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Arkansas Baptist State Convention

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December 7, 1978

Arkansas Baptist

NEWSMAGAZINE



Joy Explo '78
is Dec. 28-29



I must say it

Charles H. Ashcraft / Executive Secretary

Running scared

It is ironic that one so mighty as Elijah could stand alone against all the forces of Baal one day and on another day was so susceptible to such intense temporary fear. After so exalted a victory (I Kings 18:38-40) he succumbed to his lowest emotion and fled the premises for his life (I Kings 19:3).

The highest point of vulnerability is reached when a known champion is "Running Scared". Frightened people invite every arrow of the enemy to pierce them. By their fear they seem to cooperate with every force which could destroy them. Such it was with Elijah and will be with all of God's fine servants today who allow periods of fear and insecurity to sieze them.

The Christian faith has much to offer in the way of courage, steadfastness, certainty, and strength. The Christian has not received the spirit of bondage or slavery to fear again but has received the spirit of adoption as sons by which he cries out "Abba-Father" (Romans 8:15).

Fear is unfaith and must not be allowed a permanent dwelling place in our lives. Fear renders no testimony of strength but it encourages evil to descend upon us while the periods of fear are in force. This makes for a great victory for the evil forces and a very corresponding defeat for God. While running scared poses the most vulnerability to any person, "taking a stand" produces the highest security. The degree of the firmness of this stand (Eph. 6:14) reduces proportionally the vulnerability to which we may be subjected. Ephesians 6:14 says "take a stand and stand there". One must face the adversaries and never take his eye off them. A stance of confidence will melt the evil one and render his thrust impotent. Allowing faith to have its full work in our lives will close the lion's mouth and render helpless the claw of the bear. It will give us the courage to challenge our "Goliaths" and calmly do our tasks from day to day. Someone has said "a coward dies a thousand deaths, a brave man only one". Death is not to be desired but "living in fear" may be worse than death.

There may be times when all of God's servants suffer temporary lapses of faith, but this is the very time, we must stop running, turn all the way around and look our problem right in the eye and claim the victory of Romans 8:37, "For in all things we are more than conquerors through him that loved us". I believe that, and I believe there is victory for the most fearful among us. There is no reason why every Christian can not be a victorious Christian. "If God be for us, who can be against us? (Romans 8:31)."

I must say it!

In this issue

What about hunger? 16

A group of Baptists who studied world hunger at an SBC-sponsored conference have some recommendations as to what the denomination could do to save starving people.

On the cover



Joy Explo '78, Arkansas Youth Evangelism Conference will meet Dec. 28-29 at Second Church, Hot Springs. Featured speakers will be Neal Jeffrey, F.C.A., Texas, and Dave Bennett and Glenn Igleheart from the Home Mission Board, Atlanta, Ga. Exciting music features "Bartimeus" from Bethany, Okla., and youth ensembles from First Church, Osceola, and First Church, Conway. Youth choirs from Mt. Carmel, Cabot and Park Hill, North Little Rock will also sing.

Registration begins at 1 p.m. Dec. 28 and the final session closes at 3:45 p.m. Dec. 29.

Arkansas Baptist

NEWSMAGAZINE

Arkansas' third largest publication

VOLUME 77

NUMBER 48

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

ERWIN L. McDONALD, Litt. D. Editor Emeritus

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Deaths of members of Arkansas churches will be reported in brief form when information is received not later than 14 days after the date of death.

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Cults and our responsibility

The editor's page

J. Everett Sneed



America is shocked by the more than 900 suicides and senseless murders which took place recently in the jungle of Guyana. The event, which reminds us of a terrible horror movie, is incredible since many of these people apparently died willingly and even killed their children before taking their own lives. Out of this shocking epoch have come numerous proposals intended to protect people against themselves. Some have suggested government controls of religion which would be an even greater tragedy. The answer lies in the correct communication of the gospel.

History is filled with atrocities practiced in the name of religion. This one differs from others in that the cultists took their own lives. In most other instances certain religious leaders have taken the lives of those who disagreed with them.

In any union of religion and government, there is grave danger of losing the right to worship according to the dictates of one's own conscience. Inevitably, certain doctrines or beliefs will be ruled illegal.

As strange as it seems William Tyndale (1494-1536) lost his life translating the Bible into the English language. The religious leaders of his day objected to the Bible being made available to the laity. Because of pressure and harassment in England he fled to Europe. But even there his enemies sought him. His hiding place was betrayed and he was arrested on May 23 or 24, 1535. He was publicly strangled and his body burned (probably Oct. 6) 1536. However, he had completed the task of translating the Bible and became the father of a series of English Bibles. (See *Encyclopedia Britannica*).

Persecution has not been restricted to one country. It has even taken place in our own land. Obadiah Holms, for example, was arrested, tried, imprisoned and publicly whipped in early September, 1651, for worshipping in the home of William Witter of Lynn, Mass. The others in the service were John Clark and John Crandall. (See *Baptist Piety* and *A History of Baptists*).

Our present laws in America make it illegal to commit murder or certain acts of immorality even in the name of religion. The laws also justly hold that the religious rights of one person can not violate the rights of another. Snake handling, for example, has been ruled illegal. And the children of the cultists at Grannis who had stopped work to await the return of Christ were taken from them to protect the children's well-being.

If additional laws were enacted to control cults, it could destroy the separation of church and state. Our present laws, when carried out with the mandate intended, are able to keep either church or state from exercising control over the other. Additional laws exist to protect the rights of individuals who may be the prey of cults, if these laws are enforced.

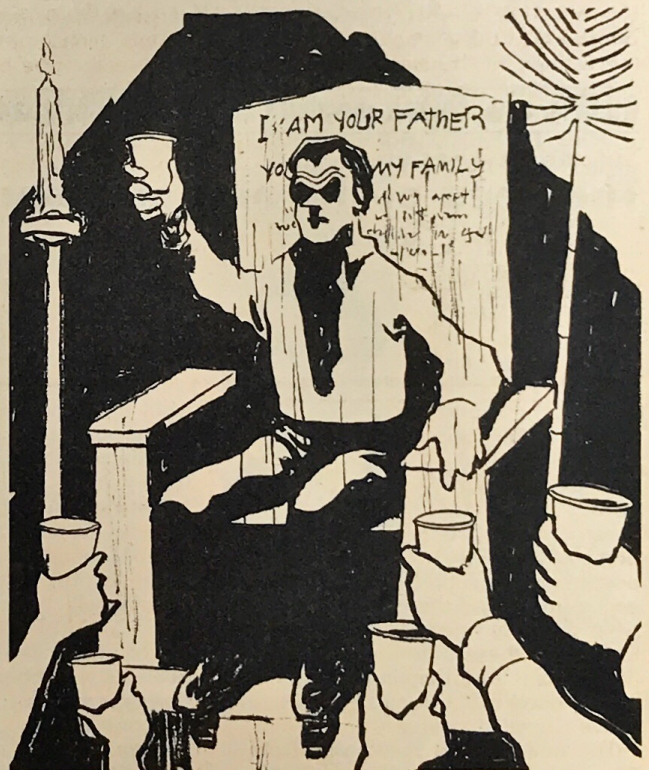
If additional legislation is not needed to control cults, what can Bible-believing Christians do to con-

trol these demonic forces? First, we should provide better training for our church members. Unfortunately, many Baptists seem to believe that one religion is just as good as another. Such a philosophy makes a person easy prey for cults and fads.

The Apostle Paul certainly did not believe that one religion was as good as another. He emphatically stated, "But though we, or an angel from heaven, preach any other gospel unto you other than that which we have preached unto you, let him be accursed."

The best deterrent to the spread of false cults is the proclamation of the true gospel. The amassing of disciples by twisted minds such as Jim Jones and Charles Manson stands as a declaration of our lack of dedication. The only force in the universe which is stronger than that of evil is the power of God. It is only when people are rightly related to God, that life finds true meaning, value and purpose. These awesome suicides simply renew the importance of emphasizing our responsibility of carrying the message of salvation to everyone.

