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### December 1, 1977

Arkansas Baptist State Convention

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December 1, 1977

# Arkansas Baptist

NEWSMAGAZINE



Centennial celebration  
page 8





## I must say it

Charles H. Ashcraft / Executive Secretary

### Progressively revealed—experientially learned

There are two principles which are absolutely essential in the understanding of the Bible. (1) The Holy Scriptures are progressively revealed, and (2) divine truth is experientially learned. The truths of the divine revelation are revealed progressively as the capacity for understanding permits. God discloses his truth all along as the perception of the learner is increased. Jesus delayed some truths to his disciples as they were not able to bear them at that point in their education (John 16:12). As a man responds to Christ and grows spiritually, his degree of discernment becomes commensurate with the degree of disclosure (I Cor. 2:14).

As God's truths are progressively revealed in relationship to man's capacity to understand, even so the second principle, "divine truths are experientially learned," becomes quite real in this divine-human impartation of sacred truth. The new birth is grasped, understood, and made real in an experience. Knowledge of the Bible and its message is not as much an academic exercise as it is a spiritual disclosure, often in a context of worship (Isaiah 6:1-13). This disclosure of the person of God, his nature, and purpose, is often predicated upon the opening of previous doors which must be entered in order and sequence. John's vision of the glories of heaven (Revelation, chapters 4 and on) did not come on the day he was converted. These revelations came in sequence and order of previous revelations, this being the apex.

The fact that divine truth is progressively revealed and progressively learned leads to one irrefutable conclusion, "all Christians everywhere are in varying degrees of enlightenment and understanding", and as such it would seem that the most understanding, most charitable, and most sympathetic spirit should exist within this diversified family of learners.

Instead, however, some who claim super enlightenment wish to ban as heretics all those allegedly who have not reached their level of discernment. When the two principles are accepted in spirit, there should come forth an attitude of the strong encouraging the weak (Gal. 6:1), the more developed exercising more nurture (I Cor. 3:2), and everyone approaching more so the prayer (Eph. 1:16-23) and (Eph. 3:14-21). Those who have achieved certain levels of understanding should instruct (not destroy) (II Tim. 2:24-26) those of lesser discernment and understanding. The teacher-disciples relationship is in context with this principle and we should not dispose of our students but teach them. Those on a milk diet should not denounce those on solid foods, nor should they revert back to a baby's diet (Heb. 5:12-14) (I Peter 2:2).

*I must say it!*

## In this issue

### Credit for success 7

*God gets credit for the success of a Baptist about to become a federal judge.*

### Centennial 8

*Another Arkansas church has reached the 100th anniversary mark. Union Hope Church near Booneville has celebrated their centennial, and the story is the story behind this week's cover.*

### Using puppets 10

*Members of the Foreman Church have found puppets an effective tool for reaching children with the gospel. They also have taught others about their success at a conference on renewal evangelism.*

### 5,000 volunteers 16

*The SBC Foreign Mission Board plans for places of service for more than 5,000 volunteers during the next two years. At least 85 different projects will be open as part of short-term service programs.*

# Arkansas Baptist

NEWSMAGAZINE

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J. EVERETT SNEED, Ph.D. .... Editor  
BETTY KENNEDY ..... Managing Editor

ERWIN L. McDONALD, Litt. D. .... Editor Emeritus

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## Preparing for January Bible study

## The editor's page

J. Everett Sneed



It would be very difficult to overemphasize the importance of January Bible study. Nothing can be more meaningful to the life of a church than a thorough understanding of the Word of God. Exodus, this year's January Bible study, is basic to an understanding of both the Old and New Testaments, and it sheds much light on contemporary events surrounding Israel, Egypt and other Middle East countries. Since this study is vital to an understanding of the Bible and provides insight into contemporary world conditions, every one of our church members should plan to attend this important study.

The Book of Exodus graphically portrays God's dealings with his people in delivering them from Egyptian bondage. This record of God's encounter with his people provides an opportunity for us to understand God's dealings with us today. It also shows God's redemptive purpose as he moves in and through history.

Exodus centers around God's redemption of Israel from bondage and the giving of the Ten Commandments. The person through whom God moves is Moses. Most Bible scholars and some secular writers consider Moses to be one of the most important men in history. By any standard, Moses and the events recorded in the Book of Exodus have had a profound effect on the entire world.

Paige H. Kelley, professor of Old Testament at Southern Seminary, Louisville, Ky., has done an outstanding job in capturing the message of Exodus. Dr. Kelley's book utilizes the best modern scholarship, yet is written and outlined clearly and simply. The book is written so that it has a captivating effect. The reader of Dr. Kelley's book is compelled to follow it to its con-

clusion. The little commentary is a must for every Bible student's library.

The Book of Exodus offers a unique opportunity to invite our Jewish neighbors to attend this study. Such dialogue should break down barriers of misunderstanding and should assist in a better understanding of our common heritage.

The time in which a church conducts January Bible study will have a major effect on attendance. The study should be scheduled well in advance so that members can place the study on their personal calendars. Many congregations are finding it helpful to begin the study on a Sunday and close on a Wednesday. This utilizes two days in which the members are already accustomed to attending church. The pastor should make every effort to encourage his congregation to attend this important study. Interest could be increased by the preaching of sermons from Exodus prior to the study.

The teacher should be well prepared. Several associations are providing preview studies of Exodus to assist the pastors in their preparation. The Little Rock Boyce Bible School is providing an outstanding opportunity for preparation on Dec. 12 through 14. Wayne E. Ward, professor of Christian Theology at Southern Seminary, Louisville, Ky., will be the teacher. Many churches will find that interest can be increased by having a guest teacher.

Every effort should be made to involve a maximum number in the study of Exodus. In many respects, the study of this great book is just as important as a revival meeting. As people study and apply the Word of God, our churches will grow and God will bless our work.

## Guest editorial

### Preparing for revival in the local church

Preparation for revival in a local church begins with the pastor's commitment to the priority of evangelism. No church will experience much of the fires of heaven-sent renewal unless the pastor leads the congregation in developing a growth philosophy. He must demonstrate by word and deed his conviction that people are lost, that Christ is the only Saviour, and that the local church is one of God's great forces in bringing men to the new birth experience.

When a church comes to share these deep concerns of its leader, it will see the need of periodic times in which the entire membership is geared up for a massive evangelistic effort. I like to call revival time the "two minute offense" of the Saints of God. It is the time when every energy of the church is "revved up" to reach the lost for Jesus Christ.

In planning and preparing always give careful attention to the selection of the visiting evangelist and singer. I have constantly scheduled men two to five years in advance in order to insure getting the very finest preacher to share with my people. Once the evangelistic leaders are secured, then the date for the revival is entered on the long-range calendar.

As the revival date approaches, more particular plans

will be discussed with the pastor's staff and church leadership. Various areas of preparation that I always have on my check list are prayer, visitation, publicity, special services, finance, fellowship, and entertainment. While all of these areas need attention in each revival, variety in them is helpful. For instance, in the prayer plans we have used the following different approaches in the last several revivals: prayer chain, prayer partners, all-night prayer meetings, cottage prayer meetings, prayer day, prayer breakfasts, prayer room, prayer commitment cards, altar prayer, family prayer and prayer rally.

