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12-8-1977

December 8, 1977

Arkansas Baptist State Convention

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Arkansas Baptist State Convention, "December 8, 1977" (1977). *Arkansas Baptist Newsmagazine, 1975-1979*. 174.

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Student Day at Christmas
page 12

BAPTIST
STUDENT
CENTER

DIRECTOR

December 8, 1977

Arkansas Baptist
NEWSMAGAZINE



I must say it

Charles H. Ashcraft / Executive Secretary

God's friends

The Bible abounds in relationships. God's long and enduring relationship with Israel covers much ground in Holy Scriptures. His close association with Moses is unforgettable. God and his prophets present a beautiful example of amiability. God and David assumed a teamship. Jesus and the triumvirate Peter, James and John are relationships of excellence. Jesus and Lazarus were close. Paul enjoyed a close relationship with this God as his missionary journeys disclose. But of Abraham only was the term friend used, "and he was called the friend of God" (James 2:23). A friend is identified as "one attached to another by esteem, respect and affection; an intimate.

This is beautiful because friendship with God is not limited to any specific number. Everyone can be God's friend if he wishes. Friendship, however, does pose its own guidelines and become a mutual part of friendliness. A friend of the world who assists, abets, encourages and engages in sin cannot be the friend of God, quite the contrary, he becomes the enemy of God (James 4:4). The Holy Scriptures provide some of the terms of friendship. (1) A friend loves at all times (Prov. 17:17). (2) A man that hath friends must show himself friendly (Prov. 18:24). (3) A friend will not agree with you when you are wrong (Prov. 27:6). (4) A friend must be a friend to his friend's friends (Matt. 11:19). (5) A friend must lay down his life for his friends, if it comes to that (John 15:13-14). (6) A friend must accept friendship (John 15:15).

One who aspires to be God's friend must deal seriously with James 4:4. The context leads us to believe pleasure seekers, lustful persons, murderers, envious people, quarrelers, adulterers and the like act in hostility to God and in essence are God's enemies.

Abraham, and surely many others in the Bible, acquired some qualities in this life which merited the compliment, "friend of God". Inasmuch as God wishes to be our friend as much or moreso than we wish to be his friend, there are no insurmountable problems. In assessing this proposition, we may wish to ask ourselves, "How many real friends, I mean friends whose pattern of life resembles the Biblical guidelines above, do I really have?" You will find out how many when you are in real trouble and it will be blessed indeed.

The Bible is replete in examples of personal friendships between individuals, such as David and Jonathan (1 Sam. 18:1), Jesus and Lazarus (John 11:36) and Jesus and a disciple (John 13:23; John 19:26). I would like to be God's friend.

I must say it!

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A missionary who knew Lottie Moon tells about Miss Moon, who is remembered at this season as Southern Baptists give to the Lottie Moon Christmas Offering.

Arkansas Baptist

NEWSMAGAZINE

VOLUME 76

NUMBER 48

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Post office box 552, 525 West Capitol Avenue, Little Rock, Arkansas 72203. Published weekly except at July 4 and December 25. Second Class postage paid at Little Rock, Arkansas.

Letters to the editor expressing opinions are invited. Letters should be typed double-space and must be signed. Letters must not contain more than 350 words and must not defame the character of persons.

Photos submitted for publication will be returned only when accompanied by a stamped, self-addressed envelope. Only black and white photos can be used.

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.

Original poetry cannot be considered for publication.

Individual subscriptions \$3 per year. Every Resident Family plan 18 cents per month of \$2.16 per year per church family. Club plan (10 or more paid annually in advance) \$2.76 per year. Subscriptions to foreign address \$5 per year. Copies by mail 25 cents each.

Advertising rates on request.

Opinions expressed in signed articles are those of the writer. Member of Southern Baptist Press Association.

Let's support foreign missions

The editor's page

J. Everett Sneed



The Southern Baptist Convention has undertaken the most ambitious mission project ever attempted in our history. It has as its major objective plans for proclaiming the gospel to every person on the earth by the year 2000. This plan, called "Bold Mission Thrust," is different from previous challenges in that a definite strategy has been outlined for making it possible for every person to hear the gospel. Yet, even to maintain our present level of mission involvement will require much more money in 1978 because of world-wide inflation.

This year's Lottie Moon Christmas offering goal is \$34 million. To achieve the goal each church member will have to add 18 percent to this year's offering. Attaining this goal is essential if we are to give everyone in the world opportunity to hear the gospel.

Much of the increase in the Lottie Moon offering is to cover world-wide inflation. Before any bold new efforts can be attempted the 2700 missionaries already under appointment must have their cost of living adjustment. Missionaries in Mexico, for example, must cope with a 1976 inflation rate of 46 percent. After cost of living adjustments, only \$4 million will be left for the "Bold Mission Thrust," if the goal is reached.

Fifteen years ago only 30 percent of the Foreign Mission Board's budget went to maintain our missionaries. Today, 60 percent of the FMB budget is required to provide for our missionaries. Even with this increase, our missionaries have less purchasing power. This, obviously, means that a smaller percentage is available for program needs.

Guest editorial/Preparing for an area-wide evangelistic crusade

Our evangelistic efforts must utilize many methods to enable us to win the greatest possible number of sinners to Christ. Great priority should always be given to personal evangelism. Equal emphasis must be placed upon perennial local church soul winning activities. Another open door of opportunity for Baptists is the area-wide crusade. This is a campaign where several or many Baptist churches in a city or association combine their efforts for a revival endeavor. God has blessed this method with great success.

The area-wide campaign begins with a vision in the mind and heart of a pastor or a group of pastors such as an association evangelism committee. Someone has to see the need and the opportunity and then assume the responsibility. When the concept of a unified effort by several churches is presented to the proper body — i.e., association executive board, pastors' conference of a city, group of interested pastors and laymen, etc — the next step is commitment. No great area-wide evangelistic crusade will succeed without deep commitment by the pastors and churches being enthusiastic participants in all phases of the revival meeting.

There must be commitment to a time. Usually the date will be set from six months to two years in advance to enable every church to clear their individual calendars. There must be commitment to a place. Most area-wide meetings are held in outdoor stadiums, gymnasiums or other public buildings. There must be a commitment to an evangelistic team. God has raised up in our day a host of capable preaching and singing evangelists. The churches would do

well to ask a vocational evangelist to aid them in the campaign.

One of our major provisions for every person in the world to hear the gospel is the utilization of the mass media. Yet, lack of money due to inflation has already produced a drastic cutback in activities in many of our missions around the world. Some of our mission activities have been discontinued while others were stopped in the planning stage.

Bold plans call for more missionaries. The Foreign Mission Board plans call for 5,000 missionaries by the end of the century. This means that financial support must be doubled to provide support for them.

The per capita gift of Southern Baptists to last year's Lottie Moon offering was only \$2.23. The doubling of this should be easy if Baptists are truly committed to Bold Missions.

Jesus' mandate to his followers was bold. (Matt. 28:16-20). He commissioned his disciples to carry the gospel to "all nations." But he promised them his power and his presence. It must have been a startling thing for the small band of followers to contemplate starting out to conquer the world for Christ. Their number was small and their resources were very meager, but they were committed to their assigned task.

Today we are many and our resources are great. We can provide opportunity for everyone to hear the gospel by the year 2000 if we are truly committed. If we are to succeed we must support world missions. Carrying the gospel does have a price tag on it. The plan of action is clear, but the result is up to each of us!

As vision permeates the pastors and churches, and as commitment becomes reality, organization will follow. Various committees should be set up to plan in the areas of prayer, publicity, finance, hospitality, fellowship, follow-up and other areas as deemed necessary. Usually the chairmen of these committees form a steering committee with another key pastor selected to serve as general chairman. All of these committees should be functioning well at least six months prior to the campaign. Regular meetings are essential to good planning and full cooperation.

One of the most important areas of preparation is locating the evangelistic prospects. Call it what you will — census, survey, People Search, etc. Do it as you will — by phone, by personal census contact, etc. Just be sure you know that your visitation success, your prayer burden and your number of public decisions during the crusade week will be closely related to the discovery of persons needing Christ prior to the area crusade.

Baptists have traditionally been evangelistic in principle and practice. Every church should occasionally be a part of a cooperative effort with other Baptists to know the joy of the greater fellowship and to present to the lost world a united front calling for repentance toward God and faith in the Lord Jesus Christ. — **Johnny Jackson, pastor, Forest Highlands Church, Little Rock**



One layman's opinion

Daniel R. Grant / President, OBU

Why must we choose between freedom and pornography?

A group of Kansas farmers returned recently from a visit to the Soviet Union. An Associated Press story reported their impressions of the Russian Communist system and the American free enterprise system, and told of their conversations with the Russian people.

Some of the Kansans talked with Russians who had visited the United States, including New York City, Washington, Detroit, and Buffalo. The Russians told them they loved the American department stores, but were shocked at the dirtiness and crime on the subways in

New York. The Kansans noticed that it was just "the other way around here" in Russia where "the subways are beautiful and the department stores are terrible."

The Kansans agreed that the Russians had a point in some of their criticisms of America, like the prevalence of pornography. One Kansan was quoted as saying, "We didn't see any pornography in the Soviet Union. Obviously this system doesn't allow pornography and that's one positive aspect of it. But I'm not willing to adopt their system to get rid of pornography. I'll take our system with the pornography."

The overwhelming majority of Americans would probably agree with the Kansan's conclusion if we were really limited to one of those two choices. Nobody in his right mind would adopt Communism primarily in order to get rid of pornography, or dirty subways, or even crime in the streets.

Personally, I am not convinced these are the only two choices. The United States of America had a basically free and democratic system long before pornography and the crime rate became such ugly and pervasive problems. Surely in a nation where our people are more highly educated than ever before in history we can find a way of guaranteeing freedom to do all kinds of good things without opening the door so widely for all kinds of bad things that the overwhelming majority of people agree are antisocial. It is an insult to our intelligence to suggest that we must tolerate an alarming level of crime and/or pornography because there is no way to restrict the clearly antisocial without also restricting those things that might very well be artistically or socially valuable to society.

Why should we not make the American challenge for the rest of this century to find ways for a free and democratic society to make our communities and neighborhoods clean, safe, and beautiful? I am not ready to concede cleanliness, safety, and beauty as Communist monopolies.



Food and fellowship

Virginia Kirk and Jane Purtle

Christmas memories

My own memories take me back to one of my favorite Christmases. The time was Depression days when my mother and father and I, along with other kinfolks, spent the season at my grandmother's farm home. To me the cedar Christmas tree was "magnificent" with its homemade ornaments of tin-foil covered sweet gum balls, paper link chains cut from a catalogue, along with strings of popcorn. There might have been a total of \$20 or \$25 worth of presents under the tree for 10 or 12 persons. I actually do not remember anything that I received, but I do remember how marvelous the tree looked in the lamplight and the warmth of the fireplace.

The house was filled with the good smells of hen and dressing. Apple pies were stacked in layers to conserve space. The smell of allspice will forever bring those days to mind. Home-made bread, roasted sweet potatoes, fresh churned butter, sweet pickled peaches and other good things made their contribution.

Your own memories probably take you back to fellowship with loved ones and friends, good food, lights and candles glowing, and a special present that you gave or received.

Our recipes are old ones. The Mexican orange candy is superb. The rich peanut butter fudge was often made without the marshmallows because they were not always in the pantry. Maybe these candies will become a part of someone's memories in years to come?

