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November 16, 1978

Arkansas Baptist State Convention

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November 16, 1978

Arkansas Baptist

NEWSMAGAZINE

'Bold Missions' theme dominates meeting as Arkansas Baptists conduct business

The 1978 annual sessions of the Arkansas Baptist State Convention were marked by some well-known speakers, some much-discussed resolutions and motions, and a lot of exhorting about Baptists' Bold Mission Thrust.

"Fulfilling our Mission in Boldness" was the annual meeting's theme and the subject matter of the speakers, who included the President of the Southern Baptist Convention and the pastor of the largest Southern Baptist church.

Tuesday evening session

Nearly 800 messengers and other Arkansas Baptists filled the entire lower floor and most of the balcony of First Church for the opening session of the annual meeting. After President Johnny Jackson called the meeting to order, the group readily voted the acceptance of all messengers properly elected by their local churches. Then they adopted the order of business and proceeded with acknowledgement of greetings from other groups, recognitions, appoint-

Unofficially, 945 messengers elected by their churches attended sessions of the 1978 annual meeting.



ment of committees and announcements.

Many of the eight resolutions presented to the group for action at a later session brought "amens" and applause. These were: (1) Don Hook's resolution against grants of government money to religious schools and colleges and taxation to aid parochial schools;

(2) John Maddox's resolution against legislation to be presented next year in Arkansas to substitute "no fault" divorce laws for current statutes;

(3) a resolution that state leaders should more strictly enforce rules against smoking on the grounds of the state assembly;

(4) a resolution by Gary Urich (he brought the following five resolutions) that the group go on record against abortion and that hospitals, medical associations and lawmakers be notified of this stand;

(5) a resolution against "filthy" programming on television — specifically ABC TV's "Soap" — and other programs that exploit sexuality, which would include writing the Federal Communications Commission;

(6) a resolution urging a stand in opposition to pornography, urging churches to become involved in the fight;

(7) a resolution opposing passage of the Equal Rights Amendment to the U.S. Constitution; and

(8) a resolution opposing the ordination of women as pastors and deacons and asking that the SBC Home Mission Boards be notified of this stand.

Speaker for the evening was Jimmy Allen, pastor of First Church, San Antonio, who is president of the Southern Baptist Convention. Allen compared the Bold Mission Thrust to the prophet Nehemiah's task of rebuilding the wall around Jerusalem. He said that the state of the nation today is like the cracked and crumbled condition of that wall.

Wednesday morning

Dale Moody, professor of Christian Theology at Southern Baptist Theological Seminary, Louisville, Ky., began a Bible study which continued through three sessions of the meeting. His subject matter was the Book of Mark.

Included in the session were a time of memorial moments for ministers who died during the past year, a welcome and introduction of new Arkansas church staffers and a tribute to senior ministers.

Recommendations of the Convention's Executive Board were presented for convention action. Executive Board President Kenneth Threet introduced

The messengers attended sessions which included business and services of worship and inspiration.



committee chairmen who brought the following recommendations:

(1) that actual housing expenses, up to 40 percent of retirement benefits through the SBC Annuity Board for ministers, be counted as a non-taxable rental allowance, effective Jan. 1, 1979;

(2) that Arkansas Baptists cooperate with the Indiana Baptist Convention by sending 100 to 125 pastors to help in a simultaneous revival effort April 1-8, 1979, in Indiana;

(3) that Arkansas' goals for Bold Mission Thrust 1979-1982 include more churches and mission points, more teaching/training programs in churches, support of volunteers and career missions workers, and a better financial base for missions; and

(4) a 1979 budget of \$6.5 million for state and Southern Baptist Convention causes, which is an increase of 11.421 percent over 1978.

The 1979 budget included two new programs: the ministry of crisis support, which would offer counseling to church workers and their families; and the Christian Life Council, which would

seek to make Baptists more aware of the "ethical imperatives of the gospel".

The entire report was accepted without opposition.

Messengers re-elected President Johnny Jackson and First Vice President Bill Lewis by acclamation. They elected John Gearing Second Vice President, also by acclamation.

Arkansas Baptists' record of increasing the percent of the total budget they pass on to Southern Baptist causes was praised by W. C. Fields of Nashville, Tenn., who represented the SBC Executive Committee. Arkansas has increased that percentage for eight years straight.

First Vice President Bill Lewis presided over a time of miscellaneous business and found that one motion drew a better than average amount of discussion from the messengers. Ferrell Morgan made a motion that the President appoint a committee to study the space needs of the Baptist Building at Little Rock. The committee would report to the 1979 annual meeting.

After making the second on the motion, T. K. Rucker expressed an opinion about the study. Dr. Rucker, retired An-

nunity representative for Arkansas, said Baptists should "take a good, honest look" at their needs. John Wright asked how much the study would cost and Morgan replied that he did not know.

The vote followed, and, after a show of hands, Lewis declared that the motion had passed.

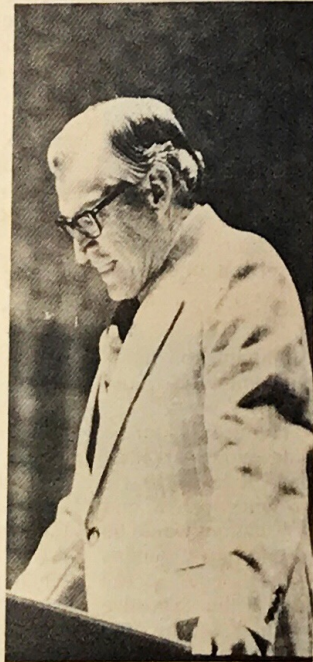
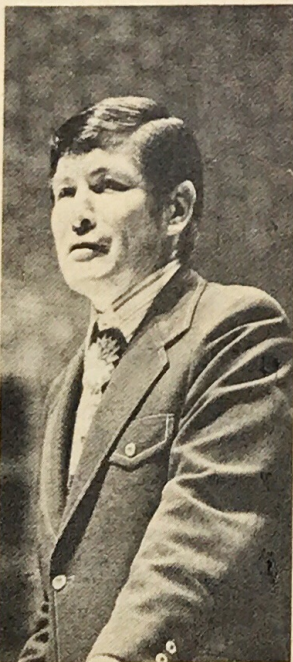
Messengers were not through discussing the action to make the study, however. After William Good, a pastor at Heber Springs, suggested that there might be persons, including himself, with the time, finances and expertise to do the study without cost, the discussion continued, even though other business had been transacted between the discussions.

Executive Board President Kenneth Threet observed that many study groups had been appointed and left without funds to proceed. Executive Secretary Charles Ashcraft said that the Convention could vote to use "reserve" funds for the study.

Dillard Miller of Mena made a motion that the Operating Committee of the Executive Board deal with the financing of the study, but Paul Sanders of Little Rock wanted the Operating Committee to make a decision and report back during the convention sessions. Miller's motion was passed after being amended by W. W. Dishongh to restrict spending to \$15,000.

The Operating Committee did meet that afternoon and recommended that

Two of the speakers for the session on "Boldness in Missions" were Jimmy Anderson, home missionary to Indians, and Cal Guy, professor of missions at Southwestern Seminary.



Southern Baptist Convention President Jimmy Allen (right) was greeted by John Wright, host pastor, when he arrived at the meeting.



Dr. Ashcraft be allowed to release "reserve funds" of up to \$15,000 for the study.

The speaker for the morning session was Johnny Jackson, who delivered the annual President's address. He urged Arkansas Baptists to enter the spirit of Bold Mission Thrust and possess the state for the Lord.

A plan for more cooperation between Arkansas Baptists and National (black) Baptists was approved. It called for a joint evangelism conference in January, 1979; a cooperative state convention session in 1979; associational fellowship meetings; and cooperative surveys to determine specific church program needs.

Messengers voted to dedicate the 1978 annual (minutes) to Ed F. McDonald Jr. and J. I. Cossey.

Wednesday afternoon

The first business of the session was the first of two reports brought by the Resolutions Committee. The five-man committee considered resolutions presented by messengers, sometimes altering their form, and then recommended them to the Convention.

Chairman Eddie McCord read resolutions of appreciation to the Program Committee for the convention, the convention officers and the host church and host pastor, and these were passed without opposition.

When a resolution about Convention policies against institutions and agencies accepting federal grants was read, Raymond Reed questioned it. Reed said the resolution would be hypocritical because agencies now accept federal funds. Don Hook, author of the resolution, said that policies adopted in 1966 allowed money to be paid the agencies for "services rendered" but not for buildings. Hook called the resolution just a reaffirmation of the 1966 policy.

The resolution was adopted. A resolution asking for closer adherence to a policy of "no smoking" on the grounds of the Arkansas Baptist State Convention assembly also was adopted.

Lawson Hatfield, director of the assembly, explained to the messengers that this had been an unwritten policy which personnel tried to enforce, but that it was difficult to stop all smoking. The Resolutions Committee had softened one phrase in the original resolution so that leaders could "seek to enforce" rather than "strictly enforce" the rule.

Messengers also adopted a resolu-

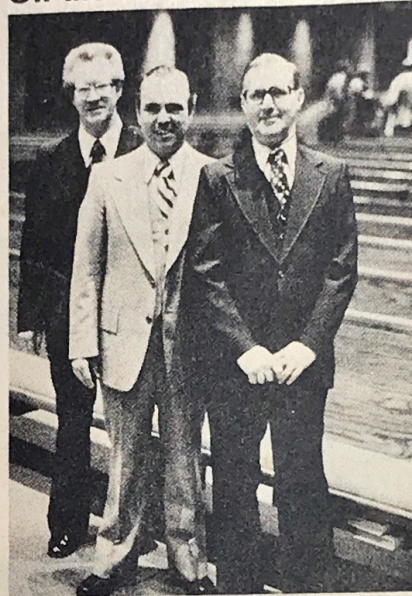
tion against proposed state legislation to allow "no fault" divorces, which would make divorces easier to obtain.

The convention also elected a slate of persons to serve on committees and boards for varying terms, as recommended by the Nominating Committee.

During a miscellaneous business period messengers adopted a recommendation from the Committee on World Hunger to continue the present committee until the 1979 annual meeting, and then set up a permanent rotating committee.

They also voted to follow the same

On the cover



Officers to serve the convention next year are (from left) Bill Lewis, first vice president; Johnny Jackson, president; and John Gearing, second vice president.

plan for the Study Committee on ministry. The permanent committee would have six members.

An update report on the 1979 Indiana simultaneous crusades using Arkansas personnel was made by R. H. Dorris. He asked volunteers to write to him, and said that no other solicitations would be made for preachers and music leaders.

David Wood of Harrison asked the convention to request the Executive Board to prepare a plan by the 1979 meeting which would move Arkansas

toward a 1985 goal of giving 50 percent of the total Cooperative Program budget for SBC causes. The motion was adopted.

A motion by Steve Landers asked that the President appoint a committee to study the expansion of the loan fund for Ouachita ministerial students. Students studying for other church-related vocations could be recipients under the expansion. The messengers approved.

Thursday morning

At the beginning of the session President Johnny Jackson announced that 936 messengers were registered at that time, and said that registration was not yet closed.

The morning's business was the second report of the Resolutions Committee. The messengers adopted resolutions against "filthy" TV programs and abortion almost exactly as they had been presented in the opening session. A resolution condemning the showing of sexually explicit films at the U of A Fayetteville Student Union also commended the president of the University for his statement that the films will not be shown again.