This practice of variety in all phases of preparation will add to the interest of your congregation as the revival crusade approaches. As your plans materialize you must keep the laity informed and challenge their participation. The church mailout offers good opportunities and also the public meetings are times to build enthusiasm for the upcoming meeting. Anticipation in faith and participation in love by the church outweighs even the preparation that is necessary. The prayer of all of our church should be for God's Spirit to revive us again! — **Johnny Jackson, pastor, Forrest Highlands Church, Little Rock**





## One layman's opinion

Daniel R. Grant / President, OBU

### Which human rights are most important?

The term "human rights" is a coat of many colors. Although it is often used in the mass media as a simple singular idea, it begins to come unglued and fragmented as all things to all people when actually observed in the marketplace. It is amazing how some specific human rights rank very high and others seem to rank very low, depending on who is doing the ranking.

I know newspaper editors who are enthusiastic about freedom of the press and "sunshine laws" requiring boards and commissions to permit reporters to attend their meetings, but who are unenthusiastic about the right of powerful labor unions to organize the newspaper's employees and to impose what they feel are arbitrary requirements concerning safety, work policies and welfare in the newspaper business. I know black male politicians who are enthusiastic about rules and regulations designed to eliminate discrimination based on race, but who are positively lukewarm about similar rules and regulations designed to eliminate discrimination based on sex. And perhaps most common, I know liberal political and economic thinkers who are very fervent in their argument that all people everywhere should have the right to choose the kind of political and economic systems they want, whether socialism or capitalism, and whether an

authoritarian or democratic government. Invariably, however, these same people are positively lukewarm in their concern for the rights of all people everywhere to practice and preach their own religious faith.

The recent strong international response to the suppression of human rights in the Union of South Africa is a case in point. I certainly do not condone racial discrimination in South Africa, or anywhere else in the world, but I cannot avoid the wish that international leaders could be equally enthusiastic in condemning human rights violations in those parts of the world dominated by communism. In spite of evidence here and there of moderation, communist governments still have a terrible record of violation of such human rights as freedom of religion, freedom of movement, freedom of speech, freedom of press, freedom of assembly and freedom to organize opposition political parties.

I suppose the answer to this problem of glaring inconsistencies is that we cannot work with equal force for all good things at all times. It is certainly true that it is far better to do a few good things than to become cynical and do nothing because we cannot do all the good that needs to be done. Even so, I vote for keeping freedom of religion high on our human rights list.

## Letter to the editor

### 'I do believe it!'

We seem to have a lot of churches these days, including some Southern Baptist, that want to ignore the Bible teachings about woman's role in the church. They are now busy ordaining women pastors and, according to the Bible, they cannot qualify as pastors. The requirements are: "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;" I Timothy 3:2. "If any be blameless, the husband of one wife, having faithful children, not accused of riot or unruly." Titus 1:2. GOD's expectations of his church leaders are plainly explained in these scriptures.

Also, it may be well to remember, "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church." I Corinthians 14: 34-35. "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." I Timothy 2: 11-12. We should hold to what the Bible says about all things. When we get out of line with the Scripture we get out of line with GOD.

There are still some pastors on the field who are trying to teach the Bible and it doesn't help one bit to have fellow churches, by their actions, ignore the Bible. It is about time for all of us that still believe what the Bible teaches about woman's role in the church to work together to discourage such actions. We are busy serving either GOD or Satan, therefore when we openly ignore what the Bible teaches about such matters, we are doing exactly what Satan would have us do. I do believe it!! — V. E. Lilley, East Point Church, Russellville

### And some . . . evangelists

Bill Keltner of Little Rock has vocational evangelism full-time. Keltner has served churches in Arkansas, Texas, Florida and Oklahoma in the areas of music and religious education.

A native of Hazen, Keltner is a graduate of Ouachita University, Oklahoma Baptist University and Southwestern Seminary. He is married to the former Lera French of Georgia, and they are the parents of a daughter, Jeanne.

Johnny Jackson, pastor of Forest Highlands Church, Little Rock, says Keltner is "most capable in all areas of the music ministry, including congregational singing, choir director and solo work." Jackson says he is "personally glad that he is back in our state to serve in interim work, supply singing and revival meetings."



Keltner

LOTTIE  
MOON  
CHRISTMAS  
OFFERING  
GOAL  
**\$34,000,000**

Week of Prayer for Foreign Missions 1977



A Christmas Carol Praise Festival will be held at **First Church, England**, at 3 p.m. on Dec. 18. Choir members have been selected from over the state. There will be a brass ensemble from Carlisle under the direction of Wesley Smith; a childrens' choir under the direction of Mrs. Bettye Frizzell and "The Children of the Son," the England Church's youth group, under direction of Joanne Lisk. The festival will be under the direction of Mrs. Annette Rogers of Keo. This festival, an event of the past 10 years, is open to the public.

**Dallas Avenue Church, Mena**, has begun a Children's Church with Robert Smith Jr. as pastor. The Mena church established record high attendances in both Sunday School and Church Training in October. There were 253 in Sunday School and 112 in Church Training. Larry Sherman, associate pastor, and Dave Brewer CT Director, led in attendance promotion, Max W. Deaton is pastor.

The 47th annual performance of Handel's oratorio "The Messiah," will be presented Sunday at 3 p.m. at **Park Hill Church, North Little Rock**, by the Arkansas Choral Society. This is the first time the annual event has been presented in North Little Rock.

**Woodland Heights Church, Harrison**, gave special recognition Nov. 6 to their pastor, Joseph A. Hogan, and Mrs. Hogan in observance of their fourth anniversary with the church. The Hogan's received a love offering and a fellowship supper was given in their honor.

**First Church, Helena**, was in revival

recently. Joe Shaver, interim pastor and evangelist from Bellevue Church in Memphis, preached. Sam Allen from Lubbock, Tex., led music. There were 24 professions of faith and one came accepting a call to full-time foreign mission work. The evangelist gave a concert that featured old favorite hymns one night of the revival.

**East End Church, Hensley**, youth evangelism department has completed the course "The Soul-Winning New Testament." The class was taught by Dale Keith. Youth of the church were hosts recently for a social honoring the Children's Department, first through sixth grades.

**First Church, Prescott**, held ordination services Nov. 20 for Dan Yowell and Charles Andrus. Jon Stubblefield, pastor of Central Church, Magnolia, delivered the ordination sermon. The charge to the candidates was given by Nathan Porter, pastor of First Church, Arkadelphia. Tom Greer is pastor of the Prescott church. Music for the ordination service was presented by "The Singing Men," from Ouachita University.

The youth choir of **First Church, Prescott**, presented the contemporary musical, "Now Hear It Again," on Oct. 30. The musical was directed by Lamar Puckett, minister of music, who is a student at Ouachita University. Church members attending the "Chautauqua" meeting at Ridgecrest in October were Odell Cottingham, Angie Greer, Thera Greer, Opel Morris, Frances Thrasher, Ida Purtle, Cleo Sandusky and Mettie Robinson.

"Harvest Celebration," a musical of

Thanksgiving and praise was presented by the youth choir of **Mountain Home First Church** on Sunday evening, Nov. 20. Barney Larry is minister of music. Kenneth Threet is pastor.