Materials on cults are available from the Home Mission Board, Department of Interfaith Witness, 1350 Spring Street, N.W., Atlanta, Ga. 30309.



Satan's cup



One layman's opinion

Daniel R. Grant / President, OBU

The hidden persuaders, beer, and teenagers

The Anheuser-Busch Company announced not long ago their plans to produce a soft drink that contains a trace (0.5 percent) of alcohol. The new drink called Chelsea would be advertised as a soft drink with strong emphasis on the teen and subteen customers.

Isn't that a clever idea! It would seek to make fools out of those parents who teach their children that total abstinence from alcoholic beverages is the wisest policy to follow. They can point out that there are other relatively safe foods that have more alcoholic content than 0.5 percent, and that narrow-minded teetotalers are straining at a gnat and swallowing a camel.

I can almost see the television entertainers now (the Johnny Carson Show will be first, of course) putting words in the mouth of the straight-laced teenager: "Lips that touch Chelsea will never touch mine!" The step from Chelsea to beer would be considerably easier than it has been from other soft drinks to beer.

The whole thing is strongly reminiscent of the advertising campaign of the cigarette industry in the 1930's, whose campaign to make smoking acceptable for women has been documented in

scholarly studies of Madison Avenue techniques. The "hidden persuaders" did not abruptly advocate smoking by women. It began by including women in the same photograph, admiring her man smoking, helping to light his cigarette, then breathing the smoke from his cigarette. Over many months and years the association between women and cigarettes was gradually made closer — so gradual that attitudes were changed almost without realizing it. It took the hidden persuaders some 20 years to achieve the final result, and this seems to be why women were some 20 years behind men in developing a high rate of lung cancer. They've come a long way, baby.

Fortunately, the protest to Anheuser-Busch from concerned Christians was so great and prompt that the Chelsea project was pulled back for study of the possible removal of the alcohol content. Let us hope the protesters will not be lulled into a false sense of security.

The "salami technique" of breaking down teenage resistance to alcoholic beverages will be admittedly slow. However, Anheuser-Busch and the hidden persuaders are very patient. Maximum alcohol consumption in the United States cannot be built in a day.

Guiding new church members into active Christian discipleship

Second in a series

The need of the new member

by J. W. L. Adams Jr.

The new member in Southern Baptist churches usually falls into one of three categories: the new convert, the Baptist who transfers his membership, and the person who comes from another Christian denomination. Thus, people seek membership from varying backgrounds and therefore have somewhat different needs as new members. Even with these differences, however, the process of discipling should lead each person to meaningful growth and active Christian service.

The new convert may come from a Christian family background. If this is the case, he comes with some under-



Adams

standing of the Biblical revelation. He may or may not have much understanding of the meaning of Christian discipleship. There is usually some foundation upon which to build. This new convert's needs are somewhat different from those of the new convert whose background reveals little or no understanding of the Bible and few associations within a Christian context. Circumstances surrounding the new convert may dictate different approaches to meeting personal needs.

The Baptist who transfers his membership will benefit from further guidance and instruction about the meaning of his conversion and the meaning of church membership. Far too many of our churches do not give adequate instruction and guidance following conversion. It would appear that the majority of our church members today are still "babes" in Christ. There is a continuing

Missions gets fair amount of opportunity

Baptists in Arkansas frequently set up a booth and pass out tracts when there's a county fair or a state fair. But, the chance to participate in the local annual Rural Exposition was a rare opportunity for the Baptist Mission of Azul, Argentina.

Missionary Robert Crockett, an Arkansan, made a television-size screen so slides of Baptist mission work in Azul and elsewhere in the country could be shown to fairgoers. Literature for display and sale was sent from the main bookstore in Buenos Aires, and an employee came to set up the display and hand out tracts. A recorded message about the work and the gospel also was used.

The display didn't make a record number of sales, but the Baptists made many contacts with the people of the city of 40,000, many of whom have no idea who Baptists are.

"Many think all evangelical groups are the same — Mormons, Pentecostals, Jehovah's Witnesses and others," says Annette Crockett. "Our group is constantly trying to combat this mistaken image."

While members of the mission had opportunities to share their faith (4,000 evangelical tracts were distributed), they also were drawn closer together by working with each other, and they made friendships with the other merchants.

Mrs. Crockett said the success would encourage the Baptists in Azul to take advantage of mission opportunities wherever they find them.

need to teach and indoctrinate our Baptist people. The door to church membership offers a logical time for instruction and the discipling process.

Christians who leave other denominations to become Baptists usually need to be instructed in what Baptists believe. They often need greater Bible understanding and definite guidance in Christian growth and development. There is the need for orientation relative to the different ways in which the denomination functions with regard to the local churches. Church polity needs to be understood.

Is there really any question about this need? It is very real! New church members need guidance and help in becoming the kind of Christian disciples that our world needs and that our Lord has instructed us to help them become!

J. W. L. Adams Jr. is pastor of Beech Street Church, Texarkana, Ark.

Letter to the editor

Role of women

The changing perceptions of the role of women has prompted me and a group of women to do some independent study searching the Scriptures to determine the role of women both historically and theologically.

I believe that God created all persons in his own image. As recorded in Genesis 1:27-31, God created male and female, blessed them, and gave them dominion over the earth. From Sarah, a mother of nations, to Esther, a faithful queen, to the women at the tomb of Christ who were the first to learn of the Resurrection, to Lydia and Priscilla, leaders in the early Church, to Lottie Moon, a nineteenth century missionary, and to the WMU leaders who were members of the Committee on Future Programs which gave birth to the Cooperative Program, women have always been a central part of God's kingdom on earth.

As recorded in Galatians 3:28, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Just as I believe that women are no longer bound to the political classes recorded in the Scriptures, neither are they bound to the social classes and mores of Biblical times. We are all striving for the liberating freedom modeled by and experienced through Christ.

In light of Scriptural and other evidence, I support the passage of the Equal Rights Amendment by the Arkansas Legislature. The Equal Rights Amendment is as follows: "Equality of rights under the law shall not be denied or abridged by the United States or by any State on account of sex." I urge all Christians to study God's Word as it relates to human equality. If you share this belief, I hope you will contact your state legislator and let him or her know how you feel. If you would like to read some books on this timely subject, I suggest *Women, Men and the Bible* by Virginia Ramey Mollenkoff, *All We're Meant To Be* by Letha Scanzoni and Nancy Hardesty, and *Women in the World of Jesus* by Evelyn and Frank Stagg. — **Dianna Kirk, Little Rock**

Scholarships given by women's club

Two scholarships were presented by the Southern Baptist College Women's Club in a recent chapel service at the college.

The scholarships were presented to Barbara Smith of Cotton Plant and Shirley Melton of Pocahontas by the club president, Sheri Midkiff.

At Boyce Bible School "J Term" features new courses

Boyce Bible School's "J Term", which begins Jan. 5, will feature two new professors and three new courses. The Friday evening and Saturday morning courses will be held at the school's center in Little Rock.

New teachers will be James L. Ryan, pastor of Levy Church, North Little Rock, and Molly Marshall, minister to youth and single adults at Pulaski Heights Church, Little Rock.

Dr. Ryan, who has been director of the Boyce Bible School at Southern Baptist Theological Seminary at Louisville, will teach "The History and Philosophy of Religious Education". Ryan holds the doctor of religious education degree from Southern Seminary, and has taught at Baptist Bible Institute, Lakeland, Fla.

Miss Marshall will teach a New Testa-

ment course, "Woman in the World of Jesus," using a book by this title co-authored by Frank and Evelyn Stagg. The course is open to all students, but is designed for wives of Boyce students and pastors, and for women staff members of churches. Miss Marshall holds the master of divinity degree from Southern Seminary.

"Biblical preaching" will be taught by W. T. Holland, who is director of the Boyce Bible School Center.