Mexican orange candy

- | | |
|-----------------------|--------------------------------|
| 3 cups sugar | 2 teaspoons grated orange rind |
| 1/4 cup boiling water | pinch of salt |
| 1 cup evaporated milk | 1 cup chopped pecans |

Sift 1 cup sugar slowly into hot heavy skillet, **stirring constantly**, over medium heat. When sugar is melted, add 1/4 cup boiling water. Stir as sugar dissolves. Add 2 cups of sugar, evaporated milk and salt while stirring constantly until the boiling point is reached. Continue cooking, stirring occasionally, to the soft ball stage. Remove from heat and add orange rind. Cool to room temperature and beat until thick. Add chopped nuts and pour into a greased 9 x 9 pan.

Peanut butter fudge

- | | |
|---|-------------------------------|
| 1 cup white sugar | 1 cup brown sugar |
| 2 tablespoons butter or margarine | 1/2 cup milk |
| 1 teaspoon vanilla | 1 cup marshmallows (optional) |
| 1/4 pound peanut butter (about 1/2 cup) | pinch of salt |

Cook sugar, butter, milk, and salt to soft ball stage. Add marshmallows and peanut butter before removing from fire. Cool. Add flavoring. Beat until thick after cooling. Pour into a greased pan or platter.



Letter to the editor

Getting stirred up over Mrs. O'Hair

In your Jan. 13, 1977, issue, there was an article by W. Barry Garrett, 'Millions are misled about FCC petition'.

With God's help I was responsible for thousands of signatures and letters going to FCC regarding the ban on religious broadcasting by atheist Madelyn O'Hair and her followers. Myth or true or hogwash is beside the point now, but people were right to be stirred up when they heard the news. Think of it, if born again Christians and other decent people had been stirred up in the very beginning when O'Hair had prayers removed from school, we might have saved our nation and many parents grief! No one has to apologize or be sorry for doing God's work! Remember the old saying, 'There is always a lull before a storm'?

When atheist Madelyn is quiet, it is because she is working up a storm, and while atheists and others have been busy laughing at the uproar of righteous people regarding the FCC petition, Madelyn has been busy preparing a legal assault on our currency and the Pledge of Allegiance. In August, she announced her plans at the opening of her American Atheist Center in Austin, Texas. She wants to force the removal of our coin motto, 'In God We Trust'. Also 'under God' in our pledge. President, Madelyn of the American Atheists group will file lawsuits to "recapture the symbols of America ... deliberately given to the Christian community by the Eisenhower-Nixon administrations."

Eisenhower did not give us the phrase 'under God'; he merely restored what had been taken away from us in the beginning.

As born again Christians, it is time we stood up to be counted. As for loving Madelyn O'Hair, I must confess I do not because of the Satanic things she does, but I covet her soul and I urge all born again Christians to join my morning 10 o'clock prayer group and pray for Madelyn to repent and accept Jesus. I urge all born again Christians to send her a letter with one sentence, 'Dear Madelyn, I am praying for you daily!' Then sign name. Nothing more, nothing less. Claim the promise of God that "Prayer Changes Things!"

In the meantime, while we are praying for Madelyn, let us not be caught napping! If God saves America from going down the drain before the Lord comes, it will be because He wants to honor the faithfulness of His Born Again Believers. — Myrtle Doane, Norfolk

Note: W. Barry Garrett was invited by the editor to respond to the letter about Mrs. O'Hair. His reply is published here because it offers some additional facts about Mrs. O'Hair's activities which readers may want to consider before choosing a personal course of action. Garrett is Associate Director in Charge of Information Services for the Baptist Joint Committee on Public Affairs in Washington, D.C.

May I take this opportunity to commend a call to prayer for the conversion of atheist Madelyn Murray O'Hair. This is the most commendable response to Mrs. O'Hair's anti-God, anti-church and anti-Christian activities. The Holy Spirit has produced the conversion of many more notorious unbelievers than Mrs. O'Hair. He can do it again. So I say to all born-again and concerned Christians, "Keep on praying."

Beyond that, however, we need to keep our facts straight and to direct our Christian energies in an intelligent manner. God is a God of truth, and it is hard for me to imagine that He is honored by error, untruths and misinformation.

To take a verse of the Bible out of context, much of the response of many sincere persons to Mrs. O'Hair reminds me of Romans 10:2, "For I bear them record that they have a zeal for God, but not according to knowledge." In the Apostle Paul's exhortation to Christian warriors to "put on the whole armour of God," he tells us, "Stand therefore, having your loins girt about with truth." (Ephesians 6:14). Christians make a bad case for their cause when they fight error with error.

The way of Christ is the way of "truth" not the way of error, for he said, "I am the Way, the Truth and the Life." (John 14:6) He further said, "Ye shall know the truth, and the truth shall make you free." (John 8:32)

Now what is the truth about Madelyn Murray O'Hair? First, she claims to be an unbeliever, an atheist. This, according to the Bible, means that she is lost, unsaved, and therefore is the center of God's love, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16)

Second, Mrs. O'Hair was not involved in and had nothing to do with the Supreme Court decision in *Engel v. Vitale* in 1962 in which a New York governmentally written prayer and a governmentally required devotion period for school children were ruled unconstitutional.

Third, Mrs. O'Hair was involved in a 1963 Supreme Court decision involving governmentally required reading of

portions of the Bible and/or required recitation of the Lord's Prayer by school children. (The cases in 1963 were *Abington Township v. Schempp* and *Murray v. Curlett*.)

In ruling out governmentally required religious devotions in the 1963 decision, the Supreme Court said, "The place of religion in our society is an exalted one, achieved through a long tradition of reliance on the home, the church and the inviolable citadel of the individual heart and mind. We have come to recognize through bitter experience that it is not within the power of government to invade that citadel, whether its purpose or effect be to aid or oppose, to advance or retard. In the relationship between man and religion, the State is firmly committed to a position of neutrality."

Fourth, Mrs. O'Hair did announce at the dedication of the American Atheist Center that she plans suits to erase mention of God from national symbols. I do not have information at this writing whether or not she has actually carried out her intentions to file such suits regarding "In God We Trust" on our currency or "Under God" from the pledge of allegiance. Even if she did or does file such suits, it is my personal opinion (based on previous court decisions) that the courts will rule against her. Again, it is my personal opinion that if the courts should happen to agree with her, it would make no difference because God has been around longer than Mrs. O'Hair or the courts or our country and that the religiousness of the people of our nation is not dependent in any way on a motto on a coin or a phrase in the pledge of allegiance. Acceptability to God is achieved by enthroning Christ in the hearts of people rather than by waving flags or by giving lip-service to slogans.

Fifth, Mrs. O'Hair had nothing to do with and was not involved in a petition to abolish religious broadcasting from radio or television. In fact, the petition RM 2493, which was rejected on August 1, 1975, by the Federal Communications Commission, had nothing to do with a ban on religious broadcasting, even though many good people were misled by misinformation about it.

I join the millions of concerned born-again Christians in working for the advancement of the cause of Christ. We Baptists are being challenged by our denomination and by President Carter to a "Bold Mission Thrust" to bring Christ to all the people of the world. We would do well to spend our energies in such a cause as this, rather than being distracted by the dissenting voice of one atheist in Austin, Tex. — W. Barry Garrett

More Arkansans study via Extension

NASHVILLE — Almost 50 percent more Arkansans participated in study with the Southern Baptist Seminary Extension Department during 1976-77 than in the year before, according to the department's year-end report.

The increase came with the establishment of nine Seminary Extension centers compared with six the previous year. The centers enrolled 140 students, a one-year increase of 60.

An additional 39 students in Arkansas enrolled with Seminary Extension's Home Study Institute, bringing the total enrollment in that state to 179.

Wilson C. Deese is the Seminary Extension representative in Arkansas.

Locations of the nine centers and their directors were: Central Baptist Church, Jonesboro, Leo George; Warren, Jimmy Anderson; Mansfield, Elva Adams; Searcy, William Burnett; Jonesboro, Carl Bunch; Fayetteville, Peter Petty; Rogers, Bedford Jackson; Wynne, Robert Tucker; and Huntsville, Peter Petty.

Established in 1951 as a department of the six Southern Baptist seminaries, Seminary Extension offers ministry training for pastors and church leaders who have not attended seminary.

Orient mission trip is scheduled

The Baptist World Youth Congress will meet in Manila on July 19-23, 1978. A group from Arkansas will be going to this meeting, combining it with an Orient Mission Tour. The group will depart from Little Rock July 3 and will visit mission work and tour in Anchorage, three cities in Japan, Seoul, Hong Kong, Bangkok, and then will spend two days in Honolulu following the five-day Conference in Manila.

The 22-day trip, Little Rock to Little Rock, priced at \$2099 per person double occupancy includes American breakfast and dinner except the three days in Alaska and Honolulu, transfers, sight-seeing, tour escorts and guides, taxes, tips with all travel on scheduled airlines. There is a \$45 registration for the Congress itself.

The Tour is being planned by Enzor Travel Service of Brentwood, Tenn. and James Smalley of Little Rock will be the tour guide. For further information, send inquiries to James Smalley, 323 South Elm, Little Rock, Ark. 72205.



Irene Branum (center), Southern Baptist missionary to Pusan, Korea, and native of Leslie, Ark., accepts one of many gifts presented to her on her 60th birthday. In Korea a 60th birthday calls for a big celebration with lots of friends, food, and gifts.

60th birthday is big deal for Arkansas native in Korea

by Anita Bowden

PUSAN, Korea — For some people a 60th birthday is nothing to get excited about, but Southern Baptist Missionary Irene Branum learned that in Korea a 60th birthday is literally a day-long celebration. She found herself "Queen-for-a-Day — Korean Style."

There are three important birthdays in Korea — 100 days, one year, and 60 years. As the infant mortality rate drops, the 100-day celebration is losing popularity. But the 60th known as "Hwan Kap," remains the big birthday.

Miss Branum, a native of Leslie, Ark., has been in Korea since 1952. She is supply supervisor and nurse at Wallace Memorial Baptist Hospital in Pusan.

Weeks before her birthday she was taken to pick out material and be fitted for a Korean dress to wear at her birthday celebration.

The day started with an early morning chapel service at the hospital and presentation of gifts, among them a watch, flowers, and boxes containing

money gifts.

While Miss Branum tried to relax at a beauty shop, tents, tables and benches were going up in her front yard. Food — enough for the 150 guests invited — was arranged on the tables, with one table reserved for Miss Branum.

On it were several plates of meat and fruit, American cookies, Korean rice flour cakes, and a birthday cake.

The main celebration, which started at 4 p.m., began with a worship service, presentation of more gifts, and congratulations from various groups, including the Korean Baptist Convention and the Korea Woman's Missionary Union.

The second part of the celebration included music, classical Korean dancing, skits, and finally eating.

After most of the guests had left, Miss Branum's close friends gathered to watch her open the nearly 50 gifts she had received.

New subscriber

Church
New budget:
Denmark, Bradford

Pastor
Keith Alexander

Association
Calvary

Gum Springs Church near Siloam Springs held deacon ordination services recently for Jim and Tom Martin. Bruce Holland is pastor.

Park Street Church, Bentonville, was in revival Nov. 30-Dec. 3. Melvin Coffelt was evangelist. Archie Rader is pastor.

Central Avenue Church, Bentonville, concluded a fall revival on Nov. 13. Dan Springfield of St. Louis was evangelist and Mrs. Springfield was featured soloist. There were eight professions of faith and three joined by letter. Lawrence Lewis is pastor.

Stony Point Church near Houston held a fall revival with Jimmy Drew and Leon Stane as evangelists. There were five professions of faith and one joined by letter. Sonny Davis is pastor.

Conway First Church, in services Nov. 20, ordained Alan Lynch to the ministry. Lynch, a student at Ouachita University, has been called to serve as a pastor in Southern Arkansas.