**University Church, Fayetteville**, held a "Spiritual Life Conference," Nov. 13-16. The conference was led by Ron Dunn, president of Lifestyle Ministries and minister at large of MacArthur Boulevard Church, Irving, Tex.

**Westside Church, Ft. Smith**, was in revival Nov. 14-20. Harry Wilson, pastor, was evangelist. C. A. Railey Jr. led music.

## Information needed

John McClanahan, pastor of First Church, Pine Bluff, is seeking information on the charismatic movement in Arkansas churches. The charismatic movement is the topic of Dr. McClanahan's essay which will be one of the sources for Glenn Hinson in writing a new history of Arkansas Baptists.

Dr. McClanahan would like any information on the charismatic movement, which for this assignment is defined as the "role of speaking in tongues in the life of Arkansas Baptist churches or individual Arkansas Baptist church members."

Information may be sent to Dr. McClanahan at First Baptist Church, Sixth and Cherry Streets, Pine Bluff, Ark. 71601.

## Arkansas all over

## people

**Lloyd Farmer**, a native of Crossett, is now serving the Elaine Church as minister of youth. He is a student at Mid-America Seminary.

**Wayne Riley** has accepted the call to serve as pastor of West Helena Church. He came to the church Nov. 23 from Calvary Church in Atlanta, Ga.

**Mike Bailey** is serving as youth director of Second Church, West Helena. He is a native of Bristol, Va. and has attended Carson-Newman College and Graham Bible College. Bailey served with an evangelistic team while in college and also served as youth director and associate pastor of Calvary Church, Bristol, Tenn. He is now a student at

Mid-America Seminary working toward a master of divinity degree. He is married to the former Judy Hubbard of Bristol, Tenn.

**J. R. Brown** of Hodgen, Okla., has accepted the call to serve as pastor of Cauthron Church.

**Lester Burden** has resigned as pastor of Cedar Creek Church.

**Sammy Stewart** has been called to serve as interim pastor of Center Hill Church near Paragould.

**Harold Dunham** is serving as pastor of Oak Grove Church in Greene County Association.

**Bob Ivy** has been called to serve as pastor of Third Avenue Church, Paragould.

**Jerry Hatfield**, who has been serving as minister of music at Lakeshore Drive Church, Little Rock, has resigned. He will be serving as minister of music at the First Church of Clarendon located in Arlington, Va.

**George Estes Stewart**, a member of the South Side Church, Pine Bluff, died on Oct. 17. He resided in Trinity Village, a retirement center in Pine Bluff, and for many years was conductor on the Cotton Belt Railroad.

**Don Nall**, pastor of First Church, Batesville, recently observed his second anniversary as pastor of the church. Under his leadership the church has had 200 additions.



## Sign language credit course set

A course in American sign language will be offered at Ouachita University this spring. Ouachita is the second Southern Baptist college to offer a course in the language of the deaf, according to Bob Parrish, director of language missions with the Arkansas Baptist State Convention.

The one-hour course will be taught by Parrish and will involve learning both the vocabulary and syntax of the sign language. Students may receive credit for the course in either the religion or speech department at Ouachita.

Sign language as a church-related ministry has been gaining popularity during the past 10 years, Parrish said. There are 650 churches in the Southern Baptist Convention and 18 churches in Arkansas that have deaf ministries.

As a part of the course at Ouachita, signs for Biblical and ecclesiastical concepts will also be taught. An evaluation of the course will be made at the end of the spring semester to determine its success. At that time possibilities of extending the class into a two-semester study will be discussed.

The only problem Parrish foresees is the absence of deaf persons in the Clark County area for students to gain practical experience working with. This can probably be remedied by arranging to meet with deaf persons from the Little Rock area, Parrish said.

Besides his work with the deaf, Parrish oversees all language ministries in Arkansas, including work with Spanish and Vietnamese ethnic groups. Parrish expressed excitement and enthusiasm about beginning a sign language class at Ouachita and hopes to see it develop into a vital part of Ouachita's curriculum in the coming months, he said.

## Baptist to speak at medical meet

Wayne E. Oates, a professor of psychiatry and behavioral sciences at the University of Louisville (Ky.) School of Medicine, will be the featured speaker at a Medicine and Religion Symposium at 8:30 a.m., Dec. 3 at the University of Arkansas for Medical Sciences.

The symposium, which will be held in Room 141 A&B on the ground floor of the new Education II Building on the UAMS Campus, is entitled "Recurrent Religious Themes and Their Medical Significance".

The symposium is open to interested physicians, nurses, clergymen and social workers. The closing date for registration is Dec. 1.

## Mountain echoes of church growth

### Goal setting

by Kenneth Threet  
(Ninth in a series)

Through surveys, studies and observation we have learned about church and our community. We know the strengths and weakness of each of them. What will we do with this information and when?



Dr. Threet

Setting goals to meet spiritual needs is one of the best ways to utilize effort and information. Goals tell how much of God's work your church is dedicating itself to complete in a give period of time. Goals should serve as a means to an end in God's will rather than an end within themselves. They should never be set mechanically but after much prayer, study and under the leadership of the Holy Spirit.

In our church we set goals each year in every area of our work. We ask the Sunday School Council to suggest goals for Sunday School, W.M.U. for women's organization etc. These are presented to the church council where they are reviewed, sometimes changed, often

questioning and sometimes implemented. They are later presented to the church for similar study. It is an exciting time when we set goals for the new church year. The thrill of a challenge for the Lord. The faith that must be exhibited, the visualization of what the year holds, the spirit of cooperation that it demands. All have an electrifying effect on the whole church and its programs.

We print our goals for the various areas of work after they are accepted by the church. During the year, we take inventory of our progress. If we are failing, why? If we are doing better than expected, what brought it about? One must always be alert to the error of just trying to meet a goal. This is the poorest of motivations.

Actually, every church that has a calendar of activities, a budget or even elects Sunday School teachers and officers is doing goal setting. Why not turn it into a thrilling experience instead of a dreaded ordeal?

Setting goals is a churches response to Christ command in the Great Commission during a given period.



Elected officers at Harmony Association's annual meeting were (from left) Jack Ramsey, second vice moderator; Jimmy Watson, moderator; and Ray South, first vice moderator.

The association heard reports that they established one mission during the past year and that baptisms showed an increase over last year. The association adopted a \$42,385 budget for 1978.



# God gets credit for success by Baptist federal judge

by Millie Gill  
ABN staff writer

Elsijane Trimble Roy, the first Arkansas woman appointed a federal judge, has deep religious convictions and a Southern Baptist heritage. "Without God's leadership in my life, I could never have attained this position," Justice Roy said. "God has been my leader both in my professional career and private life," she continued. Her professional achievements include serving the past two years as Associate Justice of the Arkansas Supreme Court.

"One of the greatest blessings he has given me is my little granddaughter, Allyson Jane, my namesake," she said. Allyson Jane is the daughter of Justice Roy's son, James M. Roy Jr., and his wife, Bea, of Springdale.