Classes will meet, on the schedule below, at the educational annex of Central Baptist Hospital, 12th and Wolfe Streets. The cost is \$20 per course, but some scholarships are available. More information is available from Dr. Holland by writing him at 60 Warwick Road, Little Rock 72205, or by calling (501) 227-9324.

Class schedule

Fri. 6:00	7:55 p.m.	0836.1 — History of Religious Education — Dr. Ryan
Fri. 6:00	7:55 p.m.	0595.1 — Woman in the World of Jesus — Miss Marshall
Fri. 8:00	8:15 p.m.	Assembly (All Friday students)
Fri. 8:20	10:15 p.m.	0836.1 — History of Religious Education — Dr. Ryan
Fri. 8:20	10:15 p.m.	0595.1 — Woman in the World of Jesus — Miss Marshall
Sat. 8:00	9:55 a.m.	0633.1 — Biblical Preaching — Dr. Holland
Sat. 10:00	10:25 a.m.	Chapel (All Saturday students)
Sat. 10:30	12:25 p.m.	0633.1 — Biblical Preaching — Dr. Holland

A survey concerning Arkansas Baptist Pastor's Conference 1979

As officers of the 1979 Arkansas Baptist Pastor's Conference, we would like to request your help. In putting together an effective program, we recognize the need to hear from the Pastors and wives in our State. Would you please assist us by answering thoughtfully the following questions? (You may use a separate sheet of paper.)

1. What needs should the conference address?
2. What scripture passages should be taught?
3. Who should be invited to speak?
4. What timetable should be followed? Monday, 1:15 p.m., till Tuesday noon, or Monday evening, 6:45 p.m., till Tuesday evening 4:30 p.m.? Some other?

Thank you for your thoughtful and prompt reply.

Sincerely,

Phil Lineberger, President
Jack Ramsey, First Vice-President
H. D. McCarty, Second Vice-President

Please include this information in your reply:

Pastor _____
Wife _____
Town _____
Church _____

**Mail to: Phil Lineberger
President, Pastor's Conference 1979
Calvary Baptist Church
1901 North Pierce
Little Rock, AR 72207**

Roe Beard

of Muskogee, Okla., formerly of Pangburn, died Nov. 3. He was an SBC home missionary to the Indians. Beard was a graduate of the University of Central Arkansas and had served under the Home Mission Board for 43 years. Survivors are his wife, Mrs. Grace Honea Beard, and a brother, L. W. Beard of Vilonia.

Glenn Nicholson

is serving as pastor of Pilgrims Rest Church, Batesville. He came there from First Church, Cotter. He and his wife, Pauline, are parents of two children, Jennifer and Nathan. Nicholson is a graduate of Southwestern Seminary and is now working on a doctor of ministries degree through Luther Rice Seminary.

Phelan Boone

has resigned as pastor of West Church, Batesville. He has accepted the position of associate pastor with the Rose Hill Church of Texarkana, Tex.

Jim Craig

has resigned as minister of education/youth at First Church, Hot Springs. He will serve as minister of education/evangelism at First Church, Pleasant Grove, Ala., his home church.

Larry Maddox

pastor of Second Church, Little Rock, has been elected a member of the board of trustees at Southwest Baptist College

by Millie Gill

in Bolivar, Mo. Appointed to a one-year term, he will serve on the board's public relations committee.

Jesse N. Sutton

has resigned as director of music and education at First Church, Van Buren. He will serve on the staff of First Church, Delhi, La., with the same responsibilities. Sutton served as president of the Arkansas Baptist Religious Association the past year and as music director of Clear Creek Association for the past four years. He was district four music director and director of music for the main Baptist Vista Encampment for three years. A reception was held in his honor at the Van Buren church on Nov. 26.

Bill Merritt

has been called as pastor of the Stony Point Church, Conway-Perry Association. He has been pastor of Greenbrier Church.

Sonny Davis

resigned as pastor of the Stony Point Church recently.

Zeke Lancaster

of Conway has been called as pastor of the Bigelow Church.

Lisa Clay

has resigned as music/youth director of First Church, Dardanelle.

briefly

Vimy Ridge Immanuel Church

held a revival Nov. 12-19 that resulted in 41 professions of faith and 30 rededications. Wayne Bristow was evangelist. Felix Snipes was music director and Jimmy Hodges was featured soloist. W. W. Dishongh is pastor.

Cross Road Church, Little Rock

has planned special events for December that include a progressive dinner for youth of the church; a banquet for the pastor and deacons, and a mother-daughter banquet sponsored by the Girls-in-Action.

Little Rock Second Church

on Nov. 26 began a "Holiday Festival of the Arts" that will include nine services. Larry Maddox, pastor, presented "The Praying Hands," a sermon in art on that date. Roger Copeland presented special music for the occasion. Other services will include a "Family Advent Service" on Dec. 3. This will feature special music by the Adult Ensemble directed by David Beckius. A concert by Mercer Shaw will conclude the holiday services on Dec. 31 at 7 p.m.

Russellville First Church

held a Christian Life Conference Dec. 3-

6. Ron Dunn was leader. Jack T. Riley is pastor.

Calvary Church, Little Rock,

ordained Jim Pat Bell, David Ray, Darell Ross, and Roy Steed as deacons on Nov. 26. Phil Lineberger, pastor, was in charge.

Paragould First Church

had a Sunday School workers training clinic Nov. 14 and 15. Workers from the Sunday School Department, Arkansas Baptist State Convention, led the clinic. Winfred P. Bridges is pastor. The church's senior adult choir, directed by R. C. Meadows, recently presented the musical, "Count On Us" at Walcott Church. They presented the musical at the Paragould church when Senior Adult Day was observed on Nov. 26.

Robert Rose, a deacon of the church, and Meadows are conducting weekly seminars at the church.

Valley Church, Searcy,

held ordination services on Dec. 3 to ordain Charles Kitts, David Watson, and Jim Keller as deacons. Bill Burnett, Director of Missions for Calvary Association, was speaker. J. D. Wagnon, pastor, was in charge of the service.

Columbus Church

held a groundbreaking ceremony for an educational building recently. Dale Wooten, chairman of the missions committee for Little River Association, was speaker. Those participating in the groundbreaking were Lee Hicks, Herbert Sipes, David Mitchell and Tommy McCorkle, all deacons of the church; J. P. Webb, James Dean, Director of Missions for Little River Association; and Curtis K. Zachry, pastor.

Branch Church

dedicated a new addition in special services on Nov. 5. Ernie Perkins, Director of Missions for Concord Association, was speaker. Young adults from Grand Avenue Church, Ft. Smith, presented the musical, "Peace, Joy and Love".

Construction on the education addition began on June 5. The building has four children's classrooms and a fellowship hall. The old fellowship hall was remodeled into three classrooms. Improvements were also made to the old education building and kitchen. Ron Williamson is pastor.



The Branch Church has added the portion of the building at the left.

Focus on youth

by Millie Gill

England First Church

puppet ministry presented a Thanksgiving program at England Nursing Home. Susan Henderson directed the presentation.

Cabot First Church

youth spent the Thanksgiving holiday weekend at Peel on a mission trip. The group, accompanied by several adults, was commissioned in a special service at the church on Wednesday evening, Nov. 22. W. Keith Loyd, pastor, led the service. He and Mrs. Loyd participated in the mission weekend that included personal witnessing in word, song, and action. Jay Gore, minister of music/outreach, was in charge of the mission effort.



Woman's viewpoint

Marian Dickson

Seeing God in nature

The leaves made crunchy noises under my feet as I walked through the woods. I stuffed my pockets with scaly-bark hickory nuts and overcup acorns. I stood on a rail fence and vigorously shook a persimmon tree until it relinquished some of its fruit. "Persimmons aren't good to eat until after the first frost," my husband told me. I ignored the warning and bit into one anyway and then endured the bitter consequences of my actions.

Everywhere I looked nature spoke deep spiritual truths to me.