Brownsville Church was in revival Nov. 25-27. Oren Martin was evangelist.

Lone Star Church has begun a Sunday evening program of Bible study for children of the church.

Palestine Church has enlarged its program with the establishment of mission organizations for children of the church. These organizations meet on Wednesday evening.

Fouke First Church, in morning worship services on Nov. 13, held a note burning ceremony declaring their church debt free. Leo Hughes, Director of Missions of Southwest Association, was speaker. Participating in the note burning were Hughes, Mary Sprayberry, church treasurer; George Fletcher, pastor; and Paul Puckett, chairman of deacons.

Southside Church, Damascus, held a retreat in November to study and prepare for a Deacon's Ministry Program to be implemented in ministries of the church in January. A. Glenn Art is pastor.

Prairie Grove First Church, on Nov. 17, held a fall harvest banquet to honor all Sunday School teachers and workers of the church. Burton Miley of Springdale was speaker for the banquet. Vicki Hutchison presented special music. These were introduced by Lucian L. Loman, Sunday School director. Pastor Edward L. Powers and his family were honored with a surprise after-church fellowship in recognition of their fifth anniversary with the church. Gifts were presented to them.

First Church, Dumas, has completed an evangelistic crusade led by the Stalneckers from Jacksonville, Fla. Record decisions included 97 professions of

faith and seven joining by letter. Commitments have been made by 72 members of the church to lead an intensive follow-up program for those who made decisions. Dennis Baw is pastor.

Haven Heights Church, Ft. Smith, held services Nov. 20 to ordain Jerry Biggs, Larry Mann, and Ron Keener as deacons.

First Church, Star City, honored the youth of the church with a dinner on Sunday evening, Nov. 27. Francis Henderson, a Christian physician in Pine Bluff, was speaker for the occasion.

First Church, Hamburg, held services on Sunday afternoon, Nov. 27, to ordain Jim Daniel to the gospel ministry.

Eudora Church was host on Nov. 30 to the Singing Christmas Tree and Handbell Choir from Cleveland, Miss.

Calvary Church, Little Rock, was host to The Ouachitones, a female vocal group from Ouachita University, on Nov. 27. The group was directed by Mary Shambarger, associate professor of music.

Sylvan Hills Church, North Little Rock, held ordination services Nov. 27 for Paul LeCrone, associate pastor, and two

deacons, Gary Yust and James McAlister. Don Moseley is pastor.

University Church, Fayetteville, held its annual homecoming celebration on Saturday, Nov. 19, with a church family and alumni meal in the new Family Life Center. Col. Heath Bottomly, retired commander of the 355th Tactical Fighting Wing, was guest speaker. Dedication of the Family Life Center was held on Sunday, Nov. 20. H. D. McCarty, pastor, was dedication speaker.

Central Church, Jonesboro, has elected Frank Lady, Gary Bien, Bob Smith, Turett Brannon, Larry Bailey, Ron Wilkinson, Jim Russell and Jack Gray as deacons. R. Wilbur Herring is pastor.

First Church, Camden, held a Church Renewal Service in the evening worship service on Dec. 4. The service included special music, personal testimonies, group sharing, and a prayer service. James C. Wright is pastor.

Members of **Park Hill Church, North Little Rock**, made their annual visit to Fort Roots Hospital on Sunday, Dec. 4. They presented a music program before serving cakes and cookies to the patients.

Mountain echoes of church growth

Strategies in church growth

by Kenneth Threet
(Tenth in a series)

A strategy is a plan of action to reach a desired goal. It is a plan to use and get maximum results from available resources. An objective is the final destiny; a goal is a mile post along the way. A strategy is how are we going to get there.

A well-planned strategy is much like a football play. Each player is given a job to do and on the proper count each one is to do it. If each player does his task right, they score; the goal is reached. This may well put them on the road to their objective of winning the game.

It is easy to suggest what ought to be done in our church or our Sunday School or our Church Training. All we mice know that it would be a blessing if the cat had a bell on, but how are we going to put the bell on the cat is the problem.

There are many ways to achieve goals. It is very important that the church use

plans that focus its best efforts toward each goal. This often calls for a lot of study and much discussion since a goal may involve all the organizations of the church and many avenues of attainment.

In our church we never put events on the calendar of activities or budget funds for events until we know how the activity fits into our overall objectives, what goal it is seeking to reach and what strategy or plan is being used to reach that goal. We believe that the end does not justify the means. We want the means to be just within themselves. Sometimes we have worthy goals suggested that are never projected because of lack of resources and plans for their attainment.

One of the problems in planning is failure to follow through to completion, spending too much time in planning and not enough in executing the plan. (We are like a football team spending all our time in the huddle and never getting into the game.) Another problem is projecting unrealistic ideas and plans. If these pitfalls are avoided, proper strategies can greatly enhance the work of the church.



Dr. Threet

Luke M. Flesher, minister of youth at Park Hill Church, North Little Rock, has been selected to appear in the second edition of *Who's Who in Religion*. Flesher, a native Oklahoman, is a graduate of North-eastern State University and holds the master of divinity in theology degree from Southwestern Seminary. He and his wife, Vickie Lynn, are parents of one son, Michael Luke.



Flesher

Jim Herrington has resigned as minister of youth and outreach at First Church, Fayetteville. He and his wife, Betty, have moved to Ft. Worth, Tex., where he will serve the Western Hills Church as minister of education while attending Southwestern Seminary.

Sam Shaw has been called to serve as pastor of Phoenix Village Church, Ft. Smith. He is a graduate of Oklahoma Baptist University and Southwestern Seminary. He has served churches in Texas and Oklahoma. Shaw and his wife, Ruth Ann, are parents of a daughter, Sarah Beth.

Otis Oren Fraser, age 81, died recently in a Searcy hospital. He was a former resident of McCrory, a retired farmer, veteran of World War I and a honorary deacon of Central Church, Bald Knob. He had served as a deacon of First and Calvary Churches in McCrory. Survivors include his wife, Bessie Dix Fraser; a daughter, Ruby Mae Villwock of Chicago; one grandson and two great-grandchildren.

Dennis B. Turner has assumed the pastorate of First Church, Leachville. He comes to the Leachville Church after serving as pastor of Temple Church, Dermott. He and his wife, Diane, are parents of two children, Jennifer and Bruce.

James E. Guthrie has accepted the call to serve as pastor of Pleasant Grove Church near Harrisburg. He comes to this church from First Church, Curtis, where he served as pastor for six years. Guthrie has attended Southern College and Ouachita University.

Johnny Stoner has accepted the call to serve as pastor of Harris Chapel near Pangburn. He is the former pastor of the Woodrow Church.

Tim Reddin is serving as pastor of the Pines Church at Quitman. This is his first pastorate. He and his wife, Phyllis, are parents of one daughter, Michelle. They moved to Quitman from Conway.

Carol Seaton of Little Rock, daughter of Rev. and Mrs. C. H. Seaton of Little Rock, and **James "Jim" Horton** of Magnolia, son of Mr. and Mrs. L. H. Horton of Stephens, have been named to the 1977-78 edition of *Who's Who Among Students in American Universities and Colleges*. This publication annually honors students throughout the United States who are elected on the basis of academic achievement, service to the community, leadership in extra-curricular activities, and future potential. The two Arkansas students attend Midwestern Seminary.

Mrs. James Zeltner, Girls in Action

director at Immanuel Church, Ft. Smith, has written a curriculum unit for *Aware*, the Woman's Missionary Union magazine for leaders of Girls in Action, a missions organization for girls in grades one through six. Mrs. Zeltner's unit of study is about Southern Baptist work in the Pennsylvania-South Jersey, New York, and New England Baptist conventions. It will appear in the January-March issue of the publication.

Audrey Emberton Jr. has been called as pastor of Plant Church near Clinton.

Burton Miley of Springdale is serving as interim pastor of First Church, Siloam Springs.



Honored by BSU

Mrs. Rosie Dunham of Little Rock and Dr. Bob Langston of Harrison have been chosen as BSU Woman of the Year and BSU Man of the Year for 1977. They were presented plaques at a supper meeting during the Arkansas Baptist State Convention.

Mrs. Dunham has served as a part-time BSU Director at the University of Arkansas at Little Rock, on the Little Rock BSU Area Committee and is currently serving on the BSU Third Century Campaign Steering Committee. She is a graduate of Ouachita and an active member of Pulaski Heights Church.

Dr. Langston, a graduate of the University of Arkansas and the University of Arkansas Medical School, has been a strong supporter of BSU for more than 25 years, as a student and as a Christian layman. He has served on the University of Arkansas BSU Area Committee, the State BSU Area Committee and currently serves on the BSU Third Century Campaign Steering Committee. He is an active member of First Church, Harrison.

Mail order center serves Arkansas; Changes made in Book Store mail orders

Baptist Book Stores have opened a Mail Order Center in Memphis, Tenn., which changes the way mail orders are processed for their Arkansas customers.

"All mail orders previously filled by the Baptist Book Store in Little Rock now go directly to the Mail Order Center in Memphis to be processed there," explained Bill Graham, director of the Sunday School Board's Book Store Division. "This system utilizes the Bulk Mail system set up by the United States Postal Service."

"All bulk mail for Arkansas is processed through the Memphis Bulk Mail Center. This includes packages sent from the Little Rock Baptist Book Store to our customers in Arkansas," he con-

tinued. "By placing our Mail Order Center near the Bulk Mail Center, we will keep our delivery time about the same as when we mailed from the store. In some cases, delivery time will be less."

He went on to say that deliveries by mail from the Little Rock store would have taken longer had the change to the Mail Order Center not been made because packages mailed in Arkansas must go through the Memphis Bulk Mail Center before they reach the customer.

"We are trying to use the changes the Postal Service made to our own advantage," he said. "Our Mail Order Center should do this."

The areas served by the Mail Order Center are divided according to the zip code system used by the Postal Service. All persons in Arkansas, with the exception of those living in the zip code area beginning with 718, order from the Memphis Mail Order Center.

Persons living in the Arkansas zip code area beginning with 718 should continue to order from the Mail Order Center in Arlington, Tex., which opened last year.

He also said the Mail Order Center serves as a warehouse for the Baptist Book Stores in that area.

"This enables us to have more merchandise in locations nearer the customers so we can serve them more quickly," said Graham. "The Little Rock store can draw from the merchandise in the Memphis Mail Order Center and can therefore have a larger and wider selection to offer customers."

"These centers are successful," Graham continued. "Though the process may sound complicated, these centers really are helping us give more efficient service to the people and churches who shop with us."

He pointed out that the Baptist Book Store in Little Rock is still offering all the other services it had available prior to the opening of the Mail Order Center.



Woman's viewpoint

Evelyn K. Eubank

The joy of being a woman!

We have already begun to hear carols and the story of the birth of Jesus. And though both carols and the biblical story are firmly etched in our memory, each year they grow richer, adding new dimension. And each year it renews in me the joy of being a woman!

God honored Mary with an unequalled place in history. Yet as Christian women we can identify in some small way and draw from Mary's example.

The first and second chapters of Luke tell the story of Mary answering in faith and obedience when told that she, a virgin, would give birth to the Christ child. We know the blessing that comes if and when we answer with faith and obedience any divine leading.

It seems easier for women to express either joy or sorrow and that they can better share their faith and blessings. A beautiful account is given of the sharing of Mary and Elisabeth as they praised God for the miracles in their lives. Mary remained with Elisabeth about three months before returning to her own home.

Mothers can identify with Mary in the miracle of birth, an experience which no business career can parallel! Then follows the opportunity, as well as responsibility, of molding, guiding and nurturing that young life toward becoming a child of God, a worthy citizen. Likened to the love of God, a

Christian mother has and can give unconditional love.