The religious heritage of Justice Roy comes from her parents, Elsie Walls Trimble, and the late Thomas Clark Trimble Jr. Her father, a life-time member of First Church, Lonoke, served on the committee for the present building. Her mother, now 86 years of age, continues to teach a senior adult women's class there. This class has an 85 to 90 percent attendance each Sunday and meets at 9:30 while other classes convene at 9:45.

Justice Roy, now a member of the Lonoke church, was honored in the church's morning worship services Nov. 6 in recognition of her confirmation as a federal judge. "I accept this, not as an honor to myself or my nomination, but rather as an honor to my Lord and my church," she said when presented a corsage.

She has been a member of Blytheville First Church where she taught a Sunday School class for 10 years; a member of Ft. Smith First Church and a church in Houston, Tex.

The Southern Baptist heritage continues in her immediate family through her son, who serves as a deacon and Sunday School teacher at the University

Church in Fayetteville. He is also following in his Mother's footsteps as he practices law in Springdale.

Justice Roy, who has had private law practices at Lonoke, Little Rock, and Blytheville, is now associate justice of the Arkansas Supreme Court. In her law career she has served under two federal judges.

She was nominated on Nov. 1 by President Jimmy Carter to the United States Senate to the position of U.S. District Judge of the eastern and western districts of Arkansas.

The congressional record for the Senate on that date reads, "Mr. President at the request of Senators Dale Bumpers and John L. McClellan of Arkansas, I ask unanimous consent that the Senate go into executive session to consider the nomination which has been reported today from the Committee on the Judiciary, thus waiving the one-day rule."

The nomination was stated by the assistant legislative clerk and Senator Bumpers said, "Mr. President, Judge Roy will be one of five women judges in the United States upon her confirmation. She will be the first member of a father-daughter membership in the Federal Judiciary in the history of the country. Her father served with great distinction as a Federal judge in the eastern district of Arkansas for many years."

"I regret that my distinguished colleague (Mr. McClellan) cannot be present, because he shares my immense respect and esteem for Judge Roy. He has stated all of their relationships in her resume to the Committee on the Judiciary this morning. It is very seldom that two Senators have the opportunity to agree so unanimously and enthusiastically on any nomination, but Judge Roy's career is such that she evokes that sort of enthusiasm from all

who have known her through her life, both professionally and in her private



Elsijane Roy's family is important to her, as shown by the presence of her granddaughter's photo in her office. (ABN photo)

life. This is an opportunity for the Senate to confirm one of the outstanding women of this Nation. I am, indeed, honored to be here to make these remarks. I thank the majority leader for asking for the unanimous-consent rule to be invoked so she could be considered while she is in Washington this afternoon."

The Senate approved the nomination by unanimous vote.

Justice Roy, will be sworn in as a federal judge Dec. 9; taking her oath of office in the same offices used by her father for 20 years. These are located in the Post Office and Courts Building in Little Rock.

Ed F. McDonald III, Chaplain with the Baptist Medical Center in Little Rock and interim pastor of the Lonoke Church, will participate in her investiture.

## Baptist senator dies

Sen. John L. McClellan, a Baptist and a public servant for 50 years, died in his sleep Nov. 28 at Little Rock. Sen. McClellan announced his retirement last week. In June he announced he would give his personal papers to Ouachita University, to be housed in a building bearing his name. Ouachita conferred the honorary doctor of laws degree on McClellan in 1975. In Ouachita's proposal to McClellan to donate his papers the senator was called "the outstanding Baptist statesman in the history of Arkansas."





Past and present members met for the centennial celebration.



Pastor W. H. Evans (left) and Mark Browning, a past revival preacher, were speakers. (ABN photos)

## Union Hope celebrates centennial

Union Hope Church, located 10 miles southwest of Booneville, celebrated its centennial Oct. 9. During the celebration, members, former members and friends heard messages from Pastor W. H. Evans and Mark Browning who has held a number of revivals in the church and has relatives in the community.

During the afternoon service a number of singing groups made presentations, and several people gave testimonies regarding the ministry of Union Hope Church in their lives.

Pastor Evans spoke from Proverbs 29:18. He said, "Someone had a vision 100 years ago or this church would not have been established. Someone felt that our community needed a church as it is not easy to start a church."

Pastor Evans said that he had assisted in the establishment of three congregations and unless people have a vision it is totally impossible for a church to be started. He said, "It is God who places this vision in the people's hearts. If our church is to continue, our people must continue to have a vision."

In conclusion Evans challenged his people to have continued commitment.

He said, "The next 100 years will require even more dedication than did the past 10 years as never before have people faced the challenges that confront them in today's world."

Mark Browning spoke from Ephesians 5:22-30 on "The Glorious Church". He emphasized that the church was glorious in her origin, in her perpetuity, in her mission and in her consummation. He told the people that there was no other institution in the world like the church. He said, "There are no small churches because our Lord died for the church. But even so, much fun is poked at the church because of the weakness of Christians. But Christ will sustain and consummate the church."

In conclusion Browning challenged the members to keep their eyes upon Jesus so that churches today could be what God would have them to be and to look to the future when the church will truly be glorious as the Lord returns to earth.

The Union Hope Church was organized with 18 original signers of the covenant. Many of the descendants of the charter members still are members of the church and live in the com-

munity.

The first building was constructed of logs, with split logs serving as benches. Many of the children in the area used the same building as a schoolhouse. There was no public school in the community so each pupil had to pay to attend school.

The building burned about 1903 or 1904. Only a few years ago the man who accidentally set fire to the building made a confession. He was trying to burn a wasp nest when the building caught on fire. After the accident, he concealed his involvement by going home in a round about way.

About the same time that the church building burned, a one-room public school building was erected. The church and the Odd Fellows erected a two-story building on land donated by John Henry Brigance. This relationship continued for several years. When the Odd Fellows were disbanded, the school asked to use the church building since it had more room than the building that they were using.

About 1930 the building came into such poor repair that it became dangerous. The school received state aid to erect a new building. The present building was erected and the church had permission to hold their services in this facility. This arrangement continued until 1950 when school consolidation eliminated the need for a school in the community. The land and building were deeded back to the church for their exclusive use.

The building was remodeled and additional space was added in 1976. The remodeling consisted of repainting and the addition of sheetrock. A new room was built and red carpet was installed.

Pastor Evans feels that the church has a good future. He said, "There is a lovely spirit of fellowship and cooperation in our church. The community and the church are small at the present time, but as our people retain their vision, our church has a good future. Our members should remember that many of God's great warriors come from small churches like ours."

### On the cover

The church's building was remodeled in 1976.





**The Oak Grove Church, Van Buren,** is constructing a 75 x 100 foot family recreation and education building. The building will not only be used for recreational purposes but will have six classrooms to be used by youth of the church. These rooms will have folding doors so that the classroom space can be added to the recreation area when needed. The steel and concrete building will be centrally heated and air-conditioned and its estimated cost is ap-

proximately \$100,000. Ralph McClure is building committee chairman. Delbert "Skip" Kelley is associate pastor.

**West Church, Batesville,** held a note-burning service on Sunday morning, Oct. 30. This service was in observance of the church's building indebtedness being totally paid. C. Phelan Boone is pastor.

**Beryl Church** near Vilonia held groundbreaking services on Sept. 18 for construction of their new auditorium.

Howard G. Murray is pastor.

