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December 15, 1977

Arkansas Baptist State Convention

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December 15, 1977
Arkansas Baptist
NEWSMAGAZINE

Mt. Zion Association
is 125 years old
page 5



EBENEZER

MOUNT ZION BAPTIST
CHURCH

ORGANIZED 1840
STONE ERECTED 1927

DONORS

DR. J. H. KITCHEN
W. H. LANCEFORD



I must say it

Charles H. Ashcraft / Executive Secretary

The Devil's advocate

"Let me be the Devil's advocate for a moment", is often the opening sentence to a discussion on issues. It makes for free-flowing dialogue, but has certain limitations very difficult to overcome. Evil with its own built-in powers does quite well without that sort of reinforcement. Satan, who has the image of an angel of light (II Cor. 11:14) hardly needs any assistance as few escape his charming appeal.

It seems to be the luxury of those of a universalist stance who claim undue intellectual powers who fall into this demonic snare with their eyes fully open. Satan's forces enjoy great momentum when these people cross to the other side of the stadium to sit in the plush seats of their enemies. The person who began with the devil's advocate, but now is the victim, hardly knowing what happened to him. If you add all these rather stupid people together you have a powerless, witnessless, compromised clan of non-persons who reflect unworthily upon all the rest.

A compromised Christian within us does more permanent damage than all the powers of darkness without. A good person who allows himself to be draped in the uniform of his enemy counteracts the original good he aspired to do.

Inasmuch as Satan has the ability to exceed even the wisdom of the children of light (Luke 16:8), how can good people avoid the extravagance of acting out Satan's format? Some of us have found singular strength by a daily routine which becomes a way of strength and deliverance. Here is the formula. (1) Examine your religious experience, daily (I Peter 3:15). (2) Search the scriptures, daily (John 5:39). (3) Test the various spirits, daily (I John 4:1). (4) Pick up your cross and walk with it, daily (Luke 9:39). (5) Pray without ceasing, daily (I Thess. 5:17). (6) Bear witness to Christ, daily. (7) Seek God's will for your life, daily (Matt. 6:10). (8) Follow Christ's leadership, daily (Luke 9:39). (9) Mortify selfish concern and die, daily (II Cor. 15:31). (10) Satisfy your own mind you are on the right side, daily (Joshua 24:15).

A compromised position will cause God to spit you out (Rev. 3:16). Even Satan may become nauseated with your compromise. If God spits you out and Satan is sick of you, it could be a lonely life. Those who become the Devil's advocate for a moment may be opening the door for an extended tour. If you lack courage to stand for Christ, do not volunteer to plead Satan's cause. It could get sticky, you know. Within the kingdom of God there is no substitute for loyalty. If one has lost the ability to be loyal, he is as worthless as the salt which has lost its saltiness, and is good only to be trodden underfoot (Matt. 5:13).

I must say it!

In this issue

Mt. Zion is 125 5

Mt. Zion Association is 125 years old this year and they celebrated at their annual meeting and held it at the site of the association's organization. It's this week's cover story.

Seminary president 15

Southwestern Seminary has a new president, an Atlanta, Ga., pastor who will assume his duties next Aug. 1.

Bold Mission funds 16

Bold Mission Thrust by Southern Baptists depends on the success of the Lottie Moon Offering because the offering will be an important source of funds for mission projects.

No paper Dec. 29

Because the Newsmagazine is issued 50 times each year, there will be no issue for Dec. 29. (The other issue is skipped near July 4.) The Dec. 22 issue will contain Sunday School lessons for Dec. 25 and for Jan. 1, and will feature the year-end index of the ABN.

Arkansas Baptist

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J. EVERETT SNEED, Ph.D. Editor

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The problem of 'super-piosity'

The editor's page

J. Everett Sneed



One of the most important teachings in the New Testament is that Christians are to have a close relationship with Christ. Such a relationship is essential. Unless a person is Spirit-controlled, he will accomplish very little in furthering the work of the Master's kingdom. Yet, the work of the Lord is sometimes thwarted by well-meaning people who feel that they are more spiritual than most other Christians.

A feeling of "super spirituality" is developed by the well-meaning but spiritually immature Christian. He has usually experienced a small degree of spiritual growth but has not seen his own life in its proper relationship to Christ. As one truly draws closer to the Master he will see just how imperfect his own life is and will not major on the imperfections in the lives of others.

Jesus warned, ". . . why behold thou the mote (speck of dust) that is in thy brother's eye, but considerest not the beam (plank) that is in thine own eye" (Matt. 7:3). This passage suggests three reasons to avoid judging others: (1) We never know all the facts involved in the experience of another; (2) It is impossible for a human being to be totally impartial in his judgments; and (3) No person is good enough to rightly judge another.

The New Testament contains a classic example of "super spiritual" or "hyper-pious" people. The Pharisees were one of three chief Jewish sects in the

time of Christ. The Pharisees and Sadducees were the most prominent and influential of these groups. The Pharisees were the most conservative emphasizing the externals of the law. Their teaching placed great emphasis on many moral values and yet Jesus said, "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness" (Matt. 23:27). The problem was one of overemphasis on outer conformity and hyper-criticism of everyone who differed with them on the smallest detail.

Each Christian has the responsibility of guarding against the feeling of being more spiritual than others. Some signs of "super-piosity" are: (1) being over critical of others in our church or denomination; (2) a belief in our own infallibility; or (3) feeling that our Christian experience is superior to that of everyone else. When any of these feelings invade a person's life, it is essential that they seek God's help in overcoming it.

It is normal for every Christian to experience growth. Each of us should be more Spirit-controlled and more mature today than we were yesterday. When true growth is taking place each person will see just how inadequate his own life really is. Growth will eliminate criticism of others. May each of us seek to become more like the Master each day.

Guest editorial

The Bible tells us how man became man

A recent issue of *Time* magazine carried on its cover the picture of an anthropologist crouching beside an ape-like creature with the bold caption, "How Man Became Man." The science section of the magazine, by Peter Stoler, dogmatically presented the evolutionary hypothesis concerning the creation of man. A clever pictorial chart boldly shows the march from "true age" to man.

"Long before the search for relatively contemporary roots became a popular pastime," says Stoler, "man sought to account for his ultimate origins. In the Middle Ages he looked to the Bible for the answer."

Middle Ages? The *Standard* resents the blanket implication that it was only in the Middle Ages that man looked to the Bible for the answer to his origin.

Millions unashamedly look to the Bible today for the answer to the question as to the origin of man. Gen. 1:27 says, "So God created man in his own image, in the image of God created he him; man and female created he them." The word for create is a Hebrew word "bara." It is used three times in Gen. 1. In verse 1 it is found as God created in the beginning, in verse 21 at the commencement of life and in verse 27 in regard to the creation of man. "Bara" was a creating word, and it refers to God's activity.

Man became man because he was created by God. The fact is stated in Gen. 1:27; the method is mentioned in Gen. 2:7; the account of the creation of woman is given in Gen. 2:21-22; and the story is repeated in Gen. 5:1-2.

It is well to remember that the word Adam is the Hebrew word for man. When created man was perfect morally, intellectually and physically. His body and mind expressed the likeness and the image of God. From this high estate man fell because of sin. The prime concern of the Bible is not man's origin but his destiny.

Why do we accept the biblical account of the creation of man? Because of the inspiration of the Bible (II Tim. 3:16), the testimony of Jesus (Matt. 19:4), the questions of life that are answered, and a divine-human encounter of salvation in Jesus Christ that can be experienced.

While we look to the Bible in the search for how man became man, we do not look to the speculations of James Ussher (1581-1656) or John Lightfoot (1602-1675) who pinpointed the creation of man Oct. 23, 4004 B.C. at 9 a.m. The Ussher-Lightfoot theory should be rejected because of modern discoveries. Christians can rest their authority on the Bible utilizing both heart and mind.

We are twice God's. He made us and he bought us through the death of Jesus Christ for our sins.

