcraft said, "The role and definition of the church is progressively revealed much like the progressive revelation of the Holy Scriptures as it faces and meets needs which arise in the new generation it serves.

"All the services, blessings and ministries of the church," Ashcraft continued, "are but to prepare God's people to serve more acceptably the needs of others in their generation. We are requested to come down from the mountain of transfiguration to serve the needy people in the valley."

George Keeter led the prayer of dedication. John Dawson recognized guests and Bill Moxley, minister of music and youth, was in charge of the special music. Jim Little was soloist; Arline Chandler, organist; and Barbara Little, pianist.

The Heber Springs church is being paid for through the "Together We Build" program, a three-year Southern Baptist Convention campaign. Bill Graybill, Walter Aldridge and Jack Duckworth were members of the finance committee for building construction.

Raymond Branton Associates of Little Rock were the architects and Mark-K Corporation of North Little Rock was the contractor.



The remodeling and redecoration program of First Church, Hughes, was done at a cost of nearly \$29,000. (ABN photo)

Hughes redecorates

First Church, Hughes, dedicated the remodeling and redecoration of their auditorium in services on Sunday morning, Oct. 2.

Dedication speaker was Gray Allison, President of Mid-America Seminary in Memphis. Dr. Allison's sermon was entitled "What Mean Ye by these Stones?" He used I Samuel 7:12, I Corinthians 3:12 and I Peter 2:4 as scripture text.

"The buildings are important," Dr. Allison said. "God should have the best, the finest, the most comfortable house of all God's people. The mortar and brick are important, but the real importance comes from what is done by the living stones inside the buildings of brick and mortar."

Carl Fawcett, Director of Missions for Arkansas Valley Association, led the prayer of dedication. Bobby Pearle, minister of music and youth for the Hughes church, read the scripture.

Special music was presented by Dick Hill, Debbie Pearle and Rev. and Mrs. Carroll Evans.

Evans, pastor of the church, emphasized that with this improved sanctuary that the primary concern of the church will be to have a spirit-filled, Bible believing membership that is on fire to be soul winners for God.

"There are a limited number of prospects in a small town," he said, "but even so, many are unreached for Christ. I believe that the First Church of Hughes is on its way to becoming a wide-awake, soul-winning church."

The cost of the church improvement program was estimated at more than \$28,600. Lloyd Linn was improvement committee chairman. Committee members were Mrs. Jimmie Dee Beene, Luke Clayton, Roy Chism, Evelyn Madden, Joyce Shull and Virginia Morgan.

Bluff Avenue Church, Ft. Smith, held a note burning ceremony on Sunday morning, Sept. 11. The ceremony noted the church's indebtedness on all existing buildings and adjoining land. A loan of \$87,500 was made by the church in 1962. Two other additions were made in 1972 and 1976. Participating in the ceremony were Ross Holland, trustee; Dallas Shaver, chairman of trustees; Richard Toon, trustee, deacon and treasurer; Ted Richardson, pastor, and Tillman Neal, chairman of deacons.

Ash Flat Church has completed a building improvement program that included installation of a new baptistry. O. I. Ford is pastor.

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An oil portrait of the Bennett family was one of the gifts given to them in recognition of Dr. Bennett's 10 years of service. (photo by Larry Wells Photography, Ft. Smith)

First, Ft. Smith, reviews accomplishments

First Church, Ft. Smith, recently reviewed the accomplishments of the church during the past 10 years. Their work falls into the following categories:

1. A total of 1552 people have been baptized into the church, and a total of 3252 have joined.
2. The emphasis of the church has been a balance between soul winning, discipleship, local evangelism and world missions, and the fruit and gifts of the Holy Spirit.
3. Experience of the infilling of the Holy Spirit and the individual discovery of spiritual gifts in the body of Christ.
4. Evangelistic "on-the-job" training as a part of the church's on-going program.
5. Record increase in all mission giving — Cooperative Program gifts have increased from about \$20,000 per year to over \$100,000; Lottie Moon gifts have increased from \$3,100 to \$18,500; and Home Mission gifts have increased from \$750 to \$6,500.
6. The church has employed a full-time evangelistic assistant and division directors over each area of the Sunday School.
7. Every member of the church is encouraged to be involved in outreach and minister to those who are hurting within the congregation.
8. Emphasis has been placed on Spirit-led worship services.
9. Acceptance by the deacons of the servant role rather than a government body.

10. Emphasis has been placed on the New Testament doctrine of "sowing and reaping" in giving resulting in the church moving beyond a legalistic tithe concept.

11. The erection of an education-fellowship building complex at a cost of \$1.5 million without any money being borrowed.

12. Emphasis on an innovative music program to support the outreach-inreach of the church.

13. Constant upgrading of the TV ministry through color and person-centered programming.

14. The development of a Pastor's Bible Class which now ministers to 700 people from 15 denominations.

15. The opening of membership to the church to all people regardless of race, education or social standing.

16. An emphasis on evangelistic, discipleship-oriented youth ministry.

17. The beginning of a "Missionary-in-Residence" program. Missionary Fred Williams and family from Brazil are now residing in Ft. Smith while on furlough.

The church reviewed these achievements on the occasion of Pastor Bill Bennett's 10th anniversary. On the same occasion, the church honored Dr. and Mrs. Bennett on their 25th wedding anniversary. The family was presented an oil portrait of the Bennett family, a silver coffee and tea service and a cash gift.

Giving 11.16% ahead

NASHVILLE (BP) — Strengthened by strong giving in September, the Southern Baptist Convention's 1976-77 fiscal year closed out Sept. 30 with \$51,940,459 in undesignated contributions to the denomination's national Cooperative Program unified budget.

Total giving for the year, including the Cooperative Program figure and another \$42,445,624 in designated gifts, totaled \$94,386,083, according to figures released by the office of Billy D. Malesovas, assistant to the treasurer and director of financial planning for the SBC Executive Committee.

The \$51,940,459, which exceeded last year's national Cooperative Program contributions by 11.16 percent, fell \$3,059,541 short of the overall Cooperative Program goal of \$55 million but exceeded the basic operating and capital needs budget of \$50,080,000 and still had \$1,860,459 left over for two challenge phases of the Cooperative Program budget.

Of that amount, \$1 million fully subscribed phase 1 of challenge operating funds needed for additional needs of the SBC's worldwide mission programs and \$860,459 partially filled needs of the phase 2 challenge operating goal of \$3,920,000.

Porter Routh, executive secretary-treasurer of the Executive Committee, expressed enthusiasm for the giving upsurge. He said the denomination's Bold Mission Thrust effort to proclaim the message of Christ to the entire world by the year 2000 received "an early boost with the strong giving in September," the final month of the fiscal year, which ran 23.04 percent ahead of the same month last year.