The other resolution adopted was against the Equal Rights Amendment. John Wright, pastor of the host church, had been appointed to the Resolutions Committee to replace a member who had to leave the convention meeting, and he presented the resolution and then spoke in favor of it. Another member of First Church, Mrs. Orman Simmons, also spoke for it.

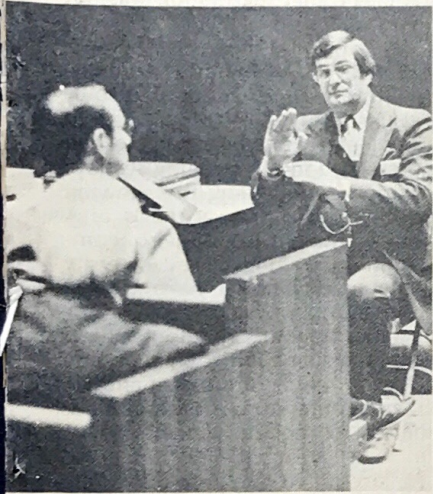
The resolution was passed by a wide margin, but when Jackson called for those opposing it to speak, a handful of "nay" votes were heard.

The committee decided not to bring to the messengers for action a resolution on ordination of women. Chairman Eddie McCord said that the committee felt the issue had been discussed thoroughly last year and that a protest was sent to the Home Mission Board at that time.

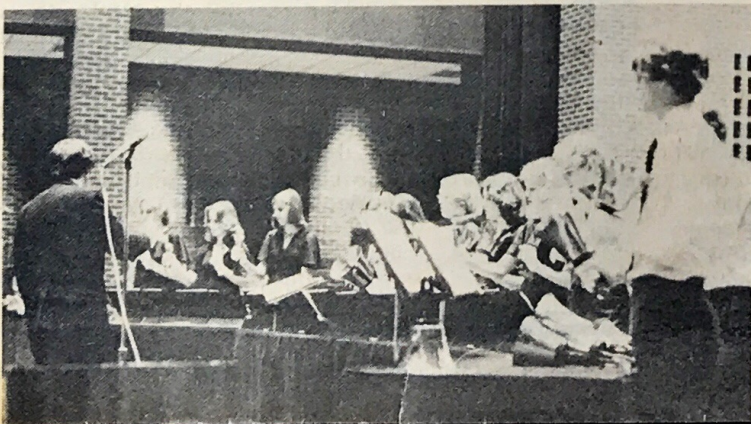
Messengers also heard annual reports from representatives of Ouachita Baptist University, Southern Baptist College, the Christian Civic Foundation, and Arkansas Baptist Family and Child Care Services. Jesse Reed, Arkansas Baptists' Evangelism Secretary, spoke on "Building Evangelistic Church in Arkansas", and the meeting was closed with a message by W. A. Criswell, pastor of First Church of Dallas.

Congregational singing at the Wednesday evening session was accompanied by an orchestra whose members came from all around the state.

Johnny Jackson of Little Rock presided over the sessions.



ABOVE, LEFT: Bob Parrish interpreted for the deaf. ABOVE, CENTER: Dale Moody taught Bible lessons. ABOVE, RIGHT: W. A. Criswell was greeted after his message. BELOW: A youth handbell choir from Pulaski Heights, Little Rock, provided music. BELOW, RIGHT: Jamie Jones reported on the BSU Third Century Campaign.





I must say it

Charles H. Ashcraft / Executive Secretary

The difference in education and indoctrination

The virtue of any procedure may be measured by the end result. The end result of indoctrination is one thing, education quite another. When the difference between the two is fully admitted, better understanding will exist among religious people.

Some disciplines are rightly called indoctrination because the specific concepts admit to no individual research, questions or conclusions. Because of this, "brainwashing" is possible and people may become robots, repeating only the dogmas which has been drilled into them. Only automats which are produced from indoctrination, so it remains for education to produce free people capable of choice and hence character. The one who is brainwashed will never exceed the mentality of the brainwasher and by such suppressed discipline can only deteriorate mentally and morally. God never places any person under the mind of another.

The difference in education and indoctrination is graphically demonstrated in II Timothy 2:2. "All the good things presented in the presence of many witnesses are to be committed, entrusted, deposited, or put alongside of faithful men who will be able to teach others also." This is quite far removed from the principle of brainwashing. It forms the heartbeat of disciple making and develops great mental and spiritual giants.

Some thoughts by educated people may add some strength to the ends sought in education.

The supreme end of education is expert discernment in all things — the power to tell the good from the bad, the genuine from the counterfeit, and to prefer the good and the genuine to the bad and the counterfeit. — Samuel Johnson

Students should be given the best possible maps of the territories of experience in order that they may be prepared for life. — S. I. Hayakawa

The greatest challenges facing both the arts and education are how to navigate the perilous course between adventure and discipline; how to respond to tradition without either rejecting it or becoming its slave. — Robert W. Corrigan

Education makes a people easy to lead, but difficult to drive; easy to govern, but impossible to enslave. — Henry Peter, Lord Brougham

This principle of free choice makes a marked difference in the approach and techniques of teaching. Indoctrination may produce a people who agree about trifles, but Christian education provides disciples with convictions they will die for. — James Sullivan

II Timothy 2:2 provides the master guideline for all who would be disciples (learners) and who would make disciples. Indoctrination may develop fanatics, extremists, terrorists, dogmatists, militants, legalists and traditionalists, but only Christian education will prepare people for all life has to offer. The long history of the church has taught us that explanations exceed catechisms and it is no sin to use the minds God gave us (II Tim. 2:2). Better still, let Christ's mind be in you (Phil 2:5).

I must say it!

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Messengers note Ranchino's death

Convention messengers voted to authorize the body's clerk to send a message of condolences to the family of Jim Ranchino, OBU assistant professor of political science, who died Nov. 7. Freeman McMenis made the motion in the morning session the next day.

Ranchino, a well-known political pollster in Arkansas, had been a member of the Ouachita faculty since 1965. He died of a heart attack at Little Rock as he was preparing to begin a television program commenting on the general election that day. Ranchino was 42.

He is survived by his wife, Veda, and two children.

A memorial service for Ranchino was held on the OBU campus Nov. 9 and the funeral was that afternoon at First Church, Arkadelphia.

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1978 state convention emphasizes Bold Missions

The editor's page

J. Everett Sneed



The over-all spirit of the 1978 annual meeting of the Arkansas Baptist State Convention was excellent. There were many factors which contributed to this outstanding convention. Among these were the emphasis on missions and evangelism, the presiding of President Johnny Jackson and Vice President Bill Lewis, and the inspirational messages. Great credit should also be given to our messengers who conducted themselves in a courteous manner.

The adoption of the Executive Board report was exceedingly significant in that we adopted the largest budget in our history, \$6.5 million, which provided our eighth consecutive increase in percentage to world missions. Arkansas is the only state convention that has this record. The budget also authorized the creation of two new areas of work — a Ministry of Crisis Support and a Christian Life Council. In addition, the objectives and goals for the Bold Mission Thrust for 1979 through 1982 for Arkansas were adopted. Other significant actions of the Executive Board report included the adoption of an invitation for Arkansas preachers and singers to participate in a simultaneous crusade in Indiana April 1-8, 1979.

Johnny Jackson, re-elected for a second term as president of the Arkansas Baptist State Convention, sees evangelism and missions as our priority. In his presidential address he challenged us to have 20,000 baptisms and 52 new churches next year. In this era of the Bold Mission Thrust this is truly a bold challenge but one which Arkansas is well able to meet if all of our congregations, pastors, staff workers and denominational workers accept their responsibility under God.

The theme of this year's convention, "Fulfilling our Mission in Boldness", contributed to the success of our convention and the spirit that was exhibited. Each session developed a particular aspect of the theme. It challenged Arkansas Baptists to have boldness in purpose, in stewardship, in worship and praise, in missions and in evangelism. All of these elements must be included if we are to succeed in our Bold Mission plans for every individual to hear the preaching of the gospel by the year 2000.

Our presiding officers are to be commended for their efforts in allowing everyone to be heard on all issues presented to the convention. The only item of business which evoked discussion was a motion by Ferrell Morgan, pastor of Mount Olive Church, Crossett, that the president appoint a committee to study the space needs of the Baptist Building in Little Rock. This committee is to report to the 1979 convention. Later action limited the expenditure of funds of this Study Committee to \$15,000. The messengers are to be commended on the spirit of their discussion and on placing a limit on the expenditures to be made by this committee. The committee, which has not yet been appointed by our president, will need to carefully study the Baptist Building space needs at the present and for the foreseeable future, as well as to provide maximum opportunity for input from Baptist people across the state. Study of any proposal is always in order.

The only other area of disagreement, which was expressed publicly during the convention, was in regard to a resolution on separation of church and state. This resolution, presented by Don Hook, called for our retaining "the traditional and time-honored 'wall' of separation of church and state in America." The objection voiced was in regard to

certain of our agencies receiving money for services rendered to the government. We believe that there is a distinct difference between the receipt of direct government grants and the selling of services by our agencies. In certain instances our agencies or institutions can perform certain services more effectively than can anyone else available. The cost of performing these services for the government would be prohibitive and would cost mission money if the agency or institution were not reimbursed. We, however, believe that it is imperative that the wall of separation of church and state never be broken. Once the wall is destroyed, inevitably either the church would exercise authority over the government, or the government over the church. In either instance our democratic form of government would ultimately be destroyed. If the wall of separation between church and state is to remain, we, as Baptists, must be eternally vigilant. Although resolutions carry no binding effect, we commend the messengers of the 1978 convention for reasserting our position on this matter.

The inspirational speakers are to be commended for the unusually fine quality of their messages. Dr. Dale Moody, professor of Christian Theology, Southern Seminary, Louisville, Ky., did a magnificent job in giving an overview of the book of Mark. In his discussion he warned Arkansas Baptists against "the creeping creedalism that is going around." He said that the only creed that he was willing to sign was the Bible itself which he called inspired, infallible and inerrant. He also warned against the use of paraphrased editions of the Bible. He pointed out that Martin Luther wanted to throw five books of the New Testament out of the Canon. He said, "None of us would dare to do this but some have just rewritten it to suit themselves. We need to stay with the Bible as God gave it."

Jimmy Allen, president of the Southern Baptist Convention, challenged the Arkansas Baptist State Convention to become thoroughly involved in assisting in the Bold Mission Thrust. He emphasized that, "We have the resources for everyone to hear the preaching of the gospel by the year 2000 if each person is willing to be involved to make it happen."

On Wednesday evening three stirring messages were presented on "Boldness in Missions". Executive Secretary Charles Ashcraft challenged Arkansas to be bold in missions; Jimmy Anderson, an American Indian, dealt with boldness in America; and Cal Guy, professor of Missions at Southwestern Seminary, Ft. Worth, Tex., emphasized boldness in missions in all of the world. The session provided a comprehensive picture of missions on every level.

The final session of the convention dealt with Boldness in Evangelism. State Evangelism Secretary Jesse Reed gave practical suggestions on how churches can be more effective in reaching people. The convention was closed by Dr. W. A. Criswell, pastor of First Church, Dallas, Tex., who took the audience on an imaginary trip with Timothy during the First Century. The message was a stirring climax to the 1978 convention.

We commend our convention Program Committee on a job well done. Every element — the program theme, the preaching, the music and the business — all combined to provide a challenging state convention. This year's convention should give great impetus to the Bold Mission Thrust and the work of the Arkansas Baptist State Convention.

