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### December 16, 1976

Arkansas Baptist State Convention

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December 16, 1976  
**Arkansas Baptist**  
NEWSMAGAZINE

Annuity change  
page 8







## I must say it

Charles H. Ashcraft / Executive Secretary

### Dead churches can live again

There may have been a time when a church could be operated like a Yukon Trading Post, but not now, never. A church which survives and serves in our day must perform its God ordained ministries or go the way of all other misguided institutions of the age. We do not need the Bible to tell us that a church can be dead (Rev. 3:1).

In the summer of 1935 Ben L. Bridges employed me as a student evangelist in an attempt to resurrect dead churches. His definition of a dead church was a church which had not conducted services for over a year, had no pastor, and had not submitted their annual letter or had any contact with the other churches of the association. I was to go only to those inactive, defunct churches, conduct a revival meeting, encourage the church to call a pastor, and help in any way to get things going again. While Dr. Bridges' definition of a dead church is not contested here, there are a lot of churches with a pastor, a staff, regular services and a decent collection which are amazingly dead. Resurrection is the work of God, but concerned Christians may aspire to know the power of the resurrection and do something about it, while something can still be done (Rev. 3:2).

Since 1935 I have been actively involved in the resurrection of inactive churches and can with confidence pass on to any struggling churches some tested and tried measures. Dead churches can live again, but not without certain essential factors. 1. Any church desiring to live must determine its role and purpose under God and this must be interpreted in terms of measurable goals and objectives. 2. Any church cherishing survival and exemplary service must develop plans, strategy, engineering and procedures to implement those goals. 3. Any church wishing to live above ground must provide leadership, motivation, inspiration, guidance, and supervision to pursue those procedures to victory. 4. Any church hoping to be around tomorrow must constantly, periodically, regularly and with dispatch conduct an evaluation of the program with a view to corrective measures for future operations.

Any church which will not subject itself to an indepth, conclusive, comprehensive and exhaustive analysis and diagnosis will not justify the use of the real estate it sits on.

If you hear nothing about measurable goals, plans and procedures, supervised implementation, evaluations, and motivation in your church, your church may be dead and not know it (Rev. 3:2). Reaching people for Christ is the most important business in the world and dead churches can't do it. There is nothing exciting about a dead church.

*I must say it!*

## In this issue

### OBU goals 4

A set of 10 goals for Ouachita's centennial decade has been endorsed by the state convention and support for the school has been made by Arkansas Baptists. (See also "One layman's opinion" on page 5.)

### About people 6

Recognition for achievement, long service, and for coming to a new church post has been gained by Arkansas Baptists. Notes about this recognition make up the feature "Arkansas all over ... people".

### Annuity change 8

Arkansas' Annuity field representative for the past 17 years is retiring and his successor is preparing to guide Baptists' financial security plan for "those who serve the Lord". It's this week's cover story.

### Other conventions 16

A Baptist Press story reports the actions of other state conventions and gives information about Arkansas' meeting.

# Arkansas Baptist

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## The importance of worship

There are many who, by their actions, say that they have no need for worship. Some, who claim to be Christians, say, "I can worship God just as well at home watching T.V.," or, "I can worship God just as well fishing as I can at church." Both the Bible and practical experience refute the validity of these statements. The fact is that public worship is essential for the well-being of any Christian.

The writer of Hebrews admonishes, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as you see the day approaching." (Heb. 10:25). Obviously, there were some among those to whom the author of the book of Hebrews was writing who had abandoned the habit of worshipping together. These people considered themselves to be Christians and yet they no longer met with God's people on God's day.

There are three reasons which could cause a person to abandon public worship. The first might be fear. He may be ashamed for the people with whom he lives and works to see him join with other Christians in worship. His loyalty to Christ may be so weak that he cannot withstand the jeers, laughter and contempt of a friend. Even if the sermons are poor and the worship experience inadequate, attending church still gives the best opportunity to show men that we are on God's side.

Some people may fail to attend church because they deem themselves to be superior to others in the

## The editor's page

J. Everett Sneed



church. They may be in a church where the social status of the membership has come down. Since there is an influx of "common" people they will no longer attend. We must remember that there is no such thing as a "common" man in the sight of God. Christ died for all men.

Finally, he may believe and say that he does not need the church. As bad as social snobbery is, spiritual snobbery and foolishness is far worse. There is no person who can live a victorious Christian life without the corporate worship experience. In worship we not only receive the blessings of God, but we can also contribute our lives to him.

An essential of the public worship experience is the "exhorting" or encouraging of one another. It is easy to dampen enthusiasm. It is simple to laugh at men's ideals. But we, as Christians, have the responsibility and duty to encourage one another.

Our motivation for Christian service will always be found in the inspiration of worship. We have yet to see any great supporter of missions and evangelism who fails to participate regularly in public worship. Much of a Christian's strength will always be found in the corporate worship experience.

The church, as well as the individual, finds its calling through the ministry of Christ which is discovered in worship. Christ said, "... but whosoever will be great among you, let him be your minister" (Matt. 20:26). In public worship we can discover how to minister and thus give true greatness to our lives.

## Guest editorial Emphasis on prayer, money vital to offering

Both people and churches who confine themselves to dollars — even if they give liberally toward a goal of \$29 million — penalize themselves and the Foreign Mission Board.

The calendar brings us on Nov. 28 to the annual Week of Prayer for Foreign Missions. But despite the designation there has been too little emphasis in our churches on prayer and missionary education. The spotlight is always on the financial.

There must be no minimizing of the \$29 million goal. It is approximately half of the Foreign Mission Board budget. The offering produced \$26 million last year and obviously is essential to our ministry overseas.

But why must the prayer emphasis in our churches be confined to Woman's Missionary Union and its special meetings during the week? Why not a prayer emphasis in all church services and, if not already too late, a special service or two where all the church family assembles?

The Foreign Mission Board is moving too slowly toward its goal of 5,000 missionaries. Too few who can meet the qualifications are volunteering. There is a critical shortage of

pastors and evangelists. Prayer that God will speak directly to his people is essential.

Realize, too, that despite tremendous progress too many of our people are lacking in information about our missionary program. Twelve million Southern Baptists would be embarrassed by a goal of only \$29 million if they but knew the need and understood the rewards of sacrificial giving.

Baker James Cauthen, executive secretary of the Foreign Mission Board, brought the prayer-education-giving emphasis into focus with this statement: "A goal of 29 million prayers for foreign missions is as needed as the \$29 million we will strive for. It will require the extreme efforts of Southern Baptists to achieve both."

Our total of 2,715 missionaries under appointment looks good. There is pride in our work in 84 countries where we supported 15,000 churches and mission points.