Thirty-three state Baptist conventions, which receive contributions from some 35,000 SBC churches, channeled \$4,487,642 to the Executive Committee for distribution in September through the Cooperative Program and another \$457,338 in designated contributions.

Phase 1 challenge funds were divided among SBC agencies via the regular formula for distribution, while phase 2 funds were divided among the Foreign Mission Board (50 percent), Home Mission Board (25 percent), Radio and Television Commission (15 percent) and the six theological seminaries (10 percent).



Your state convention at work

Youth evangelism strategy clarified by Home Mission Board

C. B. Hogue, Director of the Evangelism Section of the Home Mission Board, has issued the following information to attempt to clarify the relationship of the HMB Evangelism Section and its youth evangelism strategy to the ministry of Barry St. Clair.

St. Clair ended his employment with the HMB as Director of Youth Evangelism July 1, 1977. He became associated with the Evangelism Research Foundation in Houston to direct Reach-Out Ministries.

The work and ministry of youth evangelism was temporarily assigned to Joe Ford in the Personal Evangelism Department until a replacement for the position could be found and employed by the Board. The Youth Evangelism Strategy is moving forward at full steam.

The Personal Evangelism Department had planned a Youth Evangelism Leadership Conference in Nov., 1977, at Ridgecrest. That conference has been postponed until April 3-6, 1978, in order to have the new Youth Evangelism Director assist in planning and directing

the conference.

Some confusion has arisen regarding conferences sponsored by Reach Out Ministries of the Evangelism Research Foundation and the HMB. Namely, the first conference is advertised as the National Youth Evangelism Leadership Conference at Eagle Eyrie in Virginia during the same time planned by the HMB in November. Another Reach Out-sponsored conference is Christmas Challenge at Lake Yale in Florida during the Christmas holidays. These conferences have not been, nor are sponsored in whole or part by the youth evangelism area of the HMB. There is no relationship by personnel or program to these conferences. They are totally independent of the HMB evangelism programs, even though their titles and billing reflect the ministry of the HMB Youth Evangelism Strategy.

While the Youth Evangelism Strategy of the HMB has been slowed by the loss of personnel, it is continuing to develop as a church-centered ministry with positive intent to reach the youth of our

churches and those outside the churches for Christ. We believe our Youth Evangelism Strategy is dynamic and adequate to equip youth leaders and youth to do the work of evangelism, far greater in capability than parish church groups or programs.

If you have further questions regarding this or any other facet of the work, please call, write or visit personally with the Evangelism Section HMB or call Neal Guthrie of the Arkansas Baptist State Convention Evangelism Office. — Neal Guthrie, Pre-College Evangelism, ABSC

Looking ahead: Arkansas events

| <u>October 1977</u> | COOPERATIVE PROGRAM MONTH |
|----------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 20-21 | Music Men rehearsal/retreat, Camp Paron |
| 23 | High Attendance Night in Church Training |
| 24 | North Central District Brotherhood meeting, East Side, Mountain Home |
| 25 | Northwest District Brotherhood Meeting, Fayetteville, First |
| 27 | Church Training Convention, Immanuel, Little Rock |
| 30 | Great Day In The Morning! |
| <u>November 1977</u> | |
| 3- 5 | Marriage Enrichment Retreat, DeGray State Park Lodge (Church Training) |
| 4- 6 | International retreat (BSU) |
| 6-12 | Royal Ambassador Week in churches |
| 7 | State Royal Ambassador fellowship supper, Little Rock |
| 7 | Baptist Women's Day of Prayer (BWA) |
| 8-10 | ARKANSAS BAPTIST STATE CONVENTION, IMMANUEL, LITTLE ROCK |
| 14-17 | Area church recreation workshops (Church Training) 14 - Central, Jonesboro 15 - Calvary, Little Rock 16 - First, El Dorado 17 - Grand Avenue, Ft. Smith |
| 20 | Child Care Day |
| 21-22 | Weekday Early Education Workshop, Pulaski Heights, Little Rock (Sunday School, and Missions) |
| <u>December 1977</u> | |
| 1 | Evangelism Workshop, Baptist Building, Little Rock |

BSU Third Century Campaign

Cash and commitments top \$180,000

Enthusiasm and rejoicing marked the recent meeting of the Executive Committee of the BSU Third Century Endowment Campaign as Jamie Jones, campaign director, announced that cash and commitments for individuals and churches now total \$182,487. Both Tom Logue, State BSU Director, and Jones expressed their gratitude to God and the churches and individuals who have responded so generously in the early stages of the campaign.

Individuals, primarily alumni, have already given \$16,736 in cash and have pledged another \$78,668.

Church commitments are just beginning to come in, Jones reported, but already \$4,159 in cash and \$82,924 in commitments from churches have been received.

Jones reported that over half of the associations have named chairmen for the campaign. He urged churches which have made commitments to return their commitment cards to him at Box 552, Little Rock, Ark. 72203.

Why I support the Cooperative Program

(Third in a series of four)

I support the Cooperative Program because it is equitable.

I have my personal preferences, as I am sure every Christian does. There are certain types of mission work that are more interesting to me than others. There are certain geographical areas of mission work with which I am more familiar than others and consequently have a keener personal interest. There are certain types of mission work that tug on my emotions more than some other kinds.

It would be dishonest of me to deny these personal preferences, but it would also be dishonest of me to support the spread of the gospel solely on the basis of my own personal wishes.

I have a responsibility to take the gospel to people that I may find unlovely and difficult to work with. I have a responsibility to take the gospel to places where I may never personally travel. I have a responsibility to spread the gospel in ways available to me that I

may not even know about. Therefore, I want the counsel and help of my Christian brethren in helping me to carry out my Christian responsibility. The Cooperative Program gives me that kind of help.

The needs of each missionary family may differ, and the needs of mission work in each mission field may be drastically different. I do not have the personal expertise to determine how much of my tithes and offerings should go to each place of mission work, but I don't have to make that choice alone. I have some dedicated Christian collaborators serving with the Foreign Mission Board, the Home Mission Board, the SBC Executive Committee and our own state Executive Board. These people are able to prayerfully and carefully determine how my mission contributions can be used in the most productive and equitable manner. The Cooperative Program is the channel that makes it possible.

Some work is more glamorous and emotionally appealing than others. Being human, I frequently respond to appeals on an emotional basis. But I also have an obligation to respond to those mission needs that may not make the same appeal. Again, the Cooperative Program provides an equitable way for me to fulfill that responsibility without precluding me from responding emotionally with special gifts in those areas where a greater burden may rest on my heart.