Convention sermon

by Kendell Black

For some time now I have been thinking about this moment when I would stand before you to deliver the annual sermon. I know perfectly well that almost any one of you is much better equipped to interpret and exhort than I. Nevertheless, my prayer is that the Lord will use these moments to challenge you and me to take new steps for our Lord Jesus.

For weeks now I have thought about these three miracles that Mark recorded so early in the gospel that is attributed to him. You already know that this gospel is probably the oldest of the four, and that it is also the shortest with sixteen chapters. Mark did not write the genealogy of Christ, nor did he write about the birth of Christ, nor the circumstances that surrounded it. He started with the ministry of Christ. The very first chapter reveals the early years of our Lord's ministry, and it is obvious that St. Mark speaks of Christ as the great Deliverer.

The sequence of these three miracles is very interesting, to say the least. There is a progressive pattern about them that alerts my mind and causes me to want to investigate further. Surely, there must be more here than just an account of three people who were physically healed. The Holy Spirit would have us to look very carefully, and see if there is not some underlying teaching that we ought to grasp.

You do realize that every miracle our Lord wrought was a teaching? You see, he did not compartmentalize his life like you and I do so often. By that I mean, He did not say, "This part of my life is pleasure, and this part of my life is academic, and this part is business, and this part is spiritual." No! Everything about Christ's life was unified. Every second of his life was spent in doing the will of the Father. So, when Jesus manifested his great power in dealing with a physical difficulty, such as we see in our selected passage, we know that His ultimate goal was something spiritual. I think you will find that true of every one of His miracles.

Now as we look at these three miracles, even casually, we see that they had to do with deliverance. A woman was delivered from a fever; a man was delivered from leprosy; and another man was delivered from palsy or paralysis. It is wonderful to see the compassion of our Lord and to know that these three people were delivered from

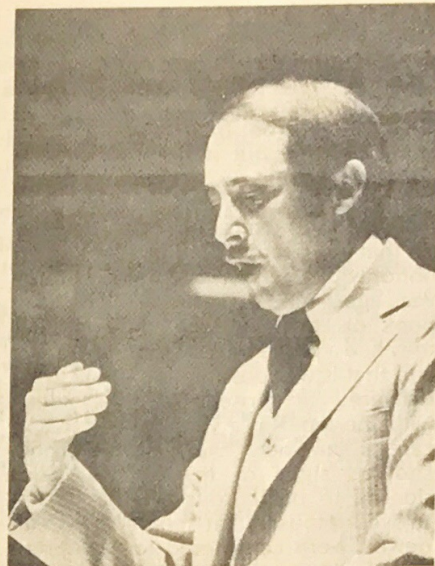
physical ailments. But what was the spiritual goal of our Lord, or perhaps I could say, what is it that we need to see today? It is my purpose to try and share with you some of the things I see.

I. First he delivered a woman from a fever. In verse 29 we read that they entered into the house of Simon and Andrew. In verse 30 we read that Simon's mother-in-law lay sick in bed with a fever. Really the word "fever" is a participle in the Greek text and should be "fever-stricken." This might have been a common occurrence in the damp marshy flats by the lake. In verse 31 we read where the Lord took her by the hand and lifted her up. Instantly she was delivered from the fever and immediately was able to minister to the Lord and her other guests.

Now what is fever? Well, fever is an indication of an infection. The Greek word is *puresousa* a participle, but the noun form is the Greek word for *fire*. A person who has a burning fever is a sick person. You may not be able to see the infection for it may be inward, but nevertheless, it is there and it can be fatal.

Now in chapter two, verse ten, after healing the sick man of palsy, he gave the spiritual reasons, "... that ye may know that the Son of man hath power on earth to forgive sins ..." Physical healing and forgiveness of sins were in the Old Testament intimately connected, Psalm 103:3; Isaiah 58:8. The same thing is applicable here. Now what is the teaching we need to grasp?

I submit to you that there are some men within the ranks of those who are called by God to preach the gospel with a spiritual fever! In some cases it takes the form of jealousy — that green-eyed monster that lurks in our hearts and begins to stir around when we see one of our brothers blessed of God more than we are. Within the deep recesses of that old nature this jealousy is burning, smoldering, and we are unable to subdue it with our own power. Perhaps the infection has not yet come to the surface, but nevertheless, it is there; and it is potentially deadly. Or perhaps the fever takes the form of an abnormal desire for the things of this world. I wonder if some of us stand behind our polished pulpits purporting to be messengers of God, and we warn our people that this burning lust for things can consume *them*, and at the same time we are infected with the same spiritual illness; and the fire, the fever, rages



in our souls. We lust for a larger church when we ought to be asking God to give us a larger heart filled with his love and compassion. We burn inside because we think we are worth more than our church is paying us, when we ought to be burning inside with a desire to know the treasurers that can only be found in his word. We play little denominational games because we want a position, when the passion of our souls ought to be winning people who are losing the game of life.

When we pray we say, "Lord, if I could just have some of these things, then I would be satisfied." But my brother, under those conditions, like a drug-addict the more you get the more you must have. You will never be satisfied.

Oh, I tell you, there is a spiritual fever among preachers and their wives, staff members and their wives, denominational workers and their wives. It is a pathetic thing. And if I see anything that we need to submit to God in order that he might touch us and heal us, it is this spiritual fever. If we do not allow him to do so, then the next step is inevitable, spiritual leprosy.

II. Secondly Christ delivered a man from leprosy. Please look at verse 40. "And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, if thou wilt, thou canst make me clean." Leprosy is a disease of the skin and nervous system. It is characterized by nodules and ulcers that are caused when the nerve endings die in the extremities of the

Text: Mark 1:29-2:12

body. Eventually, the leper's fingers will fall off as well as his hands and feet. Also there develops grotesque facial features. It can be treated today with modern drugs, but still it is a horrible disease.

In the Old Testament it is quite clear that leprosy is typical of sin, particularly sin that has been exposed and is known not only by God, but by others. About a year ago I made a careful study of the book of Leviticus, and I learned that they had a procedure for treating lepers, and that it was possible for lepers to be delivered in those days. They dealt with the leper in a very deliberate and careful manner. Even Clothing that showed signs of mildew was considered to be leprous and it was destroyed. Houses that molded and mildewed were considered to be leprous and they were burned. If you want to know how repulsive sin is to God, then view the leper in his awful condition.

This poor man came to Jesus, infected with this awful disease, and said, "If thou wilt, thou canst make me clean." To paraphrase: "Lord, I know that you have the power to help me. No other person on this earth has this power. If you will it, I can be healed." Well, the next thing we read is that Jesus stretched forth his hand and touched him and made him whole.

Let me point out something wonderful here. We read that Jesus was moved with compassion. Luke recorded this same incident, and in doing so, he did not write the words translated "moved with compassion," but used the same construction that Mark used, "having stretched out His hand," an aorist participle, and also the words "touched him," an aorist verb. But instead of using the finite verb "saith" as does Mark, he used the present participle "saying."

Now what is this wonderful thing? Wvest says, "The rule of Greek grammar that governs this construction is that the action of the present tense participle goes on simultaneously with the action of the leading verb. That is, Jesus was saying, I will, at the time he was touching the leper. But the thought, I will, and the determination to follow out his desire to cleanse the leper, and the act itself all preceded the spoken words and the outstretched hand." You see, the Lord did not touch the leper in order to cleanse him, for the law forbade a Jew to touch a leper, but he touched him to

show that he was already cleansed. Now what does that tell us? Well, for one thing, it puts these faith healers with all of their sideshow gimmicks out of business. If God wants to heal somebody in response to prayer, he doesn't have to have a man around to jerk the poor person's neck out of place.

Now let me get back to the point I am trying to make. The progression, as I see it, is from a fever, that indicates a hidden problem, to spiritual leprosy which is the exposing of the corruption.

Ladies and gentlemen, sisters and brothers, if we do not let God reach down with his mighty power and deliver us from the burning that we have on the inside, the jealousy, lust for things, bitterness, anger, pride, I will guarantee you that the next stage of the problem will develop, the corruption will become visible, and instead of being spirit-filled persons going about God's business, we will become perpetual grippers, cynics, critics, whose sin is not only ugly to God but to others as well. I sometimes think that those of us who are preaching the gospel forget our frailties and that we too must deal with sin.

I could name the names of men who at one time were spiritual giants for God but they began to think that they were more important than most folks. Pride got in and from that there developed this next stage, and now they are out of the ministry, some of them divorced from their wives, some of them involved in questionable secular work, and some of them even denying the gospel they once preached. The founder of the Youth for Christ movement, and one of Billy Graham's early partners in the gospel ministry, has denounced the gospel that he once so brilliantly preached. I do not know the particulars as to why, but I know how it began. It began with a fever! A spiritual fever! From there it developed into a spiritual leprosy.

Men, we must be careful and not allow unconfessed and unforsaken sin to lurk in our lives. There are many warnings from God's word about this very thing. One of the clearest and most precise illustrations is the story of David. Clearly he was a man committed to spiritual values. He was a man after God's own heart, and I believe that he was a spiritual giant. Yet he was brought low by a look at a beautiful woman, and the look developed into lust. Lust pro-

gressed into physical sin, and that sin resulted in death for several persons, the first being the woman's own husband. James said, "But every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." I am not suggesting that any one of us might be making the same kind of mistake that David made. The word "lust" in the English almost always is associated with that type of sin. But the word *Epithnoia* is associated with the desire of the soul. In its verbal form it means "to set one's heart upon a thing, to long for, to desire." That is the fever! But then James says the desire of the soul having conceived gives birth to sin. That is the leprosy.

Oh, friends, like that poor leper, we must come to our Lord crying, "Unclean, unclean! If thou wilt, thou canst make me clean..." Jesus will touch us and cleanse us. "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." We quote that verse often from our pulpits, but brothers, those words are applicable to us too.

III. The next thing that we see in this progression is paralysis. We move from a fever to leprosy to paralysis. Before we look at the analogy, let us quickly review the incident. Having entered Capernaum, he was heard of as being in the house. I assume it was the Apostle Peter's house. Really it makes no difference about that because the presence of Jesus in any place was soon known. Immediately so many people gathered that not all could get close to him. Nevertheless, he preached the word. Then there came to the house four men carrying a paralyzed friend who was lying on a stretcher. They could not make a pathway to Jesus, so they went to the top of the building and literally unroofed it. They let their friend down through the hole in the roof, and when Jesus saw their faith, he said unto the sick of the palsy, "Son, thy sins be forgiven thee."

The Scribes and Pharisees wanted something with which they could accuse him, and they thought they had him this time. "Who can forgive sins but God only?" Now, the thought they had him trapped. They were thinking, "If he claims to be God and says he is really forgiving sins, then he is committing blasphemy. So he is either a liar or a blasphemer. At last we have him."

But Jesus responded by saying, "Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise and take up thy bed and walk? But that ye may know that the Son of Man hath power on earth to forgive sins, (He saith unto the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house." The man responded in faith and obedience. He stood up, rolled up his cot, and went away with joy in his heart.

Now, back to the analogy. I am perfectly aware that this analogy could be applied to the lost, but that is not my purpose this morning. We are relating this to potential progression of sin in the life of a child of God, particularly those of us who are involved in the ministries. If we do not confess our sins when they first begin to take root, that is at the fever stage, they will progress to the next stage, the leprosy state, where there is a visible manifestation of the corruption from within, and if we do not confess and forsake and let God with his mighty power touch us and forgive us at that point, those sins will progress to the point of spiritual paralysis.