**Witt's Chapel, Maynard,** has begun construction on a new sanctuary estimated to cost \$49,000. The new building, in addition to the auditorium, will have a nursery and additional educational space. Zane Gragg is pastor.

**Holly Island Church** near Rector is in a building program. Three classrooms are being added to the church's educational space. Paul Seegraves is pastor.

**Immanuel Church, Magnolia,** recently dedicated a new building valued at more than \$85,000. The new building, which has 3,360 square feet, has a fellowship hall, nursery, classrooms and office spaces that include a pastor's study and church secretary's office. The building program also included enlargement of the kitchen and addition of three storage rooms. Construction was by members of the church and began in November of 1976 and completed in June of 1977 at a cost of \$30,000. The church's indebtedness is \$5,500. Immanuel Church, organized on Oct. 1, 1950, with 62 members, now has a membership of 464.

Leo Hughes, Director of Missions of Southwest Association, was dedication speaker. Marshall Boggs, pastor, said, "Immanuel Church has an unlimited future because of the love and concern for people in this community."

**Barcelona Road Mission, Hot Springs,** has moved into its new building. Members purchased a new piano for the auditorium. Furniture for the auditorium, an organ and a bus were given to the mission by Second Church, Hot Springs. Charles Holcomb is mission pastor.

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## Foreman church finds puppets are tool to reach children

A commitment to reach children for Christ has led Foreman First Church to develop an original evangelistic puppet ministry. For the second time, they were part of the National Renewal Evangelism Conference in Toccoa, Ga., in October.

The Lay Renewal weekend is the first phase of a total renewal movement being developed cooperatively and promoted through the Renewal Evangelism Ministry of the Southern Baptist Convention Home Mission Board and the Lay Renewal Ministry of the Southern Baptist Brotherhood Commission.

Called "A Journey into Lifestyle Evangelism and Ministry", the movement is a church-centered process of renewal events directed toward helping churches develop their own program of "Lifestyle Evangelism" and ministry. It is being developed out of the experience of persons involved in differing aspects of the renewal movement.

The Foreman Lay Renewal puppet ministry began as the result of a need seen by Gene Richmond, a member, as he participated in a Lay Renewal Weekend in DeWitt. Richmond, who led conferences on children's ministry in lay renewal at the Georgia conference, became aware of the need of visual aids to work with children as he participated in the DeWitt weekend.

Though he had never worked with children at a conference before, Richmond found at DeWitt how easy it was

to create enthusiasm among children. "Even with just a handkerchief, my only available resource, I could make the Bible stories become 'alive' to the children," said Richmond.

Returning to Foreman, he shared with his wife, his pastor, Frank Carroll, and two of the deacons of the church the need for teaching children about the "love of God" at Lay Renewal weekend meetings. The following week Carroll read of a puppet seminar to be held in Texarkana. This seminar became the key that opened a door leading into a life of service for the Lord for Richmond, his wife, daughter Denise Stuart, and son-in-law Wally Stuart. It also became a special outreach ministry for the Foreman church.

The puppet ministry, with only a six-week preparation period, had its first opportunity of service at a Lay Renewal weekend held at Indian Hills Church, North Little Rock.

Richmond's desire, enthusiasm and determination provided the spark necessary to meet the six-week preparation deadline. Denise immediately quit her job at a local drug store and left for Oklahoma City where, at the Baptist-sponsored House of Puppetry, she learned to design and make the puppets.

Mrs. Richmond, Wally and other members of the church worked late hours to complete a portable stage constructed of plastic pipes, draped with

heavy materials.

A program of dramatic biblical narrations, scriptures and songs was also correlated for the ministry. "We must have a well-prepared religious program for the approximately 17 hours spent with the children at a Lay Renewal weekend," Richmond said.

After starting with eight puppets the Foreman puppeteers now work with approximately 45 puppets designed and created by Denise, who now also writes narrations for the program. Denise said that "the Lord opened a special door for her when she attended the House of Puppetry."

Her puppets not only have been used in the Foreman church ministry, but duplicates have been created and used as table decorations for regional puppet seminars. They have also been sent as gifts to the foreign mission fields.

"It was truly a miracle of God that the puppets reached us here in China," a missionary wrote in a letter to Denise. "They were first sent into Communist China," he continued, "and for anything to come from within the Communist country back into our area of China is miraculous."

The Foreman church puppeteers have presented their program in seven states for renewal evangelism work. A highlight of their work was a visit to a children's hospital. Performances have also been given at schools and meetings of civic organizations.

*The people behind the puppets got some pointers at the conference in Toccoa, Ga.*



*Denise Stuart helped sew puppets for the Foreman Church group.*





These people met to form the mission at Holly Grove.



## Holly Grove mission begun

An organizational service for a new mission in Holly Grove was held Sunday,

Nov. 6 in the American Legion Hut there, with 30 in attendance.

First Church, Clarendon, is the sponsoring church and their pastor, Jim R. Davis, will continue to serve the mission by preaching at 9:30 a.m. He will be assisted by Garland Hays, music director for the Clarendon church.

The mission will have Sunday School following the preaching service. Earl Jamison will be in charge.

Bill Brooks, a member of the Clarendon church and resident of Holly Grove, is chairman of the missions committee. Committee members are Mrs. Brooks, Earl Jamison, Carl Grimes, L. R. Thompson, Mr. and Mrs. Loyd Shepherd and Nathan Newby.

The committee is being advised and assisted by Carl Fawcett, Director of Missions for the Arkansas Valley Association, who also participated in the first services.

Mr. and Mrs. L. O. Coker of Maddox Bay were the first members to unite with the mission.

R. H. Dorris, Director of State Missions for Arkansas Baptist State Convention, spoke at the first worship service. His scripture text was John 15:14-17.

"Jesus 'chose' his disciples," Dorris said, "And he 'appointed' them for their task of 'going forth and bearing fruit' where he placed them. He also chooses, appoints and sends us to bear fruit where the harvest abounds."

## Recapture the spirit of Christmas past.

This year why not leave the tinsel, last-minute shopping, and Santa and his reindeer behind. And celebrate Christmas the way it was meant to be celebrated. Joyously. Reliving the wonder of God's great gift. Together...as a family.

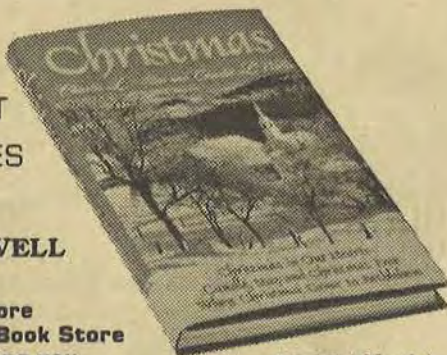
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## Angola missionaries have new home

CAPE TOWN, South Africa — Two years ago the Harrison H. Pikes and other Southern Baptist missionary personnel left Angola when civil war made it impossible for their work to continue.

Now, after an extended furlough and earning a doctorate degree, Texan Pike and his wife, June, of Arkansas, have started new mission work, in a new place, with new people.