The support of God's work ought to be done as prayerfully and objectively as is humanly possible. Yet Christian work is so personal that none of us can refrain from being somewhat subjective. However, the Cooperative Program gives me the best way I have found of being objective in my financial support of the spread of the gospel. That's just one of the reasons I support the Cooperative Program. — Roy F. Lewis, Associate Executive Secretary

BOLD BELIEVERS IN GIVING

The church budget: helpful resources for budget planning

When a budget planning committee puts together a church budget, they need more than the numbers zero through nine. The outcome of their work may be figures, but the committee looks at ministries through numbers.

Members of the budget planning committee need all the help they can get. These resources will provide ideas for a good ministry budget.

Start with a list of priorities. If the church has determined its ministry goals, the budget committee has a launching pad. They know what the church desires to put in first place. If it is a local outreach ministry, they can arrive at a figure to underwrite the cost. Should the church desire to increase associational or world mission gifts, they can suggest a percentage. A list of ministry priorities is a valuable tool to a conscientious budget planning committee.

Anticipated income information can help the budget committee. A church that revises last year's budget, with only the necessary increases, is overlooking current economic trends. It's good to ask, "What is the per capita income of our community?"

This information may be obtained from a local Chamber of Commerce or

from the Industrial Research and Extension Center, University of Arkansas, Little Rock. Income information tells the committee something about giving potential.

A budget planning committee needs to know about community changes. Will a new industry bring new people into the community? Does a factory plan to close its doors? Is the community changing and does this call for additional ministries from the church? Unpredicted emergencies do arise, but a church should know the pulse of community changes or needs.

A giving profile surprises and shocks church members. It is, however, the kind of information budget committees can use and church members need to know.

Ask the church treasurer or financial secretary to prepare this information. From the individual giving records, gifts of church members are categorized. No names are used.

The results may show that the church has 40 members who give less than a dollar a week, 20 who give from one to five dollars a week, 25 who give from five to ten, ten who give over ten, and etc. The shock comes when the profile reveals that 20 percent of the members

give 80 percent of the gifts. This information challenges a working budget planning committee to involve more church members.

Study past budgets. Has church income kept up with inflation? Has the church been budgeting below potential? Does the budget committee need to recommend a substantial increase in order to challenge the members? While next year's budget isn't a carbon of the old, the past can reveal weaknesses that need correction or strengths that need reaffirmation.

A ministering church reaches beyond its community. The budget planning committee needs to be alert to denominational emphases that call for additional resources. Bold Mission Thrust is an example.

If Baptists are serious about this business, we can't carry on as usual. Lines of mission support, from all over this world, go back to individual givers. The budget committee shares in Bold Mission Thrust when they suggest increased giving by the members and increased mission gifts from the church.

With these resources, the committee is on its way to presenting a challenging budget. — James A. Walker, Secretary of Stewardship

Johnny G. Biggs, Executive Director of Arkansas Baptist Family and Child Care Services, has received a \$1,000 check from Shelby Bittle, pastor of Union Avenue Church, Wynne. The gift was made possible through the estate of the late William B. and Etta L. McCauley. Since they were not blessed with children of their own, the McCauleys wanted to have a part in the ministry to children through our agency. They were active members of Union Avenue Church.

Here is a great example of Christian stewardship. We are all responsible for what God has entrusted to us. To include Christian causes in our will is to continue to bear Christian influence after our decease. If you would like information on how you may follow the example of the McCauleys, call us at 376-4791. — Homer W. Shirley Jr., Director of Development, Arkansas Baptist Family and Child Care Services



WMU Missions materials mailing list

"We didn't receive any Lottie Moon materials," is a statement we hear or read every year in November or December. The solution to that dilemma is to send the list of your new WMU officers to the State WMU Office, P.O. Box 552, Little Rock, Ark. 72203. Throughout the year they will receive materials that relate to their WMU responsibilities. Mailings include a new year packet, sample packets of materials for home, state and foreign mission emphases and other special mailings.

Pastor, perhaps you do not have a WMU organization but are interested in receiving the packets of mission materials. Send your name and address, or that of a key woman in your church, to our office.

Mission support and involvement is the task and opportunity for every Christian. Last year 615 Arkansas churches participated in the state missions offering; 682 in home missions; 919 in foreign missions. "... and you shall be my witnesses in Jerusalem, and in all Judea and Samaria and to the end of the earth."

Foreign mission briefs

BAHAMAS — Five Bahamian Baptist pastors have been honored in the Queen's Silver Jubilee and Birthday list. Arthur Samuel Colebrook, president of the Bahamas National Baptist Missionary and Educational Convention, received the Most Excellent Order of the British Empire (Civil Division) Commander honor. Receiving the Queen's Certificate and Badge of Honor from Andros Island were Richard Smith, Staniard Creek; Jeremiah Hinsey, Love Hill; Henry Campbelle, Low Sound; and Euthal Green, The Bluff.

Church Training Convention

Thursday, Oct. 27

Immanuel Church

Little Rock

Speaker



Dr. Perry Sanders
Pastor
First Church
Lafayette, La.

Conferences

- **General Officers** •
Henry Campbell, BSSB,
Nashville, Tenn.
- **Adult** •
John Hendrix, BSSB,
Nashville, Tenn.
- **Youth** •
Mark Stanson, Union Association
Houston, Tex.
- **Children** •
Neal Buchanan, BSSB,
Nashville, Tenn.
- **Preschool** •
Evelyn George, Church Training Dept.
Jackson, Miss.
- **Media Center (Library)** •
James Rose, BSSB,
Nashville, Tenn.

Special features

- Church Training Fair
The Harvest Festival
9-10 a.m.
12:15-2, 6-7 p.m.
- Barbecue luncheon
Served at the Fair
by reservation



Experiencing Discipleship
through
church
the
Sunday Night
Place!
1977-1978

Students are told

Cure for 'Moonism' is prevention



GLORIETA, N.M. — A record attendance of more than 3,000 college students and workers highlighted the 25th annual Student Conference Aug. 13-19 at Glorieta Baptist Conference Center. This number is the largest attendance in history for a six-day conference, according to Larry Haslam, conference manager. State Southern Baptist conventions, along with National Student Ministries of the Southern Baptist Sunday School Board, worked toward this attendance goal of 3,000 during the past year. Final registration for the week was 3,068, including 70 international students from 27 nations.

Final registration figures for Student Week at Ridgecrest Baptist Assembly, Aug. 20-26, showed that 1422 students and student workers attended the week-long conference, which was sponsored by the National Student Ministries (NSM) of the SBC Sunday School Board. Combined with the students who registered the previous week at the student conference at Glorieta (N.M.) Baptist Conference Center, the total number of students represents the largest group to attend Student Weeks since the conferences were begun at Ridgecrest in 1926.

On the cover



A "Church Training Fair" was a feature of this Church Training Convention in the past. A Fair also will be a part of this year's Convention, which is Oct. 27.