I wonder how many men serving the pulpits of this state would very much like to be dynamic but cannot because they are spiritually sick, paralyzed, ineffective. I wonder how many preachers, association missionaries, denomina-

tional workers, Baptist College professors, and seminary professors did not win one soul to Jesus last year due to spiritual paralysis. I wonder how many of us (notice the pronoun I used) fail to emulate the prayer life of Christ. How many of us fail to spend hours each week in the word of God? I wonder how many of us are quick to condemn the sins of other people while at the same time we participate in those same sins, if not physically, then mentally. Why, it is no wonder baptisms are declining and some of our churches are staggering and reeling. Many of them are being led by people who are paralyzed.

Listen, sin is like a fever that burns within us — the desires we cannot control, the pride, anger, ego, and many other things that are hidden within the deep chambers of our hearts. Oh, how we should confess them, and allow the Lord Jesus to touch us and heal us from that fever.

Then sin is like leprosy, that awful, loathsome disease that ruins and rots the body. It is ugly in its appearance and destructive in the end. How we should confess those sins and allow the Lord to reach down with power and heal us.

Then sin is like a paralysis. It paralyzes all our faculties. It limits us and keeps us from fulfilling our calling. It stifles the mind from being used by God's spirit in preparation of sermons. It conquers the

desire to see lost people saved. It secularizes the pastor's concept of what he is to do. But God can touch us at that point. He can empower us, and we can go on with joy in our hearts and souls.

I think this is a wonderful time in history to live. The opportunities to reach people for Christ are unlimited. We have beautiful buildings in which to worship. We have at our disposal the latest scientific achievements in the realm of communication. It is now possible, from one place, to preach to people around the world. Our men and women are better educated than ever before. Our denomination is leading us in a positive program of outreach. But men and women, brothers and sisters, if we are not clean vessels, then our words will fall on deaf ears. If we cannot conduct our own business in a spirit of love and fairness, without jealousy and self-righteousness, then the fact is, we will fade into nothingness and be remembered as a denomination that could have utilized God's power to change the world.

My prayer is that we might adhere to our sermons. I pray that we might go back to our own congregations with a new determination to be as much like Jesus as we possibly can.

Kendell Black is pastor of Second Church, Conway.

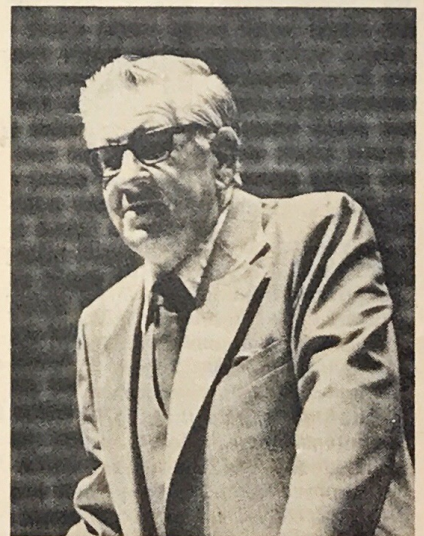
Pastors' Conference spotlights Bold Missions

The 1978 Pastors' Conference, under the leadership of President Jack J. Bledsoe, pastor of First Church, Des Arc, emphasized "Proclaiming Bold Missions". Bledsoe said, "It is my hope that as a result of our Pastors' Conference the preachers of Arkansas will be burdened for the Bold Mission Thrust."

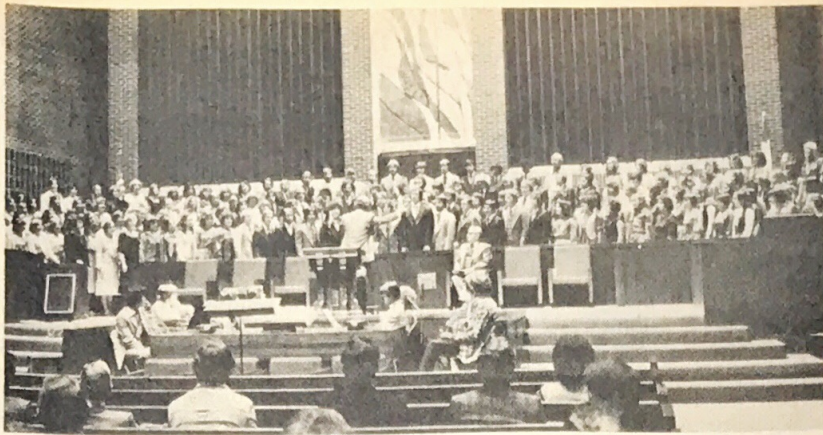
The conference emphasized various aspects of Bold Missions such as the use of the printed word, the use of revival evangelism, on the university campus through personal evangelism, through the equipping of saints, and through prayer. The keynote speaker for the

conference was R. Keith Parks, director of mission support for the Foreign Mission Board, who delivered three sermons on Bold Missions. His messages dealt with the message of Bold Missions, the urgency of the Bold Mission Thrust and the means of the Bold Mission Thrust through the church.

The officers for the 1979 Pastors' Conference are: Phil Lineberger, pastor, Calvary Church, Little Rock, president; Jack Ramsey, pastor, Eagle Heights Church, Harrison, first vice president; and H. D. McCarty, pastor, University Church, Fayetteville, second vice president.



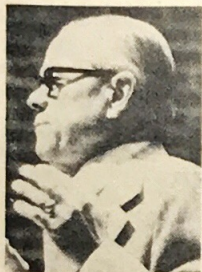
Jack Bledsoe served as president of the Pastors' Conference this past year.



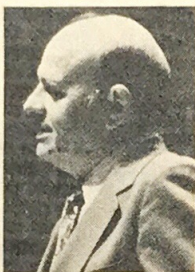
Large and small music groups provided inspiration at the Pastors' Conference, meeting at First Church before the annual meeting of the Arkansas Baptist State Convention. The Ouachita Baptist University Singers was one of the groups.



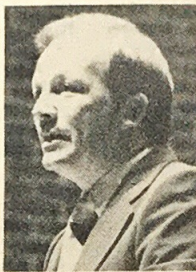
Officers for the 1979 conference are (from left) Jack Ramsey, pastor of Eagle Heights Church, Harrison, first vice president; Phil Lineberger, pastor of Calvary Church, Little Rock, president; and H. D. McCarty, pastor of University Church, Fayetteville, second vice president.



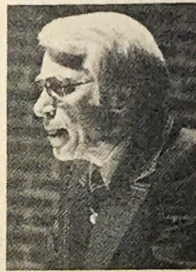
Jesse Reed



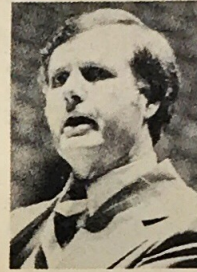
R. Keith Parks



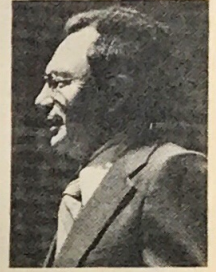
H. D. McCarty



Cliff Palmer



Bill Bennett



Ferrell Morgan

What they said at the conference

Jesse Reed, director of Evangelism for the Arkansas Baptist State Convention, said, "The Deeper Life movement, the charismatic movement, and negative preaching have slowed down our evangelism. We must place our emphasis on God's number one priority of evangelism."

R. Keith Parks, director of Mission Support Division of the Foreign Mission Board, said, "Unless we are committed to the message of the Bold Mission Thrust our efforts will wither and die."

H. D. McCarty, pastor, University Church, Fayetteville, said, "The Bold Mission Thrust calls for a new greatness. We need a vision that extends to the ends of the world."

Clifford Palmer, pastor, First Church, Springdale, said,

"God's purpose is the same that it has always been, the redemption of mankind. This demands that we make evangelism our main emphasis."

Bill Bennett, pastor, First Church, Ft. Smith, discussed the kind of preachers that God still uses. He emphasized *The Preacher's Master*, *The Preacher's Mission*, and *The Preacher's Message*. He said that the preacher of today like Paul must "know that he truly belongs to Christ."

Ferrell Morgan, pastor, Mt. Olive Church, Crossett, emphasized that our prayers should be modeled after those of Christ. He said, "God will never answer a prayer that violates his Divine Holiness."

Tom Billings

is now the pastor of First Church, Siloam Springs. He attended high school in Nashville, Tenn., and later graduated from Belmont College there. He received many distinguished awards and honors in high school and college, including the highest grade point average of any male student in his class. He also received the Tabor Ministerial Awards for the most outstanding ministerial student. Billings was vice-president and later president of the Ministerial Alliance. He served as pastor of Brookside Church in Nashville for two years before moving to Dallas, Tex., to begin work on a master of divinity degree at Southwestern Seminary.

He came to Siloam Springs from the Valley View Church in Nashville where he served for three years, leading the church in a large membership increase. He has been involved in the associational work in Nashville, serving as associate chairman of the evangelism committee. He also served as president of the Nashville Pastor's Conference and on the executive committee for the Focus on the Family Seminar. He and his wife, Sandra, are parents of one child, Michael.

Tommy Cunningham

has accepted the call to serve as pastor of the First Church of Hamburg. He has pastored the First Church of Marianna for the past two and one-half years. During this time, the Marianna church has received 122 new members. Dr. Cunningham was vice-moderator and moderator for the Arkansas Valley Association. He also taught the seminary extension classes that met in the Marianna church. He is a graduate of Ouachita University, Mid-America Seminary, and Luther Rice Seminary.

Pete Ogle

has been called as pastor of the McRae Church. He has been serving as pastor of the Mt. Hebron Church.

Sam Herrin

has resigned as pastor of the Liberty Church, Calvary Association. He has entered full-time evangelistic work.

Don Butler

of Pine Bluff has been called as music and outreach leader for the Leonard Street Church, Hot Springs.

Horace Pruitt

has resigned as pastor of the Old Union Church, Central Association.

John Boyett

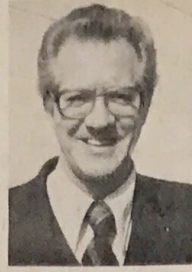
has been called as music and education director at First Church, Murfreesboro.

Mr. and Mrs. Randy Dixon

have been called as music and youth di-



Billings



Lewis

rectors for the Reyno Church. They are students at Southern College and are parents of a daughter, Katrina.

Joe Orr

has been called as pastor of the Oak Grove Church in Caddo River Association. He was pastor at the Hillside Church

Clyde Morris

has been called as pastor of the Unity Church, Paragould.

Charles Vaughn

has been called as pastor of the Horsehoe Church and was ordained by the church on Oct. 22.

Ricky Hawkins

has been called as pastor of the New Hope Church. He was ordained at Imboden on Oct. 8.

Vance Pillow

has been called as pastor of the Pleasant Ridge Church.

Anthony Frisbee

is serving as minister of youth for the Tuckerman Church.

Fonda Loftin

has been called to serve as director of music and youth for the Harrisburg First Church.

Jim Arrant

has been called as pastor of the Martindale Church in Little Rock. He was pastor at First Church, Joiner. He and his wife, Pat, are parents of three children.

Wilbur Page

recently was called by the Altamont Baptist Mission in Utah to serve as pastor. A retired deacon from Benton, Page had been seeking a area of service for the Lord when he was called by the mission. The Altamont work began as a Bible fellowship in January of this year and began functioning as a mission in August.