I think it all began one day last summer when I was looking at a photograph of a quaintly-structured old building. I was surprised to learn that the building was located on Main Street in our town. I had driven past it hundreds of times and yet not once had I ever seen it.

If I could so easily overlook something as big as a building, no doubt there were many other things in life I was failing to see.

I resolved to become more observant and asked God to show me this world I was rushing through.

And so this year I saw autumn, perhaps for the first time ever.

I sat by a campfire on a crisp night in late October. My eyes trailed some tiny sparks upward toward a diamond-studded sky. The sparks blinked and went out, but I continued to look. It was so beautiful!

The Psalmist has better described the wonder of that moment . . . "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man . . .?"

My husband, reading my thoughts said, "Makes you feel like a speck, doesn't it?" A speck that God loves and redeemed through his Son.

I stood by a lake at sunset and marvelled at the stillness. I thought about peace . . . "Peace I leave with you, my peace I give unto you."

The water would not always be smooth. Clouds would gather and winds

blow; the water would churn and be restless.

I am told, however, by a friend who is a diver, that even when surface waters are choppy, deep in those same waters there is calm. How like the life that abides in Christ. When adversity thrashes the Christian, his faith can find perfect peace deep in the sanctuary of his soul.

Seasons change. Autumn fades into winter.

Thank you, God, for autumn. Make me a person for all seasons; and not for seasons only, but continue to open my eyes that I might see you in all of life.

Marian Dickson, a member of First Church, Stuttgart, is a housewife, mother, Sunday School teacher, VBS worker, and Registered Nurse (currently inactive) who also finds time to work in immunization programs and be a Girl Scout leader. Her articles for the three issues in December are related, addressing the subject of "seeing".

Grand Avenue Church, Ft. Smith, commits \$1,530,000 for new auditorium

Grand Avenue Church, Ft. Smith, has plans for a \$2,000,000 auditorium that will seat 2,000 people. Just a dream? Hardly!

The pastor, Don Moore, said, "We all knew it would take an act of God to accomplish the objectives." The church had taken a vote on the proposed project by secret ballot. The building plan received a 91 percent vote of approval.

There was a plan and there was church approval. Where do you go from there with such a vast undertaking?

"The use of the *Together We Build* program of the SBC Stewardship Commission was one of the wisest decisions Grand Avenue has ever made," said the pastor. "The Building Finance Committee, the regular Budget Finance Committee and the deacons were all thoroughly informed about the program. A strong recommendation from them to the church was followed by a strong endorsement by the church."

What was the result? The church members committed \$1,530,000 over a three-year period over and above the

regular budget gifts toward the construction of the auditorium.

Concerning the success of the program the pastor says, "Some of the blessings we have received in addition to raising funds are:

"We have involved so many of our people in working who had never served;

"We discovered many bright new leaders;

"It brought greater unity and purpose to our fellowship;

"We experienced great spiritual victories — we had 29 additions during the four weeks of intensive campaigning;

"A number of inactive people have been reclaimed through the prayer and canvass visits;

"For the first time in many years, thrilling — even daring — faith and sacrifice is being joyfully practiced. Our priorities have been set in order."

The campaign was led by Leon B. "Pat" Patterson, Assistant Director of Capital Funding with the SBC Stewardship Commission.

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At their home in western Little Rock, C. H. and Mary Nell Seaton enjoy a moment at the piano.



Seaton (left) will have served nearly 10 years under Executive Secretary Charles H. Ashcraft by the time he retires from his position as Brotherhood Director.



C. H. Seaton looks forward to "more of the same"

by Erwin L. McDonald

At Thanksgiving, Calvin Harvey (C. H.) Seaton punched up the fire in the family fireplace at 1616 North Grant, in western Little Rock, and counted his personal blessings as he looked forward to retirement as director of the Brotherhood department of the Arkansas Baptist State Convention as of Dec. 31.

The five-foot-seven-inch, toupee-topped preacher recalled much for which to be thankful, in an interview on the night before Thanksgiving Day. Present with him was the wife of his youth — the former Mary Nell Jernigan — whom he married a week after her graduation as a music major at Ouachita College (now Ouachita Baptist University), back in June of 1947. Center of his home and mother of the three Seaton children, Mary Nell is entering enthusiastically into her husband's retirement planning.

Lynn, a foster son, now a six-foot 9th-grader at Pulaski Heights Junior High School, was listening to favorite music in another room. He too is having a part in the planning, for wherever his foster parents go, he will go also.

The Seaton children, who grew up around this same fireplace and are now out on their own, are:

Calvin, a graduate of Washington and Lee University of Lexington, Va., who now has his own land-development firm in Richmond, Va.; David, who dropped out of college in his junior year, and is employed in the transportation department of the Chesterfield County, Va., Public School System; and Carol (now

Mrs. Allen Snyder), a graduate of Ouachita who is a ministerial student at Midwestern Seminary, Kansas City, Mo.

A native Arkansan, C. H. was born at Lonoke, 65 years ago, and graduated from Ward High School shortly after his parents, the late Albert and Annie Margaret Riggins Seaton, moved to Little Rock. He graduated from Ouachita in 1945 and he and Mary Nell received their theological training at Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Seaton was associate pastor at Hot Springs' Second Church back in 1946, during the pastorate of the late W. J. Hinsley, whom he regarded as "outstanding on Baptist doctrine and one of my greatest teachers."

During seminary days, Seaton was pastor of Zanies Church near Ardmore, Okla. Former Arkansas pastorate are Mountain Pine, near Hot Springs; Gravel Hill, between Benton and Hot Springs; Shiloh, at Texarkana; Richwood, at Arkadelphia; and First Church of Sparkman.

For two years, 1954 and 1955, he was a field worker for Arkansas Baptists' Children's Home at Monticello, during which time he traveled 75,000 miles to speak in 700 churches and in all of the associations of the state.

"That was when I really got to know and love Arkansas Baptists," he recalled.

On Jan. 1, 1956, C. H. accepted the invitation of Nelson Tull, then secretary of

the Brotherhood department, to become Tull's associate, and he has been with the department these 23 years. He became director of the department after Tull's retirement in 1966.

There have been many highlights of the Seaton years. Certainly one of these would be his camp program for men and for Royal Ambassadors and his strong emphasis on missions. Incidentally, he has personally visited most of the Home Mission Board's mission fields and has been to mission fields in Mexico, Brazil, Korea and Japan.

He has seen more than 400 boys "saved" in RA camps and a total of more than 2,200 youth dedicating their lives for full-time Christian careers. Many of these are now working on home and foreign fields and in various capacities on church staffs around the world.

Paul Rhodes, who grew up in Little Rock and is now in Korea, is one of many former RA's now on foreign mission fields. On his invitation, C. H., accompanied by Mrs. Seaton, spent several weeks last summer speaking in camps and churches in Korea.

Back in 1964, while on a mission trip to Hawaii, Seaton had the unexpected opportunity of attending the wedding of a long-time friend, George Watakanabe, a native of Hawaii who had graduated from Ouachita and had worked with Seaton in RA camps.

"I attended George's wedding on a Saturday and supplied the pulpit of his

church the next day, while he was on his honeymoon," C. H. recalled.

Now that his time as brotherhood director is winding down, Seaton admits that "like the fellow who saw his mother-in-law going over the cliff in his new Cadillac, I have mixed emotions."

Seaton was honored at the annual Royal Ambassador Fellowship Supper held at Immanuel Church during the recent Baptist State Convention.

Seaton had expected to preside at the dinner, but after he introduced Missionary Gilbert Nichols and he had spoken on 'Bold Mission Thrust,' he found himself "demoted" to role of honored guest.

Serving as new master of ceremonies was Ron Bohannon, pre-med student and mission volunteer at Ouachita. Speakers included Charles H. Ashcraft, executive secretary-treasurer, Arkansas Baptist State Convention; Mike Sheets, of Texarkana, who gave a slide presentation on highlights of the Seaton career; and Joel E. Moody, pastor of Temple Church of Crossett and Jack Griebel Jr., a student at University of Arkansas at Little Rock, who together presented a plaque commemorating Seaton's tenure with the Brotherhood department.