RIDGECREST, N.C. — The best way to cure "moonism" is to prevent it, according to a staff member of the Department of Interfaith Witness, Southern Baptist Home Mission Board, Atlanta.

George Sheridan, who was leading a conference on "Understanding the Unification Church" during Student Week here at Ridgecrest Baptist Conference Center, told the group of college students, "We need to recognize why people go into the Unification Church. We need to recognize their social hunger, particularly college-age people."

The seminar was one of 17 the students could choose to attend during the week-long conference, which was sponsored by the National Student Ministries of the Southern Baptist Sunday School Board.

The Holy Spirit Association for the Unification of World Christianity, official name for the Unification Church, was founded in 1954 in Korea. Sun Myung Moon, founder of the church and a native Korean brought the movement to the United States in 1972. Sheridan estimated there were 7000 "moonies," as Moon's followers have been called, living in communal centers across the U.S. and another 30,000 who are "peripherally involved, some of them parents who want to be in touch with their children."

Sheridan said frequently the people who go in to the Unification Church are raised in faiths that are extremely closed, that is "they don't allow speculation theologically or philosophically." While growing up, the young people depend on others or the church to do their thinking and to make their choices.

"When they go to college, where freedom becomes oppressive, they run for the first system that provides them a way to have their thinking done for them," he said.

Getting people out of the Unification Church is extremely difficult, Sheridan said.

"One reason is that they lie so much, therefore, it's difficult for us to know where we stand with them. They might 'yes' us to death — agree to all we say — just to get further with us," he said.

Secondly, Sheridan said that Moon's followers are overwhelmed with a feeling of pressure in the sense that others are trying to persecute them.

"Be aware of the reasons people go in to the movement, and then make sure those reasons don't exist in you," he said.

'Why haven't we been going to Hope

by Joanne Jackson Lisk

Missions came alive for youth and sponsors from First Church, England, when they spent a summer weekend at the Migrant Mission Center in Hope. They went expecting to assist in whatever way possible with the services, recreation or janitorial needs of the center. This they did, as well as getting a taste of many of the day-by-day experiences a missionary has in such work.

Bob Gross, director of the center, and student summer missionary Jose Morelos assisted in outlining the program, preparing the group for the visits of the migrants and setting some to work preparing hundreds of the health kits which are a free gift to migrant families who visit the center.

Others worked as assembling Scripture tract kits, while still others helped to sort, hang and label clothing for free distribution according to needs of migrants passing through. Other housekeeping jobs, such as making Koolaid, disposing of accumulated boxes and cleaning scuff marks on the floors were done during odd intervals when time permitted. (Keeping the center "ship shape" often has to take second place during the peaks of the migrant season, for ministry to the migrant must be the top priority during that time.)

The truly memorable experiences came out of the visits of the migrants, even though it was a light weekend for travelers. Seeing some 20 to 30 men, women and children piling out of the back of a huge covered truck after traveling for eight hours brought tears to many eyes.

After using the Government rest stop showers, mothers began to bring bright-eyed little children over to the center. Volleyball and ping-pong games were organized; checkers and other games attracted attention; mothers who spoke no English gathered around a table where a hand-operated phonograph recording in Spanish fascinated them while giving them the Good News in sermon and song. At the piano a young girl sat with a little Mexican child on her lap, helping the smiling child pick out "Jesus Loves Me", and attempting to sing the words with her in Spanish.

The missionaries witnessed to individuals and called on the women sponsors from England to witness to some of the women who spoke English. Services were held after fellowship had been established and as the time for parting drew near.

One of the young people from England had brought along his ventriloquist's dummy, Douglas. Spontaneously, Jose asked "Douglas" many questions about salvation, the Christian life, baptism, spiritual growth and other questions in the minds of the people with whom they had been sharing the Good News.

Douglas answered humorously at times, establishing rapport with the listeners, making a stab at Spanish so all could enjoy a smile, then zeroing in on the truths of the gospel in a more

serious way. Everyone listened with fascination as this little dummy was used by Hank Henderson, Jose and the Lord to tell the gospel.

Three Mexican teenagers came into the kingdom of God during the weekend. They had already been a part of a Vacation Bible School in Texas. Their stop at the center, the witness of the missionaries, the testimony in caring of young people they didn't even know, the sharing of Douglas, all taking place in the space of an hour or two make up just one example of the eternal value of

*Specific needs of the Hope Migrant Mission Center include:

Small toys, new or used in good condition. These are offered to every child as they leave the center, as long as they are available. One toy per child is the rule, and hundreds are needed each year. Small dolls, balls, stuffed animals — something holdable is best.

Scripture coloring books and colors.

Health kit items, such as toothbrushes and toothpaste, wash cloths, soap, combs, deodorant and lotion (small sizes), shampoo — some drug stores may have small sample items they will give for distribution.

"Use Me Books" — Construction paper pages made into

booklets with one item per page which could be used: "Lick Me" — a sucker; "Write Me" — an addressed stamped card; "Chew Me" — a stick of gum, etc. Use your imagination on these, including a colorful children's tract or scripture coloring page, or other witness to the gospel. GAs and youth groups can really enjoy making these as a project, then taking them for distribution at the center themselves.

Table Games — in good condition if used; ping-pong balls; outdoor games for groups or a few.

Clothing — but make it good, useable clothing, and baby and children's clothes are most needed. If you can bring clothes on hangers ready to hang on the racks, it would be helpful.



Jose Morelos, a student summer missionary, teaches songs in Spanish to the singing group from the England Church.

every year,' ask young mission workers

such a center's work. In June, 1977, for example, there were over 50 persons who accepted the Lord through the work of the Migrant Mission Center at Hope in the first two weeks alone.

Many Arkansas church groups have

had a part in the witness of this center, too. Some have sent supplies to the center.* Others have come for a time of sharing and work. All have gone away with a new concept of what missions is all about. Migrants have come from

oranges and gone to cucumbers with their lives changed and hearts warmed by caring. Arkansas Baptists who spend some time at the center will leave saying, as did the group from England, "Let's go to Hope again," or "Why haven't we been going to Hope every year?"

The peak season for migrant traffic through the center is during the months of May and June, with return visits from north to south being made in late August through October. As many as 1,000 per day stop at the rest stop during these times. This means that many hundreds pass through the center on some days at the peak season! What an opportunity for Arkansas Baptists to share the Good News!

Learn about
'Bold Missions'
at the
Royal Ambassador Fellowship
Supper
Immanuel Church, Little Rock
Nov. 7, 6 p.m.