The search for how man became man leads us to God. We should humble ourselves in the presence of the Great Creator who made us in his own image.

Shakespeare eloquently proclaimed, "What a piece of work man is; how noble his reason, how infinite his faculty; how admirable in action; how like an angel in apprehension, how like God." — Editor Presnall H. Wood in the "Baptist Standard" of Texas

Services were held recently at **First Church, Garfield**, to ordain Willis Vurge, Bob Sprinkle, and Jack Austin as deacons. Bedford Jackson, Director of Missions of Benton County Association, served as moderator. Jerry Roberts was clerk, and A. L. Hollingsworth delivered the ordination sermon. Others participating were Jerry Roberts, John Richardson, Mack Mills, Jim Chasteen, Mrs. Leota Johnson, and E. J. Byler.

Services were held recently at **First Church, Lowell**, to ordain Earl Myers to the gospel ministry. Melvin Coffelt was moderator and Larry Stevens was clerk. Rowe Matthews preached the ordination sermon. Others assisting in the service were Walter Schrader, Bedford

Jackson, Director of Missions of Benton County Association, Howard Bishop, Elmer Kendrick, and Lyndal McGee. Myers is now serving as pastor of Mason Valley Church in Benton County Association.

Youth of **East End Church, Hensley**, sponsored a Thanksgiving banquet Nov. 22 for senior adults of the church. Hoda Ward, pastor, was speaker.

Senior Adults of **Forrest Park Church, Pine Bluff**, will be honored with a Christmas tea tomorrow evening at the home of Pastor and Mrs. Allen Thrasher.

First Church, Batesville, recently approved a record budget of \$150,000. In this budget, the single most increased category of ministry is that of missions.

An increase of \$8,700 has been approved in overall mission support, \$3,000 going to Direct Missions. The church also voted to give one percent of its budget to the Third Century Campaign.

First Church, Judsonia, was in revival Dec. 2-4. Steve Sarrett, a senior at the University of Central Arkansas, Conway, was evangelist. Arthur A. Durkee is pastor. Revival music was led by Bobby Calvert, also a student at UCA.

Alexander First Church will present their annual Christmas program Sunday evening, Dec. 18, at 7. The program will include musical selections by the children and poetry readings by youth of the church. The program will conclude with selections from *Ring The Bells*, *Love Transcending* and special arrangements of traditional Christmas carols. These will be presented by the Adult Choir, who will be wearing new robes. Perry Duncan will direct the annual program.

First Church, Little Rock, was in revival Dec. 11-14 with Ron Dunn of Irving, Tex., as evangelist.

Adult Four Department of **First Church, Camden**, held a Thanksgiving banquet Nov. 18. C. E. Dykes, a member of the department, was host. This department is composed of retirement-aged persons. The food for the banquet was served by E. N. (Willy) Willhite and Carl Stewart, and a musical program was presented.

Second Church, Crossett, held a stewardship revival Dec. 8-10 with Aubrey Halsell as evangelist. Sam Turner, Ashley County Director of Missions, had a film presentation one night of the revival. Ezra Murphy is pastor.

Martinville Church was in revival Dec. 9-11. Leroy Rogers was evangelist.



One layman's opinion

Daniel R. Grant / President, OBU

Reflections on the impact of Li'l Abner Yokum

It is hard to believe that Li'l Abner of the funny papers is no more. The announcement, without a great deal of fanfare, that cartoonist Al Capp had drawn his last comic strip and that mid-November would be its final date of publication, must have caught millions of readers and former readers by surprise. It is difficult to believe we will no longer see Mammy and Pappy Yokum, Li'l Abner and Daisy Mae, Fearless Fosdick (Li'l Abner's "ideel"), Moonbeam McSwine, Earthquake McGoon, Marryin' Sam, Evil Eye Fleegal and his triple whammy, and Joe Btfsplk with his famous trouble-bearing cloud overhead. It is almost unthinkable that Sadie Hawkins Day will no longer come each year, striking terror in the hearts of all eligible bachelors in Dogpatch, who become fair game for all eligible females to catch and drag back to Marryin' Sam before sundown. What will we do without being reminded occasionally of the "Valley of the Shmoo", the land literally flowing with milk, honey, pork chops and many other wonderful things provided by those unselfish little creatures? What will our world be like without the occasional reminder of the abject poverty in the frozen wastelands of "Lower Slobovia" and who will fill the vacuum left by the disappearance of Senator Jack S. Phogbound, symbolizing all the foibles of our government in Washington, as well as the naivete of our citizens at the grass roots?

In thinking about the span of 43 years of one daily comic strip, printed in more

than 900 newspapers at its peak in popularity, I have the uneasy feeling that here is real power in a relatively small number of hands. Our whole vocabulary has been influenced by Li'l Abner Yokum and his friends. Which of us does not say, "If I had my druthers...?" And how many have said, "As any fool can plainly see... I see"?

The sharp satire of Al Capp in Li'l Abner certainly must have had a powerful impact on the political and economic opinions of readers. In recent years such cartoons as "Doonesbury" by G. B. Trudeau undoubtedly took over as the leading critic of American society. Although I enjoy the humor in Doonesbury very much, I am deeply concerned about its strong editorial support for behavior patterns that violate Christian morality. Trudeau has the dubious distinction of being the cartoonist who matter-of-factly showed with obvious approval two of his leading characters in bed without benefit of matrimony. It is hardly any comfort to the cause of Christian morality to say that Doonesbury is merely helping the funny papers to catch up with the moral depths of popularized adultery on television and motion pictures.

I can only hope that Mr. Trudeau will use his very considerable talents as a cartoonist in the years to show immorality in all of its ugliness rather than place his subtle approval on it. The funny papers are powerful in far more ways than making us smile each day.

Correction

A "briefly" item published in the Dec. 1 issue of the ABN concerning a revival at **First Church, Helena**, incorrectly reported that a concert of old favorite hymns was presented by the evangelist, Joe Shaver. This concert was presented by Sam Allen of Lubbock, Tex., who directed music for the revival.



Mt. Zion Association celebrates 125th anniversary

Mt. Zion Association which was organized in the Mt. Zion Church, approximately 15 miles north of Jonesboro, celebrated its 125th anniversary Oct. 17-18. The annual session was convened in Central Church, Jonesboro, and in Mt. Zion Church. Highlights of the session included the election of new associational officers, the presentation of the camp report, a presentation of the history of the association and a pictorial presentation of some of the changes which have taken place in the association.

The newly-elected associational officers are Jerry Tracy, pastor, First Church, Monette, moderator; Don Yuncannon, pastor, Friendly Hope Church, Jonesboro, vice moderator; L. D. Walker, Jonesboro, treasurer; and Don Dunavant, pastor, Fisher Street Church, Jonesboro, clerk. Statistics show that the association baptized 439 people while the churches had 651

other additions. The Cooperative Program receipts from the association were \$174,672.

Pictorial presentation of the association was made by Missionary Carl Bunch who is the only director of missions in Arkansas who has served an association for a second time. Bunch served the association for two years, left to pastor Hornersville, Mo., First Church, and returned as missionary in 1955. He has now served the Mt. Zion Association a total of 24 years.

The history of the Mt. Zion Association was presented by W. Deryl Edwards, who pointed out that much of the history of the association was unknown.

The association was formed in September, 1892, while meeting in the Mt. Zion Church. The church itself was organized in 1840, 12 years previous to the birth of the association. The church was quite prominent in the life of the as-

sociation and the association assumed the same name as the church. Several of the leaders in the organization of the Mt. Zion Association were part of the New Salem Association at the time of Mt. Zion's beginnings.

The geographical boundaries of the association have been changed from time to time due to growth of population and the formation of new associations. Many are the names of preachers and lay people who have been stalwarts in the accomplishing of the Lord's work through the association.