Bill H. Lewis

will become pastor of First Southern Church, Bryant, on Dec. 4. He has been pastor the past three and one-half years at North Main Church, Jonesboro. While there the church has had 350

by Millie Gill

additions by baptism and 200 have joined by letter. Lewis, is first vice-president of the Arkansas Baptist State Convention, a member of the finance committee of the convention's Executive Board, and president of the Jonesboro Ministerial Alliance.

He has been in the ministry for 31 years, spending 27 of those years in the pastorate and four in fulltime evangelism. He has been featured speaker for state conventions and evangelism conferences in Arkansas, California, Tennessee, Michigan, and Ohio. He is a graduate of Southern College, Ouachita University and Southwestern Seminary. He holds a master of theology and doctorate of ministry from Luther Rice Seminary.

Lewis is listed in *Who's Who In American Religion*, *Who's Who in Arkansas*, *Who's Who In the West*, and *Contemporary Authors in America*. He and his wife, Rozella, are parents of four children.

Larry Plummer

has resigned as youth/education director at North Main Church, Jonesboro. He will join the staff of Grand Avenue Church, Hot Springs.

Bert Hargett

has resigned as bus and children's church co-ordinator at North Main Church, Jonesboro. He will do revival work as evangelist and musician.

Lecture topic is Judaic origins

Rabbi Stanley M. Wagner of Denver, Colo., will be the featured speaker at an interfaith community lecture co-sponsored by Congregation Agudath Achim and the Arkansas Council on Brotherhood of the National Conference of Christians and Jews. The public lecture will be on Sunday evening, Nov. 19 at 8 p.m. Synagogue Agudath Achim, 7901 West 5th Street, Little Rock. A question and answer session will follow the lecture.

Subject of Dr. Wagner's address will be "The Judaic Origins of Christianity", an exploration of the inter-relationship of the early Christian community with the Jews of Judea. The public is invited to attend and a special invitation is extended to church groups that normally meet on Sunday evening to attend in a body.

College schedules annual conference

The annual Church Efficiency Conference at Southern Baptist College (SBC) in Walnut Ridge will be Dec. 4-6 according to Billy Walker, conference co-ordinator.

Four distinguished conference leaders will speak this year, and SBC's own head of the Religion Department, Earl R. Humble, will teach the January Bible Study. The four visiting speakers will be Bobby Moore of Memphis, David Miller of Heber Springs, Jimmy Milliken of Memphis, and John Wright of Little Rock.

Dr. Moore is the pastor at Broadway Church in Memphis. David Miller is the associational missionary at Little Red River Baptist Association. Dr. Milliken is a professor at Mid-America Seminary in Memphis. Dr. Wright is the pastor at First Church Little Rock.

The conference includes guest musicians and the Southern Singers of SBC.

The 1978 Church Efficiency Conference will begin at 1 p.m. on Dec. 4 and conclude with the Wednesday Chapel service at 10 a.m. on Dec. 6.

More information regarding reservations for housing, programs, etc. is available from Billy Walker, Southern Baptist College, Walnut Ridge, Ark.

Paragould First Church

has completed a Christian Life revival led by John Wright, pastor of First Church, Little Rock. Many re-dedications and commitments to a more consecrated Christian life were made according to Winfred Bridges, pastor.

Unity Church, Paragould

had a growth increase in membership in October with six joining by letter and one by profession of faith. Clyde Morris is pastor.

England First Church

Woman's Missionary Union recently made a "mystery trip" to Little Rock where they visited by Baptist Building, ate lunch, and visited in the home of Dr. and Mrs. Jock Cobb.

Linwood Church

held ordination services on Nov. 5 to ordain Wayne Mitchell and M. H. Bitely, III as deacons.

Open Door Church, Rogers

opened their "God Save America" crusade on Sunday, Oct. 29, with a special Sunday School service. Special guests were 23 persons who are seeking to be elected to public office either on a city, county, or state level. Jesse Reed, Director of Evangelism, Arkansas Baptist State Convention, delivered the morning message. Mr. and Mrs. Mark Short were in charge of special music. There were 712 in attendance during the Sunday School hour, as compared to an attendance of 241 last year.

Southside Church, Damascus

will be in a Bible conference Dec. 1-3. Roy Beamon, professor at Mid-America Seminary, will be leader. A. Glenn Artt is pastor.

Pulaski Heights Church, Little Rock

will be in revival Nov. 19-22. Wayne Ward, evangelist, and Phil Landgrave, musician, both of Southern Seminary, will be leaders. Jerry Warmath is pastor.

Park Hill Church, North Little Rock

will be host for an area-wide "Single Living" seminar Nov. 17-18. Dennis Koger, a doctoral student at Baylor University and former minister of single adults at Shiloh Terrace Church, Dallas, will be leader. Jerry Spivey is in charge of reservations.

Little Red River and Arkansas Valley Associations

in a coordinated effort have raised \$8,000 to purchase a new 15-passenger Ford van for Ray Willis of Circle, Mont. David Miller, Director of Missions for Little Red River, and Tommy Cunningham, conducted the fund-raising drive. Willis is pastor of the First Church of Circle, Mont., a pioneer mission church supported by contributions to the pastor's salary from Arkansas Valley, Tri-

by Millie Gill

County, and Little Red River Associations in Arkansas.

Luxora First Church

Senior Adults recently made a fall foliage tour. They visited Reelfoot and Kentucky Lakes according to Bert Thomas, pastor.

Lonoke Church

will have a deacon ordination service on Nov. 19. Those to be ordained are Terry Dills and Charles Threet. W. T. Byrum, Director of Missions for Caroline Association, and Ed Simpson, pastor, will be in charge of the ordination.

Russellville Second Church

is in revival Nov. 12-17. Jeff Woolwine of Oklahoma City, Okla., is evangelist. Bill Sky-Eagle of Waco, Tex., is music director. James D. Bryant is pastor.

Focus on youth

by Millie Gill

England First Church

Girls in Action recently held a study on Japan at the home of Mrs. Richard Lisk. They came dressed in oriental fashions and met in a room decorated with Japanese items. They were taught the art of making paper fans in the activity period. Also a missionary prayer reminder was made prior to meal time, at which oriental foods were served.

Higginson Church

Acteens held a Recognition Service on Oct. 15. Eva Dawkins, who made a commitment to full-time Christian service at Siloam Springs Assembly this summer, was recognized as a Queen with Scepter. Stephanie Minyard was recognized as a Queen-in-Service. Helen Dendel and Winfred White are leaders.

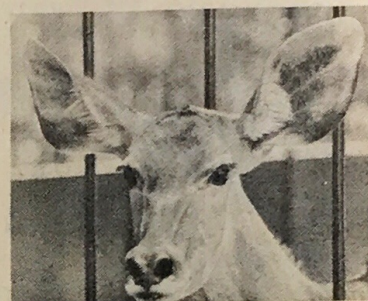
Magazine First Church

has organized Acteen, Girls in Action, and Mission Friends organizations according to Mrs. Mary Churchwell, the church's Woman's Missionary Union director. James Kinney is pastor.

Amboy Church, North Little Rock

had a summer reading club with "All-a-Board" as theme. Top readers were Tammy Stroysk, and Russell and Malissa Stephens. The 31 participants treated to a train ride and picnic at the close of the summer. Iva Vines is librarian.

ARK-eology



Don't believe in gossiping myself, but if you've got "news" to share I'm all ears.

by Gene Herrington

Did you know that the Cooperative Program provided support last year for eight students from Midwestern Seminary to spend 10 weeks in Minnesota, where they established four new mission fellowships?

Baptist women are challenged to tell others boldly

"For Such A Time As This," was the theme when Baptist Women of Arkansas held a retreat on Oct. 27-28. A first in the history of Arkansas Woman's Missionary Union, it was held at Camp Paron with 220 attending.

Sponsored by Arkansas WMU and directed by Willene Pierce, BW director, it emphasized spiritual growth through Bible study and sharing through personal witnessing.

Mrs. Baker J. Cauthen of Richmond, Va., and Laura Fry, National Evangelism Consultant for Women with the Home Mission Board, challenged the women to "witness, proclaim, and serve."

Mrs. Cauthen, through Bible study,

emphasized that "at a time of identity crisis for women, we must know who we are." "The most important thing we as women must know is that we are God's children."

"It is a time of decisions when Christians, through Bold Missions, are being called to do the will of God," Mrs. Cauthen concluded. "It is a time of opportunity, opposition and optimism, when we must say 'here we are Lord ready to do your will.'"

Miss Fry placed emphasis on sharing the 'Good News' on every occasion.

"Pastors and missionaries should be our coaches and equippers," she said, "but we should be on the field telling

others boldly and enthusiastically."

"We must be witnesses wherever we are," she continued. "To be an effective witness for Christ our lives must reveal an attitude and purpose for living as we share on a one-to-one basis."

Mission work in Ghana was discussed by Mrs. Bill Bullington, now on furlough and residing in Arkadelphia.

Patricia Vestal of Little Rock, a former missionary journeyman, discussed her work in Brazil.

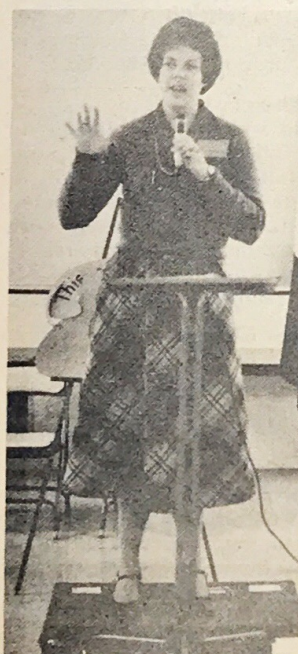
Baptist women from throughout the state shared ideas on enlistment-enlargement, mission study, mission action, and mission involvement.

Mrs. Baker James Cauthen of Richmond, Va., led Bible study.

Mrs. Jerry Johnson of Little Rock (far right) depicted "women who knew Jesus" in monologues in each session.

Mrs. Gary Gray (below) directed music for the sessions.

Laura Fry, National Evangelism Consultant for Women for the Home Mission Board, (center photo) led sessions on "lifestyle evangelism". (ABN photos)



Mrs. Allen Thrasher (center) of Booneville First Church was assisted by two members of her church in distributing "calendar of Prayer" ideas at the opening session of the retreat.

Missions is a life-long calling for wife of FMB director

"I have always had a sense of assurance of doing God's will in my life," declared Mrs. Baker J. Cauthen while she was a house guest in the home of Dr. and Mrs. James Sawyer of Benton. "But I have never lost the pull of the Orient," she continued. "I was very happy in field service as it was a time when I was directly involved in teaching and mission activity. When Baker became the executive director of the Foreign Mission Board the change was difficult for me, and, had it not been for my opportunities to serve through the WMU, it would have been even more traumatic."

Mrs. Cauthen was the daughter of Missionary Willie D. Glass who served 40 years in China. "My father was happy in serving," she said, "although the country was at war almost all of the time he served. He had a rock-bottom conviction that he was where God wanted him to be."

Mrs. Cauthen's parents served until they were interned by the Japanese after Pearl Harbor. They were not repatriated until the second voyage of the *Gripsholm*.