Friends and relatives in attendance included Mrs. Seaton; two of the Seaton children, Calvin and Carol; and Bob Banks from the Brotherhood Commission in Memphis.

And where do the Seaton's go from here? Nothing definite has been worked out. But if C. H. has his way — and if the Lord is willing — retirement will be "more of the same." He is definitely interested in going to a mission field for at least a year.

And what about hobbies? the reporter asked, knowing well that when somebody likes his job as Seaton does his, hobbies are not too important.

"I've been buying him tools for a wood-working shop, but so far he has never used them," Mary Nell chided good-naturedly.

"Maybe I'll get around to setting up shop after the first of the year," grinned Seaton. "Right now I'm too busy trying to squeeze in last-minute engagements."

And he put another log on the fire.

Erwin L. McDonald is Editor Emeritus of the "Arkansas Baptist Newsmagazine".

Looking ahead: Arkansas events

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

January 1979 Make Your Will Month

- 4-5 Staff Retreat
- 7 Christian Wills Day
- 8 Spring Registration, Southern Baptist College
- 8-12 Bible Study Week (Mark)
- 11 National Baptist State Joint Committee, Little Rock

ACTEENS ENCOUNTERS

Place

Date

DeGray Lodge	Jan. 26-27
TriCounty Camp, Wynne	Feb. 23-24
Independence Assn. Camp	Mar. 30-31
Siloam Springs Assembly	May 4-5



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Larry Henderson

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Stewardship Birthday Gifts

How do you celebrate Christmas? Of course there are many ways and many different customs. In Paraguay, where we serve, the custom is for the children to receive their gifts on the sixth of January, and the gifts come from "Los Reyes" the Kings. (We call them the "Wise Men"). It might also be interesting to note that instead of hanging stockings the children put out shoes to receive gifts.

Yes, customs will differ, but wherever Christmas is celebrated it usually has to do with giving. The strange thing about it is that the giving almost always is to someone whose birthday we are not celebrating! Wouldn't it seem strange to give Robert a present when Jim has a birthday? Jim might not appreciate this way of celebrating his birthday, but that is the way we usually celebrate Christ's birthday. When it comes we go out and buy someone else a present.

Without stopping the good practice of giving gifts to other people, let us try to form the habit of giving presents to Christ on his birthday.

What better way to honor Christ on his day than through gifts that will help proclaim his Gospel around the world? The Lottie Moon Christmas Offering provides us with an opportunity to do just that. We can honor Christ on his birthday by helping to share his good news with many who have never heard.

Through the Lottie Moon Christmas Offering we have the opportunity to present Christ with gifts that will provide equipment for a hospital where the sick are treated in his name, furnish transportation for a missionary to go to remote areas to preach to people who do not know about Jesus, and support a seminary where many nationals are trained to be pastors and workers to their own people. Yes, we can share in these and many other things as well as help support the missionaries who are doing the work, by giving gifts to Christ on his birthday through the Lottie Moon Christmas Offering.

Review the lists of needs from the fields at that are published in the mission magazines and you can see not only what the needs are on the fields, but also just how many ways you can help share his Good News by giving him gifts on his birthday. — **Gilbert Nichols, Missionary-In-Residence, Stewardship Department**

Write for free Brochure

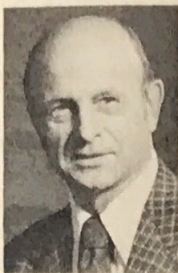


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BSU Third Century Campaign



**Jamie Jones,
Director, BSU
Third Century
Campaign**

An open letter to Arkansas Baptists

Dear Brothers and Sisters in Christ,
This is our best medium of communication with the larger Arkansas Baptist family, so won't you take a moment to read it carefully and prayerfully?

First, we want to express our sincere gratitude to God for his blessings on the BSU Third Century Endowment Campaign. And, to each church and individual who has given their generous support. We now have \$750,000 in pledges and gifts on our goal of \$1,000,000. Most of this is pledges — \$564,000; the balance of \$186,000 is cash.



**Tom Logue
State BSU
Director**

We need the participation and support of at least 150 more churches and a large number of personal gifts from individuals in order to reach our goal.

So, we appeal to pastors and churches to help us. Every church, of any size, can have a worthy part. Choose your own timetable and method of participation, but please help. Lay leaders, please help your pastor at this point. He needs assurance of your interest and support. Take the initiative and go to him and offer your support.

Then, many of you could make a personal gift over and above your tithe and offerings to your church. We sincerely believe that this campaign is a wonderful investment in the lives of college young people. And, since it is an endowment, it will continue throughout future years.

Many of you already know some of the reasons that the campaign is so important to the future of our BSU work in Arkansas, but let us state several of them briefly:

1. BSU is at work on 27 campuses in Arkansas where more than 65,000 students are enrolled. Many are not Christians. Most are unchurched.
2. On more than one-half of these, BSU is the *only* organized Christian group.
3. More than 1,000 Internationals are on these campuses — a real foreign mission opportunity for us.
4. BSU is the *only corporate ministry of Arkansas Baptists* to the state schools where over 90 percent of our students are enrolled. These students need all of the spiritual support we can provide. They do not have a predominantly Christian student body like our Baptist schools.

The support derived from this campaign will enable us to expand and improve our work on all of the 27 campuses, including our Baptist schools. It will enable us to employ ten or more staff members — five part-time workers at our new Community Colleges and at least five student-to-student workers for other campuses. And, it will provide funds for enriching the programs and activities sponsored by BSU.

Both of us have been in BSU work full-time since 1951. We believe in Baptist Student Union, in spite of its weaknesses, because we have seen God at work in many ways in the lives of many young people. This is why we make this earnest and urgent personal appeal for your help.

We and our Third Century Campaign leaders and co-workers are trying to conduct the campaign in a Christian way. We have not knowingly resorted to any type of "arm twisting" or pressure. We have tried to respect the position and convictions of our pastors and churches. We hope that in our desire to avoid "overselling," we haven't made the mistake of failing to present the campaign as positively and as dynamically as we should.

As your representatives and servants to college students in Arkansas, we make this earnest appeal for your help. Please make a commitment before the end of this year, and let us hear from you if you need more information, or if we can be of help in any way. Thank you very much.

Jamie Jones

Tom Logue

Church Training Youth-adult workshops to be conducted

Discipleship training for youth and adults is a high priority for the Church Training Program. For this reason, 15 area Youth-Adult Church Training Workshops are to be conducted in our state during the week of Jan. 22.



Holley

Leaders and members of youth and adult Training Groups are invited to participate in these training events.

In each of the 15 locations there will be two separate conferences, one for youth and youth leaders, and one for adults and adult leaders. The workshops are scheduled for 7-9 p.m. An excellent faculty will provide some very practical helps in curriculum selection, planning, and enlistment.

A similar project last year involved over 1100 youth and adult members and leaders. We are expecting as many during the 1979 workshops. The dates and locations of the workshops are as follows:

Monday, Jan. 22

First Church, Fayetteville
First Church, Mountain Home
Walnut Street Church, Jonesboro
Calvary Church, Blytheville
Immanuel Church, El Dorado

Thursday, Jan. 25

Second Church, Russellville
First Church, Pine Bluff

First Church, Monticello
First Church, Hot Springs
Immanuel Church, Little Rock
Tuesday, Jan. 23
Grand Avenue Church, Ft. Smith

First Church, Harrison
First Church, Batesville
First Church, West Memphis
Beech Street Church, Texarkana
— Robert Holley

January 5, 1979 deadline

Deadlines are:

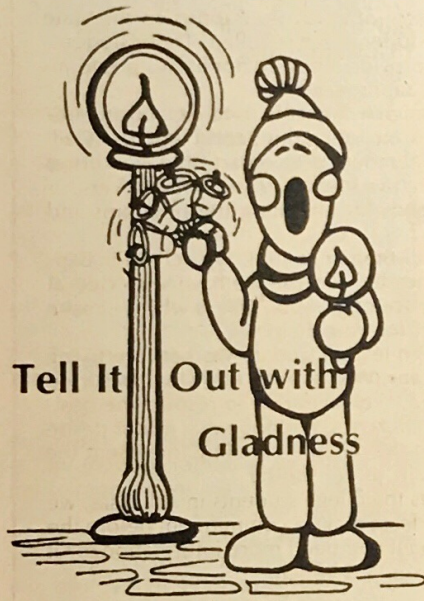
- Reminders of responsibilities
- Motivators for action
- Monuments to failure
- Moments of embarrassment



It all depends upon which side you stand.