James Hampton
missionary
to Tanzania



Puppet show 'Bold Missions'

For more information see your counselor, pastor, minister of education, youth director, or write C. H. Seaton, P.O. Box 552, Little Rock 72203

Reservations must be made by Nov. 1

Cauthen to take rest

HUNTSVILLE, Ala. (BP) — Baker J. Cauthen, executive director of the Southern Baptist Foreign Mission Board who is recuperating from a heart attack suffered Sept. 18, has been asked by his doctors to cancel all of his engagements for the remainder of 1977.

Doctors at Medical Center Hospital here said that they are "gratified" with the progress which Cauthen is making and expect him to make a full recovery. He was released Sept. 26 from the hospital's coronary care unit, with about another week of hospitalization anticipated before he would be permitted to return to his home in Richmond.

Earlier the physicians had suggested that about a two-month period would be required before Cauthen could resume his Foreign Mission Board responsibilities. But even after returning to his office he should not accept any engagements through the end of December, the doctors said.

In Richmond, Rogers M. Smith, administrative associate to Cauthen, said all matters pertaining to the annual meeting of the Foreign Mission Board Oct. 10-12 were moving along on schedule. In Cauthen's absence, administrative responsibilities are being carried by the staff executive council.

Cauthen suffered the heart attack while preaching on the televised Sunday morning worship service of the Jackson Way Church here Sept. 18.

Keep after SOAP

by Harry N. Hollis Jr.

Throughout the entire SOAP affair, the American Broadcasting Company has been dishonest with the American people. They promised SOAP would be a morality play; instead, they are broadcasting an immorality play. They promised that they would clean up SOAP; instead, they are airing a sorry show which reeks with moral pollution. According to the manager of an affiliate station, ABC sent out an erroneous sponsor list on the day before SOAP was first to be shown. To maintain the illusion of SOAP's success, ABC has given at least one sponsor, Anacin, an advertising spot for which Anacin "did not have to pay one penny," to quote an executive of the advertising agency that handled Anacin's spot on SOAP.

How much deception will ABC practice in order to try to maintain its ratings and its fantastic profits?

ABC-TV is counting on our apathy to get away with its immoral television programming. Of course, there are many other immoral shows on television, but this should not deter us from fighting SOAP because SOAP has become a symbol.

What can we now do to send SOAP to an early grave? (1) Call the local ABC-TV affiliates and protest their showing of SOAP's immorality unless the affiliate in your area has already joined the numerous affiliates who have rejected this trash. In that case, call the station to thank them. Since many stations are releasing to the press the number of phone calls they receive for and against SOAP, calling is important. (2) Follow up your call to the local ABC-TV affiliate with a letter to the manager expressing your opposition. Stations are required to keep these letters as well as a record of the calls. (3) Write the sponsors. One executive of a company that advertised on SOAP told the Christian Life Commission, "We are going to count our letters to see how the people feel." Sponsors for the third episode were:

1. AMERICAN HONDA MOTOR COMPANY
100 West Alondra
Gardena, CA 90247
Bill Puskamp, Advertising Manager
2. BIC PEN CORPORATION
Wiley Street
Milford, CT 06460
R. P. Adler, President
3. BRITISH LEYLAND MOTORS
600 Willow Tree Road
Leonia, NJ 07605
G. W. Whitehead, President
4. INTERNATIONAL PLAYTEX CORPORATION
888 Seventh Avenue
New York, NY 10019
Joel Smilow, President
5. PREFERENCE BY L'OREAL
Cosmair, Inc.
530 Fifth Avenue
New York, NY 10036
Jean Caste, President
6. PRESTO FRY BABY
Presto Industries
Eau Claire, WI 54701
LaVerne Soper, President

The American people who allow ABC-TV to use the public airwaves deserve better treatment. The people deserve honesty, not misleading propaganda. The people have a right to expect creativity, not immorality. The people want responsibility from ABC so that the freedoms of the First Amendment which make our society work will not be jeopardized by unbridled license.

The television industry seems to be throwing its fantastic financial strength into this struggle to break the back of the moral protests of the churches. We shall not grow weary in well doing.

Harry N. Hollis Jr. is director of family and special moral concerns for the Christian Life Commission of the Southern Baptist Convention.

1978 SBC program gets input

RALEIGH, N.C. (BP) — The rank and file of 12.9 million Southern Baptists are offering suggestions for the June 13-15, 1978, meeting of the Southern Baptist Convention in Atlanta.

The first woman to chair the SBC order of business committee, Marian Grant of Raleigh, reported in her column in *The Biblical Recorder*, "Nearly every state paper ran my request (for program suggestions) and I've had excellent suggestions in letters from most of the states," Mrs. Grant stated.

Program ideas include more time for business, more women participants, more involvement for the laity, and a split opinion on more or less preaching. "Some assistance for lay people through the church budgets would encourage attendance just as it does for pastors and in many cases, their wives," she stated.

Registration for the Atlanta meeting is expected to be around 18,000.

Prayer vigil planned

WASHINGTON (BP) — Baptist women in more than 100 countries will pray around the clock on Monday, Nov. 7.

Mrs. Marie Mathis, president of the Women's Department of the Baptist World Alliance, said that many thousands of women's groups, some in community-wide congregations and some "by ones and twos", are expected to participate in the 30th annual observance of the Baptist Women's Day of Prayer.

Prayers will begin in the islands of the Southwest Pacific as the sun crosses the international date line for the beginning of a new day, and will continue through Asia, Africa, Europe and the Americas before the sun sets 35 hours later west of Hawaii.

The annual observance was started in 1948 when European women suggested a day of prayer to help bind up the wounds of World War II. Mrs. Kerstin Ruden of Sweden who attended the original planning session in London, is author of this year's Day of Prayer program, "A Future and a Hope", based on Jeremiah 29:1-14.

Mrs. Mathis said that the program has been translated into a hundred languages, and more than 100,000 copies have been distributed.

"Observance of the day was never more important than this year," Mrs. Mathis said. "We need the spirit of togetherness that we find in a day of universal prayer. And we need also the collection of offerings which will enable the Women's department to carry on its work of spiritual fellowship in remote areas of the world."

Discovering true security

Oct. 23, 1977

Luke 12:16-31

A common scene presents itself to us in this modern material-oriented society. It is the picture of a man's struggle to climb up the ladder of what he believes to be success. The rungs are his steps to his goal of security and happiness, but they are lined with misery and pain. Severed or strained family life, failing physical health and a misplacement of true values are characteristic of this process. Often the man who reaches the goal of material sufficiency that he has set for himself is heard to say that he would trade it all for his peace of mind and his family restored to its once close fellowship again.



Dr. Bryant

In his first letter to Timothy, Paul describes this situation. "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (6:10). His emphasis is not that money is the root of all evil as many have so misquoted him, but that it is the intense love of making and having it above anything else which causes his misery. Those who want riches above everything else in life are quickly trapped by their desire, at times even excusing their actions as required by the times. But Paul says that these desires "drown men in destruction and perdition" (6:9).