Here in Cape Town the Pikes are working with churches made up of the coloureds, persons of mixed racial descent. After a few weeks visiting churches and getting acquainted, Pike began leading worship services.

"The church members are visiting, preaching, following-up and their churches are splitting at the seams," Mrs. Pike reports. If you don't get to the evening service 30 minutes early, you don't have a place to sit, she said.

She described how the vacant seats fill, then people take the extra places in the choir loft, then the children are moved to laps and their seats are taken, and finally, the people sit on every available spot on the floor.

A portion of their congregation are boys from a nearby reform school.

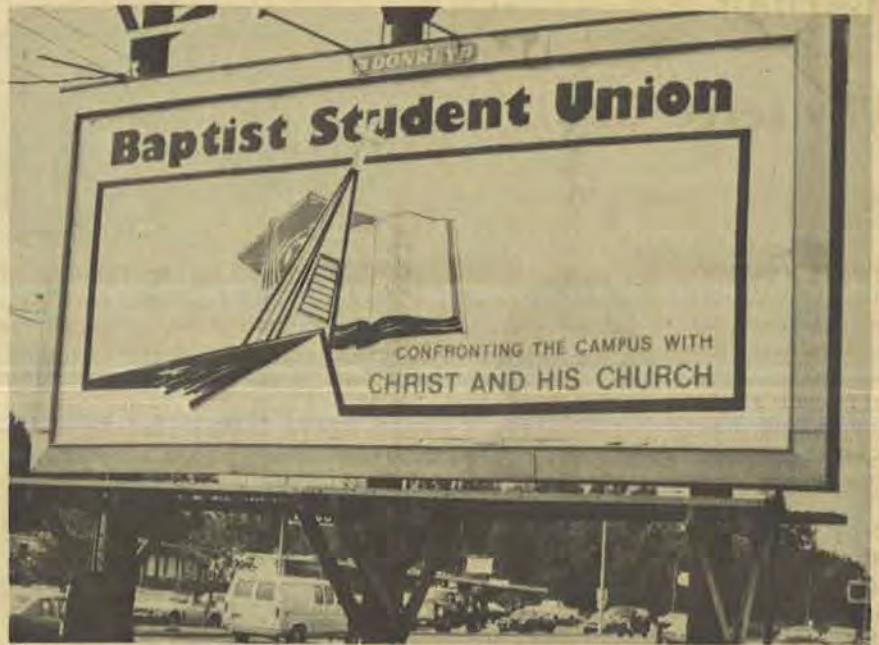
"Some of the worst boys from off the streets of South African cities are in the reform school," she said. "But their chaplain believes that he has a responsibility for each one's soul so there they were in worship."

Eight of these young men in uniform were among those making decisions at their first evening service.

At one of the meetings the Pikes attended, some new Christians had walked more than a mile in pouring rain without umbrellas. They were soaked, according to Mrs. Pike, but told the missionary that because in some countries people are not allowed to worship they would not let the weather be an excuse not to come.

The churches are different in some ways than the others with which the Pikes had worked. All the women wear head coverings to worship here.

Adjustments must come, of course, but the work is going well. And the Pikes have a new part of Africa in which to put down roots.



Highway billboards have been part of Baptist Student Union's advertising this fall. The 50 billboards, located primarily in college towns, have told the story of BSU's "Confronting the Campus with Christ and His Church". The billboards have been a part of the publicity for the Third Century Endowment Campaign, along with television and radio advertising.

# DIVINE DYNAMITE

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## Why serve God?

Job 1:1-3, 8-11; 2:4-6, 9-10

Dec. 4, 1977

What's triumph? Two school boys fought all over our street corner. They did all the things that go with a fight. They pulled hair, kicked, hit and threw lunch boxes.

Neither boy emerged a victor. Both, in spite of vocal support from fellow students, faced defeat. They were angry, bruised and humiliated when the bus hauled them to school.

Their conflict was tragedy, not triumph.

Our service for God has the backdrop of Calvary. Jesus warned us about seeking convenient service. If we serve him, much of our service will be touched with personal or corporate pain.

Then why serve? Why add to the human woes that hound us? Any person who takes up a cross adds to the discomfort of life.

Job must have asked himself "why serve?" He discovered triumph through tragedy. His fiery experiences give us reasons for service.

### Did these things move Job?

Ralph L. Smith observed that the first paragraph of Job provides a backdrop for all that happened. We meet a real man. He lived. He suffered. He owned property. He had a family. But most of all, "He was a good man" (v. 1, TEV).

Why was Job a good man? Why did he fear God? Surely there must have been a payoff.

Was it for wealth? Righteousness was commonly associated with wealth in the Old Testament mind. The good man was a wealthy one. Job qualified. By the standards of his day, he was a man of immense wealth. Even by our standards, he had enough to stay above the poverty level.

Wealth gives power. Is this why Job served God? The patriarch ruled his family. Servants listened to and obeyed his commands. Job had friends who respected him until adversity struck. Did he serve God because he thought divine power was a means of mastering men?

People recognized Job. He was famous. Did he serve God to keep up a



Walker

good front? Did his dedication spring from a desire to be recognized?

God blessed Job with a large family. Did Job's loyalty to God find its roots in devotion to those he loved? Parents haven't escaped this motive. Some remain faithful to the church only as long as their children are at home.

Job enjoyed God's protection. Satan said God had protected Job, his family and his possessions. Did Job reciprocate this divine favor with devotion?

A doubting world finds it hard to believe that a Christian will serve God for nothing. Our critics affirm that we're in it for an advantage.

This isn't a new battle tactic recently devised by Satan. Job's motives came under the scrutiny of Satan, friends and family members.

### His motives questioned

Satan first questioned Job's devotion. He seemed to say that he could be pious as Job if he were as prosperous. A modern satirist said it was easy to be good on a handsome income.

Living up to his reputation as "adversary" or "opponent", Satan accused God of favoritism. He sought the privilege of opposing Job with all his fury.

He conceded that Job was a righteous person. But was it genuine? He believed Job had ulterior motives. Satan suggested that no man would serve on a covenant relationship. Take away the profit motive and you've stripped a person of his reasons for worship.

Jesus' disciples didn't escape this thought. They wondered what their devotion would bring (see Mark 10:28).

Job's friends questioned his motives. Eliphaz, in the first dialogue, chided Job, "Name a single case where a righteous man met with disaster" (Job 4:7, TEV).

Eliphaz didn't deviate from popular opinion. The righteous were blessed. The wicked were cursed. Job was cursed, therefore, he was wicked. Eliphaz joined his friends in affirming that Job had a secret sin.

The person closest to Job doubted his sincerity. Job's wife thought God had played a dirty trick on her husband. Since God didn't play the prosperity game, why shouldn't her husband strike

out at God? Why serve a God that rewards with disaster, disease and death?

The spirit of Job's wife lingers in Christian circles. Those who preach material blessings as a guarantee of faith are prone to question God in the face of adversity.

### His motives refined

God allowed Satan to test Job. Satan claimed Job served God for profit. The tests were permitted to refine Job's motives and demonstrate his faith.

A messenger brought bad tidings on a happy day. Job's family celebrated at the home of an older son. Messages of gloom came in quick succession. Finally, word came of the children's deaths. How did Job respond?