Jan. 5, 1979, is the deadline for credit for your 1978 Thanksgiving Offering.

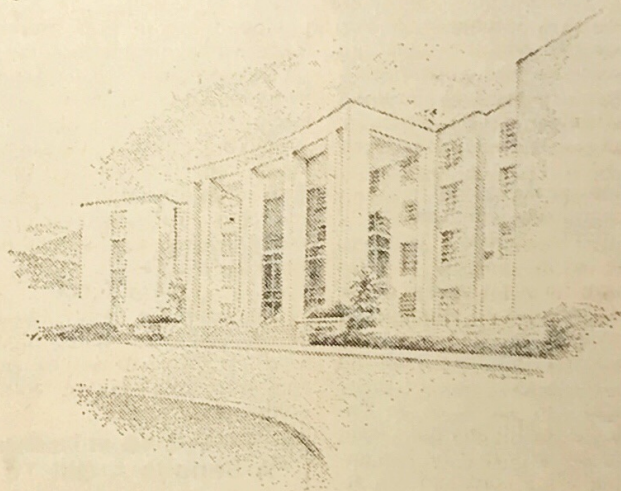
It must be in our office by then. — Homer W. Shirley Jr., Director of Development, Arkansas Baptist Family and Child Care Services



Tell It Out with Gladness

December 3-10

Week of Prayer for Foreign Missions
Lottie Moon Christmas Offering
National Goal: \$40,000,000



May the joy of serving Christ brighten your celebration of Christmas and give special meaning to the New Year.

President and Mrs. Grady C. Cothen
Employees of the Sunday School Board

God speaks to you

Have you ever considered what it would be like if God never spoke to you? At best, life would be a miserable, unsettling struggle.

The God of Israel, the Father of Jesus, does speak to us. He speaks to the lost person. He speaks to the Christian. To the lost person God speaks a word of conviction and challenge. He convicts the lost person of his rebellious condition; he challenges him to accept his reconciling grace through Jesus. God speaks to the Christian. He speaks words of assurance and direction.

God speaks to us through at least three avenues.

God speaks to you through the written word

The Bible is the record of God's revelation of himself to man. It is a firsthand account of divine-human encounter. Peter assures us that, "no prophecy of scripture is a matter of one's own interpretation," rather, the prophecy of scripture comes from "men moved by the Holy Spirit spoken from God" (2 Peter 1:20-21).

God speaks to us through the Bible. As we read from the pages of our Bibles about God's dealings in the lives of men, we have a sure word about his expectations of us.

God speaks to you through living witnesses

The Apostle Peter affirms, "we were eye witnesses of his majesty" (2 Peter 1:16). There are no eye witnesses of the majesty and splendor of the blessed Lord and Savior today. We are many centuries removed from the earthly life of our Lord. There are, however, many witnesses who can speak of an encounter with the Lord! Every born again child of God declares that he has encountered the living Lord and can attest the power of God in his life. The most effective witness that a person can offer today is that of a personal encounter with the living Christ. Our personal testimony undergirds the witness of scripture. It lets others know that the God of the Bible is at work today.

God speaks to you through his spirit

The scripture is a record of God's dealings with men of ancient days. The present day believer's testimony is evidence of God's dealings in our day. But



Thrasher

International

Dec. 10, 1978

**Psalms 119:33-34;
2 Peter 1:16-18, 20-21;
2 Timothy 3:14-17**

**by Allen D. Thrasher
First Church, Booneville**

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

no one can live off another's encounter with God! God must speak to each of us personally.

Not the first person could be saved today unless God first spoke to him personally. Jesus said, "No one can come to me unless the Father who sent me draws him" (John 6:44). God must draw the lost person to repentance and faith in Jesus Christ. He speaks to the lost person through the person of his Holy Spirit.

God does not stop speaking to us once we have come to know the Lord. Then, more than ever, God speaks to us. Not the first missionary, pastor, evangelist, or any other Christian worker would be "called" of God today were it not for the fact that God speaks to us personally through his Spirit. The church is a living, dynamic organization today because God speaks directly to born again believers.

Conclusion

Life would be empty and meaningless if God never spoke to us. Thank God! He speaks to us through his written word, his living servants, and his spirit.

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Sodom and Gomorrah

Recently I had occasion to pass through a part of the airport in Atlanta, Ga. During a brisk half-mile walk, I was astonished at the number of people scurrying from plane to plane in the middle of the week. It was like the whole town had come out to do their last minute Christmas shopping. Big city living is not all it's cracked up to be!

Abraham seemed to enjoy the leisurely pace of country living. He may have transacted business in the cities but for the most part he watched them from a distance. Especially was this true of Sodom. He lived just far enough away to know they were there but not close enough for them to disturb him. Indeed, he knew from God's promises that one day he would have all he saw but he was in no hurry for it. For the time being he was content to grow spiritually and financially while Lot's character shriveled in the entanglements of sinful living. God's countdown had begun and soon there would be a tremendous upheaval of Abraham's faith and an acceleration of Lot's fear.

It all started one quiet afternoon as Abraham sat in deep thought before his tent. Suddenly three strange men appeared before Abraham and he immediately offered them the common courtesies of the day. Note that he "ran" to meet them, "hastened" to tell Sarah, and "ran" to catch a calf for the meal. That was pretty good for a 99 year old man!

The friendly meal served as a good time for God to reveal the true nature of these strange men. They had come for a threefold purpose. (1) Sarah's faith needed to be increased so as to enable her to take part in the coming birth of a son in a manner truly worthy of the event. (2) Abraham's faith needed an opportunity to express itself in a useful way so as to reveal the nature of a true saint. (3) God came also to reveal his purpose in ousting wicked Sodom from the earth.

Sarah's faith increased in the same way ours is increased or brought up today. When asked to believe something impossible we blurt out the doubt which lies on the surface and which so often is allowed to control our life. Then when we realize God is involved we promptly deny ever doubting it in the first place. It is at that point that we allow the first bit of faith to rise within us. Our typical response to a promise from

Forgiveness: A two-way street

Bible Book

Dec. 10, 1978
Genesis 18:1-19:38
 by C. W. Brockwell,
 Little Rock

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

God is "yes, but". Then when confronted further with the fact that God is able to do it we back pedal and deny that we doubted it in the first place. If then there is any faith within us it will begin to surface and we can act upon it.

Abraham's faith was already strong but it needed further direction at this point. Our faith must surely be used to benefit others if we are to experience the missionary zeal of our Lord. Remember God was going to make of Abraham a great nation in order to bless the world. Such a world outlook must begin with a concern and compassion for neighbors who are indifferent or rebellious toward God.

As Abraham bid his visitors goodbye, they dropped a bombshell in his lap. Sodom and Gomorrah were to be destroyed and Lot would be included. Nowhere does it say so in so many words Sodom would be destroyed but Abraham could read between the lines. His first concern was for those who had followed the truth they had and were not a part of Sodom's wickedness.

Abraham's prayer of faith grew bolder and bolder as he made his request known to God. Surely, he finally concluded, there must be at least 10 righteous people in the area so he ceased his praying. Any lower figure than 10 would have been just for his relatives.