Borrowing the title question from a Francis Schaeffer film series, we ask, "How should we then live?" Paul answers the question as he continues his challenge to Timothy. The man of God is to flee from this kind of desire to follow virtues which are godly in nature. Specifically, he lists righteousness, godliness, faith, love, patience and meekness as the godly virtues that should take the place of man's natural cravings (6:11).

In writing to the Philippian church, Paul made a similar demand of them to think on those things which had virtuous and praiseworthy qualities (4:8).

In communicating these truths to Timothy, Paul does not indicate that righteousness in life will be easy to accomplish, but that it will have its rewards. He calls the life of righteousness the good fight of faith,

showing us that it is a battle to be won (6:12). And as in the case of most battle victories, there are the spoils for the winner. He describes the rewards as both present and future. The present reward is the sense of enjoyment of all things he has given us now (6:17). The future reward is the resulting foundation laid against eternity to come (6:19).

The concept Paul communicated to Timothy Jesus characterized in a well-known parable and lessons in dependence on God's provision.

The parable on false security (Luke 12:16-20)

Very often, the attitude which contributes to a material outlook on life comes from judging a man's life and success in terms of how much he is worth. As Jesus introduced the parable of the rich fool to the crowd around him, he warned them against judging a man's worth by what he owned (Luke 12:15).

The parable that Jesus used describes a man with problems which most men say they wished they had. His problem was abundance. His harvest was so abundant that he filled up all available storage space. This created a dilemma for him. Indeed, most would say it's better than having an empty barn. Possibly, but the rich man's real problem not scarcity nor overabundance, but seeking to possess more than he needed, more than he could possibly use or contain (12:16-17).

Many have stated that if they only had so much they would be satisfied. The rich fool's solution indicates that this kind of dreaming very seldom happens with the intended result to be content. When a man places more value on gaining material possessions, once he reaches his capacity, his response is to develop more capacity, not to be satisfied with what he has. With the man of the parable he will decide to build greater barns, contemplating all the while his future retirement to the "lap of luxury".

The terrible truth which dawns on a man, so often, too late, is that the climb up the ladder of success has with it no guarantee of any time at the top to en-

joy. Very often in the process of making it, the self-dependent struggle takes its toll on man's limited physical abilities, and his life no longer has the capacity to enjoy anything he has raked to himself. Such is the fate of a man that God calls into eternity, leaving behind all that he thought was important (12:19). This was Paul's observation to Timothy about the permanence of things when he said that we bring nothing into the world and it is certain that we take nothing out of it (1 Tim. 6:7).

The provision of true security (Luke 12:21-31)

To end the story of the parable and open the discussion of where true security is found, Jesus cited the rich fool for laying up the wrong treasure and having no claim to godly riches (12:21).

The man who would be rich toward God will not be self-dependent and self-sufficient like the rich man but completely dependent upon the Lord. This is the man who takes life as a unique gift of God to be cared for by the provision and counsel of him who created it.

The man who depends completely upon God can be assured of the best of provision for the living of life. At the same time he can have the peace with God which conquers all the worry and pain of what the world terms success.

To illustrate his lesson on the content of true security, Jesus used the birds of the air and the flowers of the field (12:24, 27). If God was faithful to feed and clothe these lower creations of his hands, would he not also care for the basic needs of his highest creation and more? The obvious answer had to be yes, and we can almost see the disciples as they nod their agreement.

The Lord continues as though to answer our faltering faith, "your Father knoweth that ye have need of these things" (12:30). We know of God's knowledge, but sometimes we feel that he has forgotten somehow or "he only helps those who help themselves first." But these weak excuses for our lack of faith are not valid answers at all.

The Lord's real purpose is not the withholding of things from his children, but the importance of establishing their proper order of priority in our lives. We are not to seek riches but God's eternal security first and foremost for our lives. It is only then that the temporal things will be added and can be truly enjoyed. (12:31).

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Bringing joy and judgment

Oct. 23, 1977

John 2:1-8, 11, 13-16

"Doctors say that married men live longer than bachelors," the young miss said to the bachelor. "Well, I've heard that, too," he replied, "but my married friends claim that it only seems longer."



Pike

This and hundreds of other statements like this are heard every day which reflect a growing discontent with the state of marriage. As Christians, however, let us not forget that marriage was instituted by God for divine purposes. Marriage came about partly as a concern of God for the human happiness and joy of his creation (Gen. 2:18). Christ himself gave sanction to marriage by beginning his public ministry at a simple small town wedding.

Christ did not begin his public ministry with great fanfare and publicity. He chose instead Cana of Galilee, a tiny obscure village, probably about three and one-half miles from Nazareth. Jesus could scarcely have chosen a more obscure place in which to begin, but it emphasizes for us the marvelous fact that no person and no place is too obscure and humble to merit and secure his concern.

The setting

The scene of the story is a village wedding feast. In Palestine the wedding festivities lasted for more than one day. After the ceremony the couple was escorted to their new home through the village streets with the light of flaming torches. A newly married couple in Palestine did not go away for a honeymoon; they stayed at home and for a week they kept open house. In a life where there was much poverty and endless hard work, this week of festivity and joy was one of the supreme occasions in life. It was a happy time like this that Jesus gladly shared.

The situation

Hospitality in the East was a sacred duty. The failure to provide refreshments for guests was considered a serious problem. So to run short of wine at a wedding celebration would have been a humiliation. It was at this point that Mary, the mother of Jesus, stepped

in to help. When Mary discovered the shortage of wine, she, as would be natural for her to do, turned to her elder son for help.

The reply of Jesus to Mary has puzzled many people. The term "woman" carried no hint of disrespect or harshness. Rather it was intended to redefine their relationship. He was no longer a son fulfilling his mother's wishes but a Saviour doing his Father's will.

He uses a familiar idiom or expression literally, "What to me and to you?" When someone was asked to get involved in a matter which he felt was no business of his, he might say to the petitioner, "What to me and you?" In other words, "That is your business; how am I involved?" This, of course, implies that Mary's statement about the wine running short carried with it a request for Jesus to do something about it.

Then Jesus said, "My hour has not yet come." Mary surely was remembering all the things the angel had told her about Jesus before his birth, the events following his birth, his experience in the temple at age 12. Now he was 30. He was gathering a group of disciples. Perhaps she thought it an opportune moment for him to reveal his Messianic power. His reply made it clear that the time for him to tell the world all that Mary knew had not come. The hour of the full revelation of his Messianic claims had not come, nor did it come in the temple, or by the lake, or in the feast-day; not until the awful moment of rejection, when death was hovering over him, and the blow was about to fall, did he say, "The hour has come" (John 17:1).