But pride fades when we think of a world with four billion people. The task is too big for Southern Baptists alone but there are too many of us to be satisfied with the little we are doing. — **John J. Hurt in the Texas 'Baptist Standard'**



# State convention backs goals for Ouachita's centennial decade

The Arkansas Baptist State Convention, at its meeting last month approved a resolution endorsing 10 goals set by Ouachita Baptist University for its Centennial Decade 1976-86, and pledged the support of the state's Baptists for Ouachita.

Calling Christian higher education a matter of "critical importance in the third century of the life of our nation," the resolution outlines the goals for Ouachita and states three basic areas of emphasis for the University.

OBU is committed to "retain and build upon its affirmation of its Christian distinctiveness." Quality of faculty and staff is emphasized, with the aim being to "do a limited number of things extremely well." The third area deals with buildings and academic programs.

Ouachita President Dr. Daniel R. Grant said, "Ultimately Ouachita's place in the state and nation will depend on its Christian distinctives. If we can maintain and strengthen these, the growth, progress and strong support (for OBU) will be assured."

The 10 goals are:

(1) Reaffirmation and strengthening of Ouachita's Christian distinctives and role in service to the denomination.

(2) Strengthening and improvement of Ouachita's unique combination of liberal arts education and career preparation in such ways that both values are maximized to the benefit of the student and the world of work.

(3) Establishment of a comprehensive faculty and administrative development program to help the individual members fulfill their responsibilities in the mission of the University.

(4) Commitment to maintenance of diversity within the student body with reference to race, academic attainment and potential, geographic and national origin, and career goals.

(5) Improvement of faculty and staff salaries, teaching load and other working conditions to exceed the level of state colleges in Arkansas and comparable private universities and colleges in the region.

(6) Maximum development of the beauty and usefulness of the Ouachita campus, with special emphasis on relating the physical facilities to the unique potential of the Ouachita River, ravine and other natural environmental resources.

(7) Commitment to working with

Arkansas Baptist churches and convention leadership to: (1) Increase Cooperative Program giving to all Arkansas Baptist causes, including Christian higher education, with a resulting continuation and improvement of the annual rate of increase (10 percent) experienced during 1970-75. (2) Encourage churches and individuals to continue to improve the level of . . . gifts to special causes within Christian higher education, such as church scholarships for (students) from their congregations and endowments.

(8) Strengthening and broadening the existing programs of faculty research stimulation.

(9) Commitment to the concept of a "24-hour-day" education for all Ouachita students, with increased provision for creative ways to interrelate their classroom and extra-classroom educational experiences.

(10) Provision of increased opportunities for the growth and development of the Ouachita "family" relationship through encouragement of interpersonal relationships between all members."

No rapid expansion in enrollment will be sought at Ouachita, the resolution says, and no large-scale expansion of courses will be undertaken.

Building projects include a new auditorium, expanded health, physical education and recreation space, library space and others. Scholarships, endowed chairs of instruction, endowed programs of religious activities and other academic improvements will be emphasized.

The resolution was presented to the Executive Board and then was read to the convention messengers by W. O. Vaught, pastor of Immanuel Church of Little Rock, who was the co-chairman of the highly-successful Ouachita-Southern Advancement campaign which raised more than \$4 million.

Earlier this week, Vaught said he believed "the next 10 years in the life of Ouachita could be the most important in her long and illustrious history. As she comes to her centennial, every Baptist in the state should be aware of the quality of Christian education Ouachita tries to give students."

Vaught said Grant is "one of the finest Christian educators on earth." Christian education is more important than ever,

Vaught added, and its task is "greater than ever in history. If it doesn't give students basic principles, who will?"

After Vaught presented the resolution to the convention, it was referred to the Resolutions Committee headed by Paul Dodd, pastor of the First Church of West Helena, for study.

The committee made its report favoring the resolution prior to Thursday's vote by the entire convention.

Grant said it is "significant that most of the goals do not relate to buildings. We have attempted to keep brick-and-mortar in the proper perspective. We hope to increase the quality and capacity to serve students, the region, the denomination and alumni."

He said he is appreciative for the vote of confidence from the Arkansas Baptist State Convention. "It has increased support tremendously in the six years I've been president. I think it's exciting that the convention is taking a long look at the 10 years leading to Ouachita's centennial celebration."

Ouachita first began preparing the goals in May, 1975 during a planning retreat of 100 faculty members, students, staff, and other interested persons at Marble Falls.

The planning was expanded last summer during a faculty workshop which discussed the goals being considered for the Centennial Decade. During the summer the President's Planning Council consisting of members of the Board of Trustees and business leaders from in and out of Arkansas was formed to discuss the goals and the means needed to achieve them.

Arkansas Baptists were also invited to participate in the formation of the goals through letters sent to the 65,000 subscribers of the Arkansas Baptist Newsmagazine, describing the plans to establish goals for Ouachita and asking for suggestions. OBU students were given a questionnaire in the fall of 1975 to determine their comments and recommendations for the University.

During the October meeting of the board, the members passed a resolution calling for the presentation of the goals to the state convention for possible endorsement.

"We don't want just to imitate all colleges and universities," Grant said. "We feel we have a distinction as a



church institution and this is taken seriously."

Ben M. Elrod, vice president for development at OBU, said the financial plans for the decade have not yet been finalized.

Dr. Elrod said the University would begin implementing the goals immediately. The first priority will be drawing up a list of the school's needs and what type of program will be necessary to meet the needs.

The cost will then be determined, and a plan to meet the expenses will unfold in 1977, Dr. Elrod said.

"We're still in the planning stages of the needs list and dollar figures," Dr. Elrod said.

Approval of the goals by the convention is "the culmination of a year of planning in which we asked for input from all the constituencies of Ouachita," Elrod said. "The goals represent the combined thinking of all interested groups. I am gratified that the convention has, in a sense, ratified the hard work of planning."



## One layman's opinion

Daniel R. Grant / President, OBU

### Goals for Ouachita's Centennial Decade, 1976-1986

No temptation is greater in this world than to sit back and enjoy past victories. This is true of athletic victories, business successes, and of mountaintop spiritual experiences. It is no less true for an institution dedicated to Christian education, like Ouachita Baptist University.

It is almost seven years since I felt God's leadership to accept the call of Arkansas Baptists to become president of Ouachita Baptist University. Never in my fondest dreams did I expect the churches of Arkansas would provide such genuine and generous support, both personally and institutionally, to help strengthen Ouachita in its educational and Christian commit-

ments. It would be very easy to sit back and enjoy the progress we have made.