While a husband and father is busy earning a living in a world that deals in facts and sureties, a woman generally has a better understanding of her loved ones. It is likely she has an inkling as to what's troubling one of the children, could tell you about their hopes and dreams, or choose the gift that would bring them the most pleasure.

A woman has the distinct privilege of being the heart of the home. As Jesus grew and matured, we see Joseph and Mary searching for him and finding him in the temple. When he told them he must be about his Father's business, we are told that Mary kept all these sayings in her heart.

As women, we have the habit of keeping things: baby clothes, that first doll, the electric train, happy memories, those treasured shapshots.

In our hearts we keep the knowledge of the strengths and weaknesses of those around us and seek the right timing and way to minister to their need. We keep faith in our hearts and dare to hope and pray for the impossible. For we can claim the promise given to Mary by the angel: "For with God nothing shall be impossible."

As you hear or tell the Christmas story this year, perhaps you, too, will feel the joy of being a woman!

declare 



Week of Prayer for Foreign Missions
December 4-11, 1977

Lottie Moon Christmas Offering
National Goal: \$34,000,000

News about missionaries

Mr. and Mrs. Wendell R. (Jack) Hull, missionaries to Tanzania, may be addressed at Box 1783, Dar es Salaam, Tanzania. He is a native of Wichita Falls, Tex. The former Dorothy Edwards of Missouri, she was born in Charleston and grew up in Sedalia. Before they were appointed by the Foreign Mission Board in 1959, he was pastor of First Church, Lavaca, Ark.

Mrs. Mildred Cagle, missionary associate to Kenya, has arrived in the States for furlough (address: Rt. 3, Box 355, Clinton, Tenn. 37716). She is the former Mildred Dawson of Arkadelphia, Ark. Before she was employed by the Foreign Mission Board in 1974, she was a secretary and licensed agent for an insurance company in Arkadelphia.

Mr. and Mrs. Charles A. Hampton, missionary associates to South Africa, may be addressed at 10 Dingle Ave., Kenilworth, Cape 7700, South Africa. Both are natives of Arkansas. He is from Fordyce, and she is the former Evelyn Harden of Helena. Before they were employed as missionary associates in 1976, he was pastor of First Church, Capitola, Calif.

Mr. and Mrs. Fred L. Williams, missionary associates to Brazil, have completed furlough and returned to the field (address; Caixa 07-0558, 70000 Brasilia, DF, Brazil). A native of Arkansas, he was born in Ft. Smith and grew up in that area. She is the former Geraldine (Gerry) Washington of Claremore, Okla. Before they were employed by the Foreign Mission Board in 1971, he was pastor of Bethel Church, Owasso, Okla.

Ann Wollerman, emeritus missionary to Brazil, has returned to Brazil for volunteer service for three years (address: Caixa Postal 289, 79800 Dourados, MT, Brazil). She is a native of Pine Bluff, Ark. She was appointed by the Foreign Mission Board in 1950 and retired in 1975.

Mr. and Mrs. Logan C. Atnip, missionaries to Rhodesia, may be addressed at Box 443, Bulawayo, Rhodesia. He is a native of Marmaduke, Ark., and she is the former Virginia Hill of Elberton, Ga. Before they were appointed by the Foreign Mission Board in 1956, he was graduated from Southwestern Seminary, Ft. Worth, Tex.

Mr. and Mrs. David B. Davis Jr., missionary associates to Ghana, may be addressed at P.O. Box A50, Adisadel, Cape Coast, Ghana. He was born in Shreveport, La., and lived there and in Texarkana, Tex., and Shelbyville, Tenn., while growing up. The former Patsy Prince, she was born in Bismark, Ark., and later moved to Malvern, Ark. Before they were employed by the Foreign Mission Board in 1975, he was a liaison

engineer for Bell Helicopter, Hurst, Tex.

Mr. and Mrs. W. Alvin Hatton, missionaries to Brazil, have completed furlough and returned to the field (address: Caixa 320 ZC-00, 20000 rio de Janeiro, Rio de Janeiro, Brazil. He is a

native of Abilene, Tex. The former Catherine Jordan of Arkansas, she was born in Dermott and also lived in Helena and Hot Springs while growing up. They were appointed by the Foreign Mission Board in 1947.



The \$250,000 Mabee Student Center at Southern Baptist College was dedicated Nov. 5. The two-story building replaces one destroyed by fire in December of 1975. The building is already paid for because of donations from the Arkansas Baptist State Convention, area churches, friends and the Mabee Foundation of Tulsa, Okla., which was \$130,000. An insurance settlement also helped pay for the center. S. Ray Crews (right), Heber Springs pastor who is chairman of the school's board of trustees, and D. Jack Nicholas, college president, took part in the ceremonies (top photo). The center (photo below) provides snack bar, table games, lounge areas and a large patio.



Your state convention at work

Investments unlimited: college students

Recently, the University of Arkansas received \$400,000 from an estate. We place a high priority on education, research, science and technology in our day — and we should. Used rightly all of these can be means by which God can, and wants to, bless human beings.

But these things alone cannot meet the basic, the ultimate, needs of individuals or society as a whole. The spiritual is the ultimate, the essential, dimension of life.

This being true, may I appeal to some of you who have received generous material blessings from our Lord.

Our basic appeal for the BSU Third Century Endowment Campaign has been to our churches as it should be, but I'm convinced that many Baptists could make substantial personal contributions to this vitally important campaign.

And I know of no type investment which has more potential for the Christian cause throughout the future than an investment in our witness and ministry to college students. This is true for at least two reasons. First, because of the leadership potential of college graduates in both lay vocations and in



Jones

full-time church related vocations and ministries. Secondly, because a gift to this endowment, managed by our Arkansas Baptist Foundation, will continue to reproduce itself and provide ministries and support year after year until the Lord comes again.

Here are some examples of what various size gifts would underwrite, based on current earning rates:

1. A \$2,000 gift would produce the income to send an International student to Ridgecrest or Glorieta.
2. A \$7,000 gift would produce the income to pay the salary of a BSU summer missionary for 10 weeks.

3. A \$75,000 gift would produce the income to pay the salary of a student-to-student worker on a campus for an entire school year. (Student-to-Student workers are college graduates who work for one year primarily in the areas of dorm visitation, evangelism and Bible study groups.)

And remember, this would be true year after year.

There are many ways by which contributions can be made, including gifts of cash, stocks, real estate, life insurance policies and dividends, wills, gifts through corporations, etc. Gifts could be made in memory of, or in honor of, some loved one or friend. Checks should be made to the Arkansas Baptist State Convention and designated for the Baptist Student Union Third Century Endowment Campaign.

We will be glad to call you or visit you if you would like to discuss various possibilities. Our mailing address is P.O. Box 552, Little Rock, Ark. 72203. Our phone number is 376-4791, extensions 141, 142. You may call me, person to person, collect. — Jamie Jones, Director, BSU Third Century Campaign

ACT

8

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First Church

Benton

January 27-28

for information write WMU, Box 552, Little Rock, Ark. 72203

Student Day at Christmas

Today with 25,000 Arkansas Baptist young people in college there is rarely found a Southern Baptist Church without a college student. Therefore, Student Day at Christmas is a possibility for almost every church.

"Reach Out to Serve" is the 1977 Student Day at Christmas theme. Suggestions for programs have been mailed to each church. Additional copies are available from the Student Department, Box 552, Little Rock, Ark. 72203.

Possible Activities:

1. Use college students to give their testimonies in each of the adult department opening assemblies in Sunday School.
2. Use student testimonies or a panel of college students in the high school department of Sunday School to share about college or answer questions high school students might have about college.
3. Have a luncheon for college students after church. High school seniors might be invited also. A representative from Ouachita or Southern Baptist College or a BSU Director might speak briefly.
4. Involve college students in morning worship service in testimonies, prayers or special music.
5. Form a panel of students to lead in the Adult Church Training period.
6. Involve students in much of the Sunday night worship service. Let the pastor recognize each student and his college. If there are qualified students, ask them to: (1) play the organ or piano; (2) lead the congregational music; (3) provide special music; (4) give testimonies of Jesus Christ at work on the campus; or (5) preach, revealing the task of all Christians is to "Reach Out to Others", the 1977 Student Day at Christmas theme.



Daniel Wade, music major from Gulfport, Miss., and Sandi Veazey, education major from McGehee, both students at University of Arkansas at Monticello, discuss Student Day at Christmas to be observed at their own churches. Daniel is a member of Grace Memorial Church in Gulfport, and Sandi is a member of First Church in McGehee.

Looking ahead: Arkansas events

December 1977

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
13-14	Associational Music Directors' Workshop, Camp Paron
15	Christian Wills Sunday
16	Area Family Ministry Workshops, Calvary, Ft. Smith, and Northvale, Harrison (Church Training)
17	Area Family Ministry Workshops, Nettleton, Jonesboro, and Second, Forrest City (Church Training)
17-18	Registration spring semester, Ouachita Baptist University
18	Area Family Ministry Workshops, Immanuel, Pine Bluff, and Beech Street, Texarkana (Church Training)
19	Area Family Ministry Workshops, Pulaski Heights, Little Rock, and East Main, El Dorado (Church Training)

Golden Gate signs faith statement

MILL VALLEY, CALIF. (BP) — In a public signing ceremony here, the faculty of Golden Gate Seminary reaffirmed their commitment to the statement of Baptist Faith and Message adopted by the Southern Baptist Convention (SBC) in 1963.

During the occasion, attended by students, faculty and area religious leaders, faculty members signed a document certifying that they would teach "in accord with and not contrary to the 1963 statement." Golden Gate Seminary had previously subscribed to the 1925 statement, forerunner of the 1963 statement. The decision to change to the 1963 statement came by vote of the trustees and faculty.

Herschel H. Hobbs, former SBC president and chairman of the 23-member task force appointed in 1962 in San Francisco to draft the Baptist Faith and Message statement, delivered a major address on the formulation of the statement.

The maroon and gold, hand-caligraphed document, signed by seminary president William M. Pinson Jr. and the faculty, will be publicly displayed on the campus.

Joy Explo '77 will hear former Unification Church executive

Chris Elkins grew up as a member of a local Southern Baptist church in New Mexico. While a student at University of Arizona, he was recruited by the followers of Sun Myung Moon and became a member of the One World Crusade.



Elkins

As a member for two and one-half years of the Unification Church, Elkins moved rapidly into places of responsibility for the movement. He sang with the New Hope International Singers choral group and helped manage the movement's Ginseng Teahouse in Washington, D.C. Before long he became the special projects assistant to Neil Salonen, president of the Unification Church in America. He was the managing editor of *The Rising Tide* paper of the Freedom Leadership Foundation. He also worked as a special

liaison on Capitol Hill for the Freedom Leadership Foundation.

The campus activities of the Moon group are centered in CARP (College Association for Research of Principles), and Elkins worked with this branch of the movement in Washington and in New York City, where he was the founding editor of their paper, *The World Student Times*.

Elkins came out of the Unification Church on his own in January, 1976. Since then, he has given testimony on Unification Church activities to a congressional subcommittee on international organizations.

He has appeared on two national television shows: ABC "Close-Up" and NBC's "Weekend" coverage of the Unification Church. He has also spoken to local church and campus groups about his experiences in the Unification Church and appeared on radio talk shows dealing with this subject.

Watch for a detailed Joy Explo '77 program in Dec. 15 issue of the *Arkansas Baptist Newsmagazine*. — Neal Guthrie

Sunday School Reserve places now for assemblies

Reservations for the 1978 Sunday School Leadership Conferences at Ridgecrest and Glorieta Conference Centers will be accepted beginning Jan. 1.