In 1902, Woodland Baptist College was organized in Jonesboro by the direction of Mt. Zion Association. It proved to be a blessing to many people although it existed for a relatively brief period of time. Lack of funds caused its closing.

Jonesboro College was opened in 1924 under the sponsorship of the Home Mission Board. Mt. Zion Association was the motivating force that planted the idea in the minds of leaders. The college exerted a significant force in Baptist life although it, too, had a relatively short life. It used the dormitory of the old Woodland College for housing girl students. Lack of funds caused its closing in the mid 1930's.

In 1937, the association held its annual meeting in the Trumann Church where the brethren set a date for interested people to meet in the interest of organizing a new association. On Nov. 2, a number of people met in the Marked Tree Church and from this meeting the Trinity Association was organized. During the 1937 meeting of the Mt. Zion Association, the messengers went on record as extending their prayers and interest to those who were interested in the formation of the new association.

In conclusion Edwards said, "It seems appropriate to salute our noble history on this 125th anniversary of Mt. Zion. May we stay in the middle of the road, be diligent in our business, stay true to our commitment and surely there will be spiritually prosperous days ahead." Under the leadership of Director of Associational Missions Carl Bunch, the association has erected an associational camp valued at \$300,000, erected an associational office plant, valued at \$70,000, and has seen the churches unify their efforts in reaching and winning people for Christ.

Bunch believes that the association has a bright future. It is his hope that the association will be able to continue to encourage and assist the churches in all aspects of the work. He sees evangelism, special ministries and world mission support as areas having unlimited possibilities.

On the cover



Associational Director of Missions Carl Bunch (left) and Monette Pastor Jerry Tracy, newly-elected moderator, examine the stone marking the site of the association's organization. (ABN photo)

Arkansas all over

Herman A. Merritt has resigned the pastorate of Temple Church, Crossett, effective Jan. 1, 1978, to enter vocational evangelism. Rev. and Mrs. Merritt will move to Hattiesburg, Miss., this month and he will serve as staff evangelist of the Main Street Church. The Merritt's address in Hattiesburg will be Route 6, Box 50-16.



Merritt

Rex Easterling has accepted the pastorate of Open Door Church, Rogers. Easterling, who served the church from January, 1973 to August, 1976, is returning there from Eules, Tex., where he has been pastor of Oakwood Terrace Church.

Don Mendenhall, on Nov. 6, celebrated his fifth anniversary as minister of music and youth at Bluff Avenue Church, Ft. Smith. Since joining the staff of the Ft. Smith church he has been licensed and ordained to the ministry; has led the youth choir on several tours, including the only Christmas tour ever made by the church; has served as associational music director; and has been a member of the Baptist Student Union Committee.

Eugene Ray has accepted the call to serve as pastor of the Marion Church. He has been serving First Church, Augusta.

Joe Williams recently observed his first anniversary as minister of music and youth at Life Line Church, Little Rock.

Clay Vire has resigned as youth director of Crystal Hill Church, Little Rock.

Roy Stillman has been called to serve as pastor of Stanfill Church near North Little Rock. The church has experienced a membership increase since he moved on the field in November.

Funeral services for **James F. Brewer Jr.**, a native of Charleston, Ark., were held in First Church, Columbia, Tenn., on Nov. 3. Brewer, a graduate of Ouachita University and Southern Seminary, had pastored churches in Augusta, Morrilton, and Helena prior to retirement in Columbia in January of this year. During his ministry he served on a number of denominational boards and committees both in Arkansas and Tennessee. He also served as a member of the Board of Trustees of the Baptist Sunday School in Nashville. Survivors include his wife, the former Virginia Higginson of Hope, Ark.; three sons, Luther G. Brewer, pastor of Greenwood Forest Church, Cary, N.C.; James Kenneth Brewer, professor at Florida State

University, Tallahassee; Robert H. Brewer, Corporate Counsel, Systek Corp., Walnut Creek, Calif.; one sister, Mrs. Tom Lichty, Ft. Smith, Ark.; and nine grandchildren.

Hoda Ward has been called as pastor of East End Church, Hensley. He has been pastor of First Church, Ola.

C. C. Roberts of Bella Vista died Nov. 22 at the age of 87 while visiting a daughter in Tuscaloosa, Ala. Roberts, who had been in the ministry 65 years, had pastored churches in Mount Ida, Charleston, and Siloam Springs, and at Grand Avenue Church, Ft. Smith. For the past four years he held the title of pastor emeritus of the Grand Avenue Church which he helped to organize. He later became its second pastor. He also served as associational missionary to Clear Creek and Concord Associations. He was missionary with the Arkansas Baptist State Missions Department prior to that. In recent years he had made his home with his daughters, Mrs. Paul Parrish of Bella Vista, and Mrs. J. B. Maxwell of Tuscaloosa.

Aubrey L. Roberts, aged 70, of North Little Rock died Wednesday, Nov. 30. Roberts, a retired construction worker, served as chairman of the deacons and Sunday School Director at Grace Church, North Little Rock. Survivors are his wife, Bertha Smart Roberts; three sons, Charles Roberts of Little Rock,

Evert O. Roberts of Georgia and Fredrick E. Roberts of Springfield, Mo.; a brother, Orville Roberts, a director of missions in Texas; two sisters, Ruby Brannon and Ruth Roberts of North Little Rock; 11 grandchildren and one great-grandchild.

Fearney M. Robinson, aged 65, of Benton died on Saturday, Nov. 19. A retired Baptist minister, he pastored churches in Northeast Arkansas and was pastor of the Salem Church at his retirement seven years ago. He was a graduate of Southern College and Arkansas State University, and had studied at Southwestern Seminary. Survivors include his wife, Gertie Burks Robinson; a son, Leroy Robinson of Little Rock; his mother, Mrs. Hessie Robinson of Benton; four sisters, Mrs. Bernice James of Benton; Mrs. Treba Porter of Little Rock; Mrs. Lettie Oates of Wichita Falls, Tex.; and Mrs. Irene Criner of Texas; two grandchildren and a great-grandchild.

Scott Branan has accepted a call to become minister of youth at Immanuel Church in Fayetteville. Branan is a student and his wife, Sharon, is employed by the University of Arkansas.

Rhonda Matthews has been elected music director of Lee Chapel Church, Central Association.



Paul E. Wilhelm (left) of Ozark was presented the Director of Missions of the Year Award at the sixth annual Director of Missions banquet held recently at Ouachita Baptist University. Daniel R. Grant, president of Ouachita, made the presentation. Wilhelm has served as director of missions for the Clear Creek Association since 1960 and was selected for this honor by a committee of Arkansas Baptist leaders for his "outstanding achievements as director of missions".

13 get seminary degrees

FT. WORTH, Tex. — Thirteen students from Arkansas will receive



Akridge



Babb



Ellen



Hatfield



Hogan



Horne



Madison



Minton



Shaw



Stogsdill

degrees during winter commencement ceremonies at Southwestern Seminary. The program will be held Friday, Dec. 16, at Ft. Worth's Travis Avenue Church.

The seminary's largest winter graduating class will receive degrees and diplomas from Seminary President Robert E. Naylor.

More than 265 candidates from the seminary's three schools, including 25 doctoral candidates, are expected to be recognized.

Lavonn D. Brown, pastor, First Church, Norman, Okla., will be the commencement speaker.

Lawson Gerald Hatfield of Little Rock will receive the doctor of ministries degree. Hatfield is director of the Sunday School Department of the Arkansas

Baptist State Convention.

Three Arkansans will be awarded the master of religious education degree. They are Charles Ray Akridge of Perryville, Martin Keith Babb of Little Rock, and Alan Gale Ellen of El Dorado.

The master of divinity degree will be awarded to Jerry S. Hogan of North Little Rock, Rex Mayo Horne Jr. of Sherwood, Joseph Kelly Minton of Little Rock, Stan Parris of Hope, Samuel Vinson Shaw Jr. of Ft. Smith, and James M. Watson of Pine Bluff.