For more than a year, however, a great group of trustees, students, faculty, administrative staff, denominational leaders, alumni, business leaders, parents, and many other friends of Ouachita, have been asking the question, "What do we want Ouachita to be like when the 100th birthday is celebrated in 1986?" The result has been the statement of 10 challenging Centennial Decade Goals for Ouachita. They were presented by W. O. Vaught to the Arkansas Baptist State Convention on Tuesday evening, Nov. 16, studied and recommended by the Resolutions Committee chaired by Paul Dodd, and unanimously adopted by the convention messengers at the final session on Thursday morning, Nov. 18.

There was not a lot of fanfare when these Centennial Decade goals were approved by the Convention, and none was called for, but historians may someday point to this occasion as an outstanding milestone in Arkansas Baptist history.

It might be said there is nothing sensational or dramatic about the 10 goals, but not everything that is important must be sensational or dramatic. They constitute clear-cut "bread-and-butter" commitments to strengthening Ouachita's Christian distinctives and role in service to the denomination; to the continuation and improvement of both liberal arts education and career preparation; to improvement of the faculty; to greater development of the beauty and usefulness of the Ouachita campus; to helping strengthen Cooperative Program giving to all Arkansas Baptist causes; and to strengthening the faculty's interest in each student as an individual person who should grow in wisdom, stature, and favor with God and man.

I commend these goals, published elsewhere in greater detail, to all Arkansas Baptists and other friends of Ouachita Baptist University. We have our work cut out for us — a decade of work. Personally, I can't think of a better way to devote a decade of my life.

**(See 'State Convention backs goals ...' beginning on opposite page.)**



## Woman's viewpoint

Iris O'Neal Bowen

### Christmas tree, O, Christmas tree!

Daughter Mary and husband were home for a visit as we were about to celebrate an early Thanksgiving. We were also celebrating an early snow, and they took me through that pretty white stuff to Sunday School.

On the way, Mary suddenly gasped as she remembered: "It's time to get the Christmas tree!"

"Oh, Son," I promptly sympathized with Son-in-Law, "do you mean she is still up to her old Christmas tree routine?"

"Yes," he answered. "By December the first, we are always out hunting a tree. She really gets upset. I remember one time we were just out driving around, and she decided we had to get a Christmas tree, right then!"

"So we drove till we found some little pines along the road, and we stopped. When she picked out the one she wanted, I didn't have anything to cut it down with. All I had was my golf clubs, so I just beat that poor little tree down with a club. I hated to be so rough with it, but I knew Mary wouldn't leave without her tree!"

I knew what he meant. Long before Christmas each year, Mary would come home from school begging for her tree.

"Everybody has their tree, and we don't," she would wail.

"Everybody?"

"Well, nearly everybody."

"I haven't seen any trees yet," I would say.

"Well, I saw one on somebody's porch today, so there!"

"It is too early for a tree," I would say. "It will dry out and the needles will fall off. Let's wait a couple of weeks, then we will see about one."

"Oh, Mother, you will forget!"

Of course that would not be the last of it, for she would pester me until finally I would get so tired of it that I forbid her to say "Christmas Tree" in my presence till one week before Christmas.

Then some cold night brother Danny would feel so sorry for her, he would say, "Let's go get the tree," and off all the kids would troop.

After a couple of hours Mary would bounce in, happy once more.

"We've got you-know-what, so can I say it now?"



## Arkansas all over

### Burnett is Director of Missions of year

Arkansas Directors of Associational Missions were honored at the annual banquet held at Ouachita University Nov. 30. Bill Burnett, director of associational missions for Calvary Association, was presented a plaque naming him "Director of Associational Missions of the year". Making the presentation was Daniel R. Grant, president of Ouachita.

Burnett has served in this position since September, 1963. He is a native of Prairie Grove. Burnett holds the B.A. degree from Ouachita, and has done graduate study at Southwestern Seminary and East Texas Baptist College. He has been pastor of Trinity Mission, Little Rock; First Church, Beebe; Union Church, El Dorado; and First Church, Judsonia.

Burnett is married to the former Nancy Warren. They are the parents of three daughters.

Burnett follows a tradition in his family in becoming a Baptist preacher. His father was a preacher and served as a superintendent of missions in Arkansas and Missouri. Both of Bill Burnett's grandfathers were preachers, as is his brother.

**Gary Dean Hook** has joined the staff of First Church, Searcy, as minister of music and youth. Hook was born at Lake City and graduated from Lake City High School and Southern Baptist College, Walnut Ridge. He graduated Cum Laude with a bachelor of music degree from Oklahoma Baptist University, Shawnee, Okla. Hook comes to Searcy from First Church, El Reno, Okla. He and his wife and two children moved to Searcy Nov. 15.



ABOVE: Bill Burnett (left) gets his award plaque from Ouachita President Daniel Grant. BELOW: Officers of the Directors of Missions Fellowship elected this year are (left) Jimmie Garner, secretary-treasurer; Peter Petty, first vice president; and Paul Wilhelm, president.



Hook



Ballard



Boynton



Crossno



Jones



Minton

Five students from Arkansas are among the 46 students from Southwestern Seminary nominated for the 1977 edition of *Who's Who in American Universities and Colleges*.

The students are **Phillip Roy Ballard**, a

master of religious education student from Hope; **Douglas Lee Boynton**, a master of religious education student from West Fork; **Ivan F. Crossno**, a doctor of philosophy student from Ft. Smith; **Harold B. Jones Jr.**, a master of music student from North Little Rock;

and **Joseph K. Minton**, a master of divinity student from Little Rock.

The students were chosen on the basis of their academic achievement and contributions to the Ft. Worth community and seminary.



## Retirement closes 40 years in ministry

Early this year Gerald W. Trussell announced to his flock, First Church of Hope, that he was retiring from the pastoral ministry Dec. 31, rounding out 10 years of service with the church and more than 40 years in the active ministry.



Trussell

Sunday, Nov. 14, the last day of his ministry with the Hope church, was designated Pastor Appreciation Day, a special day in the life of the Hope church and in the life of the Trussells.

In the morning service, at the suggestion of a number of members of the congregation, Trussell preached a sermon entitled "Take a Little Bit of Honey", the first sermon he preached in Hope and one he has repeated the first Sunday in each year of his service.

Joe Trussell, evangelistic singer from Brownwood, Tex., who is a brother of the pastor, sang a solo. Cecil O'Steen, chairman of deacons, and his wife pinned a boutonniere and corsage on Brother and Mrs. Trussell and then presented them an engraved plaque.

Also in the morning service Miss Christi Gunter, eight, read a letter of appreciation that she had written to the only pastor she has ever known. Mrs. Frank Capurani spoke for the adults and senior members of the church.