Eight weeks of conferences are scheduled, including a Small Sunday School Leadership Conference at each location in August.

The Glorieta dates are June 10-16, June 17-23, June 24-30, and Aug. 21-25 (small church).

At Ridgecrest the dates are July 15-21, July 22-28, July 29-Aug. 4, and Aug. 26-31 (small church).

The program for each week will feature general periods of worship and Bible study and specialized training for Sunday School general officers and age group workers.

Each conference begins with the evening meal on the first day (registration begins at 1 p.m.) and closes at noon meal on the last day.

Children and preschoolers accompanied by their parents are provided for during the morning at all conferences. There will be limited provisions for preschoolers during evening conferences.

Requests for reservations should be mailed to: Reservation, Glorieta Baptist Conference Center, Box 8, Glorieta, New Mexico 87535; or to Reservations, Ridgecrest Baptist Conference Center, Box 128, Ridgecrest, North Carolina 28770. A conference services fee must accompany the request for reservations.

Folders with complete information on each Conference Center are available upon request from the State Sunday School department. —Pat Ratton, preschool consultant

Child Care

Child needs expressed in poem

This child

*This child is scared and all alone
Won't you show him how to get home?*

*This child is not very smart
So please, please have a heart.*

*What would you do if you
Were this child, all alone and blue?*

*This child wants to share
All of his love with you. So please care.*

*This child just needs a chance in life;
He can't bear the pain. He can't handle the strife.*

*Won't you help him to understand,
Won't you please lend him a hand?*

*This child is not happy in any way;
He needs your help, just in one day.*

*If you give him just one day's help
You'll feel the hurt and pain he has felt.*

*Don't you see what is happening to him?
His life has nothing bright; it is always dim.*

*He just sits around and watches us;
If he could only find someone he could trust.*

*If we would just give a little of our time,
He would be in our hearts, yours and mine.*

This poem was written by a former resident of the Children's Home who expresses herself so well in poetry. She speaks for many other children and youth who need, and deserve, a chance in life. Thank you, Arkansas Baptists, for joining with us in this ministry of love. Love makes a way. — Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services

PASTORS

Preston Taylor, author of **JOY IN JESUS**, Moody Press, now offers **EXODUS: ESCAPE FROM EVIL**. 14 messages (No Commandments) 200 pages packed with hyper-useful information. \$3.00 postpaid. Write: **EXODUS ACCOUNT** Box 950, Carrizo Springs, Texas 78834 (Pastors Only)

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Cooperative Program

Arkansas dominates leadership in Africa

Missionaries from Arkansas serve in countries around the world with distinction, but it is particularly interesting to note that certain key positions of missionary leadership on the African continent are all held by Arkansans.

Billy Bullington serves as field representative for the Foreign Mission Board in West Africa. Marion (Bud) Fray serves as field representative in South Africa. James Hampton was just elected in October as field representative for East Africa.

A field representative is one who serves as a liaison between the missionaries in the field and the administrative staff of the Foreign Mission Board in Richmond, Va. An area secretary on the FMB staff is responsible for a large geographical area, but he lives in Richmond, caring for major administrative responsibilities and can travel only in a limited way on the mission field. The field representative lives on a mission field and travels extensively over a number of countries, reporting then to the area secretary.

Consequently, the field representative must be one who has mission experience, has supervisory and administrative ability, but also can relate well and directly to other missionaries serving in various countries.

Each of these men is well qualified for his position of leadership. The newest of the three, James Hampton, has been a missionary to Tanzania and is currently on furlough. He is living in Little Rock and serving as a missionary-in-residence with the Stewardship Department of the state convention. When he returns to the mission field in the summer of 1978, he will live in Nairobi, Kenya, and will travel from there.

Arkansas Baptists have provided outstanding leadership for mission work in Africa. We have sent our best men and women as missionaries. We continue to support them through the Cooperative Program. They represent us and our Lord well, and we rejoice that we have such a vital part in mission work in Africa through our Cooperative Program contributions and through our fellow Arkansans. — Roy F. Lewis, Associate Executive Secretary



Conference brings International students together



Students from other countries who are studying on Arkansas college campuses are invited each year to a conference for serious discussion, sharing and fellowship. This year they went to Camp Paron Nov. 4-6.

Captions explain photos from the top down:

Some of the more than 70 international students and Americans who registered for the International Student Conference sponsored by Baptist Student Union and Women's Missionary Union Department.

In "family groups" of five or six persons, students talked of their experiences in the United States and of their loneliness for their home and family.

Dr. Charles Ashcraft, one of the featured speakers of the conference, leads a discussion time with the students.

Arthur Rutledge dies in Atlanta

by Dan Martin

ATLANTA (BP) — Arthur Bristow Rutledge, 66, who guided the Southern Baptist Home Mission Board during 12 of its most stormy years, died Nov. 23 after suffering a heart attack. Funeral services were Nov. 26 in Atlanta, with burial in Newnan, Ga.



Rutledge

Rutledge suffered the attack while at his home on Lake Lanier near Cumming, Ga. A neighbor took him to a Gainesville hospital where he was dead on arrival. Mrs. Rutledge, his wife of 41 years, died Oct. 3 in Atlanta.

He retired as the Home Mission Board's executive director-treasurer Dec. 31, 1976, after 12 years at the helm. The years were at turns peaceful and strife filled, secure and uneasy as the fabric of society changed and modified.

Under his leadership, Southern Baptists moved into all 50 states and developed into the United States' most multi-cultural denomination. The board doubled its national staff and tripled its budget.

The board, during the Rutledge years, became what one church planning expert called "the most effective mission board of any religious group in the United States."

Rutledge joined the board in 1959 as director of the newly created missions division. He became executive director-treasurer Jan. 1, 1965, succeeding the late Courts Redford.

A native of San Antonio, Tex., he worked as a bank teller before going to Baylor University. He also was graduated from Southern and Southwestern Seminaries and was pastor of churches in Indiana, Kentucky and Texas.

After serving as pastor of First Church of Marshall, Tex., 1945-1957, he became stewardship and direct missions secretary for the Baptist General Convention of Texas, a post he held until he joined the Home Mission Board.

Shortly before his retirement, Rutledge said of his leadership: "It has been my desire and the desire of our staff people and of our directors to be open to new ideas, new ways of doing things. Once we venture out, we're willing to stick our necks out. There may have been some rough days and some flack and some criticism, but there has been a surprising acceptance of the positions we've advocated. Sometimes we were alone in advocating them for a while."

Rutledge admitted during the interview that he and others at the board received more negative mail . . . "more criticisms on our position on race than any other."

The firm yet flexible leader added: "I could not be fully satisfied with what I was doing because I felt people needed to be a lot farther down the road than they were. And I was willing — I settled this in my heart — to be fired if it would help the cause. But I never could believe that the cause of Christ would be furthered by my taking such a stand that hardly anyone would stand with me."

The years of the late 1960s — when he was executive — were years of crisis for the U.S. "They were years in which hostility was expressed by youth . . . demonstrations and even deaths, destruction of property," he said. "I think at that point the convention began to do some maturing, to take seriously the responsibilities to lead out.

"The statement on the national crisis (on the race issue) adopted by the convention at its meeting in Houston (1968) was a very significant action," he continued. "The Home Mission Board was asked to assume leadership among the agencies of the convention to develop whatever correlation might be needed,

whatever plans might need to be developed in those turbulent years."

Rutledge said the years were not as critical as others have been but were "critical for shaping the board for the immediate future."

He added, "For the convention and the agencies, the crisis years represented a turning point in us becoming more aware and more widely conscious of our need to be concerned for all people." Rutledge carried the philosophy into his own life, as well. On his desk was a small placard bearing the words, "people count".

Upon his retirement, Rutledge had looked forward to short term teaching assignments at the seminaries, promotion of the Annie Armstrong Easter Offering for home missions, revivals and writing. However, he suffered a series of mild heart attacks in late summer, followed by Mrs. Rutledge's illness and death.

Of Rutledge, William G. Tanner, his successor as executive director-treasurer, said: "He was a giant. He left footprints on the life of Southern Baptists which will never be eradicated." Tanner also noted he was "privileged to have peeked over Arthur Rutledge's shoulder for a short time," working with Rutledge for three months prior to assuming leadership of the board.

Massive drought relief planned for West Africa

RICHMOND (BP) — A massive drought-relief project is being started by the Southern Baptist Foreign Mission Board to assist in relief efforts for parts of West Africa where another widespread famine appears to be developing.

The first appropriation for cereal grain to be delivered to hunger-affected people in Upper Volta was made at the board's November meeting here. W. Eugene Grubbs, the board's coordinator of hunger relief and disaster response, brought the recommendation after a survey trip to the area early in November.

Grubbs visited Upper Volta, where large-scale efforts will start immediately, as well as Ghana, Niger, Senegal and Mali.

In Upper Volta, Grubbs cited grain shortages of 35 to 50 percent in some sectors. This means that, in some areas,

grain equal to as much as 50 percent of the usual harvest must be found to keep the people at a mere subsistence level.

Senegal in the next few months is expected to experience a shortage of 35 percent of its usual harvest, Grubbs reported. Refugees, such as those who lived in cornstalk huts near towns during the 1974 famine, have already begun to move into areas around Senegal's cities with the hope of finding food.

If conditions worsen, volunteer medical teams may be needed for two to three weeks at a time to provide basic medical treatment for these refugees and other malnourished persons.

Southern Baptist missionaries in Upper Volta are already working in cooperation with other evangelical groups to arrange for food distribution. Grubbs said this distribution will be one of the biggest challenges in the West Africa relief effort.

Could Mission Service Corps

by Jimmy R. Allen, President,
Southern Baptist Convention

Forces which fashion history are hard to discern, even in retrospect. They are often impossible to get into perspective while one lives through them. Many a day has been proclaimed "our finest hour" only to recede into the grayness of yesterday as time goes on. The light of history throws far different shadows than does our present tense judgment. It is amusing now to read editorial comments on Abraham Lincoln's Gettysburg Address. Praise was heaped on an orator whose name now is largely forgotten. The writers either castigated or apologized for the President's feeble effort.

It is a dangerous risk, therefore, to call any action, proposal, or idea "the greatest" or "most significant" in our history. However, the proposal to double our mission forces as Southern Baptists by the end of the century, and the electrifying proposal to put 5,000 additional short-term mission volunteers into the field in five years may just well be the vision that galvanizes Baptists into unprecedented impact on a lost and needy world.

Born in the heart of Baptist leaders

Baker James Cauthen, Foreign Mission Board Executive Director, who helped create this challenge calls it "the flag" which God has given us under which our people will rally to a new day of mission thrust. Porter Routh, Executive Secretary-Treasurer of the Executive Committee of the Southern Baptist Convention, sees it as "the hand of God at work" among us. William Tanner, Executive Director-Treasurer of the Home Mission Board, was the first to lead his agency to set aside funds for this new level of commitment to mission participation by volunteers. James Sullivan, then president of the Southern Baptist Convention, and Owen Cooper, a former Southern Baptist Convention president, participated in placing the challenge before the convention. Mission education leaders, Miss Carolyn Weatherford, Mrs. Harrison Gregory, and Glendon McCullough shared the dream and joined the recommendation. Grady Cothen who leads the largest

publishing and religious education effort in America, The Baptist Sunday School Board, was in the group of leaders commending the action. Little wonder the Southern Baptist Convention in its Kansas City session unanimously approved the idea.