E. Reg Madison of North Little Rock and Kenneth Lee Stogsdill of Little Rock will receive the master of church music degree.

Jack E. Zimmerman of Gravett will be awarded the diploma in theology.



Parris



Watson



Zimmerman



Cecil Guthrie, who has served Black River Association as missionary for more than 27 years, was honored for his service recently by the Woman's Missionary Union of the association. Juanita Tolson, assistant association director for WMU, presented Guthrie with a plaque. He recently announced his plans to retire from the position.



Woman's viewpoint

Evelyn K. Eubank

Making Christmas happen

When our family was young, I organized early in December to make Christmas happen. There was the shopping. It took hours of searching for just the right gift. Next were our cards — not content with buying or ordering a box, I wrote the greeting for our family. Then there was the baking. We had several people we visited, taking goodies.

Before the first three projects were successfully launched, the kids were yelling to put up the tree. But first the living room furniture had to be rearranged to make room for it. One child had an early party demanding a gift. We left home allowing time to shop, taking scissors, gift wrap and ribbon in the car. While we still had more shopping to do the nights to invite friends in were quickly slipping by. It was too late to start on material purchased for Christmas dresses and some of those we had planned to visit were leaving to spend the holidays out of town. Friends and family members came by to bring gifts. Our gifts for them had been purchased, but were not wrapped.

When I was not so tired, the day after Christmas, the leftovers tasted very good. Only then was there time to really look at gifts and greetings. "Christmas is for mothers too," I thought. Surely there must be some way to better prepare. My first resolution was to start earlier the next year!

It would be good to tell you the next year was different, but it was in fact worse. As the children grew older their activities increased the pace. I slowly realized that added to an already full schedule only a "superwoman" could carry out all those plans and opted for those things that mattered most, postponing some ideas for another year. But these changes should not have been so long coming.

Actually, I already knew how to make Christmas happen. My first experience had been in 1941 when I attended a rural church just over the hill from Camp Robinson. Several servicemen, who could not go home, joined the young people to go caroling that Christmas eve morning. The distance to

be traveled made it necessary to meet at the church at 5 a.m.

When we awoke that morning it was terribly cold and the ground was covered with snow. This made our traveling a little slow and hands that held flashlights shook from the cold as we set up a little portable organ and held music for the soldier who played his violin.

Other than a sleepy "Thank you and Merry Christmas!" I can't remember much of the first stops we made. The last holds the vivid memory.

We set up the portable organ at the modest home of an elderly couple just as the sun came up. Smoke curled out the chimney on that still, cold Christmas eve. When we had finished the door flew open and two smiling faces welcomed us inside. We quickly circled the big, wood heater. By the time we had warmed ourselves the woman was serving hot chocolate and homemade cookies.

Through the years there have been other glimpses of making Christmas happen: the father, who could not buy toys because of illness; the neighbor who had just moved into town and would have spent Christmas alone and the puppy delivered to the little boys.

But most remembered will always be the sound of the little organ, the sweet strains of the violin and clear young voices that knew the fear of war, singing carols!

Mountain echoes of church growth

Church growth and visitation

by Kenneth Threet
(Eleventh in a series)

One of the questions most often asked is, "How do you keep a visitation program going?" The question itself holds the answer. It is not a visitation program that needs to be kept going but visitation.



Dr. Threet

Much of our emphasis on visitation is wrongly promoted and motivated. To visit because it is an activity of the church and it is something I ought to do is ritualistic and Pharisaic and will not long endure. To visit in order to reach a number falls into the same category and will meet with the same fate. For a church to promote a different visitation for each organization and expect people to respond is the height of fantasy.

We maintain that all visits are to be made for the glory and in the name of the Lord. Visits should be motivated by

concern for people whatever their needs may be. An accurate current prospect list indicates some of this concern. The activities and programs of the church also register this concern. The church must have something to offer to any person contacted. If a person is lost, we want to feel that our church offers him an unparalleled opportunity to find Jesus Christ. When our people invite a lost person to church, they know they are going to be introduced to the Lord. We want our people to know that the very best provisions possible are made for each age group for their Christian growth and development and that they can recommend their church to anyone.

We also try to keep worthwhile ministries before our people that both involve and challenge them. As they contact people, they know there is a place of service for everyone.

Great worship services help to motivate visitation. Gospel preaching and great sacred music continues to be blessed of the Lord. It moves people to

go out and tell others. We make every effort to make our worship services exciting and full of expectancy. Our people want their friends and acquaintances to get in on what God is doing.

Yes, we have an organized visitation program. Its success or failure is in direct relationship to our motivation to show concern.

Kenneth Threet is pastor of First Church, Mountain Home.

Glimpses of God

a new book of studies in Genesis and outlines of biblical theology by the late Professor at New Orleans Baptist Theological Seminary, **J. Wash Watts**, with biographical sketch and memorial address by Dr. J. H. Kennedy.

Order from Baptist Book Store

Or send check for \$6.95 to
**Jameson Press, 1833 Bushnell Ave.
South Pasadena, Calif. 91030**

Your state convention at work

Looking ahead: Arkansas events

December 1977

- 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)
22 Baptist Men's Day
23-25 Evangelism Conference, Ft. Smith, First

Sunday School Small church clout: how do you get it?

In recent days a new word, at least a newly-applied word, has come into popular usage. Clout. Clout means power; power as in punch, punch as in boxing, or power in hitting, as in Hank Aaron.



Hatfield

A few months ago I picked up this word and noted that among Southern Baptists, the small church has clout. For example, of the 1206 churches in Arkansas, there are 798 churches which have fewer than 150 enrolled in Sunday School. This is 66 percent. This is numerical clout.

The small church is found in every association, in the city, the town, the village and in the open country. Among these churches in our state, 55 percent have pastors who work for a living outside their church work. These are often called bi-vocational pastors. Many small churches also have student pastors.

What are the common characteristics of small churches? More specifically, what are the problems of the small Sunday Schools?

Tune in next week for specific answers. Leaders of larger churches may also identify with some of the problems common to the small church. Some of the answers to the problems may be the same for all churches.

"Clout" answers could benefit all churches. — Lawson Hatfield, state Sunday School director.

Relief houseparents needed

A couple is needed to work **every other weekend** as "live-in" relief staff to care for six children, ages infant to 12 years, in the Little Rock Baptist Emergency Home. The work is demanding but rewarding, and the salary is excellent. Interested couples, or individuals, may call 376-4791, Monday through Friday, and ask for Doug McWhirter.

Family ministry workshops planned

Family Ministry Workshops will be held in eight Arkansas cities Jan. 16-19, 1978. The workshops will provide pastors, church staff members, and other church leaders information and skills for planning and conducting family enrichment programs in the local



Jackson

church.

Harold Bergen and Vance Vernon, consultants in the Family Ministry Department of the Sunday School Board, will lead the workshops. The workshops will interpret Southern Baptist family ministry resources, explain various family enrichment projects for the church and denomination, provide specific suggestions for church family enrichment programs, and train participants how to plan for family ministry through the local church.

The three-hour workshops will be

held, two a day, from 1-4 p.m. at Ft. Smith, Forrest City, Pine Bluff, El Dorado, Harrison, Jonesboro, Texarkana and Little Rock. Pastors, church staff members, and directors of missions will receive more detailed information about the workshops later this month.

The 1978 Family Enrichment Series along with other resources will be on display at the workshops. Participants will be able to purchase and/or order materials from the Baptist Book Store exhibit at each workshop. — Gerald Jackson

God's blessings come through people

Thanksgiving takes many forms and many means of expression. A group of boys at the Children's Home in Monticello recently created their own card of thanks and sent it to one of the staff. The art work was original and unique. The words were equally as unique. They wrote, "Thank you for making special things come true". Then they signed their names. Needless to say, such an expression brought a deep sense of satisfaction and achievement to the staff person.

Isn't it just like children to say things in a very open and expressive way? To them God's blessings come through people. They have no problem giving God credit as the source. They also have no problem giving people credit for making things happen.