Mrs. Cauthen met her future husband while she was a student at Baylor University in Waco, Tex. Their friendship was renewed when she enrolled at Southwestern Seminary, Ft. Worth, Tex. "But we did not begin our courtship until he had completed his master of theology degree. While he was working on his doctor's degree they married and served the Polytechnic Church, Ft. Worth. In 1935 Dr. Cauthen took the additional responsibility of teaching missions at Southwestern Seminary. It was during these years that their two children, a boy and a girl, were born.

In 1939 Dr. and Mrs. Cauthen were appointed as missionaries to China by the Foreign Mission Board. For a time they returned to the same area where Mrs. Cauthen had grown up and where her parents were still serving. These were difficult and challenging years due to the war and the constantly changing conditions in China.

In 1945 Dr. Cauthen was elected as secretary to the Orient. During this period the headquarters was located in several places. First in China, and later in Hong Kong, and finally in Japan. In 1952 the Foreign Mission Board requested that they return to Richmond to head the work of the Orient. Under Dr. Cauthen's leadership the mission work in Japan increased from seven to 100, and many of the Chinese missionaries displaced by communism were relocated.



Mrs. Cauthen was a house guest of Dr. and Mrs. James Sawyer of Benton when she came to Arkansas to speak to WMU leaders. The Sawyers have been short-term volunteers in foreign missions. (ABN photo)

During the time of their service in Richmond Dr. Rankin died and Dr. Cauthen was elected as executive director of the Foreign Mission Board, a position he has held since Jan. 1, 1954. A smile came across Mrs. Cauthen's

face as she was asked about Dr. Cauthen's retirement plans. "It is our hope to encourage both churches and individuals to be involved in missions around the world as long as we live. This is a task that God has called us to."



Fairfield Bay Baptist Chapel, a mission of Pulaski Heights Church, Little Rock, became a church Oct. 29. Representatives of Van Buren County Association, where the church is located, and members of the sponsoring church attended. Pulaski Heights Pastor Jerry S. Warmath was moderator and R. H. Dorris, State Missions Director for Arkansas, gave the organizational address. The mission was organized in June, 1972, and was sponsored by three associations until the Little Rock church became the sponsor in 1975. Hilton Lane (left) has been pastor of the congregation from the beginning. At the service Mrs. Mary Wooten, church clerk, got the membership roll of 109 persons granted letters by Pulaski Heights from Dr. Warmath. (photo by R. H. Dorris)



One layman's opinion

Daniel R. Grant / President, OBU

Reporting on POSDCORB at Ouachita

October and November are "report time" for the agencies and institutions of the Arkansas Baptist State Convention. Ouachita Baptist University has the opportunity of reporting on its operations to the messengers of some 40 associations, as well as to the messengers at the annual meeting of the Arkansas Baptist State Convention. It is one of my favorite times of the year, even though I may drive more than 300 or 400 miles round trip for only a 10-minute appearance on the program of the annual association meeting. It gives me the chance to say thank you to the churches for their generous support for Christian education at Ouachita, and to share some of the exciting things that are hap-

pening as a result of this support.

It is also a frustrating time, because there is no possible way to squeeze into just 10 minutes a full report on what's happening at Ouachita. Yet reporting is one of my major responsibilities as president of Ouachita. Some years ago when I was regularly teaching a course in public administration at Vanderbilt University, I used a crutch word, POSDCORB, to help the students remember the different responsibilities of an administrator. The good administrator will engage in "planning, organizing, staffing, directing, coordinating, reporting, and budgeting." Reporting is number six on the list but is no less important

than any of the others.

But how can the president of a six-million dollar operation report to the owners on POSDCORB in just 10 minutes? This year I tried a new wrinkle. After bringing greetings and words of appreciation I asked what questions the messengers wanted to hear me try to answer. It was such a simple approach that I wondered why I had not thought of it before. The only real problem was that the questions asked could well have taken several hours for adequate answers. I am glad Arkansas Baptists are interested enough to ask questions, though. I will start worrying if the questions ever stop coming.

Letters to the editor

Don't need gyms

The letter to the editor [Nov. 2 issue] causes me to "stand up and speak out."

Where are we headed when Churches are spending God's tithe on gymnasiums, etc.? God's curse will come on such churches.

Here is an example to prove this: One of my former pastorates has erected a gymnasium for ball games, pool and bowling. During my ten years there we baptized 133 per year, and at the last we were averaging over 1000 in Sunday School. Now they baptize about forty per year, and average about 600 in Sunday School. Is it the mission of the Church to bring the world into it, or bring the message of Christ to the world? God is not dead! — **E. Butler Abington, West Memphis**

'Doing what he ought'

Introducing myself, I am a member of First Baptist Church, Paragould. I want to congratulate pastor Roy Humphrey who is pastor of Vieux Carre Baptist Church in New Orleans, La., and Jim Newton for their article on Missions in Action that appeared in the *Arkansas Baptist Newsmagazine* Nov. 2, 1978.

Here we find a man doing what Jesus told his disciples, "go ye into all the world and preach the Gospel," which is the good news of the coming Kingdom of God". And ministering to the widows and orphans and others in New Orleans. How many churches today believe as he does, and how many pastors preach as he does that they should be more interested in poor people than in build-

ing a big church?

How long has it been since you heard your pastor preach on Man having long hair, I Corinthians C-11, v. 14, and eating in the Church house, C-11 verses 17 thru 22 (emphasis on verse 18) and (verse 34). How long has it been since you heard your pastor take his text from Deuteronomy, C-22 verse 5, which reads "The Woman shall not wear that which pertaineth unto a Man for all that do so are abomination unto the Lord thy God"? How many can we win for Christ when the lost see supposed christians and pastors buying and selling, eating, women wearing long pants (some even to church) building large church houses. Thank you Brother Humphrey for being brave enough to tell it as it is, may God bless you in your work. — **Thomas J. Crowley, Paragould, Ark.**

Vote on taxes

Although the election will have decided the fate of amendment 59, by the time this letter is received, may I suggest a different point of view on taxes, than that held by Dr. Grant of Ouachita, and published in the *Arkansas Baptist*.

Amendment 59 would not only eliminate an unfair tax on basic needs, but would help to extract Governments heavy band of profit perpetuation in food and drugs. As for fears of damage to Schools, this could only happen if the next legislature and the next Governor allow it. With a healthy surplus this year in State Government that has been quoted from 30 to 60 million dollars by the State itself, and a projection of over

\$120,000,000 more revenues in 1979 than in 1978, I can hardly see how any new tax should be considered. Better administration perhaps, and certainly new priorities, but no new taxes, regardless of the way amendment 59 has been decided.

As for a tax payers revolt, and those of us who support it, it is not an attempt to teach anyone a so-called lesson. Nor is it a desperation measure, but one that has emerged from a consensus of thought among citizens throughout the land, who have felt for a long time that Government has gone beyond any moral reasoning on taxation. This has occurred while Government Representation and even the President himself has defied people input in Government decision making.

It is my personal belief that each of us must choose to either support "power government" and its continued crushing ramifications, or work for less Government at all levels . . . with the emphasis on the well being of individuals. Some of us believe in Government at a minimal level, and Government that works for people, not the other way around.

As long as Government on any level remains aloof from its constituents, the stronger ballot box Government will become. Amendment 59 is such an amendment. Hopefully Government will become more conscious of its responsibility to people it should represent, not defy. The tax payers revolt is real, and is only beginning. — **Bill Merrell, Magnolia**



Woman's viewpoint

Mary Maynard Sneed

The Christian home in today's world

Marriage is potentially one of the most rewarding of all human relationships. God's ideal now, as always, is a life-long commitment between a man and a woman united in the bonds of holy matrimony. Yet, in simply bringing to the marriage the cultural roles with which they are familiar, many couples are seeing their marriages steadily deteriorate. The loss of self-esteem and consequent resentment generated by certain cultural patterns are the source of many a broken home.

We know from the Old Testament

that God's three-fold purpose for the home was (1) to populate the earth for the coming of the Lord, (2) to prepare the earth for his coming and (3) to possess the earth for his kingdom.

God's number 1 priority for the home is love. Love is the precious essence of God's own being, the first fruit of the spirit, the first and great commandment and the first commandment with promise.

Love is God's prescription for the home. Christians are commanded first "to love the Lord your God and to serve

him with all your heart and with all your soul" (Deut. 11:13). Then we are commanded to love one another as Christ has loved us (I John 13:34-35). Husbands are to love their wives as Christ loved the church and gave himself for it. Wives are to love their husbands as they love the Lord. Parents are to love their children, and children are to love their parents.

The second part of the first and great commandment is "Thou shalt love thy neighbor as thyself" (Mark 12:30-33). Self love is presumed to be natural (Eph. 5:29-30). We know that it is not based upon personal merit, because we are all sinners. Yet, as by one man's (Adam's) disobedience, sin entered into the world, so by the righteousness of one (Jesus Christ), Christian virtue is imputed to all who trust in him.

Self-love is based upon a personal relationship to God by faith in Christ (Gal. 3:27-29). God is no respecter of persons. All Christians are one in Christ, having equal access to God's grace and being fully competent before him. We are personally responsible for obedience to his commands, chosen in Christ before the foundation of the world and called into his service for the fulfillment of his purposes. We are his disciples every one.

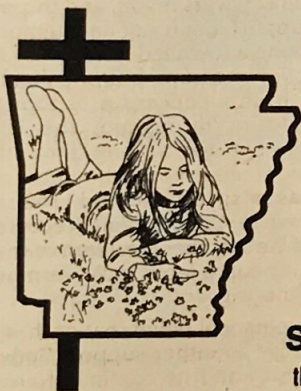
Self-love is psychologically appropriate. Recognition of self-worth and holding of self-respect are not related to egotism (I Cor. 13:4-7). To the contrary, feelings of inferiority and self-deprecation are symptoms of mental illness. Attitudes of superiority, on the other hand, are both spiritually and psychologically unsound. Self-love should be directly proportional to our love for God and for other members of his body.

God's pattern for the Christian home is the church, a living organism of which the members are the body (Eph. 5:21-33). The head of the church is our Savior, who, though equal with God, has set the example for his followers of humbling himself to become the servant of all. The New Testament church has a democratic form of self-government, with a voluntary membership sharing privileges and responsibilities.

The Christian marriage is a partnership of spiritual equals, two whole persons in Christ, bonded by love into one unique unit. It is a voluntary union, a monogamous relationship, of which the husband is the spiritual head and provider. The Christian home is founded upon the Biblical principles of love, fidelity, trust, responsiveness and cooperation.

Our prayer is that more couples will accept God's pattern for the home and work to make their marriage the kind of mutually enriching, mutually edifying and mutually satisfying relationship God would have it to be.

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Spiritual relationships with God

through commitment to Jesus Christ

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Annuity Board Issues '13th check,' starts MSC group

NASHVILLE, Tenn. (BP) — More than 11,000 annuitants who participate in retirement programs with the Southern Baptist Annuity Board will receive a full month's extra benefit amounting cumulatively to slightly over \$1 million.

Because of a good investment year by the board, the agency's trustees voted a "13th check" to most retirees in December during their semi-annual meeting at

the Southern Baptist Convention Building in Nashville, Tenn.

The check, amounting to one extra full month's benefit, will go to annuitants who participate in plans which qualify for the extra payment, and who were drawing a benefit as of Sept. 30, 1978, according to Darold H. Morgan, president of the Dallas-based Annuity Board.

The issuance of the "13th check" has been a policy of the board since 1967. Last year, a permanent increase of 8.33 percent was given to annuitants in lieu of the extra check.