Not a brand new idea

The idea of short-term mission volunteers is not a brand new idea. Our mission agencies have had short termers serving on specific tasks in several types of programs. While there are always some problems to be dealt with in any program, the overall evaluation of this effort has been positive and encouraging.

The Foreign Mission Board held a special consultation on mission strategy in Miami, Fla., prior to the Southern Baptist Convention session in 1975. A strong note sounded in that meeting for far greater involvement of lay persons serving as witnesses around the world.

The missions study committee, headed by Warren Hultgren of First Church, Tulsa, recommended a Bold Missions Thrust to our convention session in Virginia in 1976. It was aimed at confronting every person on earth with the gospel by the end of the century. Every Baptist Christian is going to have to get involved if that task is done.

Some issues raised

Some basic and good questions are being asked about the new thrust on volunteer missionaries through the Mission Service Corps.

1. Will the encouragement of short-term service decrease the number of career missionaries?

Since the world mission effort can only be effective by having career missionaries who are willing to plant their lives in another culture, some apprehension has been expressed about this major emphasis on short-term service. A study by Edward R. Dayton, Editor of *Mission Handbook: North American Protestant Ministries Overseas*, has been printed in the bulletin of the Overseas Ministries Study

Center. In discussing various forms of short-term mission service among all denominations, he says, ". . . Where agencies have taken particular pains to design programs especially for short-term missionaries, they have enthusiastically reported short-term effectiveness . . . In addition those agencies that reported having short-terms indicated that 25 percent of them move on to longer term careers." (italics mine)

2. Will personalized support for Mission Service Corps volunteers undercut Cooperative Program and mission offering giving?

There are always some risk factors in new ventures. One of them is the Mission Service Corps concept of challenging persons or groups of persons to support a Mission Service Corps volunteer. The money will be kept in regular mission channels but it will be personalized so that those who are giving will know in whose service they are investing. The question is whether keeping the direction of this money in regular mission channels and the intensified interest in mission giving through personalizing it will sufficiently safeguard the mission lifeline of the Cooperative Program. Through the years, we have discouraged designated giving in building the Cooperative Program. Despite this effort, designated giving has greatly increased — a large part of it channeled through the Lottie Moon and Annie Armstrong Missions offerings. Mission Service Corps support will be geared to a no-salary level. It will be support rather than salary. It will be negotiated on the basis of both the person's other sources of income and the cost of living and training for the place in which he is serving.

Mission Service Corps giving is to be over and above. It is to be new mission money, not re-named mission money. It will be the challenge to persons or groups wanting to add to our mission personnel in specific ways. The level of enthusiasm achieved by a church and individual involved in "participation missions" seems to indicate that regular mission causes will be helped rather than handicapped by this effort.

The congregation which leads the

be our vision?

Southern Baptist Convention in Cooperative Program giving is First Church, Amarillo. In 1976 this congregation gave \$276,115 to the Cooperative Program. It has been heavily involved in lay persons participating in short-term mission service in the last several years. Its pastor, Winfred Moore, points out that they have been ministering directly in Korea, Japan, Malaysia, Hong Kong, and Brazil recently. He says, "We've increased our Cooperative Program by \$54,000 in the past two years and raised and met each mission offering goal. The easiest thing I do is to raise mission money because our folks — I mean the ordinary rank and file folks — have been there and believe in it."

Conclusion

The enthusiastic response of people to the very idea of giving their time and talents in mission service seems destined to be matched by the financial resources of persons glad to share in the enterprise. Without much information except an idea, already, persons are coming forward to share the Father's material blessings in order to mount the greatest mission effort in evangelical Christian history. This step is only the beginning. If you want in on it — either in giving time or support — you can write Mission Service Corps, Southern Baptist Convention, P.O. Box 7203, Atlanta, Ga. 30309.

Christian lifestyles

by T. B. Maston

Is the lifestyle of most contemporary Christians different from their non-Christian friends and neighbors? Should it be? If so, how?

Surely we will all agree that Christians should be good neighbors to whom others will turn in times of need. I judge we will also agree that Christians should have, to an unusual degree, a concern for people — all kinds of people, but particularly for the suffering, the lonely, the needy, the underprivileged. It should be a part of a Christian's lifestyle to feed the hungry and clothe the naked, to visit the stranger, the sick, the imprisoned (Matt. 25:35-36).

Should there also be a distinctly Christian lifestyle in relation to things material? Surely we will agree that what we have belongs to the Lord and that we are stewards or trustees. But this conception of stewardship can be largely theoretical and not actually practiced. If we are not careful we tend to live like everything we have — car or cars, home, bank accounts, stocks, bonds, etc. — belongs to us.

Some questions may help us determine whether or not we are serious about living a distinctly Christian life in relation to material things. Why should we want a big house in a prestigious suburban neighborhood if we do not really need it? Why should we own two or more cars if they are not needed? For many of us would not a distinctly Christian lifestyle mean a simpler lifestyle? The latter would enable many of us to save for possible personal and family needs in the future. It would also enable us to give more to our church and to the cause of Christ around the world. It would also help us to contribute to the feeding of the hungry masses of the world. If Christians in general should adopt a simpler lifestyle, shouldn't pastors and denominational employees, those of us in vocational religious work lead the way? Are we willing to do this?

We are living in a different age from the New Testament days, but can you imagine what a John the Baptist would say about the lifestyle of many of us in the contemporary period who claim to follow the Carpenter of Nazareth? Also, how can we justify the rather elaborate level of living of many of us when millions of people around the world are literally starving? Is it not possible that these hungry masses will increasingly refuse to hear the gospel we preach to them unless we show more concern for their physical and material needs?

Some may correctly contend that the important thing is not how much we have but our attitude toward what we have. But will you agree with me that material-mindedness is one of the greatest contemporary threats to many children of God and to their agencies or institutions? Jesus recognized the danger of wealth or material things. Among other things, he plainly said that one cannot serve God and mammon — money (Matt. 6:24). He did not say, "One should not" but "One cannot." My personal judgment is that there are few things that would strengthen our Christian witness to the world more than for many of us, particularly those who are considered Christian leaders, to adopt a simpler lifestyle.

T. B. Maston, retired, served as professor of Christian ethics, Southwestern Seminary, Ft. Worth.

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99-year-old missionary recalls Lottie Moon

BIRMINGHAM, Ala. — If you are wondering who is Lottie Moon, here is someone who can tell you the story straight.

Most Southern Baptists know the Lottie Moon name, because it is tied to the Christmas-time offering for foreign missions. But Mrs. Edgar L. Morgan of Westminster, South Carolina, knew and worked with Lottie Moon, the person.

Mrs. Morgan, now age 99, is Southern Baptists' oldest surviving missionary. She was a young bride when she and her husband arrived in China in 1905. There she met the missionary, Miss Moon, who had been on the field since 1873.

Mrs. Morgan's tales of Lottie bear out the legendary brilliance, dedication, doggedness and humility.

"Miss Moon was a lovely, humble woman in spite of the fact that she thought nothing of having her morning devotion in Greek," she recalls. While two newly recruited women missionaries were staying with Miss Moon, they read their Bibles aloud each morning. The young women noticed that Miss Moon's Bible reading differed from theirs. They discovered that the elderly woman was reading from Greek and translating into English for their benefit. Greek was only one of several languages Miss Moon mastered.

Fellow missionaries were somewhat awed by Miss Moon's ability to endure isolation from other "foreigners" in favor of good relations with the Chinese.

"She was so impressed with the need and poverty of the people in Pingtu, she went to Pingtu alone. She was the only foreign woman, or foreign person, there. She must have been very lonely, but she worked desperately with the people," Mrs. Morgan says.

Miss Moon lived many years in Pingtu doing evangelistic work among women. "She visited in the homes, taught salvation and sang 'Jesus Loves Me,'" Mrs. Morgan recalls. She described how Miss Moon would sit cross-legged on a kong (a brick bed built over a fire, offering warmth to people who sat on it). "I believe she sang 'Jesus Loves Me' because that was the song she asked for when she was dying."

Miss Moon was a stickler for following proper Chinese decorum, even to the point of wearing Chinese dress herself. Mrs. Morgan describes her long Chinese skirt and short Chinese jacket.

One day a new male missionary, W. W. Adams, burst into a hall where she was leading worship for Chinese women. Seeing him coming, Miss Moon

flew toward him and opened her umbrella in his face so that he and the Chinese women would not commit the unpardonable act of seeing each other. "It was a method she had of defending herself," Mrs. Morgan comments.

During a dangerous time when some Chinese were opposed to foreigners in their land, the venerable Lottie Moon ordered the Morgans and other younger missionaries at the Baptist hospital to bury a skeleton they had. A doctor in the mission was using the skeleton to teach medicine. Miss Moon warned that a resentful Chinese might accuse the missionaries of killing someone.

"Miss Moon heard that we had the skeleton and she wrote a letter — I tell you, she scorched us. She wanted us to do something with it else we might be tarred and feathered before breakfast," Mrs. Morgan recounts. So by lantern light after bedtime, the missionaries tiptoed to an uncompleted room in the hospital, moved a huge pile of bricks, dug a hole, buried the skeleton and covered the grave with the bricks. "It gave us some satisfaction, and we wrote Miss Moon that the deed was done," she chuckles.

When another young missionary had three types of smallpox at one time, it was Miss Moon who took the risk of nursing her to recovery. When Lottie was preparing to return to her home she disinfected herself and washed her hair saying, "I'd rather go home than to go to heaven." "She was just cute, you know," says the smiling Mrs. Morgan.

"When we left China on our first furlough, Miss Moon sent a sweet letter to us. She was so appreciative of everything, even of me. She spoke of my husband being kind to write a personal word when he sent her salary as treasurer of the mission. She was a very appreciative person."

Asked about Lottie's death in 1912, Miss Morgan explains, "She wouldn't eat anything because the Chinese were starving to death, but this was really just in her own mind. She thought they didn't have any heat, so she wouldn't have any heat in bitter cold. They had an awful time getting her to eat anything. I remember very well the morning she left. They took her in a mule litter before daylight. She said goodbye to us."

Accompanied by a mission nurse, Cynthia Miller, Lottie sailed for the U.S., but in port at Kobe, Japan, she fell into a coma. Rousing, she asked Miss Miller to sing "Jesus Loves Me". Then she began greeting deceased friends and family, as

if she were passing into heaven. "She spoke in English to the Americans and in Chinese to the Chinese," explains Mrs. Morgan. Miss Moon died on Christmas Eve, 1912.

"I felt that she was unusually plucky and fine," she says. "There were other women in our mission who were just as fine, but Miss Moon did one thing that was really hard. She went far away from other missionaries to live among the Chinese. Miss Moon had the grace and the faith in God and the good courage to go to Pingtu," she summarizes.

"While Miss Moon was an unusual woman, I think that her God was an unusual God," she adds.

Mrs. Morgan thinks that Lottie Moon would be amazed and "not too happy" to find her name so revered among Southern Baptists. That honor fell to Lottie because she originated the idea of a Baptist love offering for foreign missions at Christmas. She had no idea that it would come to be named in her memory.

Her promotion of a women's missions organization and of sacrificial mission support are credited with getting Baptist missions on a sounder footing.

The first offering, taken in 1888, amounted to \$3,315. By the time Mrs. Morgan became a foreign missionary, it was reaching \$14,000. This year the goal is \$34,000,000.