I am sure all of our children at the Home would appreciate our saying thanks to each of you Arkansas Baptists who have shared in the Thanksgiving offering and other sources of support. Your sharing of what God has given you is continuing to "make special things come true" for many who otherwise could only dream of better things. We want to remind you to get your offering in now to get credit this year — Homer W. Shirley Jr., Director of Development, Arkansas Baptist Family and Child Care Services.

News about missionaries

Mr. and Mrs. Tom C. Hollingsworth, missionaries to Argentina, have arrived in the States for furlough (address: 7004 Ferris St., Bellaire, Tex. 77401). He is a native of Gatesville, Tex. The former Marceille Sullivan, she was born in Monticello, Ark., and while growing up she lived in Little Rock and Pine Bluff, Ark., and Dallas and Ft. Worth, Tex. Before they were appointed by the Foreign Mission Board in 1950, he was a teacher in a Ft. Worth, Tex., high school.

Mr. and Mrs. J. Wayne Fuller, missionaries, have transferred from Jordan to Lebanon (address: P.O. Box 11-2026, Beirut, Lebanon). A native of Minnesota, he was born in Remer and lived there and in Walker while growing up. She is the former Frances Anderson of Wynne, Ark. Before they were appointed by the Foreign Mission Board in 1963, he was pastor of First Southern Baptist Church, Hemet, Calif.

Refugee sponsors are still needed

There continues to be an urgent need for sponsoring churches. Within the next months, 15,000 refugees from several Indo-chinese countries will be paroled into the United States. Many are presently living in overcrowded and inadequate refugee camps. They will come directly from their camps to their destination in the United States. There will be no holding camps in this country such as were established in 1975.

Should an individual or a family be in-



Parrish

terested in sponsoring a refugee family, we still will require the endorsement of co-sponsorship by a church.

As the largest group of evangelical Christians in the world, Southern Baptists should continue to be responsive to the cry for help from those seeking refuge in a new land.

This is an urgent response from Irvin Dawson, Director of Refugee and Immigration Services, Home Mission Board.

If any individual, church or organization is interested in sponsoring a Vietnamese family, you may do so by contacting Robert Parrish, State Coordinator of Refugee and Immigration Services, P.O. Box 552, Little Rock 72203 (501/376-4791).

IT'S MORE THAN JUST AN OFFERING...

The Lottie Moon Christmas Offering is AN INVESTMENT.

AN INVESTMENT in the ongoing foreign missions enterprise which Southern Baptists started in 1845.

AN INVESTMENT in the ministry and welfare of more than 2,700 missionaries sent out to 88 countries by Southern Baptists.

AN INVESTMENT in meeting the spiritual needs of thousands of persons who will come to believe in Jesus Christ, because you believe in the financial support of missions.

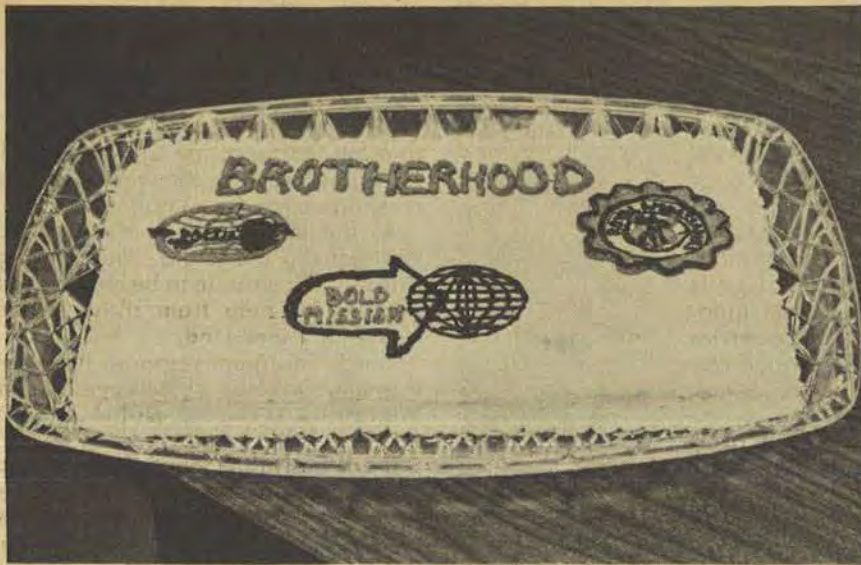
IT'S MORE THAN JUST AN OFFERING

\$34 Million

Lottie Moon Christmas Offering

**A BOLD GOAL FOR
A BOLD MISSION**

Woman's Missionary Union, SBC



Benton Baptist Men take the cake

When First Church, Benton, organized its Baptist Men's unit of Brotherhood, they had C. H. Seaton, state Brotherhood director, as their speaker. Then they presented Seaton with a special cake to share with Baptist Building employees. The Brotherhood cake was decorated with the emblems of Baptist Men, Royal Ambassadors, Bold Mission Thrust and the word "Brotherhood". Seaton said the Benton Baptist Men's group brings to 50 the number of Brotherhood units organized this year. (ABN photo)

Insurance plan cost won't go up

DALLAS, TEX. — No premium increases are planned through 1978 in the Southern Baptist Annuity Board's church medical insurance and church disability insurance plans.

Darold H. Morgan, Annuity Board president, also says the Dallas-based agency's senior medical program will experience a premium decrease in 1978, dropped from monthly rates of \$15.98 a person to \$12.75.

These favorable rate forecasts stem from the fact that, since 1972, the Annuity Board and Aetna Life & Casualty, the underwriter, have enhanced applicant screening procedures.

The Annuity Board administers both retirement and insurance programs for Southern Baptist ministers and church and denominational employees.

A total of 8,026 persons participate in the Board's church medical insurance program. Church disability coverage goes to 5,026, while senior medical coverage protects 491. In the senior medical program, benefits will be increased in 1978.

Arkansas Baptist Youth Evangelism Conference

"Obey my voice and I will be your God"

Thursday afternoon, Dec. 29

1-3:45 The Place (Carousel)
Interfaith witnessing — Chris Elkins
Message — Bob Turnbull

Thursday evening

6-9:30 The Place
Message — Bob Turnbull

Friday morning, Dec. 30

9-11:45 The Place
Interfaith witnessing — Tommy Bridges
Message — Bob Turnbull

Friday afternoon

1-3:45 The Place
Interfaith witnessing — Tommy Bridges
Message — Bob Turnbull

Joy Explo '77

Dec. 29-30, Park Hill Church, North Little Rock

Stewardship

The Lottie Moon Offering

After all these decades, the Spirit of Lottie Moon is still felt in our churches. Her sacrificial ministry is revived through sacrificial gifts. Her compassion for the world continues to open pocket-books. Her first appeals provided a stimulus for mission giving. Churches are still moved to share their resources.

Giving generates giving and churches that give a strong emphasis to the Lottie Moon Christmas Offering for Foreign Missions do not suffer in their general stewardship opportunities.

The Lottie Moon Offering is important. For the year ending Dec. 31, 1976 the Foreign Mission Board received \$23,255,950 from the Cooperative Program and \$26,145,220 from the Lottie Moon Offering. Arkansas Baptists gave \$844,754 for foreign mission causes through the Cooperative Program in 1976 and \$864,150 through the Lottie Moon Christmas Offering.

Southern Baptists support foreign missions with two major streams of income. The Cooperative Program provides year-round support for every mission endeavor. The Lottie Moon offering is a once-a-year opportunity to make special gifts. Response indicates that Baptists like this mission emphasis.

WMU provides the initial thrust to the Lottie Moon offering. They pray for missions and receive generous gifts. Count on this organization to promote the offering. Their good literature gives more than adequate information.