The solution

Mary, understanding that Jesus had read her heart, nevertheless believed that Jesus would care enough about the potential embarrassment of the wedding couple that he would do something although she was not sure what it would be. She gave instructions to the servants to do whatever Jesus told them to do.

There were six stone waterpots sitting by the door. This water was used for the Jewish custom of purification. Strict Jews washed their hands before a meal and between each course. If this was not

done, the hands were technically unclean.

Jesus commanded the servants to fill all the water pots to the brim. The pots held about 135 gallons. No wedding party ever used such an abundance of wine! However, when Jesus meets our needs, we always receive a blessing full and running over! The servants drew from the pots and gave to the headwaiter who discovered that the water was now wine! Jestingly the waiter kidded the bridegroom about saving the best wine till last. They, of course, did not know the source of the wine. However, the disciples knew and the scripture records that they believed on Jesus having been witness to his mighty power.

Joy contrasted

Jesus and his disciples, following the wedding festivities, spent a few days at Capernaum, and then went to Jerusalem for the Passover feast. Jews from all over that part of the world came to Jerusalem to observe this feast, pay their required Temple tax, and make sacrificial offerings. Temple leaders had turned the money changing service into a dishonest business. They charged outrageous prices (often a full day's pay) to exchange foreign currency into the Jewish coin required for paying taxes. They also charged extremely high prices for animals to be used in sacrifice. In the words of today's teenagers, the people were being "ripped off". This experience had to dampen the joy and spontaneity of the worship experience, especially for the gentile worshipper because all this business and noise was in the part of the temple called the Court of the Gentiles, the only place in the temple they were allowed to go.

Jesus was angered at this situation that robbed the people of their joy in worship. He took a whip and drove the corrupt people from the temple and reminded them that his temple was a place of worship and prayer.

Conclusions

Jesus did not withdraw from society but rather lived in and participated in society as he taught God's word and gave meaning to life. He honored joyous occasions and judged those who kept people from attaining real joy. He reminds us that the source of real joy is faith in him. Jesus came to give life and give it more overflowing and abundant. Celebrate your joy in Christ!

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Oct. 9, 1977

| Church | Sunday School | Church Training | Church adns. |
|-----------------------------|---------------|-----------------|--------------|
| Alexander, First | 107 | 59 | 2 |
| Alpena, First | 63 | 23 | |
| Ash Flat, First | 72 | 33 | |
| Batesville, First | 254 | 128 | |
| Bentonville, Central Avenue | 76 | 27 | |
| Berryville | | | |
| First | 178 | 76 | 1 |
| Freeman Heights | 170 | 60 | 2 |
| Booneville | | | |
| First | 290 | | |
| Blue Mountain Mission | 30 | | |
| South Side | 104 | 74 | |
| Bryant, First Southern | 189 | 93 | |
| Cabot | | | |
| First | 447 | 109 | |
| Mt. Carmel | 309 | 174 | 2 |
| Zion Hill | 145 | 49 | |
| Caledonia | 40 | 28 | |
| Camden, Cullendale First | 569 | 148 | 4 |
| Cash, First | 105 | 60 | |
| Charleston, First | 179 | 65 | |
| Conway | | | |
| Oak Bowery | 129 | 74 | |
| Pickles Gap | 213 | 112 | 1 |
| Second | 401 | 138 | 2 |
| Crossett | | | |
| First | 560 | 176 | 5 |
| Mt. Olive | 329 | 149 | |
| Danville, First | 190 | 50 | |
| Dell | 87 | 45 | |
| Des Arc, First | 202 | 60 | |
| El Dorado, West Side | 455 | 446 | 3 |
| Ft. Smith | | | |
| First | 1444 | | 9 |
| Grand Avenue | 985 | 203 | 1 |
| Mission | 17 | | |
| Trinity | 143 | 34 | |
| Fouke, First | 111 | 59 | 1 |
| Gillham | 78 | 39 | 5 |
| Greenwood, First | 370 | 173 | 4 |
| Hampton, First | 173 | 98 | |
| Hardy, First | 186 | 89 | 6 |
| Harrison, Woodland Heights | 142 | 72 | 2 |
| Hector, First | 52 | 18 | |
| Hope, First | 393 | 93 | |
| Hot Springs, Park Place | 304 | 84 | 2 |
| Jacksonville | | | |
| First | 432 | 98 | 2 |
| Second | 159 | 65 | 2 |
| Jonesboro | | | |
| Friendly Hope | 133 | 91 | 1 |
| Nettleton | 290 | 139 | 3 |
| Kingston, First | 43 | 30 | |
| Lavaca, First | 346 | 144 | |
| Little Rock | | | |
| Crystal Hill | 160 | 47 | |
| Life Line | 474 | 114 | 2 |
| Martindale | 104 | 47 | |
| Twin Lakes | 15 | 7 | |
| Wakefield, First | 132 | 38 | |
| Magnolia, Central | 630 | 202 | |
| Melbourne, Belview | 206 | 87 | 3 |
| Monticello, Second | 288 | 91 | 5 |
| Mulberry, First | 271 | 134 | 5 |
| Murfreesboro | | | |
| First | 151 | 52 | |
| Mt. Moriah | 59 | | |
| North Little Rock | | | |
| Harmony | 61 | 39 | |
| Levy | 455 | 99 | 1 |
| Park Hill | 938 | | 8 |
| Paragould | | | |
| Calvary | 309 | 235 | 1 |
| East Side | 351 | 184 | 9 |
| First | 445 | 101 | 1 |
| Paris, First | 364 | 50 | |
| Pine Bluff | | | |
| Central | 128 | 59 | |
| East Side | 162 | 80 | |
| First | 669 | 94 | 3 |
| Lee Memorial | 251 | 75 | 6 |
| South Side | 583 | | |
| Watson Chapel | 422 | 128 | 2 |
| Rogers | | | |
| First | 582 | 145 | |
| Immanuel | 485 | 122 | 7 |
| Russellville | | | |
| First | 502 | 85 | 6 |
| Second | 136 | 38 | |
| Sheridan, First | 192 | 64 | |
| Sherwood, First | 240 | 62 | 3 |
| Springdale | | | |
| Caudle Avenue | 149 | 79 | 5 |
| Elmdale | 331 | 135 | 2 |
| First | 1482 | | 2 |
| Texarkana, Shiloh Memorial | 185 | 75 | 1 |
| Van Buren | | | |
| First | 598 | 180 | 5 |
| Mission | 28 | | |
| Vandervoort, First | 99 | 53 | 1 |
| Wabash, Immanuel | 54 | 29 | |
| West Helena, Second | 195 | 111 | |
| Wooster, First | 111 | 81 | |
| Yellville, First | 165 | 74 | |

Commission will address itself to TV, alcohol, homosexuality

by David Wilkinson

NASHVILLE (BP) — The Christian Life Commission of the Southern Baptist Convention (SBC), in its annual meeting here, voted to continue its emphasis on television morality, to sponsor a consultation on alcohol abuse and to develop resource materials for Southern Baptists on homosexuality.