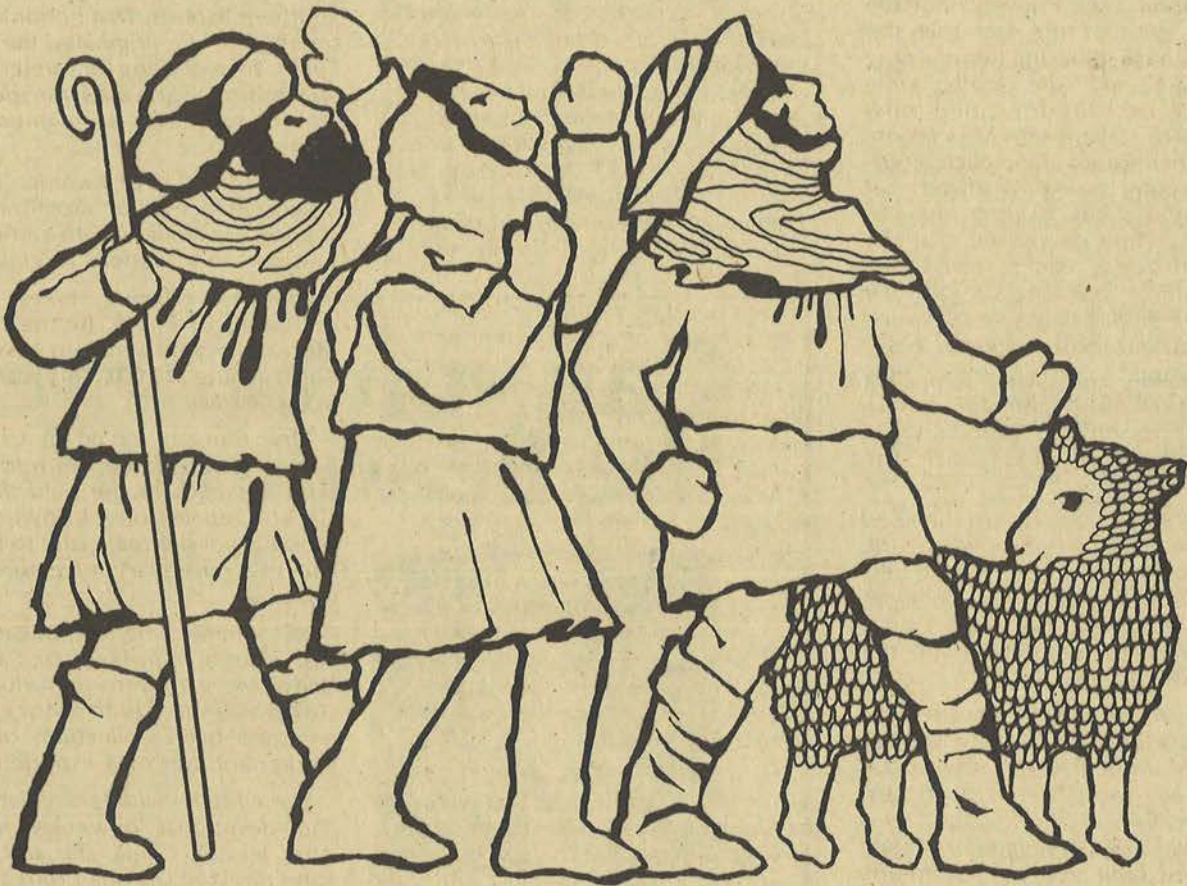
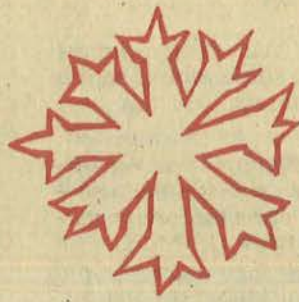
Mrs. Morgan served in China until Baptist finances were insufficient to send her back to the field during the Great Depression. Knowing Lottie Moon is not her real claim to fame. She had vast missionary adventures of her own.

Last summer when her missionary son and daughter-in-law, Dr. and Mrs. Carter Morgan, were on furlough from Hong Kong, Lelah Morgan tape recorded her recollections of her co-worker and her own experiences.

She edited a widely-circulated Christian devotional bi-weekly in China. After leaving China, she and her husband directed Christian retreats and Bible conferences at their home in Chauga Heights, S.C.

Now she maintains an active prayer ministry, praying with women who visit her and corresponding with people who write asking for guidance. She prays for hungry people and for persons who are lost. "I keep the line open. He knows I'm going to talk to him. I don't have to introduce myself. But I'm not satisfied with my prayer life," she says, with every intention of doing better in her centennial year.

declare



Week of Prayer for Foreign Missions
December 4-11, 1977

Lottie Moon Christmas Offering
National Goal: \$34,000,000

Annuity '13th check' plan changed

DALLAS, TEX. — The Southern Baptist Annuity Board has changed its method of giving a "13th Check."

Instead of mailing the extra benefit check to retirement program annuitants at year's end, the pension board will spread additional earnings on investments over a 12-month period.

Because of the new method, the Board will mail no "13th Check" to annuitants (retired program participants) this December.

Extra earnings have already been passed along to annuitants in their regular monthly checks throughout 1977.

Darold H. Morgan, Annuity Board president, explains the decision to handle the extra earnings on annuity reserves differently was made to simplify and enhance administrative procedures.

"In years when exceptional investment earnings are realized," he said, "an additional dividend will still be given. I regret to say 1977 is not one of those years. However, I am grateful that most annuitants are already receiving larger checks than those of last year."

The decision is expected also to help annuitants who receive monthly benefits in planning family budgets.

"Many of our annuitants need the money they used to receive in the "13th Check" to live throughout the year," says Morgan. "Under the new policy, recipients will get checks that reflect extra earnings monthly. They'll then have more income to live on when they need it most."

The Annuity Board began giving an extra benefit called the "13th Check" in 1967. Since then, the Board has mailed 11 of the "bonuses" to annuitants across the Convention.

Amounts of the checks have ranged from 8.33 percent of an annual benefit to 16.67 percent. Last year the check equalled 8.33 percent — a single month's benefit.

Earlier this year, the Board decided to make a permanent increase of 8.33 percent in most annuitants' monthly checks.

"We told the recipients of the increase than in all likelihood this increase would represent the annual "13th Check" spread over 12 months," Morgan recalls.

In January, the Board increased its basic earnings assumption for calculating retirement annuities from four to six percent. The six percent assumption is currently being used for projecting earnings on annuity reserves.



NASHVILLE — Two Arkansas Baptists participated recently in a seminar on managing the business affairs of the church held at the Southern Baptist Sunday School Board here. From left, are Marvin Myers, consultant in the board's church administration department and director of the seminar; Tripp Elder of Ft. Smith; and J. L. Wright of Jacksonville. The five-day meeting, sponsored by the Church Administration Department, featured such topics as church management, budget planning, insurance protection, salary plans and benefits, and improving the church's financial program.

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FLEMING H. REVELL



Finding peace with God

Dec. 11, 1977

Job 29:1-5, 40:6-9, 42:1-6

Did Miguel de Unamuno, a Spanish philosopher, understand Job when he pronounced this benediction? "May God deny you peace, but give you glory." Job had a difficult time finding peace.

Triumph eventually came out of tragedy for Job. Some think that all was well because the story ended well. But what if it hadn't?

Job's triumph over tragedy came before his property and family were restored. He found peace with God while adversity whirled about him. How did he do it?

Looking back without regret

The long argument between Job and his friends finally ended. They tried to convict Job but failed. When their word battle concluded, Job was wounded but undefeated. In chapters 29-31, Job restated his case before God.

He looked back on his life without any regrets. He had peace about his yesterdays.

Job reflected on the good old days. He boasted of all the things God did for him. He reminisced: "God was always with me" (v. 3, TEV). "I was prosperous . . . God protected my home" (v. 4, TEV). "I was surrounded by all my children" (v. 5, TEV).

As he continued his thoughts, he recalled the days when he was an honored man in the community. People blessed him because he was generous to the poor. Good deeds gained the respect of his neighbors. Job helped the handicapped. Job took charge and made decisions (v. 25). He hadn't forgotten the days when he served as a leader of people.

Job based his happiness upon God's friendship, his children's love and the respect of his fellow man.

How does one find peace with God? The past can't be overlooked. What we do today either contributes to our peace or anxiety for tomorrow. Serene days in the later years depend upon a confidential and intimate friendship with God today.

Job looked back to the days when



Walker

God protected his tent. When the storms destroyed it, Job did not forget. God was still his friend. Though he walked through darkness, he recalled the time when God's lamp gave light.

Acknowledging our position before God

Stubbornness marked Job. He refused to admit error before his friends. He insisted on his innocence before God. In fact, Job's stubbornness made him a proud person.

God finally answered Job. He didn't let the rantings of his servant go unanswered. The sufferer had asked his questions. God also did some asking. He prepared Job for battle by saying, "Gird up your loins" (38:3).

God asked questions Job couldn't answer. This man didn't even understand himself. How then, could he understand the mysteries of the universe?

God asked, "Will you give up now, or will you answer?" (40: 1, TEV).

Job admitted he didn't have the answers. In an unusual confession for a person of many words, Job said he had talked too much.

The contender stopped striving with God. He stood speechless in the presence of the Eternal. Job acknowledged a difference between himself and Jehovah.

Did God want a subdued victim? Was it better for Job to suffer in quiet rebellion or to throw his questions at God?

God didn't desire silent rebellion. In his second speech to Job he asked, not for resentment, but for affirmation. "I will demand of thee, and declare thou unto me" (v. 7).

Searching questions reminded Job of his position before God. The man couldn't understand or control the hippopotamus (39:15) or the crocodile (41:1). If he, being a superior being, could not understand lowly creatures, how could he challenge the Eternal God?

If you were God, what would you do? Our peace depends upon our confession that we aren't God. A professor described hell as having to live in the

kind of world one itches to put together.

Troubles surge because people try to build a world without God. They try to move God aside, live as though he did not exist. Peace comes when we quit trying to play God.

Accepting reconciliation

The servant Satan attacked was a good man. Job insisted on it. God said he was faithful and good (see Job 1:1).

But Job wasn't free from sin. His arguments did not convince God. Job failed to see that pride in his personal achievements stood between him and God. He didn't recognize himself as a rebel.

Andrew Blackwood Jr. observed that Job's chief burden wasn't material loss, sickness, nor the death of his children. His problem was estrangement from God. Job considered himself a proud prince marching up to another proud prince.

He finally confessed his sin. He repented.

Job saw God in his greatness. He recognized God's omnipotence (v. 2). He confessed his rashness (v. 3). Once he properly positioned himself in relationship to God, he listened to him.

Job's reconciliation took three steps. First, he confessed that God had the right to be God. Reconciliation is impossible when man considers himself equal with God.

Second, Job confessed his ignorance. He didn't know all things. Job's confession was a humbling experience. He had no right to speak as God because he was human. Reconciliation doesn't occur when people try to set their terms. Peace remains a distant illusion when sinners try to define the conditions.

Third, Job had a personal encounter with God. "I knew only what others had told me, but now I have seen you with my own eyes" (v. 5, TEV). His discussions with friends were academic. His knowledge was "hearsay". Job had accused God of indifference and injustice. He confessed and repented of his sins.

At last, he had peace. He didn't receive answers to all his questions. He did realize that God was present. God cared for him in his sufferings. This calmed the rebel.

Peace came before restoration. Even without the Epilogue, Job's story is one of grace and mercy. He found triumph in tragedy.

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The Good Shepherd

John 10:9-16, 27-30

Dec. 11, 1977

The Bible study for Sunday presents Jesus' second famous "I am" statement. The study continues the discussion between Jesus and the Pharisees. One should keep in mind or refer to that which has gone before in recent study: the story of the healing of the man born blind. This incident caused Jesus to make the statements recorded in John 10.



Johnson

The emphasis of this study is upon the loving concern and care which Jesus illustrated by assuming the role of Good Shepherd.