In other action, the trustees of the agency, which administers retirement and insurance programs for denominational and church personnel, approved a \$5,053,392 operating budget for 1979. That amounts to less than eight-tenths of a percent of the \$578.8 million in total assets the agency invests for program participants.

The trustees also heard reports on the development of a special medical insurance group to cover needs of persons who serve in the Southern Baptist Convention's new Mission Service Corps, and of continuing efforts to urge Baptist churches and organizations to upgrade annual retirement contributions to 10 percent of total compensation.

Morgan said the group for the short-term one and two-year missionaries was set up with Aetna Life and Casualty in this special case "as an extra effort by the Annuity Board to assist the SBC's Bold Mission Thrust by helping those who have made the sacrifice to enter Mission Service Corps."

MSC is a plan for persons, either sponsored by themselves or others, to go for one or two-years service at home or abroad as part of Bold Mission Thrust, the SBC plan to proclaim the message of Christ to the entire world in this century.

Cost of the special medical group, effective only for the duration of MSC service, will be borne by the volunteer or sponsor. It is available to MSC participants without proof of insurability.

Elaborating on the upgrading of retirement programs, Morgan declared: "Unless a church or agency increases pension contributions on behalf of employees to at least 10 percent of total compensation, retirees will not be able to live in retirement, even with Social Security, without a drastic change in lifestyle. Our number one priority is to communicate this need."

Did you know that the Cooperative Program made it financially possible for New Orleans Seminary to award 231 degrees in one year to graduates representing a dozen states and 16 foreign countries?



Church Training "M" Night 1978

Mobilize For Expressing Discipleship
Attend "M" Night in your association

Association	Date	Place	Time
Arkansas Valley	Nov. 27	West Helena	7:30 p.m.
Bartholomew	Nov. 27	Wilmar	7:00 p.m.
Benton County	Nov. 27	First, Bentonville	7:00 p.m.
Big Creek	Dec. 11	Spring River	7:00 p.m.
Black River	Nov. 20	First, Hoxie	7:20 p.m.
Buckner	Nov. 27	First, Mansfield	7:30 p.m.
Caddo River	Nov. 27	First, Norman	7:00 p.m.
Calvary	Nov. 27	First, McCroy	7:00 p.m.
Carey	Nov. 27	First, Fordyce	7:00 p.m.
Caroline	Nov. 27	First, Carlisle	7:00 p.m.
Centennial	Nov. 27	North Maple	7:30 p.m.
Clear Creek	Nov. 27	First, Mulberry	7:30 p.m.
Concord	Nov. 27	Municipal Auditorium, Ft. Smith	7:00 p.m.
Conway-Perry	Dec. 3	First, Houston	2:00 p.m.
Current-Gains	Nov. 27	First, Pocahontas	7:30 p.m.
Dardanelle-Russellville	Dec. 4	First, Dardanelle	7:00 p.m.
Delta	Nov. 27	New Hope, Eudora	7:30 p.m.
Faulkner	Nov. 27	Beryl	7:30 p.m.
Greene Co.	Nov. 27	West View	7:00 p.m.
Harmony	Nov. 27 & 28	Watson Chapel	7:00 p.m.
Independence	Nov. 27	First, Batesville	7:00 p.m.
Little Red River	Nov. 20	First, Quitman	7:30 p.m.
Little River	Nov. 27	Winthrop	7:30 p.m.
Mississippi County	Nov. 27	Trinity, Blytheville	7:30 p.m.
Mount Zion	Nov. 27	Central, Jonesboro	7:00 p.m.
North Arkansas	Nov. 27	First, Harrison	7:20 p.m.
Ouachita	Nov. 27	Hatfield	7:00 p.m.
Pulaski	Nov. 27	Hebron	7:30 p.m.
Red River	Nov. 27	Second, Arkadelphia	7:30 p.m.
Rocky Bayou	Nov. 27	Sidney	7:00 p.m.
Southwest	Nov. 27	Calvary, Hope	7:00 p.m.
Tri-County	Nov. 27	First, West Memphis & First, Forrest City	7:30 p.m.
Trinity	Nov. 27	First, Trumann	7:00 p.m.
Van Buren	Dec. 4	Bee Branch	7:30 p.m.
Washington-Madison	Nov. 27	Elmdale, Springdale	7:30 p.m.
White River	Nov. 27	Midway	7:30 p.m.

North American Baptists continue growth pattern

WASHINGTON (BP) — Baptists in North America, led by growth in the United States, continued a decade pattern of growth according to new statistics compiled by the Baptist World Alliance.

Church growth figures indicate there are 29,191,348 Baptists in 101,855 Baptist

Churches in North America, compared with 29,016,036 Baptists in 101,245 churches in 1977, an increase of .006 percent in members. Ten years ago, Baptist church membership was 26,412,866 in North America.

Carl Tiller, former Baptist World Alliance staff member who compiled the

data, said Southern Baptists accounted for the majority of growth. While Baptists in Canada and Mexico experienced slight decreases, Southern Baptists grew by 160,092 and other Baptists in the United States increased by 21,436.



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Through the SBC Cooperative Program, Southern Baptists gave \$9,602,815 to the Home Mission Board in 1977. This represents about six percent of the churches' total contributions to the Cooperative Program. When the tally is in for 1978, this figure is expected to be even higher.

We want to assure you that these funds are being spent with the utmost care and planning as we try to stretch them as far as they will go. Take a look at what you're doing through the Cooperative Program and the Home Mission Board... and be proud.

For more information on the Home Mission Board and home missions ministries, write:

Promotion Department
Home Mission Board
1350 Spring Street, NW
Atlanta, GA 30309



Nov. 19, 1978
 Exodus 20:15, 17
 Luke 12:15-23

by Gerald Taylor, pastor,
 Life Line Church, Little Rock

Setting life's priorities

How appropriate it is on this Thanksgiving week to study about the dangers of covetousness. In all our abundance of things we must be brought again to see that things can never make for true prosperity or happiness. "The eye is not satisfied with riches . . . this also is vanity" (Eccles. 4:8).



Taylor

Covetousness forbidden (Ex. 20:15,17)

It may be that we do not see the seriousness of the sin of covetousness. The word covetousness comes from the Greek word "pleonexia" and means primarily "having more." It is an active word of desire or grasping for what one does not have. The sin itself is repulsive but in the New Testament it is commonly joined to other horrible sins; impurity (Rom. 1:29), spiritual deadness (Eph. 4:19) and idolatry (Col. 3:5), only to name a few. Covetousness is then a sin which opens the door to all kinds of degrading actions.

Covetousness, a folly (Luke 12:15-21)

The familiar parable of the Foolish Farmer helps us see the foolishness of covetousness. Please note the depth of the foolish farmer's folly. (1) He believed life was full when he possessed things; (2) He believed he was answerable only to himself for what he did with his life. (Notice "I" and "my" is found 11 times in three verses); (3) He believed his future was secure without God. He was wrong on all counts.

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We need not look far to find the foolish farmer's life style repeated in countless lives today. It is the height of folly to trade a personal and eternal relationship with God for things. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36). (See also Jeremiah 2:9-13.)

First things first (Matt. 6:25-33)

Nowhere in the Bible do we have a clearer command of him to set life's priority than in Matthew 6:33. Notice it says, "seek first." It is the same word found in verse 32 referring to the gentiles (heathen) seeking the things of the world. The Bible is a book about seeking in the right order. The Lord's Prayer does not begin with "give us this day our daily bread"; it begins with "Our Father which art in heaven . . ." The Ten Commandments do not begin with the duties we owe one another. The first four commandments have to do with our relationship with God.

It is more than a duty to seek God first, it is a privilege. God promises to reward the one who seeks him in faith (Heb. 11:6). ". . . For them that honour me, I will honor . . ." (1 Sam. 2:30).

The believer must always remember this arrangement of priorities: God first, family second, vocation third. That's the right order.

The Outlines of the International Bible Lesson for Christian Teaching, Uniform Series, are copyrighted by the International Council of Religious Education. Used by permission.

Did you know that the Cooperative Program provides approximately one-half of the budget of the Foreign Mission Board, with the other half coming from the Lottie Moon offering?

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Faith that risks

In this allegorical parable, the nobleman represents Christ; the commended servants represent his true followers; and the condemned servant represents false followers. With the story Jesus teaches two basic truths. First, that his kingdom will be consummated in three stages, consisting of a first coming, a leaving, and a coming again. This is taught here and in at least five other parables by using the phrase "into a far country" or words with similar meaning. The second main truth is that real faith contains the element of trust or risk. True faith is a belief that risks itself into the hands of the one or ones believed in. This idea is taught both from the standpoint of Christ's believing in his servants enough to take a risk on them and from the standpoint of his servants believing in him enough to take a risk on his being what he said he was and what he ought to be.

Jesus takes a risk

Jesus as the nobleman is one who believes in his servants. He trusts them and runs the risk with them in three areas.

- (1) He risks them with his wealth. The pounds represent life as a gift to everyone from him who is The Life.
- (2) He risks them with the proper use of that life by the command "occupy". The word "occupy" meaning to use in the business of trading for that which has worth.
- (3) He risks them with fidelity. 'Till I come,' gives each one ample opportunity.

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Nov. 19, 1978

Luke 19:12-13, 15-26

by Roy V. Cook
South Highland, Little Rock

Our Christ believes in every follower, he trusts him and moves far enough away for the servant to be free in the use of his own genius and ability in accomplishing the master's will. It is indeed a great and true faith that Jesus places in us Christians is it not?

Taking a risk on Jesus

The actions of the two commended servants prove that true believers in Christ are those who risk their lives on his Lordship.

Because faith is a trusting belief true followers take the risks:

That the life he gives is sufficient to effect an adequate stewardship of life itself. They ask no more.

That the life he gives is of sufficient worth as to make each servant of equal value and importance to their Master.

That obedience to the command to use life purposely is sufficient for being acceptable to the Lord whenever the accounting comes. This is the kind of faith Jesus wants from every Christian and that faith will not be without its reward of larger service.

The non risk policy

The non risk policy of the condemned servant is the example for all of a spurious faith. He could be called in the truest sense of the term a good-for-nothing and every good-for-nothing receives the just reward, nothing.

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Nov. 19, 1978

Genesis 12:1-13:4

by C. W. Brockwell,
Little Rock

Abraham's Call

"Ladies and Gentlemen, our guest today on 'Face the World' is a man called Abram. His family is from Ur of the Chaldeans. Abram arrived here in Bethel just a short time ago with an entourage including his wife Sarai and his nephew Lot. Abram is reported to be a wealthy man so naturally we are curious about his reason for coming here. You have already met our panellists, so we'll begin with the first question."

QUESTION: "Sir, why did you leave your 145-year-old father in Haran and travel so far away from home to a strange land?"

ANSWER: "Jehovah God called me to leave my native land, my relatives and my immediate family behind and go to a new land."

QUESTION: "Did this Jehovah God tell you where you were going?"

ANSWER: "No, but he did say he would show it to me and he has."

QUESTION: "But why? What purpose did he have in mind to ask you to do so much? I mean, it must have been something very important to ask you to sacrifice so much."

ANSWER: "First of all, gentlemen, it was no sacrifice at all because God promised me blessings I could never have dreamed up. And second, I don't fully understand what God had in mind but I trust him."