A Vesper Service, under the direction

**ARKANSAS CLUB OFFICERS** — Southwestern Seminary students from Arkansas got together recently for a party at the home of their faculty advisor, Tom Urrey, professor of New Testament.

Pictured here with Dr. Urrey are the officers for the Arkansas Club for the 1976-77 year. From left to right are Bob Bledsoe, president, from Pine Bluff; Lealon Worrell, vice-president, from North Little Rock; and Dr. Urrey. Not pictured is Elaine Bitley, secretary, from Tamo. (Photo by SWBTS)



of Steve Landers, minister of music and youth, was held at 4 p.m. with Bernes K. Selph, recently retired Benton pastor, bringing the message. The pastor was presented a scrapbook of messages from members of the Sunday School departments and other organizations, and was given a love offering.

Following the Vesper Service, which ended with a candle light ceremony and prayer, a reception for the Trussells was held in Fellowship Hall.

Trussell expects to be active in the ministry, preaching revivals, holding interim pastorates, and doing supply work.

## Your state convention at work

### Evangelism

## Seminary President will be speaker

Landrum Pinson Leavell II, president of New Orleans Seminary, will speak twice at the statewide Celebration Evangelism Conference Jan. 24-25. The conference will begin at 1:45 p.m. at First Church, Little Rock, Monday, Jan. 24. Dr. Leavell will bring the message to close the session.



Dr. Leavell

Tuesday morning Dr. Leavell will speak on "The Pastor's Roll in Evangelism." The conference will close Tuesday night, Jan. 25.

The theme of the conference is "Let Our Churches Stand Up." Monday afternoon and Tuesday night there will be special simultaneous conferences.

Dr. Leavell received the B.D. degree from New Orleans Seminary in 1951 and the Th.D. degree in 1954 with his major in Greek New Testament. He has served as pastor in Mississippi and First Church, Wichita Falls, Tex. He served one term as vice-president of the Southern Baptist Convention and president of the Pastors' Conference 1970-71. He preached the convention sermon at Miami Beach in 1967.

Dr. Leavell is the author of five books: "John's Letters: Light For Living"; "For Prodigals & Other Sinners"; "Angels, Angels, Angels!"; "God's Spirit In You";

"Twelve Who Followed Jesus" all published or released by Broadman Press.

A nursery will be provided for children infant to four years of age. — Jesse S. Reed, Director of Evangelism

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## Mrs. Bjorkman named Annuity Representative

"I think of myself as two people," Mrs. Nadine B. Bjorkman declared. "I am one person when I am on the job and another when I am at home with my family." Mrs. Bjorkman, who will begin her new work as Annuity Board Representative on Jan. 1, said that she had always enjoyed both aspects of her life.

"It was a difficult decision," Mrs. Bjorkman continued, "to accept the offer to become Annuity Representative since my work for the executive secretary, the Executive Board and the State Convention has always been so exciting and challenging. I know that I will miss some of these contacts but I regard the new position as a greater opportunity to assist people who are in the Lord's work. I feel that the Annuity Board motto sums up our purpose well as it says 'Serving those who serve the Lord'."

Mrs. Bjorkman came to the Baptist Building 19 years ago as secretary to Dr. S. A. Whitlow, who was executive secretary at that time. In the years since, her duties have increased. In 1959, she was given the responsibility of recording the proceedings of the convention and publishing the annual. The executive secretary, who has as a part of his job

description the keeping of official records, approves and corrects the minutes prior to actual publication. In 1970, Mrs. Bjorkman was named Administrative Secretary by Dr. Charles Ashcraft.

Mrs. Bjorkman, who is the daughter of Mr. and Mrs. Victor Baker, Charleston, grew up in a Baptist church. As a child she attended Sunday School and church at Branch where they lived until they moved to south Ft. Smith when she was entering the ninth grade. "The church," she said, "has always had a profound impact on my life. Actually, there are three places that my husband and I go — to work, home, and to church." Mrs. Bjorkman met her husband, Bernie, in the early 1940's at First Church, Ft. Smith. He was stationed at Camp Chaffee at the time but had been

an active member of a Baptist church in Minnesota. They were married in 1943.

The Bjorkmans have one son, Tom, who lives in Virginia. Tom, who has a Ph.D. from Cornell, married in October of this year. Both he and his wife work for the government in Washington, D.C.

Mrs. Bjorkman says she enjoys her work at home although, "I am not a very good cook. I like to sew and one of the most exciting projects I have been involved in recently was the making of a quilt for my son's wedding. I used a 40-year-old top that had been made by my mother and aunts. It required about six weeks at night and on weekends for me to complete the project."

The Bjorkmans are members of Central Church, North Little Rock, in

(Continued on page 11)



Nadine and Bernie Bjorkman spend a quiet moment together in their home.



A recent project of Mrs. Bjorkman's has been finishing a quilt which was a wedding present for her son and his bride.





## Rucker retires as Annuity Board representative

Thurman K. Rucker, who has been the Arkansas field representative for the Annuity Board since Oct. 19, 1959, will retire on Dec. 31 of this year. Dr. Rucker said of his ministry, "My life was shaped by Dr. Harlan J. Matthews, who was pastor of First Church, Marshall, Tex., more than by any other individual. You might say my life has been a lengthening shadow of his. He taught the young preachers, with whom he had contact, that the greatest way you could invest your life is through your church, your association and your state and Southern Baptist Convention. He was a great spirit, a great preacher and a great denominational leader. Dr. Matthews was always active in his associational work as he felt it was important."

Dr. Rucker said that many changes have taken place in the Annuity

program. "The retirement plan," Rucker said, "was begun in 1918 as an 'unfunded liability'. In other words, it was started strictly on faith. There was no money to fund the operation. John D. Rockefeller gave some, the Sunday School Board gave, but when I became Annuity representative in 1959, the unfunded liability in Arkansas was \$70,000.

"Prior to 1959, the executive secretary had the responsibility of enlisting people in the program. The Annuity Board decided they needed full-time men on the field in our State Conventions to encourage churches to put their pastors and staff workers in the program. It was at this time that the Executive Board asked me to head the work in Arkansas."

Rucker said Arkansas moved from the red into the black in 1968. "Some State Conventions," he said, "had to go into their reserves to overcome their unfunded liability. In 1959, there were approximately 350 participating in the plan. Today there are more than 500 pastors and many church staff workers making a total of 712 participants through churches in Arkansas."