Even though God destroyed Sodom and Gomorrah in judgment, he spared Lot and his two daughters and would have spared Lot's wife if she had accepted God's mercy.

One area of Christian living that is often neglected is forgiveness. Jesus indicated in his model prayer (Matt. 6:12) and in the teaching that followed just how important a forgiving attitude is. Forgiveness can be looked at in at least three ways; (1) God's forgiveness of us, (2) an acceptance of forgiveness, and (3) our forgiveness of others. This week's lesson covers a parable that illustrates how forgiving we are to be of others.



Gallegly

Life and Work

Dec. 10, 1978
Matt. 18:21-35
 by Rudy Gallegly,
 First Church, Danville

This lesson treatment is based on the Life and Work Curriculum for Southern Baptist Churches, copyright by The Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

How much forgiveness? (vv. 21-22)

Peter was continually opening his mouth when it would have been far better to have left it closed. He may have been bragging (v. 21) to Jesus that he was willing to forgive someone seven times as compared to the normal Jewish idea of forgiving up to three times (based on Amos 1 & 2). To argue concerning whether Jesus said (v. 22) "77 times" or "70 times 7" is to evade the great truth of his statement. Using the number 7, which stands for completeness, Jesus expresses the great truth that forgiveness is not limited to a set number of times. Rather, as often as a brother asks our forgiveness, it should be freely given.

Forgiveness illustrated (vv. 23-34)

Note within the parable of the unmerciful servant the amounts mentioned as being the debts of the servants. The first servant had a debt so large as to illustrate that there was no possible way to ever repay it. It has been estimated that it would take 4,500 lifetimes to repay the principle on such a debt, without even beginning to pay the interest. This totally impossible debt represents the sin debt that each of us owes God. And just as the king forgave the servant the debt, so does God forgive our sin debt when we accept the free forgiveness offered through the shed blood of Jesus Christ.

The second servant owed a debt that has been estimated to be equal to about 90 days wages. Obviously the debt was one that could be repaid. It was insignificant when compared to the first servant's debt. Likewise, the problems that break human relationships are insigni-

ficant when compared to what each of us owes God. Some church members have been known to go for years without speaking to one another because they could not agree on what color to paint the walls in the church building. That is truly an insignificant matter to fight about.

Forgiveness — salvation? (v. 35)

Would God remove our salvation if we refused to forgive our brother of something? By no means! Romans 8:38-39 is one of many New Testament passages that plainly shows that once we are saved, we are always saved. But just as assuredly as God desires for everyone to be saved, he cannot bring forgiveness into a heart that is unforgiving of others.

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WE'RE GIVING OUR PASTOR A LASTING GIFT

"Mr. Deacon" smiles for a good reason.

His fellow church members just gave their minister a lasting gift for Christmas — the new Southern Baptist Retirement Program.

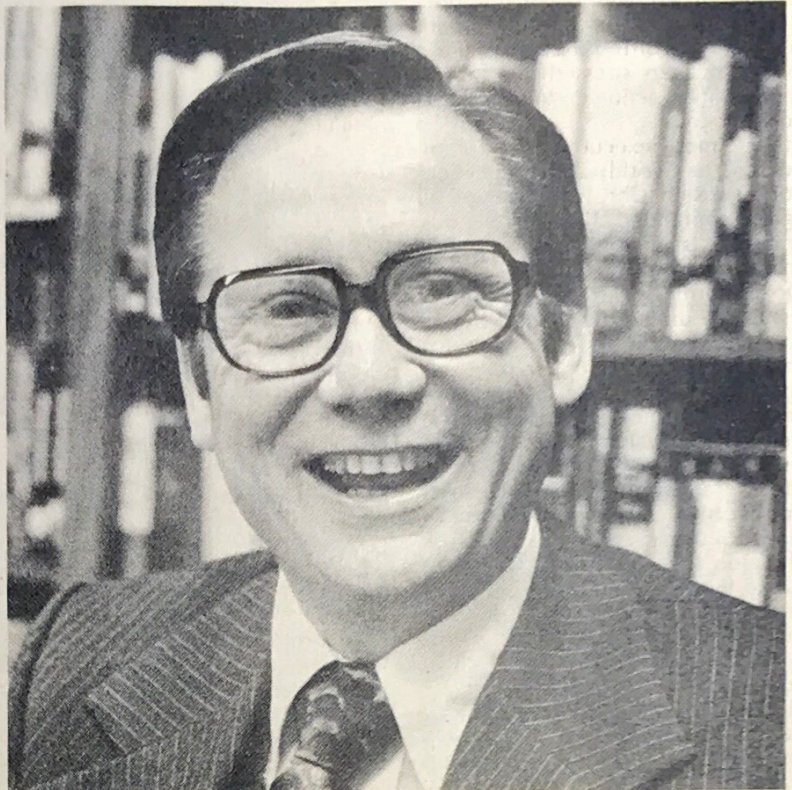
Smart church, don't you think?

We think so. In fact, more Southern Baptist churches should give the new retirement program to their ministers and career employees this Christmas.

We feel this way for two reasons. You see, the new retirement program is one of the strongest we've offered. And it protects the church as well as the participant.

The program features a choice of funds for building a retirement annuity, high earnings on accumulations and flexible benefits.

The program was designed with career ministerial and church lay personnel in mind. It provides financial security whether they live to retirement age, become disabled or die in active service.



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The program calls for the church to pay the retirement section, while the state convention provides disability and survivor benefits for ministerial personnel.

Your church can give your minister or employee

this lasting gift this Christmas. The Annuity Board will show you how.

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Hunger

from page 16

tion participants who came from 20 states to the pre-Thanksgiving meeting.

In the keynote message, U.S. Rep. John B. Anderson (R-Ill.) charged that Americans "are victims of their own affluence." The nation's ability to produce has dulled its perception of a hungry world, he said.

"As a humanitarian nation, we must do our part and increase our share of giving so the world will not go hungry, fomenting unrest and making a ripe field for those who would spread anarchy and discord," Anderson said.

Several speakers stressed the importance of political action on behalf of the world's hungry.

Arthur Simon, executive director of Bread for the World, and Ron Sider, author of "Rich Christians in Age of Hunger," contended that the religious community's silence on public policy has contributed to hunger.

"Do everything you can think of on the issue of hunger, but neglect public policy, and you have a formula for failure," Simon said. Hunger relief efforts, both private and public, are "never enough," he claimed, "even if you multiply by 100 times what you are doing."

Sider, an advocate of simple lifestyle, said public involvement must be backed by private integrity. "It's a farce to ask Washington to legislate what Christians refuse to live," he said.

Jimmy Allen, Southern Baptist Convention president, expanded on Christians' responsibility to a hungry world in the closing address.

"It's easy to defend social ministry," he said. "It's easy to have compassion for a hungry child. The difficult thing is to translate it into social action ... to political action, to the systems of society, the conscience of the people."

Outlining the role of private volunteer organizations, Midge Meinertz, assistant to the executive director of Church World Service for Development, said any successful approach to world hunger should incorporate an understanding of the complexity of the world and the climate in which hunger-related projects must develop.

"Hunger thrives on the powerlessness of political naivete," she asserted.

"No matter what form you choose to take in the accelerated fight against hunger, changes in world conditions will affect results."

Economist James P. Grant, president of the Overseas Development Council, said the basic problem facing the world's undeveloped and underdeveloped nations is not hunger itself, but the poverty which dooms people to hunger. He said, however, that the United States has the ability to "break the back" of world hunger.