QUESTION: "Just a minute, Abram. You mentioned a promise of blessings from this God you serve. What kind of blessings did he promise you that enticed you to risk everything?"

ANSWER: "Well, there were several. First, he promised to show me a new land and he has. Next, he said he would multiply me into a great nation. Third, he promised to make my name great. And fourth, he promised to use me as a means of blessing others. No I don't understand all of this but I believe God will do it."

QUESTION: "Has God done it yet?"

ANSWER: "No."

QUESTION: "How many children do you have, Abram?"

ANSWER: "None."

QUESTION: "How much property do you own here, Abram?"

ANSWER: "None."

QUESTION: "How many people know you around here?"

ANSWER: "Very few, since I haven't been here very long."

QUESTION: "Tell me, Abram, just what are you after anyway? You arrive here with all these promises and yet you have a barren wife, own no property, and people don't know you. Now how in the world do you think these dreams of yours can possibly come true?"

ANSWER: "They aren't dreams, sir, they are promises. But in answer to your question, I don't know how God is going to do it but I believe he will."

QUESTION: "You believe he will, but on what basis do you believe he will?"

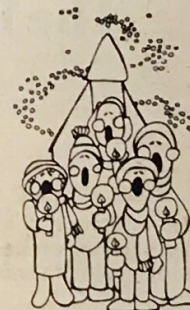
ANSWER: "I believe he will because he has always done everything he said he would. I trust him though I cannot see what he can see."

QUESTION: "Okay, so you believe this God knows what he is talking about. Have you heard from him lately?"

ANSWER: "As a matter of fact, yes. He reaffirmed all his promises soon after I arrived. Now I am more positive than ever that God has called me to serve him."

"Ladies and Gentlemen, I'm sorry but our time is up. If you would like to know more about this remarkable man, please read Genesis 12:1-13:4."

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Tell It Out with Gladness

Week of Prayer for Foreign Missions
December 3-10, 1978
Lottie Moon Christmas Offering Goal: \$40,000,000

Looking ahead: Arkansas events

November 1978

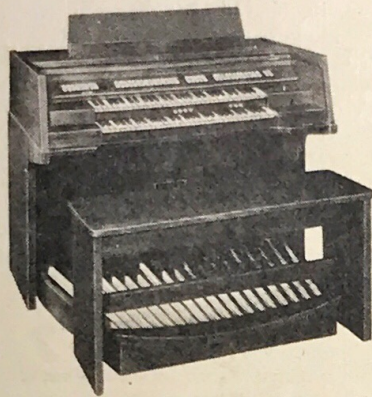
- 18 Ouachita Baptist University-Henderson State University Homecoming
- 19 Child Care Day
- 19-22 Graded Series Study (Foreign Missions)
- 20-21 Weekday Early Education Workshop, Park Hill, North Little Rock (Sunday School and Missions)
- 23-24 Mission Career Conference, Camp Paron (Pioneer age boys)
- 27 "M" Night
- 28 Recognition Banquet for Directors of Missions, Ouachita Baptist University

- 30-Dec. 1 Evangelism Workshop, Camp Paron
- 30-Dec. 1 Church Leadership Training Seminar (Church Training)

December 1978

- 3-10 Week of Prayer for Foreign Missions and Lottie Moon Christmas Offering
- 10 Associational Carol Sings
- 28-29 State Youth Evangelism Conference
- 31 Student Day at Christmas

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Griffin Bell speaks at inauguration

FT. WORTH, Tex. (BP) — Russell H. Dilday Jr. was inaugurated as the sixth president of Southwestern Baptist Theological Seminary during a week featuring speeches by United States Attorney General Griffin Bell and Baker J. Cauthen, executive director, Southern Baptist Foreign Mission Board.

Bell, a former deacon at Second Ponce de Leon Church, Atlanta, where Dilday was pastor before coming to Southwestern, brought greetings to his former pastor from President Jimmy Carter during a seminary — sponsored luncheon for Ft. Worth business and civic leaders.

The attorney general, now a member of First Church, Washington, D.C., told the business and civic leaders that government must cut back on the burdensome abundance of regulations.

"The U.S. government has more regulations over us than King George III" had over England, said Bell, who declared that "five percent of the annual gross national product is governmental paperwork."

Earlier, Dilday addressed 2,000 persons who witnessed his inauguration as successor to Robert E. Naylor, now president emeritus. "Many people ask me about an oversupply of ministers," said Dilday, who became president, Aug. 1. "How can there be an oversupply of ministers when we have more than 136 million unsaved people in this country alone? How can there be an oversupply when our missionary needs are overextended?"

Cauthen noted that 40 percent of the Southern Baptist foreign missionaries are graduates of Southwestern Seminary, where about 3,500 students are enrolled presently.

Attendance report

Nov. 5, 1978

Church	Sunday School	Church Training	Church adds.
Alexander			
First	100	46	3
Vimy Ridge Immanuel	85	54	
Alma, Clear Creek Southern	168	54	
Alpena, First	69	19	
Ash Flat, First	71	21	
Atkins, First	77	26	3
Batesville, First	302	121	
Bentonville			
Central Avenue	93	40	
Mason Valley	86	95	
Berryville			
First	166	49	
Freeman Heights	146	39	
Blytheville, Gosnell	661	109	5
Booneville			
First	270		
Blue Mountain	30		
South Side	112	64	1
Bryant, First Southern	201	79	
Cabot			
First	442	110	2
Mt. Carmel	414	143	2
Camden, Cullendale First	551	185	3
Charleston, First	190	62	2
Conway			
Pickles Gap	201	109	5
Second	425	165	
Crossett			
First	513	112	1
Mount Olive	310	108	1
Temple	169	74	1
Danville, First	188	42	
Dardanelle, First	193	41	
El Dorado			
Caledonia	43	17	
West Side	454	449	1
Ft. Smith			
First	1981		1
Grand Avenue	1126	248	3
Mission	23		
Trinity	175	51	
Westside	97	60	
Fouke, First	130	66	
Genry, First	188	46	1
Grandview	90	93	
Halley	58		
Hampton, First	169	83	2
Hardy, First	154	54	
Harrison			
Eagle Heights	289	102	3
Woodland Heights	135	56	
Hector, First	39	27	
Helena, First	209	73	2
Hot Springs			
Harvey's Chapel	136	74	
Park Place	290	99	
Hughes, First	145	71	
Huntsville, First	87		
Jacksonville, First	399	72	2
Jonesboro			
Friendly Hope	146	96	
Nettleton	276	117	5
Kingston, First Southern	65	33	
Lavaca, First	411	157	1
Little Rock, Crystal Hill	178	70	
Magnolia, Central	663	212	2
Monticello, Second	275	77	
Mulberry, First	255	153	
Murfreesboro			
First	182	38	
Mt. Moriah	44		
North Little Rock			
Calvary	347	126	
Harmony	86	48	1
Park Hill	1020	146	8
Stanfill	30	25	
Paragould			
Calvary	290	164	4
Center Hill	104	103	2
Pine Bluff			
Centennial	147	62	
Central	148	61	
First	669	78	1
Hardin	143	65	
Lee Memorial	257	84	
Watson Chapel	528	159	4
Rogers			
First	601	185	3
Immanuel	594	121	
Russellville			
First	531	94	
Second			
Sandusky, Okla., Faith	42	28	
Springdale			
Berry Street	51	20	2
Caudle Avenue	102	39	
First	1799		4
Swifton			
76		30	
Texarkana, Highland Hills	105	83	
Valley Springs	51		
Van Buren, First	580	151	2
Vandervoort	84	41	
Ward, First	130	70	
Wooster, First	134	63	

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King James Version Will Return to 'Life and Work'

by Bracey Campbell

NASHVILLE, Tenn. (BP) — The Sunday School Board of the Southern Baptist Convention will return to the use of two versions of Scripture — including the King James — in four periodicals of the "Life and Work Series" beginning in October of 1979.

The decision to return the parallel columns of Scripture was made following a substantial number of letters and calls from many areas of the country expressing concern when the King James Version was deleted in the October,

number of our people and our sense of stewardship, we will return to the use of two versions of Scripture in the 'Life and Work Series,' including the King James Version," he said.

The change in the "Life and Work Series" to the single contemporary translation accompanied the October introduction of the "Bible Book Series," which uses King James almost exclusively. In addition, the third major series of periodicals, the "Convention Uniform Series," prints the King James Version as the basic text.

James Clark, executive vice president, Robert Fulbright, director of the

Bible teaching division, and Harry Piland, Sunday School department director, also emphasized the Sunday School Board's desire to act responsibly to its constituency.

"We feel very positive about the decision to restore the King James in parallel columns," Clark said. "We're committed to the Word of God and the needs of the churches."

Fulbright added that the move back to parallel columns also resulted from the responses to a request for feedback from readers made in the October, 1978, periodicals by editors of the "Life and Work Series."

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Mission Service Corps numbers grow overseas

RICHMOND, Va. (BP) — Mission Service Corps volunteers serving overseas numbered 28 at the end of October and represented a total support commitment of almost \$200,000.

The need exists for many more, says Lewis I. Myers, Jr., who coordinates the Southern Baptist Foreign Mission Board's part of the Mission Service Corps, a plan under which persons may volunteer for one to two years service on Baptist mission fields to supplement career missionaries at home and abroad.

Foreign mission fields have made requests for Mission Service Corps volunteers more quickly than volunteers are found and financed, said Myers, noting some 200 requests from the field are currently being processed.

Myers said more than 50 other MSC volunteers are in the screening process. Twenty-six of these have full or partial support lined up.

An earlier report from the Home Mission Board in Atlanta indicated that the board has assigned 79 MSC volunteers, has 20 in process and 132 available without funding.

Mission Service Corps volunteers serve through the financial support of Southern Baptists, either individually or as congregations or groups. Others provide their own support. Gifts are over and above regular contributions to the SBC Cooperative Program and special missions offerings.

The Foreign Mission Board has some

sponsorship funds awaiting the approval of volunteers, but these total only \$80,000 — approximately the amount required for 10 volunteers to serve for one year.

Myers pointed out that since the beginning of Mission Service Corps in 1977 people involved in its planning have known it would cost more to sponsor the MSC personnel overseas because of the travel involved. The goal of Mission Service Corps is to have 5,000 volunteers serving on home and foreign mission fields by 1982.

Mission Service Corps is only one of the Foreign Mission Board's volunteer service opportunities for persons wishing to serve one-to-two-year terms.

Additionally, short-term volunteers, serving from two weeks to a year, go out by the hundreds each year through the board's offices of laymen overseas, evangelism and church development, and the medical consultant. Baptist families moving overseas for secular reasons are also enlisted for active participation overseas congregations. All of these programs are being stepped up to reach the Southern Baptist Convention's Bold Mission Thrust goal of 10,000 volunteers on the foreign field annually by the year 2000.

The Home Mission Board has a similar range of short-term volunteer programs other than Mission Service Corps. The Home Board's goal is 100,000 volunteers a year by 1986.

1978, issues of "Adult Bible Teacher," "Young Adult Bible Study," "Adult Bible Study" and "Senior Adult Bible Study."

October, 1979, is the earliest possible date to make the change in the quarterlies because of the printing schedule for the periodicals. The January through September periodicals of 1979 are already in production.

President Grady Cothen said, "The Sunday School Board holds as a constant objective the meeting of the needs of our people. Sometimes we read their needs and desires inaccurately, but they are always ready to show us our error.

"In light of the pastors' desires, the expressed judgment of a considerable