Miss Moon made her first appeal to women. The Lottie Moon offerings is for the whole church. This offering, along with our other special mission offerings, deserves the support of every member. When promoted through all church organizations, the offering for missions increases. Those promoting the Lottie Moon offering should also enlist the support of the church's stewardship committee.

Through the effective stewardship of our Foreign Mission Board, our resources minister to spiritual needs. The goal for the 1977 offering is \$34 million. This massive sum is understood when we think of these items: A mobile clinic for the Philippines, \$1,000; \$45,357 for Bible schools in Malawi; new work in Surinam, \$2,000; and evangelism in Bangladesh, \$13,920.

The Arkansas Lottie Moon Offering goal of \$1 million is one way to discover the joy of giving. — James A. Walker, Secretary of Stewardship

Boyce Bible School schedules 'J-term'

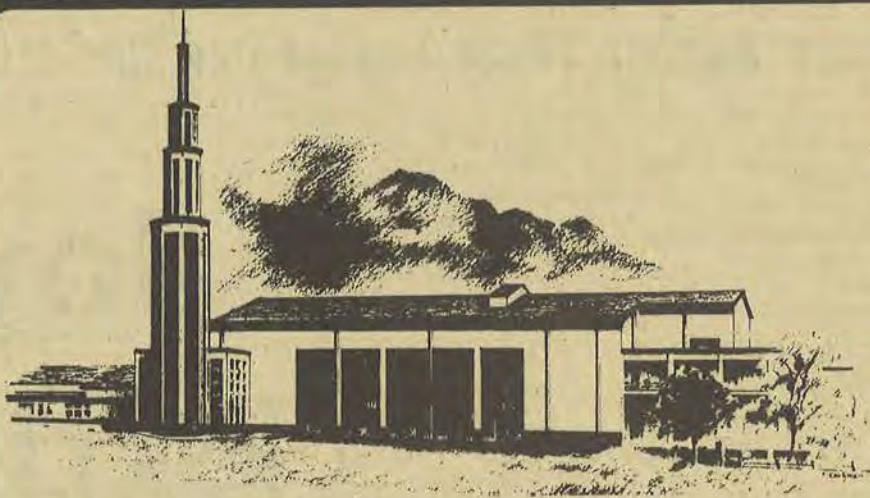
The Little Rock branch of the Boyce Bible School of Southern Seminary will offer two courses in their "J-term", Jan. 6-28, 1978. Christian Ethics will be taught from 6 to 10:15 p.m. on Fridays by Larry Baker. Dr. Baker is pastor of First Church, Fayetteville, and has been Professor of Christian Ethics at Southwestern Seminary.

W. T. Holland, Director of the Little Rock Boyce Bible School, will teach a course titled "Marriage and Family Counseling". Dr. Holland's class will meet from 8 a.m. until 12:25 p.m. on Saturday.

A chapel period will be included in the schedule for both courses each meeting.

Classes are held in the Educational Annex of Central Baptist Hospital at 12th and Wolfe Streets.

To register before classes begin, students should contact W. T. Holland at 227-9324 or 60 Warwick Road in Little Rock. Registration for out-of-town students will be held Jan. 6 from 5 to 6 p.m. at the school site.



The Baptist Sunday School Board and its employees wish for you, your family and your church a Christmas season filled with peace and joy and a New Year rich in God's blessings.

Grady C. Cothen, President

God's call to right living

Micah 2:1-2
3:9-12, 6:6-8

God's call is to right living.

People have different plans for their lives. Hatred caused one to bomb a church. Pot growers produce marijuana in Arkansas. Landlords collect rent from shanties. Robbers use deadly weapons and the worldly-wise find loopholes to justify their behavior.

Our generation isn't the first to miss its calling.

Micah was the younger contemporary of Isaiah. That's about all they had in common. Isaiah walked with kings. Micah associated with the lowly. Isaiah felt comfortable in Jerusalem. Fred Wood said Micah had the same feelings about Jerusalem as a Southerner has about New York. John R. Sampey observed that "Micah snorted every time he saw a city."

Micah possessed a keen social consciousness. He said little about sensuality. He condemned the so call "high class sins" of man's inhumanity to man.

Micah yearned for his people to return to God. He would have cut the formalities and restored pure faith.

Thoughts precede actions

This man from Moresheth-gath, about 20 miles from Jerusalem, had village characteristics. He loved God's good earth and person to person touch. Honesty ranked in his relationships.

Micah saw things he didn't like in high places. Greed, cruelty, corruption, injustice, superstition, and idolatry were sins that scared his sensitive soul. He couldn't keep silent. He named their sins with blunt frankness.

Sins spring from different sources. Some sin under the power of uncontrolled anger, greed or lust. Passions run wild and the individual loses control.

The prophet described another kind of evil. He accused his people of premeditated sin. They deliberately planned to sin and enjoy its pleasures while victims suffered. The schemers laid awake at night thinking of ways they could take advantage of the poor and oppressed. When morning came, they executed their plots.

Thoughts preceded actions. They didn't act on impulse. Their crimes were well planned and executed. These crooks had enough "smart" to take advantage of the ignorant and poor.



Walker

Large land holdings measured a man's wealth. Unscrupulous people claimed property by seizure or violence. Poor people became slaves.

Greed was surpassed only by power. They practiced evil because it was "in the power of their hand" (v. 1). They had the power to execute their schemes and satisfy their greed.

God did not overlook their thoughts. Micah did not stop at a condemnation of their evil. He presented a God who observed their practices. Jehovah did not stand idly by and let sinful thoughts evolve into destructive actions. While wicked men followed their desires, God devised an evil they could not escape.

Actions follow plans

Micah's people did more than think evil. Actions followed plans. They weren't cowards. Evil practices jumped from the seclusion of their dirty minds.

When overt actions displayed their secret concepts, Micah struck back. He too, had thoughts; God given thoughts. He defended his words. "The Lord fills me with his spirit and power, and gives me a sense of justice and the courage to tell the people of Isarel what their sins are" (3:8, TEV).

A refined sense of justice caused him to challenge Isarel's sin. His soul went out in sympathy to the downtrodden.

The leaders were brought under the judgment of God. Micah aligned himself against powerful people.

He charged the leaders with injustice. They did not believe nor practice justice. They built cities on sin and blood. They governed for bribes (v. 11) and secured their positions.

Priests forgot their calling and interpreted the law for pay. Micah pointed his fingers of scorn at prophets who gave revelations for money. With a honest background, Micah revolted at the thought of mercenary priests and prophets.

How did the leaders respond to Micah's denunciations? Did they repent?

Micah's message was heresy. False prophets claimed to be God's spokesmen. Assurances of God's protection fell from their lips. While they might admit God's judgment, they would never concede punishment for Jerusalem.

No sharper accusation was uttered than that found in verse twelve.

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

Dec. 18, 1977

"Therefore because of you Zion shall be plowed as a field." (v. 12, RSV).

The calamity about to fall on Jerusalem could be traced directly to national leaders. Micah predicted the glorious Zion would become a heap of ruins. He saw the end of the nation that had forgotten God and standards of right conduct.

The unchanging requirements

The country preacher summarized God's call to right living in Micah 6:6-8. Two truths emerge from these verses.

A faith religion is more than ritual. God gave the rituals to point to himself. Under decadent leadership, they became ends in themselves. Jesus declared, "... only by the power of his Spirit can people worship. ..." (John 4:24, TEV).

Micah's simple life enabled him to reduce the second truth to clear language. God's requirements are not impossible. In what has been called the "definition of pure religion," Micah narrowed God's requirements to three basic practices based on a faith relationship to God.

The first requirement is "to do what is just" (v. 8, TEV). Justice, according to George L. Robinson, is elementary morality. A good man was a just man. God is just.

Jesus continued this theme. "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them" (Matt. 7:12).

Micah listed "to show constant love" (v. 8, TEV), as God's second requirement. The leaders talked about loving God while they hated their neighbors. John said it was unlikely that we could love God if we do not love people (see 1 John 4:20). Israel's leaders violated this requirement with a calloused response to need.