Dr. Rucker believes that every vocational religious worker should be in the Annuity program. He said, "Any religious worker who does not enter the program is making one of the major mistakes of his life. The Annuity program offers protection for each participant, his family and the denomina-

tion. A person cannot find better protection for so little cost, with so many benefits, anywhere in the world. Tragically, some people look only at the pension part of the program. But it includes widow benefits, disability, children benefits, educational benefits, temporary income, etc. But even the pension plan alone will match any other in the world."

Dr. Rucker remembers many changes which have taken place in the State Convention. "In 1941," he said, "when I came to Arkansas our budget was only \$120,000. That year the State Convention had a battle over how to handle state missions. As a result, the Executive Board appointed a committee to study how to handle our mission work. I was chairman of the committee and we recommended that a Department of Missions be established. We employed Dr. C. W. Caldwell to serve as the director of this work.

"Another thing which the Executive Board did while I was serving on it," Rucker continued, "was to develop some long-range plans and goals. I proposed that we set up a 10-year program containing priorities toward which we could work. Out of this study was developed the idea of having Baptist Student Union campus directors at as many of our colleges and universities in the state as possible. We followed through by purchasing property at

(Continued on page 11)



Mrs. Bjorkman is preparing to guide annuity work as Dr. Rucker is preparing to retire from it.



Dr. Rucker (center) was honored at the state convention last month. Harold Bailey, representing the SBC Annuity Board, gave Dr. Rucker a plaque. Mrs. Rucker was there for the award presentation.



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**Billy Graham**



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**CONTINENTAL  
CONGRESS ON  
THE FAMILY**



## Mrs. Bjorkman

From page 8

which they are both extremely active. Bjorkman is the general Sunday School director for the church and both of them sing in the choir. Mrs. Bjorkman is also active in the Pulaski County Baptist Women's Federation. She has just completed a three-year term as treasurer of the organization.

Prior to Mrs. Bjorkman's coming to the Baptist Building she served as the pastor's secretary at First Church, Ft. Smith, for seven years. "I love to work," Mrs. Bjorkman said, "so I had worked prior to the birth of our son but didn't work again until he entered the first grade of school. I worked half a day each day for several months with a public school in Ft. Smith, volunteering to work the other half-day at my church after all of the staff had resigned. But when Dr. J. Harold Smith came he asked me to stay on as his secretary."

Mrs. Bjorkman will be following the new approach outlined by the Annuity Board in Dallas. The new plan will utilize phone calls, direct mailings, use of associational missionaries, and denominational staff people. Field service visits will still be made by Roy Lewis or the Stewardship secretary but primary enlistment of the new participants in the Annuity program will be accomplished through other means.

Mrs. Bjorkman said, "I plan to attend

the convention, Evangelism Conference, and other such meetings to provide materials and information and to answer questions. I will be using our Baptist Building WATS line extensively to contact pastors and others who should be participating in the Annuity program. One of my first projects will be to call those people who are in Dr. Rucker's prospect file to encourage them to participate in the Annuity program."

Mrs. Bjorkman will have an objective of using as many people as possible in strategic places to multiply her efforts. She said, "I envision the associational mission director as being one of my strongest allies. It is my hope that these men will keep me posted on pastors who are not in the Annuity program and any problem or question that anyone might have regarding their coverage. I also hope to use the Baptist Building personnel to contact key people in pastorless churches whose previous pastor was not in the Annuity plan.

"I am committed to the concept," she continued, "that every Southern Baptist who is serving our Lord as a pastor or church staff worker should have the protection offered by the Annuity Board. It is my hope that in the 10 years prior to my retirement that the number can grow at a rapid pace."

## Dr. Rucker

From page 9

Fayetteville and establishing a BSU center there."

Dr. Rucker was president of the Convention in 1958 when the integration-segregation struggle was so intense. He preached on "The Nature and Function of our State Convention". The Convention was completely harmonious. When asked about this, Dr. Rucker commented, "I give the Lord all the credit. If I made any contribution, it was because I followed God's leadership."

Other honors Rucker has received include the honorary doctor of divinity conferred by Ouachita University, Arkadelphia, in 1959, listed in "Who's Who in the South and Southwest," listed in "Who's Who in America in Religion," and being listed in "Men of Achievement," published by the International Biographical Center of Cambridge, England.

Dr. Rucker's pastorates have included First Church, Searcy; First Church, Malvern; and First Church, Forrest City.

Dr. Rucker is married to the former

Wilibel Hester of Warren. The Ruckers have two children — Douglas Robert and Rebecca Ann.

Dr. Rucker plans to supply for churches and serve as interim pastor as well as teach Bible after his retirement. He will be teaching at the Boyce Bible School in Little Rock. He and Mrs. Rucker will continue to make their home at 3 Biscayne Court, Little Rock.

## Great day! the figure was wrong

When the Great Day in the Morning attendance for North Main Church, Jonesboro, was reported (Nov. 25 issue, page 11) it looked like it wasn't such a great day after all. The *Newsmagazine's* source of information proved to be incorrect in reporting that the church had 455 in Sunday School Oct. 31 when the church actually had 750. This was especially embarrassing to Pastor Bill Lewis because the church averaged 530 last year.

## Foundation Bangalore Fund gifts are listed

The Bangalore Endowment Fund has been used by various individuals to honor loved ones. Contributions through Oct. 30, 1976, are as follows:

1. Dr. Tom Logue
2. Mrs. Annie S. Wilson in memory of her husband Douglas Wilson.
3. Mrs. Betty Dealy
4. Miss Joyce Vandivor in honor of Mr. and Mrs. Cleve Treat's wedding, and in memory of Mr. and Mrs. Willie Morgan's infant child.

## Tough questions on the Cooperative Program

(9th in a series of 10)

**Question: Doesn't the Cooperative Program tend to cause a proliferation of denominational staff employees?**

**Answer:** If denominational employees were selfishly motivated, then it would actually be to their advantage to keep the number of employees at a minimum, thus leaving more funds to be divided among fewer employees and fewer ministries.

In most cases staff expansion has resulted from a demand on the part of the people for more and more services. Additional ministries and enlarged services simply requires more leadership, and large staffs are the result.

One SBC agency has been criticized for a proliferation of staff employees in one particular area. However, every employee rendering that particular ministry keeps a full schedule at least six months in advance, serving churches requesting assistance. The agency, then, must decide whether to decline to serve more churches than it is presently able to do, or to risk more criticism by adding more staff members to serve more churches.

It is, of course, possible for employees to be added more rapidly than necessary or desirable, but this is no more true of the Cooperative Program than it is of any other plan or method, including church staffs.