Service wasn't based on riches. Job knew "the Lord gave" (v. 21) and the gifts were for his use only as God permitted.

Did Job question God's right to take his possessions before death? Job mastered his attitude toward riches. Wealth was his servant, not his master. Whether the Lord gave or took, Job praised the Lord.

This ancient man didn't serve for a payoff. He worshipped, whether rich or poor. His love didn't depend upon a cash flow.

Nor did people deter Job's commitment. If his services were based on family considerations, Job lost his motives. He grieved. He questioned. But he never abandoned his faith.

His wife encouraged him to do what Satan said he would do if adversity came. Did she want Job out of his misery or was she a materialist who felt service brought rewards?

God refined the man's motives. He didn't serve for gain. He didn't worship because he thought it would increase his popularity or secure his family.

Job learned to serve God for no other reason than God himself. He wasn't a fair weather adherent who served only when the skies were blue with God's favor. Job didn't try to manipulate God. Faith wasn't a bargain dependent upon larger herds, healthy children and good reputation.

After the decision to serve God, no question is more vital than "why?". Jesus said, "Thou shalt worship the Lord thy God and him only shalt thou serve" (Matt. 4:10).

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## The light of the world

Dec. 4, 1977

John 9: 24-38

The Bible study for this session is the first in a four-session unit, based on John 1:1-18 and 8:12 to 11:44, focusing on four titles used to identify Jesus's unique nature and mission. It is interesting to note that three of the famous "I am" statements of Jesus are the basis of the first three studies.



Johnson

### The fury of the Jews (John 9:24-29)

The Jews wanted to destroy Jesus because of claims that he had made earlier: that he was living before Abraham was born, and that he was the light of the world. Now, Jesus was back in Jerusalem; it was the Sabbath and Jesus drew the wrath of the Pharisees by healing a blind man. Only a brief account of the healing is given. After anointing the man's eyes with mud mixed with spittle, Jesus told the man to go wash in the Pool of Siloam.

The Pharisees had already tried to force the parents of the healed man to deny the miracle. Having failed, they began to browbeat the man himself.

The proud Pharisees tried to convince the public that a trick had been performed by a terrible sinner. The statement "Give God the praise," is an old form of Jewish oath (See Joshua 7:19). They wanted the man to swear that it was all a howling hoax, a blasphemous trick!

### The courage of a lowly man (John 9:30-33)

The Pool of Siloam is just outside Jerusalem; its waters are still available. Jesus did not give the waters any healing or curative properties. The physical materials were probably used as aids to the blind man's belief. The fact that the man obeyed showed that he had faith. Belief was highlighted with obedient action.

The man born blind displayed great courage and wisdom. He answered only that he did not know whether Jesus was a sinner or not, but he did know that before he had been unable to see. He had met Jesus. His eyes were opened. He could now see.

The Pharisees were not content to let the matter stand. They questioned the man as to how Jesus had opened his eyes. He replied that he had already told them. Surely they had not forgotten so soon! It was probably evident to the man that the Pharisees were only trying to confuse him, to find a flaw in his unique testimony. They wanted to replace the fact of the miracle with their own theories.

### The Closed Trap

As so often happens, the agnostic unbelievers found themselves in a trap. They had designed their own trap. The healed man pointed out their inconsistency in calling Jesus a sinner, and then declaring that they did not know who he was. He says, in effect, that an ordinary sinner could not have healed him. "If this man were not from God, he could do nothing." He was declaring that never before had one man had the power to restore another man's sight.

John pointed out various signs, miracles, and proofs. In this study, one sees all three. Here was a man who said, "I do not care to argue more about Jesus; He has made me see." It was ultimate proof.

The Jews lacked the moral courage to face the facts. They fell back on their confidence in tradition. They were known as faithful interpreters of the Mosaic law. In other words, they were inferring that God had spoken to Moses, but they would now discredit Jesus as an unknown heretic and one who would lead other people in the wrong way by trying to lead them to become his disciples.

### The case is won (John 9:34)

The lowly beggar outwitted his adversaries by using their own theology against them. He had given such convincing evidence. Could it be possible that a man who had been blind since birth and one with no theological education could turn the tables on the learned Jewish Pharisees? Could it be that the beggar was actually bold enough to try to teach his official teachers?

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The Pharisees had lost the case. Beaten, baffled, the infuriated Jews had only one alternative. They threw the healed man out of the synagogue. Their efforts to discredit Jesus had failed. An ignorant beggar had demonstrated the wisdom and moral courage which they lacked. Now, they wanted this man out of their sight. The fact of Christ's power to heal had been doubted and debated. The truth was upheld. It was indeed a miracle without precedent since the world began. The man's testimony was a powerful one: "One thing I do know: I was blind, and now I see."

### On gaining and losing

The beggar found himself in a baffling predicament. Blind since birth, he could now see. He could no longer carry out his trade as a professional beggar. He knew that he would be unwelcome at home, work, or church. Yes, he was now able to see. The restoration of his sight now presented new problems.

### Jesus sheds more light (John 9:35-38)

Jesus heard of the man's plight. Once again he sought the person who had experienced his miraculous touch. Jesus began the discourse with a question (v. 35). Jesus wanted to know if the lonely Jewish outcast believed in the Son of God. Jesus went on to lead the man to see that he had truly been healed by the Son of God. More and more light was about to be shed abroad in the heart and life of the man born blind.

Additional light is always within the reach of the real and true believer in Christ. The first light may be as weak as that of a single candle. Even that much light radiates hope and gives guidance.

Not only was the outcast given physical sight, he had been freed from his spiritual blindness, too. What vision he now possessed. Or rather, what vision now possessed him!

The healed man had passed from darkness into light. Christ had illumined him to the truth that to walk in light is to love and to give evidence of that light.

The ignorant outcast came to experience the searching beam and total illumination that is provided only in Christ Jesus.

In the confusion which had followed the man's healing, he had not yet come to the point of spiritual recognition of Jesus. Now he had experienced the full light of understanding.



# Looking ahead: Arkansas events

## December 1977

- 1 Evangelism Workshop, Camp Paron
- 4-11 Week of Prayer for Foreign Missions and Lottie Moon Christmas Offering
- 21 Carol sings
- 25 Student Day at Christmas
- 29-30 Youth Evangelism Conference, Park Hill Church, North Little Rock

## January 1978

- 2- 6 Make Your Will Month
- 2- 6 Bible study week (Exodus)
- 5- 6 Baptist Building staff retreat
- 8 Soul-Winning Commitment Day
- 9 Registration spring semester, Southern Baptist College
- 10 Associational Sunday School faculty training, Calvary Church, Little Rock
- 12 National Baptist State Joint Committee, Little Rock



## Crash Course on Exodus

Offered by the Little Rock Center  
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**Dec. 12, 13, 14, 1977**

**Teacher: Dr. Wayne Ward**  
Southern Seminary, Louisville, Ky.

### Schedule

- Dec. 12 — 11 a.m.-12 p.m.; 2:00-4:30 p.m.; 6:30-8:30 p.m.
- Dec. 13 — 10 a.m.-12 p.m.; 2:00-4:30 p.m.; 6:30-8:30 p.m.
- Dec. 14 — 8 a.m.-12 p.m.