The third requirement struck at pride. Micah challenged the people "to live in humble fellowship with our God" (v. 8, TEV). Humble people possess a sense of fair play and a capacity to love. "To walk humbly with God" implies surrender. We don't set the conditions of our fellowship with God. He does.

Micah did not complicate God's requirements. They express the reasonableness of true religion. There are a lot of things the prophet did not tell us. We live with gaps of understanding. But this much is certain: We possess the basic requirements of right living. God has called us. He has given us standards of conduct. Our need, like Isarel's, is the will to perform.

The resurrection and the life

Dec. 18, 1977

John 11:17-21, 23-27, 39-40, 43-44

Have you lost someone close to you in death? Have you experienced deep grief that comes from losing a loved one? One does not have to be old in years to know the real meaning of bereavement.



Johnson

The subject of death has been discussed and pondered for centuries. People have presented theories and speculation. The teachings of Jesus, though, present concrete proof of immortality and hope beyond the grave. Because of his graphic teachings on the subject, Christians the world over know peace and joy.

Jesus imparted to his followers the testimony of his experience. He conquered the grave himself. Each person who experiences sorrow in the loss of a loved one in death can rejoice that Christ has brought shining light to the grave's darkness. He established hope eternal. Christ's words are all-important to Christians: "Because I live, ye shall live also."

A picture of gloom (John 11:17-21)

It is usually a sad time when one calls at the home of friends where death has made a visit. Jesus found such a scene before him when he arrived at Bethany. He found his good friends, Martha and Mary, grieving for Lazarus, their dead brother. Verses 18-19 indicate that neighbors and friends had made the two-mile trip from Jerusalem to Bethany for the purpose of comforting the sisters. These same people from Jerusalem would soon be actual witnesses to a powerful sign that Jesus was both man and God.

It is interesting to note (in verse 20) that Mary continued to sit in the house when she heard that Jesus was coming. Perhaps she was overcome with grief and cared little about conversing with anyone. In contrast, Martha went out to meet Jesus. Her eagerness was evident. Christians should follow Martha's example of taking grief and sorrow to Christ. Grief will not be lessened by sitting and thinking about it. Grief can be tolerated, and serenity can come when Christ is allowed to share burdens.

Verse 21 depicts the distress Martha felt because of Jesus' absence when her brother was so ill. The statement in verse

21 reveals Martha's belief in the power of Jesus. She was probably very upset and frustrated because Jesus was not with them soon enough to save Lazarus from dying. Actually, Martha was expressing great faith in Christ. She probably did not expect Jesus to raise her brother from the dead. However, her simple yet profound faith was at work even though she was unable to fully understand Jesus' total mission.

Lazarus had already been in the tomb four days when Jesus arrived. Surely all hope was gone. Many Jews believed that the human spirit stayed near the body for a period of three days. When the color of the body began to change, the Jews believed that the human spirit departed.

Jesus gives assurance (John 11:23-27)

In verse 23, Jesus told Martha that her brother would rise again. Evidently the general assurance was not sufficient to comfort Martha since she thought that it probably only meant that Lazarus would be a part of the final resurrection. She did not understand that Jesus was speaking of bringing her brother to life immediately.

Martha did voice her faith in what Jesus could have done in the past. She also believed in the future resurrection. Surely one can imagine the difficulty she had in trying to comprehend the great blessing that Jesus was about to bring to reality.

Do we experience difficulty in trusting Christ and exercising faith that he will help us in our day-to-day problems and circumstances?

The message of verse 25 expresses the victory which Jesus has over death. The Lord of life said, "I am the resurrection, and the life." Men would continue to die a physical death in the future. Through the ages people would still know the full meaning of both grief and bereavement. However, Jesus would cause man to come alive beyond the grave. Jesus declared himself to be both "the resurrection" and "the life". If one lives spiritually because he believes in Christ, then the assurance is complete: he (we) shall never die spiritually.

The forceful words of Jesus had been spoken to Martha. Then, there followed a very direct question. Jesus asked Martha, "Believest thou this?"

Martha's reply is a wonderful confession of faith in Christ, God's son. She expressed complete faith that eternal life was found through a person — Christ. She recognized and knew him as "the Christ, the son of God, he who is coming into the world".

Faith opens the way (John 11:39-40)

In verse 39, Jesus ordered the stone removed from Lazarus' tomb. Martha was concerned about the stench, the bad smell that would naturally be present because of the decomposition of the unembalmed body. Perhaps she wanted to remember her brother as he was when he was alive rather than to see him in a state of decay.

At this point, Jesus insisted that one must have faith. God's revelation of himself in all of his glory could be witnessed if faith played an active part. The love of God was about to be witnessed in the raising of a dead man. The redeeming activity of God was being made known for men to witness and to experience.

The mighty sign accomplished (John 11:43-44)

With very brief words, Jesus proved that he was Lord over the power of death. He commanded the dead man to come forth (literally, "hither out"). Lazarus came out with the binding of graveclothes after the burial customs of that day. Jesus asked that Lazarus be released from the bands and let go.

The comfort of the great happening goes beyond words of expression. One cannot fully comprehend the depth of such an event. But we can rejoice with Christians everywhere who own him as the resurrection and the life.

The circumstances surrounding the raising of Lazarus — and the manner in which the event was accomplished — these show so clearly that Jesus was, and is, truly the Lord of life and death.

The raising of Lazarus can hardly be called a resurrection. "Resurrection" means that one is raised from the dead to die no more. Lazarus was restored to life, but the day would come when he would die again physically. Still, Jesus demonstrated his power to bring about the resurrection at the last day.

One may wonder why Jesus does not restore the dead to life in the present day. Jesus had a divine purpose in the important sign which took place. And we can know with certainty that believing dead loved ones are even now present with Christ.

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Southwestern elects Dilday, increases fees

FORT WORTH (BP) — The election of a new president, the approval of increased student fees, the establishment of an endowed professorship, and election of its first woman trustee officer highlighted the semi-annual meeting of the Southwestern Seminary board of trustees here. They also honored an Arkansan.

Russell H. Dilday Jr., 47, pastor, Second-Ponce de Leon Church, Atlanta, Ga., was elected the sixth president of the 70-year old seminary. Dilday, named president-elect effective Jan. 1, 1978, will assume official duties on Aug. 1, 1978, succeeding Robert Naylor, 68, who will retire July 31.

In a related action, the board elected Naylor, who will complete 20 years in the presidency, as president emeritus, effective Aug. 1.

Dilday's election was unanimous, although the trustees went into closed executive session to consider the nomination from the floor of Huber L. Drumwright, dean of the school of theology. The nomination was made by Leon Simpson, a trustee from Kentucky.

The board routinely approved an increase of \$150 a semester of student matriculation fee, a joint action by all six Southern Baptist seminaries. Students do not pay tuition, which is underwritten by the Southern Baptist Convention's Cooperative Program. The matriculation fee covers administrative costs.

Trustees voted to charge non-Southern Baptist students an additional \$250 per semester. Officials noted that this fee would affect less than 10 percent of the more than 3,500 students enrolled.

The additional fee charges, expected to offset higher operating costs, are anticipated to become effective with the fall semester, 1978.

The board voted to accept \$101,000 in contributions from the members of Houston's South Main Church to establish the E. Hermond Westmoreland Professorship in Preaching. The professorship becomes the first of its kind to be established at the Ft. Worth seminary, according to officials.

Westmoreland, now deceased, served the Houston church as pastor from 1938 to 1971. A noted preacher of the gospel, he preached in churches and mission outposts around the world.

In other action, the board elected new officers. Ray L. Graham, a Baptist layman and clothier from Houston, was

elected chairman. Mrs. Gladys Lewis, a free lance writer from Midwest City, Okla., was elected vice chairman. Mrs. Lewis becomes the first woman in the history of the board of trustees to be elected to a leadership post.