The problem inherent in the question is somewhat similar to that encountered by municipal and state government. Most taxpayers want an increase in government services with a simultaneous decrease in taxes, and the two desires are just incompatible. — Roy F. Lewis, Secretary of Stewardship-Cooperative Program



# State conventions

From page 16

gregations, Beverly Hills Baptist Church, Dallas, and Shady Grove Baptist Church, Grand Prairie, had been expelled the previous year by the Dallas Baptist Association for the same reason.

The Northwest Convention elected the pastor of a Baptist church in Canada as convention president. The pastor, Allen E. Schmidt of Royal Heights Baptist Church, Delta, British Columbia, Canada, although a member of a church affiliated with the Northwest Convention, is not eligible, under Southern Baptist Convention bylaws, to serve as a messenger to annual, national SBC meetings.

Only messengers from churches inside U.S. borders or its territories may serve as messengers at SBC meetings. The Northwest Convention, however, in an exercise of its own autonomy, has admitted some 25 churches from Canada.

Two conventions — South Carolina

and Louisiana — resolved against intrusion of government into Baptist institutional life.

South Carolina declared that interference by the U.S. Department of Health, Education and Welfare (HEW) has "made it impossible to carry out the functions" of the Baptist College at Charleston as it relates to the South Carolina Baptist Convention. Earlier HEW had called for ending of "sectarian" teaching and worship in facilities at the college funded by federal loans.

The South Carolina convention, adopting a report of its Government Funds Evaluation Committee, asked the trustees to take corrective steps and said, "None of our educational institutions should accept any further funds for acquisition or construction of buildings which could cause restriction of purpose."

Baptist College at Charleston is raising

funds to construct a building which would remove its teaching of religion and worship from government-funded facilities.

Virginia and Illinois took actions relating to ordination of women.

Virginia Baptists commended Virginia churches which have set aside "traditional patterns" and have "given official recognition to women as ordained ministers (and deacons) and . . . (provided) opportunities for employment of women as pastors." Illinois Baptists refused to deny seats to messengers from churches which believe in ordaining women on grounds that it should not be a test of fellowship in a state convention. Most Southern Baptists do not accept ordination of women as ministers but their ordination as deacons or deaconesses, lay leadership positions, is more widespread.

North Carolina and Virginia elected pastors' wives to vice presidencies — Mrs. A. Leroy Parker of Greensboro, N.C., and Mrs. Walter Bradley of Haymarket, Va.

Three states — Ohio, Illinois and Tennessee — passed actions which either reaffirmed, launched efforts for or called for study of ministries to the elderly.

Another convention, New York, among other resolutions, resolved to affirm homosexuals as persons while condemning the practice of homosexuality as a sin. It declared that Christians should help homosexuals but that churches and the state convention offices should not hire them in ministerial or staff roles.

## Pastoral training gaining support from small churches

NASHVILLE — An increasing number of pastors of small Southern Baptist churches are taking advantage of educational and developmental opportunities, thanks to encouragement from deacons and other church leaders, according to a Southern Baptist Sunday School Board consultant.

The trend is significant because nearly 80 percent of the 34,902 churches in the Southern Baptist Convention have less than 500 members, says Bruce Grubbs, pastoral ministries consultant in the board's church administration department.

"Key lay people in these churches are coming to understand that one of the greatest spiritual gifts their church possesses is their pastor," says Grubbs. "Unless an effort is made to help the pastor continue to be fresh and vital in his work, however, he may become discouraged and less effective.

"Continuing education experiences are a major way of renewing and refreshing a pastor's life and ministry, and more and more church leaders are becoming aware of that fact."

Grubbs pointed out that a Pastoral Ministries Workshop held this fall at Ridgecrest (N.C.) Baptist Conference Center offered one example of the growing trend.

The conference, designed for pastors of churches with less than 500 members, had only three registrants one month before the meeting and only 18 two

weeks later.

The church administration department then mailed letters to deacon chairmen in area churches, informing them of the workshop and asking them to lead the church in giving the pastor the opportunity to attend.

When the conference began, 48 pastors were present.

Many times, Grubbs explains, the pastor of a small church hesitates to leave the church to attend a seminar even though he believes the educational experience is needed.

"The pastor may be reluctant to ask for these opportunities because he may feel key leaders in the church do not recognize the need, and he may be the only full-time staff member to see to the day-to-day needs of his church," says Grubbs.

Church leaders, however, have the responsibility to provide their pastors with opportunities for professional skill development and personal growth, Grubbs believes, and they can offer help in several ways.

Deacon chairmen and other church leaders can offer personal encouragement, lead the church to provide time off and expenses for training opportunities and provide leadership in the pastor's absence.

The results, Grubbs says, can be improved skills and renewed commitment on the part of the pastor and strengthened leadership in the church.

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## The coming celebrated

Dec. 19, 1976

Luke 2:7-20

The coming of God to the earth in human flesh is an occasion that warrants the celebration of the ages. The long awaited intervention into history by the mighty hand of God has taken place. God has spoken his greatest Word. God has shown his mighty arm. God has touched the earth with flesh and blood so that no man can ever say, "God, you just don't understand."



Wells

### God became flesh

We will not argue again the argument of the humanity of Jesus. We will just rejoice in it. We will celebrate his coming. As the writer of the gospel of John declares, "The word was made flesh and dwelt among us . . ." He was made flesh so that he might identify with the hurts, fears, questions and feelings of the people of our world. He was made flesh and felt the slings and arrows of temptation that we as human-kind have faced and experienced; he is able to understand because he was "made flesh and dwelt among us".

Every fear of alienation, rejection, loneliness, betrayal and any other form of emotional or social and physical hurt that we may know, he knows and understands because he was "made flesh and dwelt among us". One of the valid reasons for his being in the wilderness all alone "in the flesh" is that he might understand the feelings of the masses of people all across the earth that are in the horrors of hunger. He "was made flesh and dwelt among us" that he might give us hope where there appears to be no rational reason to hope.

We who have been touched by the Word Incarnate cannot but celebrate his coming. The angels of heaven seeing his ministry broke the evening skies in celebration of his coming.

### The humility of Jesus' birth

He came as a baby in the flesh. He began as other babies, completely helpless, dependent upon others for his care. He came unrecognized and unnoticed as far as human notation. He, as the Messiah, appointed of God for all men, did not demand the social register's fanfare. The "only begotten

son of God" was born in a cow stall and wrapped in poor, rough rags that had to be the substitute for the regal blankets he deserved.

His birth was and is typical of his life and ministry. His life was characterized by the spirit of willingness to take second place or last place because he wanted those around him to have first place or the best of everything. As with his birth, through all his ministry he would just as quickly "sit at meat with sinners" as he would talk with the leaders of the Jewish religious community.