"I am the Door" (John 10:9-10)

Jesus used the metaphor of a door to stress the truth that he was (and is) the entrance into the sheepfold of God. One sees it as "a way in". It is only through Christ that man experiences security and safety from the paralyzing fears that confound people everywhere.

It is clear that Jesus meant that the way in to the sheepfold was through him, and that any person or institution that claimed to stand between him and men was a robber and a thief.

There is only one door to salvation. That door is Jesus Christ. Jesus was emphatic in his declaration that he is the door through which men enter and find life everlasting.

In verse 10, Jesus spoke of the thief who comes only to steal and to destroy. He was doubtless referring to the Jewish authorities who had been so callous as to cast out the healed man who had been born blind. The Pharisees had acted out of hurt pride. The false leaders in religion received strong condemnation from Jesus. He pointed up the important truth that God was sorely displeased with those who pretended to be God's shepherd, and then sought personal gain by taking advantage of God's people.

In contrast to the actions of the Pharisees, Jesus said, "I am come that they might have life, and that they might have it more abundantly." "More abundantly"

translates a word which means "overflowing all the edges around". So, Christ intends that his followers have and live the good life to the fullest.

Jesus sought no personal gain; he offered, and continues to offer, all the characteristics that symbolize the abundant life: protection from evil, love, security, guidance and freedom. The followers of Christ can know in him the same type of freedom which Christ experienced with the Father. Both physical and spiritual needs of life are met in Christ Jesus.

Characteristics of a true shepherd (John 10:11-16)

Jesus was not only the "door" into God's fold; he was, and is, "the good shepherd" to all that would enter the door. He said that "the good shepherd giveth his life for the sheep." The good, adequate shepherd is willing to risk his own life for his sheep. Jesus was not only willing to risk his life — he offered himself, gave himself so that an entire world might be saved from everlasting punishment.

The true shepherd knows each member of the flock in a very personal manner. He enters by the door and each sheep responds to his call as he leads them out. The true shepherd goes before his sheep. The sheep follow because they have become familiar with the voice of the shepherd.

It is interesting to note that Jesus declared himself to be both a door and a shepherd. In ancient times, it was customary for the shepherder to station himself across the threshold of the fold. This action allowed him to know the location of his flock at all times. Even so, Jesus watches over his own.

The love of Christ for us extends far beyond that of the shepherd of the sheep flock. The sheep were protected so that they might eventually furnish wool for clothing and meat for the table. Our Lord leads us to green pastures so that we might be filled and never hunger or thirst again. He also wants us to grow in wisdom and in grace, and finally, to be a part of the heavenly

throne in all of its fulness, its majesty and glory. This is his gift to his flock — this is his love — abundant!

The emphasis which Jesus gave toward laying down his life is significant. One notes the repeated picture of a shepherd who was willing to be a sacrifice for all people.

Unlike the shepherds of animals, Jesus had the power to lay down his life and the power to take his life back again. He had received the command from his Father to give his life, yet he voluntarily made the self-sacrifice. What a great and meaningful paradox!

Jesus belongs to his sheep (John 10:27-29)

Jesus made some dynamic statements about what it meant to belong to his sheep. He indicated that the sheep listen to his voice. They are willing to be open to the message that Jesus has for all men. How Christ's sheep are rewarded! Because of their listening and willing-to-follow attitude, they learn that the Good Shepherd has great knowledge of each one, and that he is able to know and care for every need. Then, because Christ cares, and because he has the ability and power to help, the sheep place complete trust in the Good Shepherd and follow wherever he leads.

Because of the trust which the followers place in the Lord, they receive ample and plentiful reward. The marvelous gift is life everlasting.

One with the Father (John 10:30)

The Jewish leaders continued to seek to know Christ's identity. Verse 30 indicates that Jesus' answer to their seeking could leave no doubts in their minds. In this simple but profound statement, Jesus made a definite claim to deity. This claim further infuriated the Jews. They would not understand that Jesus was claiming equality with God. Instead, they assumed that he was claiming to be God himself. Their action then was to go and find stones and bring them to Solomon's porch for the purpose of killing Jesus.

No action on man's part could blot out the tremendous truth concerning who he was and his mission. Truly he was, and is, the Good Shepherd.

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Attendance report

Nov. 27, 1977

Church	Sunday School	Church Training	Church addns.
Alexander, First	108	67	
Alpena, First	72	24	
Ash Flat, First	75	34	
Batesville, First	218	101	2
Bentonville, Central Avenue	79	39	
Berryville			
Freeman Heights	156	55	
Rock Springs	59	44	
Biscoe, First	78	54	1
Booneville, South Side	94	50	
Bryant, First Southern	183	111	
Cabot			
First	449	78	2
Zion Hill	160	73	1
Camden, Cullendale First	536	146	1
Cash	91	54	
Charleston, First	169	59	
Conway			
Pickles Gap	175	87	
Second	370	130	
Crossett			
First	515	182	2
Mt. Olive	279	113	
Danville, First	185	37	5
Des Arc, First	194	76	
Elliott	472	152	2
Ft. Smith			
First	1396		3
Grand Avenue	964	203	4
Mission	18		
Trinity	132	42	
Fouke, First	95	48	
Green Forest, First	163	64	2
Gentry, First	162	60	
Glendale	71	32	
Grandview	70	56	
Greenwood, First	333	153	6
Hampton, First	134	66	
Hardy, First	119	60	1
Harrison, Woodland Heights	102	57	
Hector, First	41	18	
Hope, First	301	70	
Hot Springs			
Harvey's Chapel	119	78	
Park Place	245	65	
Hughes, First	133	70	1
Jacksonville			
First	412	101	
Second	130	48	1
Jonesboro			
Friendly Hope	126	100	
Nettleton	224	103	3
Kingston, First	73	37	
Lavaca, First	324	150	2
Little Rock			
Crystal Hill	118	59	
Life Line	420	138	
Wakefield	71	36	7
Magnolia, Central	523	202	1
Melbourne, Belview	183	89	1
Monticello, Second	287	101	1
Mulberry, First	292	147	1
Murfreesboro			
First	155	43	
Mt. Moriah	55		
North Little Rock			
Calvary	316	125	2
Harmony	65	38	
Levy	393	90	2
Paragould			
Calvary	256	190	
East Side	305	185	3
First	408	95	
Paris, First	339	70	
Pine Bluff			
Centennial	139	71	
Central	113	49	
East Side	140	75	
First	592	85	
Lee Memorial	237	73	1
South Side	514	89	
Watson Chapel	390	123	
Rogers			
First	460	110	
Immanuel	462	102	3
Russellville			
First	443	91	
Second	123	48	1
Springdale			
Caudle Avenue	140	74	
Elmdale	306	85	1
First	1433		3
Texarkana			
Hickory Street	137		
Shiloh Memorial	202	69	2
Van Buren			
First	568	125	3
Mission	22		
Vandervoort, First	86	47	
West Helena, Second	198	111	
Winthrop, First	100	74	
Wooster, First	106	75	
Yellville, First	153	45	3

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Christian Life Commission Claims victory over 'Soap'

ANNAPOLIS, Md. (BP) — The Southern Baptist Christian Life Commission, leader among religious groups opposing ABC-TV's soap opera parody "Soap", is claiming victory.

"Sensing it's mistake, ABC has sent word to its affiliates that it is making radical changes in 'Soap,'" Harry N. Hollis Jr., director of family and special moral concerns for the commission told the Baptist Convention of Maryland.

He said that thanks to a diligent protest around the country, "ABC has pulled away from its goal to make 'Soap' a forerunner of things to come on TV.

told Baptist Press that a "Help for Television Viewers" campaign in which 50,000 packets of material were mailed to help people cope with television as it is and change it where it needs to be changed," triggered a grass roots letter writing campaign to ABC and sponsors of "Soap." An ABC spokesman admitted that the network office was receiving 6,000 to 7,000 letters a week protesting "Soap." The flow has since decreased to about 1,000 letters a week.

The campaign was so effective that the Christian Life Commission now claims: All the original sponsors of "Soap" withdrew support; ABC has lost at least \$1 million from unused and reduced commercial time; the network has resorted to giving at least one potential sponsor free commercial time and others reduced rates.

"Many people in the TV industry are protesting the power of pressure groups to force television to change," Hollis told the Maryland Baptists. "There is a pressure group which the industry had better fear — that pressure group is the American people. We are angry about television's immorality and we are determined to bring about change."

That change can happen, Hollis said, because "more and more American people are saying: 'Never again will we knowingly pay for immoral TV shows by buying products, the cost of which includes ads for such shows. We will not subsidize violence; we will not subsidize sexual exploitation; we will not subsidize the vulgarization of life; we will not pay for moral pollution.'"

Hollis said that since "Soap's" content is being altered, the commission's efforts will be increased to deal with topics such as the impact of television ads on children, using television to teach pro-social values and provide religious inspiration and instruction, and to research the idea of changing the system of advertising so that sponsors will know in advance on which shows their ads will appear.

Hollis also lashed at the Federal Communications Commission, saying that the "cozy relationship" the FCC has with the television industry will not be tolerated when the "FCC loses sight of its primary responsibility to regulate on behalf of the American people at whose pleasure they serve."

Hollis said writers of such shows as "Soap" were "lazy" when they complained that censorship stifled them instead of working to write more creatively.

"The best way to avoid censorship is by being responsible in your writing," he said.

Pamphlets give Bible view on issues

NASHVILLE — The Southern Baptist Christian Life Commission, charged with the task of speaking and acting on moral issues, has prepared a new series of resource pamphlets which relate what the Bible has to say about 10 current social concerns.

The "Bible Speaks" series of pamphlets presents carefully chosen Scripture selections related to family, race, hunger, aging, alcohol, citizenship, sex, money, ecology, and war and peace.

The series was developed to help Southern Baptists apply the Bible's message to some of today's most serious social concerns, according to Foy Valentine, the commission's executive secretary.

"The Bible deals forthrightly with the issues of everyday life and focuses God's light on complex moral issues confronting Christians in the world," he said. "We believe it is extremely important, particularly at a time when there is a revived interest in Bible study and when Southern Baptists are receiving not only higher visibility but also greater opportunities for Christian witness than ever before, that what we do and say about the issues of our time be instructed and directed by the Word of God."

The undated set of pamphlets enables pastors, teachers, parents, and individual Christians to have at their fingertips a basic list of Scriptures which deal with these 10 issues.

The "Bible Speaks" was carefully prepared by the Christian Life Commission's staff, with the help of state Christian Life Commission staff persons, Valentine said. The series makes no attempt to offer an exhaustive list of Scriptures, he added, but it is designed to encourage understanding, discussion and further Bible study.

The series was first conceived when Valentine was director of the Texas Baptist Christian Life Commission in the middle 1950s, though it has only now been revised and updated for the entire Southern Baptist Convention.

Each of the "Bible Speaks" pamphlets is listed on the commission's 1977-78 Illustrated Order Form.

The Christian Life Commission, Valentine indicated, plans to expand the 10-title series in the near future.

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"It remains to be seen whether this bland, boring, mediocre show will survive, but ABC will long remember the sting of 'Soap' in its eyes," he continued. "I believe ABC has already lost up to \$1 million and maybe more on 'Soap' due to reduced revenues. Not only has it lost money, it has also lost the respect of many ABC affiliate managers, sponsors and viewers, who reject the idea that people who have sexual problems should be ridiculed."

The Christian Life Commission began a concentrated effort against "Soap" and similar morally objectionable shows even before the first episode aired. Executive Secretary Foy Valentine had previewed 'Soap' and declared it "prime time pollution."

Hollis, who also previewed 'Soap',