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# Attendance report

Nov. 20, 1977

Church	Sunday School	Church Training	Church adns.
Alexander, First	122	51	
Alpena, First	92	15	2
Batesville, First	271	120	2
Bentonville, Central Avenue	79	44	10
Berryville, Freeman Heights	156	58	1
Booneville, South Side	102	66	
Bryant, First Southern	181	89	2
Cabot			
First	118	85	
Mt. Carmel	331	146	17
Zion Hill	139	68	
Camden, Cullendale First	568	140	1
Cash, First	100	58	
Charleston, First	183	69	
Conway, Second	424	159	
Crossett, First	558	157	5
Mission	39	34	
Danville, First	175	30	
Dumas, First	320	85	25
El Dorado, West Side	464	457	1
Ft. Smith			
First	1548	9	
Grand Avenue	1024	218	6
Mission	20		
Fouke, First	109	46	
Gentry, First	158	59	
Grandview	72	51	
Greenwood, First	352	168	3
Hampton, First	158	85	
Hardy, First	146	65	
Harrison, Woodland Heights	136	66	
Hatfield, First	99		
Hope, First	349	93	
Hot Springs			
Harvey's Chapel	135	83	
Park Place	272	85	4
Hughes, First	174	78	
Jacksonville, First	431	94	5
Jonesboro, Nettleton	300	105	1
Lavaca, First	366	140	
Little Rock			
Crystal Hill	127	63	
Life Line	426	118	4
Martindale	110	45	1
Magnolia, Central	642	292	3
Melbourne, Belview	149	62	
Monticello, Second	306	92	1
Mulberry, First	288	146	
Murfreesboro, First	186	45	
North Little Rock			
Calvary	343	133	
Harmony	76	48	
Levy	480	107	
Park Hill	1025		3
Paragould, Calvary	323	215	
Paris, First	382	57	
Pickles Gap	191	109	3
Pine Bluff			
Centennial	160	81	1
Central	135	42	
East Side	142	72	1
First	667	68	3
Lee Memorial	219	72	
Watson Chapel	411	95	1
Rogers			
First	532	125	4
Immanuel	473	85	
Russellville			
First	545	80	
Second	158	62	
Sherwood, First	241	66	1
Sheridan, First	170	57	
Springdale			
Caudle Avenue	148	67	
Elmdale	307	101	6
First	1518		17
Texarkana			
Hickory Street	144		
Shiloh Memorial	210	78	
Van Buren, First	550	161	21
Vandervoort	83	44	1
Wabash, Immanuel	66	48	
West Helena, Second	212	126	3
Yellville, First	180	69	2



# 85 projects to utilize 5,000 volunteers in next two years

by Ruth Fowler

RICHMOND (BP) — More than 5,000 Southern Baptist volunteers will be invited to serve in 85 different projects during the next two years through the Southern Baptist Convention (SBC) Foreign Mission Board's office of evangelism and church development.

The board will ask them to participate on a short-term basis (about one to six weeks) in projects in both rural and urban areas in groups ranging from just a few persons to several hundreds. They are separate from the new SBC Mission Service Corps, which seeks 5,000

The volunteers, who may reach 3,000 in number, will participate in all phases of the work on the campaigns in Brazil, with the majority of them utilized during the 1980 campaigns which climax the two years of work.

Plans are also under way to invite 17 of the first 24 volunteers to apply for foreign service through Southern Baptists' Volunteer Involvement in Missions (VIM) information retrieval system. They will be asked to participate in an evangelistic campaign in the city of Campinas, Brazil, March 5-12, 1978, as part of a group of 58 volunteers needed for the project.

The pastor of the Central Baptist Church, Campinas, which will sponsor the campaign, is Joao Batista Martins De Sa. Working with Southern Baptist Missionaries and Underwood, Martins has planned for his church to use 50 laymen and eight pastors.

In other projects, the Florida Baptist State Convention will provide more than 800 volunteers for major city evangelism campaigns in Korea. This emphasis, for 1978-80, will center in five of Korea's largest cities.

The basic outline of the campaigns, recently planned by Southern Baptist missionaries, Korean Baptists and Florida Baptists, follows that of other major city evangelism emphases. They begin with a preparation stage, which includes Witness Involvement Now

(WIN) Schools, stewardship training and leadership training for those who will lead home Bible studies during the saturation phase. The saturation phase also includes visits by professional men and women and noted singers to bring a Christian witness to professional groups and to the general public by personal appearances.

In the final phase, campaigns will be held simultaneously in central points. They include both mass meetings and services in the individual churches.

The Baptist General Convention of Oklahoma, along with other state Baptist conventions, will provide volunteers for the Hong Kong Major City Evangelism Campaign, now under way. Major city evangelization emphases also are under way or being planned in nations in Asia, South America and Europe.

Other church development projects include special evangelistic crusades, stewardship and Sunday School development projects and several other leadership training projects in all of the eight geographical areas of Southern Baptist foreign mission work, Underwood said.

In the most recent evangelistic campaign, a two-week crusade in Zambia in September, more than 2,700 professions of faith were recorded. This crusade was led by 20 volunteers, primarily from Tennessee.

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## Southern Baptists begin work in 89th country

RICHMOND (BP) — Southern Baptists have begun work in their 89th country — Martinique, a prominent French island in the Caribbean.

Mr. and Mrs. Robert W. Shehane, Southern Baptist missionaries to Guadeloupe, another island-nation near Martinique, transferred to the new mission field in October.

Charles W. Bryan, the board's secretary for Middle America and the Caribbean, said Southern Baptists have been looking toward the opening of work in Martinique since 1961. At that time, an extensive survey of the Caribbean recommended that work be started on this large and prosperous island, a part of the French West Indies.

At one point, a missionary was appointed to that area, but he came to feel he was better suited to open up work in Guadeloupe, Bryan noted. A recent increase in personnel on Guadeloupe

made it possible for the Shehanes to move to Martinique. Shehane, a pastor on Guadeloupe since 1974, made his own survey of Martinique and "felt the time had come to begin new work," Bryan said.

Chief industry of the mountainous island, which has 385 square miles and an approximate population of 350,000, is the exportation of sugar and tropical fruits. French is spoken by most, and the population is of mixed origin, including descendants of French Indochinese immigrants. Located in the east Caribbean as part of the Windward Islands, Martinique became part of the French republic in 1790 and gained overseas department status in 1946.

Bryan sees the next priority for Southern Baptist work in the Caribbean as French Guiana and Haiti. "We have a goal of having a Southern Baptist missionary in Haiti by 1979," he said.

volunteer missionaries by 1982 for service at home and abroad.

Joseph B. Underwood, the board's consultant on evangelism and church development outlined the plans as the Foreign Mission Board responded to one of the largest specific requests for volunteers.

More than 2,000 volunteers will be needed in a nationwide evangelistic campaign in Brazil scheduled for 1978-80. The board, at its November meeting, approved a recommendation by Underwood's office to invite the Baptist General Convention of Texas to supply these volunteers. The project is aimed at helping Brazilian Baptists realize their goal of doubling the present 2,605 Baptist churches and increasing membership from the present 390,646 to one million by 1982.