He would reach out to an outcast even when it was not the really acceptable "religious" thing to do, especially since she was a Samaritan and possibly a prostitute. He would speak to thousands on the hillside and by the sea shore who were "just the common folk".

He never felt himself too good to touch a leper and give him life, nor a crippled beggar beside a crowded road to give him health and dignity; nor was he too high and mighty to reach down and take the hand of a woman who was soiled and used by men and lift her up and give her the love and respect that every person deserves. His humble spirit may have reached the unmatched pinnacle the evening that he put upon himself the slave's towel and lowered himself to wash the feet of his apostles.

The attitude and atmosphere of his coming that opened his heart to every man in life regardless of his station is an occasion for celebration. His coming is not just for the down and out and the poverty-stricken and the poor and hungry. His coming is not just for the cultured, well-groomed, properly-educated few. His coming opens the door to God's accepting love for every man everywhere in every circumstance of life.

### The shepherds' fear turned to joy

One can only imagine the sheer terror that must have gripped that group of shepherds that night. We must remember that this is in an era when there was a great inclination to superstitions such as we in our modern times

have largely outgrown.

The Bible says an angel of the Lord came and there was a great light. "And they were sore afraid" expressed a much stronger emotion. It describes a feeling of terror near unto death. In their state of frightful terror the soothing, comforting voice of God is heard, "be not afraid". This may be one of the greatest messages of Christmas. The message that God has come and in the face of the most horrible terror-filled experience that man can experience there is no reason to be afraid. God's message to men today is not a message of fear, manipulation or persecution but it is a message of good news. A Savior is born. There is ample evidence to verify the validity of the Messianic message. Our fear is overcome and cast out in the perfect and perfecting love of God.

The shepherds heard the message and accepted as true the supporting evidence. Their fear-stricken hearts that had turned cold and still now leaped for joy. When they saw the truth of it they went everywhere telling everyone of what they had seen and heard.

### The joy of realizing that God has come to us in Christ

The message of the ages is "that a Savior is born". A Savior that shall take away the sins of the people of the world. A Savior who is able to take away the heavy burden of guilt from our hearts. A Savior who is powerful enough to so touch our lives that we become a new kind of people. A Savior who is able to bring comfort where people are hurting; healing to the spirits of men; meaning and purpose and direction to the drifting of every age.

### Conclusion

"And suddenly there was a multitude of the heavenly host praising God." How could the hosts of heaven hold back the song. The long dark night is ended and the light has shined that shineth unto a perfect day. As the host of heaven, so do men today celebrate his coming as we begin to realize who he is and what he has to offer to us and we accept his gift. We join our hearts and voices to that great multitude who sang a new song; who made the chambers of heaven echo with, "He is worthy." He is worthy of our highest celebration.

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## The joy of Christ's coming

Luke 1:1-20

As we close the year we study a two-lesson unit entitled, "Sharing in Christian Joy." These lessons will relate to the seasonal emphases of Christmas and New Year's Day. The holiday season gives us opportunity to study the two biblical truths related to the study theme: (1) The joyful meaning of Christ's coming is to be celebrated, shared, and proclaimed by modern day disciples. (2) Living for Christ should be a joyful and meaningful experience.

These studies should lead us to discover appropriate ways of celebrating the coming of Christ and help us evaluate the degree to which joy characterizes our daily living.

God gave himself at Christmas. This truth is expressed in the Christmas carol, "Joy to the World." There could be no greater gift. Therefore it brings the highest joy to those who will receive the gift. You have heard the adage, "The gift without the giver is bare." Someone has also reminded us the gift without the receiver is bare. There would be no gift if God was not the giver and the gift is bare unless man receives.

Jesus was born in Bethlehem. It had been so prophesied in the Old Testament (Micah 5:2). Luke explains the birth of Jesus in Bethlehem because of the decree for registration. Since Joseph was "of the house and lineage of David" he had to go to the city of David for this registration.

In two sentences Luke gives us the most significant event in the history of mankind. The birth of Jesus. "While they were there, the days were accomplished that she should be delivered." Then, with the simplicity of a great literary artist, he describes the birth of our Lord. "And she brought forth her firstborn son."

### The birth announcement (vv. 8-14)

The announcement of a birth is always a time of joy. God himself was in charge of announcing the birth of Jesus. All of



Cooper

heaven joined in the joyful announcement. What a night that must have been! The beauty of it would have been overwhelming. The angels were present to comfort the shepherds and assure them of heavenly blessing. The shepherd's fear turned to joy and gladness when they heard the good news. It really was the message of our Christmas carol, "Joy to the World, the Lord is Come."

### The birth celebrated (vv. 15-19)

The shepherds were the first human visitors to see the newborn child. They were there by divine invitation. The angels invited the shepherds to go to Bethlehem and see Jesus. The divine invitation, "come and see" will always be extended to all. Every man must come to Jesus and see for himself.

What do you think was the response of these shepherds? As they saw Jesus, how did they feel? What emotions flooded their minds and hearts. One would have to believe they responded with genuine worship. These shepherds were humble men. It is significant that God made his first announcement to men like the shepherds. It is also significant that their immediate response was to worship.

### The birth shared (v. 20)

After worship came sharing. The shepherds went away praising God and telling others what they had experienced. They had real joy in their hearts and they wanted to share this joy with others. Each one who comes to Jesus is to go tell others about Jesus. Expression needs to be given to our experience of worship. Added joy comes when we share the good news.

### The message

The message of Christmas is that God found a way to redeem man. The incarnation, God coming in the form of man, made possible the redemption of man.

The message of Christmas is that God cares. God was declaring in his Son that his love was so deep he would go to any length, consistent with his divine nature,

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to redeem man.

The message of Christmas is that we, his disciples, should carry forward his redemptive purpose. As Christ lives in us through the Spirit, we become a part of his redemptive purpose. We have the witness of the Spirit. Thus, the Spirit enables us to give testimony to the saving power of Christ.

### Give a gift

One writer has suggested that the giving of "praise gifts" would be a good activity for a Bible study class to do. At the end of the lesson give praise gifts to one another. You might tell someone, "Your smile always helps me," or "your prayers bring me closer to God." Maybe you want to thank someone for listening to your problems.

You really bring a gift to Jesus when you give "praise gifts" to others. Jesus said, "When you did it to these my brothers you were doing it to me!" (Matt. 25:40, TLB)

### Joy in Christmas

Many versions of joy are being suggested for our world during the Christmas season. On this Sunday, our thinking is turned toward observing Christmas as Christians. As you prepare for Christmas Day, are you looking toward it as a sacred day? If you are to observe this Christmas in a Christian way, you must concentrate on the birth of Christ. Do not allow yourself to be swept along by the tide of business. In the mad rush, be alert to the danger of losing touch with the true meaning of Christmas.