The 36-member board also approved two recommendations to establish memorials in the seminary's new physical fitness center currently under construction. The gymnasium was named in honor of former U.S. Postmaster General, W. Marvin Watson, who serves as national chairman for the seminary's "Eight by Eighty" fund drive. A baseball field adjacent to the new center will be called Berry Field. It honors Kendall Berry of Arkansas, retired executive secretary of the Southern Baptist Foundation, Nashville, and his son, Alan Berry, a business executive in Nashville.

The board accepted a recommendation to name Charles Tidwell to fill a newly created Chair of Denominational Relations. The chair, to be underwritten by the Southern Baptist Sunday School Board for each of the six Southern Baptist seminaries, will interpret the board's extensive facilities, programs, literature and services. Tidwell, a professor of church administration, has served on the Southwestern Seminary faculty since 1965.

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Attendance report

	Dec. 4, 1977		
Church	Sunday School	Church Training	Church adns.
Alexander, First	129		
Alpena, First	81	20	
Batesville, First	241	120	
Bentonville			
Central Avenue	80	36	
Mason Valley	88	43	
Berryville			
First	169	37	
Freeman Heights	161	65	
Rock Springs	55	40	
Biscoe, First	104	53	
Booneville			
First	303		
Mission	30		
South Side	99	65	
Bryant, First Southern	221	90	
Cabot			
First	470	88	
Mt. Carmel	309	138	
Camden, Cullendale First	546	150	1
Charleston, First	193	56	
Conway			
Pickles Gap	207	105	
Second	428	129	2
Crossett			
First	616	195	1
Mt. Olive	342	111	1
Danville, First	199	48	
Dardanelle, First	217	53	3
Des Arc, First	232	69	34
Dumas, First	302	95	2
El Dorado, West Side	468	463	2
Elliott	400	153	
Ft. Smith			
First	1549		1
Grand Avenue	1064	190	
Mission	21		
Trinity	159	33	
Fouke, First	103	63	
Gentry, First	167	71	
Glendale	81	25	
Grandview	93	82	6
Greenwood, First	381	187	9
Hampton, First	176	66	1
Hardy, First	121	57	2
Harrison, Woodland Heights	123	71	
Hatfield, First	97	56	
Hilldale	43	39	
Hope, First	340	110	2
Hot Springs, Harvey's Chapel	135	82	
Hughes, First	166	143	
Jacksonville			
First	446	92	1
Second	154	63	1
Jonesboro			
Friendly Hope	131	100	1
Nettleton	307	135	
Lavaca, First	327	131	2
Little Rock			
Crystal Hill	151	50	1
Life Line	462	135	2
Martindale	102	44	
Magnolia, Central	657	221	
Melbourne, Belview	203	80	2
Monticello, Second	327	93	
Mulberry, First	263	153	
Murfreesboro			
First	164	41	
Mt. Moriah	55		1
North Little Rock			
Calvary	389	126	1
Harmony	65	42	
Levy	456	94	
Park Hill	1039		5
Paragould			
Calvary	293	181	2
East Side	336	157	
First	479	118	
Paris, First	387	53	
Pine Bluff			
Centennial	157	76	4
Central	129	51	
East Side	146	66	
First	704	96	3
Lee Memorial	288	63	
Watson Chapel	448	103	2
Rogers			
First	568	130	7
Immanuel	475	94	2
Russellville			
First	577	87	5
Second	150	64	
Sherwood, First	260	113	1
Springdale			
Caudle Avenue	142	66	2
Elmdale	328	115	1
First	1567		6
Texarkana			
Hickory Street	193		
Shiloh Memorial	201	74	3
Van Buren			
First	536	140	3
Mission	19		
Vandervoort, First	81	49	1
Wabash, Immanuel	70	68	
West Helena, Second	190	148	
Wooster, First	122	102	
Yellville, First	171	36	

Cooperative Program still lags

NASHVILLE (BP) — Giving to the Southern Baptist Convention (SBC) national Cooperative Program unified budget rallied during the second month of the 1977-78 fiscal year but not enough to offset the slow start in October.

Undesignated receipts, funneled to SBC causes from 33 state or multi-state Baptist conventions, amount to \$8,302,166 through the first two months — 6.29 percent ahead of the same point last year. A total of \$3,956,261 in November registered 10.22 percent ahead of

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the same month last year.

Total giving for the year to date, including the Cooperative Program amount and another \$837,956 in designated gifts, total \$9,140,122. That represents a 5.86 percent increase over the same point last year.

Pointing to the need to meet the national \$55,080,000 operating and capital needs budget of Southern Baptist agencies and the additional \$8,400,000 challenge budget for unmet mission needs, Porter W. Routh urged Southern Baptists to remember the challenges of the SBC's Bold Mission Thrust.

Offering can make Bold Mission Thrust more than a slogan

by Catherine Allen

BIRMINGHAM, Ala. — With only one in five openings for foreign missionaries being staffed, and nearly \$5 million of unfunded plans by missionaries lying on the cutting room floor, Southern Baptists have launched a Bold Mission Thrust.

A \$34 million offering for foreign missions this Christmas would move Bold Mission Thrust out of the dream stage and onto the missions fields.

"This offering would make Bold Mission Thrust more than a slogan," said Winston Crawley, director of the overseas division of the Foreign Mission Board. "We have been better at talking missions than at doing missions. If we give this much money, we will know that we mean business in Bold Mission," Crawley said.

Crawley plowed through a towering stack of charts and folders that tell an un-bold story of mission support. He has the dirty job of helping lop the budget requests of 2,700 missionaries down to reality. Last year nearly \$5 million did not even make the "hopeful" list. Also, requests for additional missionaries outnumbered actual appointments five to one, although it was the board's best year for appointments.

The problem is that money for foreign missions, while increasing handsomely each year, has barely kept pace with inflation. The Foreign Mission Board has put money in people rather than in programs, almost to the point of fielding missionaries with insufficient working funds. Where the Foreign Mission Board used to spend about 30 percent of its budget on personnel support, now that figure is 60 percent.

Last year the board managed a two percent increase in the missionary force only by trimming back work and capital funds.

Cautiously budgeting to protect the 2,700 missionaries already under appointment, Crawley estimated what would happen if the Lottie Moon Christmas Offering grows only its normal 12 percent.

With 60 percent of the budget earmarked for personnel, slight increase in the number of missionaries is possible.

Twenty-five percent of the budget would fund strategies at a hold-the-line level. A sadly decreased 15 percent of the budget would cover capital expenditures, barely providing housing and major equipment to care for the new missionaries.

But if the offering jumps by 18 percent and hits the \$34 million mark, it will be a different budget. "We could say to the missionaries, instead of planning on a hold-the-line basis as you have, plan on an outreach basis," Crawley said. "This would really propel us into Bold Mission. We would secure land and buildings for evangelistic work. We could mount large-scale crusades in major cities. We could hit the broadcast waves with the gospel. We could appoint more career missionaries and assist short-term volunteers. We could meet human needs. We could expand our agricultural missions programs." The prudent Crawley allows himself a gleam of excitement as he ticks off the list of dreams.

Crawley's charts show that missionaries actually have 10 percent less purchasing power than they did in 1967, thanks to inflation. "The Foreign Mission Board never uses deficit financing," he explained. "When we know that the \$34 million is in hand, then we will launch our bold strategies."

"Thirty-four million dollars would do it! And of course, we will need, and we can support, many more missionaries. If people dedicate their lives to missions, we will give priority to placing them on the field. Doubling the number of missionaries is our first Bold Mission strategy," he said.

The Foreign Mission Board has already allocated \$1 million to accommodate and equip short-term volunteers who are basically self-supporting on the mission field. Yet the foundational approach and the bulk of the budget is still based on the lifetime missionary.

"Let's not look at what we can buy and pat ourselves on the back," Crawley warned. "Let's ask whether we have done our utmost. That's what the Lord commands. If we just do our utmost, we'll have Bold Mission."