Other recommendations called for: — Development of a complete and coordinated educational program involving all agencies, emphasizing the biblical, theological and practical dimensions of world hunger. The recommendation specifically encouraged the Sunday School department of the Southern Baptist Sunday School Board to plan a three-month unit in 1981-82 on Christian responsibility related to world hunger and economic justice;

— Formation of a coordinating body of SBC agency representatives with responsibilities in hunger concerns, possibly with the addition of staff;

— Establishment of a Southern Baptist Convention-wide miss-a-meal program for world hunger;

— Shifting the denomination's annual World Hunger Day observance from Wednesday to a "prominent" Sunday;

— An added emphasis in Bold Mission Thrust, the denomination's goal to evangelize the world by the year 2000, on "Bold Living" for the year 1980-81, including challenges from SBC agencies to Southern Baptists through a series of hunger projects;

— Development of a comprehensive domestic hunger program by the denomination;

— Appointment of more missionaries with skills in health and family planning and agriculture;

— Commendation of President Jimmy Carter for the recent establishment of a Presidential Commission on World Hunger;

— Churches to establish world hunger committees and observe World Hunger Day.

Strong unity was evident among the 250 participants as they resoundingly approved every proposal that came from the 19 workgroups after paring by a screening committee.

Attendance report

Church	Nov. 26, 1978		
	Sunday School	Church Training	Church adns.
Alexander			
First	90	52	4
Vimy Ridge, Immanuel	83	35	
Alma, Clear Creek Southern	142	62	2
Ash Flat, First	65	18	
Atkins, First	58	13	
Bentonville			
Central Avenue	61	24	
Mason Valley	75	36	1
Berryville			
First	112	44	
Freeman Heights	135	50	
Booneville			
First	245		
Mission	28		
South Side	75	51	
Bryant, First Southern	179	54	2
Cabot			
First	410	60	
Mt. Carmel	337	107	3
Caledonia	40	16	
Camden, Cullendale First	374	126	
Charleston, First	150	61	
Conway			
Pickles Gap	149	93	
Second	376	172	
Crossett			
First	520	73	
Mt. Olive	248	87	1
Temple	183	85	
Danville, First	165	44	
Fordyce, Southside	84	64	
Ft. Smith			
First	1276		11
Grand Avenue	901	219	1
Mission	29		
Fouke, First	90	55	
Genry, First	132	50	
Grandview	92	54	
Halley	47		
Hampton, First	131	99	
Hardy, First	133	37	
Harrison			
Eagle Heights	222	130	3
Woodland Heights	102	57	2
Helena, First	183	65	
Hot Springs			
Harvey's Chapel	133	86	2
Park Place	243	81	1
Hughes, First	122	61	
Huntsville, First	67		
Jacksonville, First	392	68	
Jonesboro			
Friendly Hope	114	108	2
Nettleton	230	112	
Kingston, First Southern	54	41	
Lavaca, First	321	154	
Little Rock			
Crystal Hill	149	65	
Martindale	84	50	1
Magnolia, Central	531	195	
Mammoth Spring, First	47	37	
Mulberry, First	251	136	
Murrefreesboro, First	158	43	
Northfork, First	69	46	
North Little Rock			
Harmony	73	51	
Levy	372	116	
Park Hill	918	125	
Stanfill	26	27	1
Paragould			
Calvary	167	123	
Center Hill	79	80	
East Side	290	158	
First	333	123	2
Paris, First	323	51	
Southside Mission	13		
Pine Bluff			
Centennial	131	67	
Central	132	65	
East Side	120	120	
Hardin	133	48	
Lee Memorial	228	80	
Watson Chapel	427	129	4
Rogers			
First	497	186	1
Immanuel	502	164	7
Russellville, First	387	95	
Sandusky, Okla., Faith	42	31	
Springdale			
Berry Street	65	54	
Caudle Avenue	107	33	
First	1467		
Swilton	52	30	4
Texarkana			
Highland Hills	86	69	
Shiloh Memorial	176	102	
Valley Springs	45	18	
Van Buren, First	477	169	
Vandervoort, First	82	41	2
Ward, First	102	47	
West Helena, Second	185	105	4
Wooster, First	89	62	
Yellville, First	147	90	1

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Hunger convocation presses denomination for action

by David R. Wilkinson

RIDGECREST, N.C. (BP) — Upheld by a commonly shared sense of urgency, 250 Southern Baptists grappled with potential solutions to an age old problem during the first Southern Baptist Convocation on World Hunger.

Participants committed themselves to intense personal involvement and, through a dozen recommendations, urged the denomination to step up church efforts to cope with world hunger before adjourning the two-day meeting at Ridgecrest (N.C.) Baptist

Conference Center.

In a strongly worded statement, which drew some sharp criticism for its "negative tone," the group approved a recommendation calling upon the nation's 13-million Southern Baptists "to confess our corporate guilt" and to adopt simpler lifestyles. "Our lifestyles, our buildings, our budgets stand in judgment against us," the recommendation stated.

not bind any individual, church or organization, convocation chairman W. David Sapp of the Southern Baptist Christian Life Commission said they will be forwarded to appropriate agencies.

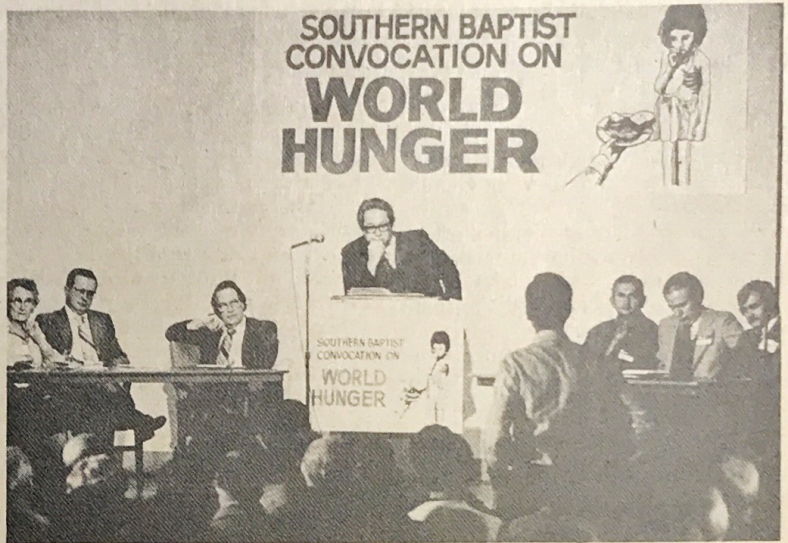
Meanwhile, at least eight state Baptist

conventions, holding annual meetings around the country just before the convocation, passed resolutions urging Southern Baptists to inform themselves and take decisive action to combat world hunger. The resolutions included call for support of the SBC's World Hunger Day, Aug. 1, 1979, gifts through the SBC Foreign Mission Board and commendation for the convocation.

Seven major speakers, representing a wide range of hunger-related interests and organizations, addressed convoca-

See 'Hunger'
on page 15

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RIDGECREST, N.C. — SBC PRESIDENT JIMMY ALLEN and a panel of Southern Baptist executives consider a participant's question during the recent Convocation on World Hunger. (Photo by R. Mark Sandlin)

Spirituality facade in face of hunger

RIDGECREST, N.C. (BP) — Modern Christianity's "pious justification of the neglect of the hungry millions in the name of spirituality is a facade," a Baptist theologian claimed at a Southern Baptist Convocation on World Hunger.

"Our real problem is conscious neglect which the Bible can only call sin," said Francis DuBose, professor of missions at Golden Gate Baptist Theological Seminary, Mill Valley, Calif. "Jesus Christ was the epitome of love and his beautiful life sits in judgment upon our in-

difference to the stark phenomenon of world hunger."

"Moreover, when we link this pious justification with the typical middle class contempt for the poor," DuBose added, "we not only place ourselves clearly outside the biblical tradition, but we reflect spiritual blindness. The Bible makes it clear that this kind of neglect is oppressive. It is tyranny — and all in the name of spirituality."

DuBose offered biblical and theological bases for the right to

food to the 250 predominantly Southern Baptists gathered before Thanksgiving. He received a standing ovation for his address, which was sprinkled with hunger-related passages from the Old and New Testaments.

"What the Bible says and implies on the subject no doubt would totally revolutionize our thinking and our lifestyles if we took its message seriously," he said. "If we do not respond seriously and radically, how can we continue to call ourselves Christians?"