Commission members approved a \$462,000 budget for 1977-78, including a seven percent cost of living increase for the staff, and elected William M. Tillman Jr. as director of research and editorial services. Tillman, who is completing work on a Ph.D. degree in Christian ethics at Southwestern Seminary, joined the commission's staff Oct. 1.

In other action during the two-day session, the commission passed resolutions on energy and ABC-TV's new show, "Soap", authorized one-year consultant relationships with two retired seminary professors, Henlee H. Barnette and T. B. Maston, Southern Baptist authorities in the field of applied Christianity, and presented its Distinguished Service Award to William M. Pinson Jr., president of Golden Gate Seminary.

Members of the social and moral concerns agency also heard an address by SBC president Jimmy Allen and reelected Forrest H. Siler, pastor of First Church, Lawton, Okla., as chairman. John S. Harris, pastor of Pineville Park Church, Pineville, La., was reelected as vice chairman, and Larry Maddox, pastor of Maywood Church, Independence, Mo., was elected as recording secretary.

The Christian Life Commission's continued emphasis on providing help for television viewers will include increased attention to the impact of TV on children, a plan of action to deal directly

with advertisers and further cooperation with other groups to improve programming. During 1977-78 the commission also will try to share Southern Baptist concerns with the Federal Communications Commission, the Federal Trade Commission and appropriate House and Senate committees in Congress.

The commission also authorized its advisory committee to seek additional funds necessary to expand the television project.

The consultation on alcohol abuse next year will invite experts to speak to denominational leaders on the various aspects of the problem and to help devise programs to deal with the issue. The commission staff will also work to develop materials to help Christians cope with the problem of alcohol.

In response to specific action taken on the subject of homosexuality at the Southern Baptist Convention in June, the commission approved a program aimed at providing informative resource materials on "What Christians Can Do About Homosexuality". A special resource piece would include articles on what the Bible says about homosexuality, homosexuality and the law, counseling homosexuals and what churches can do about homosexuality.

The commission's resolution on "Soap" called on ABC to withdraw the controversial, sex saturated series immediately and to "replace it with a program that is in keeping with ABC's responsibility to behave as a guest in the homes of the American people." The resolution also urged Southern Baptists to support local affiliates which refuse to air "Soap" and to express their disapproval to stations that do carry "Soap" and to companies which sponsor the show.

The resolution on energy encouraged Southern Baptist churches to take bold measures to reduce energy consumption in their buildings and to "alert their members to the fact that energy conservation in their personal lives and business activities is a matter of Christian responsibility."

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Catholic educators look for more aid to schools

by W. Barry Garrett

WASHINGTON (BP) — Optimism and determination characterize the attitude of Roman Catholic educators for future advances in public aid for parochial schools. Two recent items point up this observation.

First in an article on "Events Indicate Tide Is Turning for Our Schools" by Leonard DeFiore, superintendent of

other internal), which, he said, "signify to me a turning of the tide in support of Catholic education." He described local, state and national "occurrences" as "what might be the beginning of a reversal of public posture regarding Catholic schools."

Locally, DeFiore cited a "stunning victory" in Montgomery County, Md., for public busing of Catholic school children. He said that this local victory "opened the question at the state level as to whether or not busing is presently provided in an appropriate fashion."

On the state level, the Catholic educator was encouraged by the attitude of the Maryland state superintendent of schools, David Hornbeck. He said that the new state public school superintendent "sees himself being responsible for the welfare of all the children in the state of Maryland, and not just superintendent of public schools."

In another state, New Jersey, DeFiore pointed out that 45 legislators are co-sponsoring a referendum to the people "to see if they are interested in a voucher system." (Vouchers would be made out to parents by the state to be cashed in at the school of their choice — public, private or church.)

On the national level, he cited events in the Supreme Court and in the Congress. Concerning the recent Supreme Court decision in the Ohio parochial school aid case he said that it did not give the Catholic parents "immediate relief." But, he added, "It did indicate that the Supreme Court is finally getting the message that the people of this country do want to support freedom of educational choice by parents."

Further, he stated, "This decision ends 30 years of court opinions which had frustrated legislators in their attempts to assist parents in educating their children in non-public schools."

Turning to Congress, DeFiore said that by the time school opens in September there will be more than 100 members of Congress sponsoring tax relief legislation in behalf of nonpublic school education.

He did not predict that this legislation would pass, but he did say that "with a swelling of support from the people, there is no telling what might occur."

Combining the effect of the above developments, DeFiore said, "This indicates that the mood of the country is changing, and this change is being recognized by our government leaders. For example, both major political parties, for the first time, in 1976, ran on a platform committed to aid for non-public school parents."

Internally, within the Catholic community, DeFiore pointed out that their schools have finally achieved both financial and enrollment stability. He said that the fears that crippled Catholic education in the decade (1965-1975) have been largely overcome and that their "problems will be in the normal range."

Coupled with this internal development, DeFiore noted the support for Catholic education given by the Vatican in July. He called this "an unprecedented document supporting Catholic schools and government assistance to these schools." He said that "the document strongly supported aid to Catholic schools as the ideal way for governments to guarantee pluralism in education."

The USCC news release reported an August meeting in Washington of the 20-member Federal Assistance Advisory Commission. The purpose of the meeting was two-fold: (1) "To analyze the effectiveness of federally supported education services for nonpublic school students," and (2) "To formulate recommendations whereby Congress and governmental agencies might correct deficiencies in student assistance programs."

While in the nation's capital, the Catholic educators met with key staff members of the education committees of both the Senate and the House where hearings have begun on the extension of the Elementary and Secondary Education Act, according to the news release.

In addition, they met with officials in the department of Health, Education and Welfare (HEW). Their complaint there was "what they called 'years of nonresponsiveness' on the part of policy level officials in the U.S. Office of Education to complaints registered by nonpublic school officials when nonpublic school students were receiving 'inequitable treatment' in federally funded programs."

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schools for the Archdiocese of Washington, which includes the District of Columbia and five counties in Maryland. The article was published in the August 18 "Back to School Supplement" of the *Catholic Standard*, weekly newspaper of the archdiocese.

Second is a news release from the National Catholic Office for Information of the United States Catholic Conference (USCC), which sets forth efforts of the Federal Assistance Advisory Commission of the USCC to increase governmental services for nonpublic school students.

DeFiore discussed two sets of developments (one external and the