The Christ of Christmas is coming again!

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# STATION GUIDE

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**THE ANSWER**

**POWERLINE**

PIGGOTT	CATV	WE	0600PM
<b>THE BAPTIST HOUR</b>			
BERRYVILLE	KTHS	1480 K	SU 0815AM
CONWAY	KCON	1230 K	SU 0200PM
CORNING	KCCB	1260 K	SU 0930AM
DEQUEEN	KDQN	1390 K	SU 0630AM
FORDYCE	KB JT	1570 K	SU 0230PM
HOPE	KXAR	1490 K	SU 0100PM
MENA	KENA	1450 K	SU 0700AM
MONTICELLO	KHBM	1430 K	SU 0325PM
PARAGOULD	KDRS	1490 K	SU 0830PM
SILAM SPGS	KUOA	1290 K	SU 0700AM
WYNNE	KWYN	1400 K	SU 0730AM

ARKADELPHIA	KSWH	MO	1000PM
ARKADELPHIA	KVRC	1240 K	MO 1000PM
CAMDEN	KJWM	1450 K	WE 1000PM
CONWAY	KUCA	091.5M	WE 0200PM
CORNING	KCCB	1260 K	WE 0530PM
DARDANELLE	KWKK	SU	0805PM
FAYETTEVILLE	KKEG	092.1M	SU 0500AM
FORT SMITH	KISR	093.7M	SU 0730AM
	ALSO		0600AM
FORT SMITH	KWHN	1320 K	SU 0830PM
LITTLE ROCK	KKYK	103.7M	SU 0700AM
NEWPORT	KNBY	1280 K	SA 0300PM
OSCEOLA	KHFO	098.1M	SU 0900PM
OSCEOLA	KOSE	0860 K	SU 0900PM
PINE BLUFF	KOTN	1490 K	SU 0630AM
SEARCY	KSER	099.3M	SU 0800PM

**COUNTRY CROSSROADS**

**SOUL SEARCHERS**

BRINKLEY	KBRI	1570 K	TU 0230PM
BRINKLEY	KBRI	102.3M	TU 0230PM
CAMDEN	KAMD	0910 K	TH 1000PM
CORNING	KCCB	1260 K	SU 0700AM
HEBER SPRINGS	KAWW	1370 K	SU 0700AM
HELENA	KCRI	107.5M	SU 0800AM
HOT SPRINGS	KBHS	0590 K	SU 0430PM
LITTLE ROCK	KXLR	1150 K	SU 0700AM
MARKED TREE	KPCA	1580 K	SU 1000AM
MENA	KSKR	101.7M	SA 0800PM
MORRILTON	KVOM	0800 K	SU 1200N
OSCEOLA	KOSE	0860 K	MO 0225PM
OZARK	KZRK	1540 K	SU 0100PM
PARAGOULD	KDRS	1490 K	SU 0600PM
PINE BLUFF	KYDE	1590 K	SU 0700AM
SILAM SPGS	KUOA	1290 K	SA 0100PM
	ALSO		SA 0535PM

ARKADELPHIA	KSWH	TH	1000PM
FORT SMITH	KFSA	0950 K	SU 0745PM
MAGNOLIA	KFMV	107.9M	SA 0800PM

**MASTER CONTROL\***

**NIGHTSONG**

MENA	KENA	1450 K	MO 1045PM
	ALSO		FR 1045PM
MENA	KSKR	101.7M	MO 1045PM
	ALSO		FR 1045PM

BERRYVILLE	KTHS	1480 K	SU 1230PM
BRINKLEY	KBRI	1570 K	SU 0700
BRINKLEY	KBRI	102.3M	WE 0700PM
CONWAY	KUCA	091.5M	MO 0300PM
CORNING	KCCB	1260 K	SU 1000AM
DUMAS	KDDA	1560 K	SU 0600AM
FAYETTEVILLE	KHOG	1440 K	SU 0630AM
FORDYCE	KB JT	1570 K	SU 1000AM
FORREST CITY	KXJK	0950 K	SU 0100AM
FORT SMITH	KWHN	1320 K	SU 0800PM
	ALSO		0800
NASHVILLE	KBHC	1260 K	SU 0315PM
NEWPORT	KNBY	1280 K	SU 1200N
PARAGOULD	KDRS	1490 K	SU 1015AM
PRESCOTT	KTPA	1370 K	SU 0930AM
SILAM SPGS	KUOA	1290 K	SA 1000AM
WYNNE	KWYN	1400 K	SU 0230PM

Southern Baptist Radio-Television Commission / P.O. Box 12157 / Fort Worth, Texas 76116  
Paul M. Stevens, President

Dec. 5, 1976

Church	Sunday School	Church Training	Church Addns.
Alexander, First	105	62	
Batesville, First	241	87	
Benton, Trinity	119	39	
Bentonville			
Central Avenue	83	46	
Mason Valley	83	49	2
Berryville			
First	194	63	
Freeman Heights	188	73	
Rock Springs	70	38	2
Biscoe, First	92	54	
Booneville			
First	309		1
South Side	107	85	2
Bryant, First Southern	196	108	2
Cabot			
First	396	134	3
Mt. Carmel	287	94	5
Caledonia	45	24	
Camden			
Cullendale First	565	184	2
First	466	110	2
Cash, First	131	65	
Cave Springs, Lakeview	110	45	
Charleston, First	188	60	
Conway, Second	363	148	2
Crossett, Mt. Olive	378	144	
El Dorado, West Side	442	432	
Elkins, First	105		
Forrest City, First	594		2
Ft. Smith			
East Side	373	111	16
First	1407	243	10
Grand Avenue	1031	243	3
Mission	24		
Haven Heights	223	140	2
Temple	149	79	
Trinity	169	54	
Fouke, First	105	64	
Gentry, First	168	58	
Gillett, First	49	23	
Gillham	68	45	2
Grandview	68	69	
Green Forest, First	201	48	
Greenwood, First	382	141	
Hampton, First	161	74	
Hardy, First	124	57	
Harrison			
Eagle Heights	323	138	5
Northvale	179	75	
Woodland Heights	132	75	
Calvary, Hope	148	80	
Hot Springs			
Lakeside	154	55	
Memorial	103	34	2
Park Place	265	67	4
Hughes, First	183	50	1
Jacksonville, First	458	89	
Jonesboro, Friendly Hope	144	96	
Lavaca, First	326	122	1
Little Rock			
Crystal Hill	176	53	
Life Line	553	118	4
Woodlawn	140	63	3
Magnolia, Central	659	197	1
Marked Tree, First	157	63	
Monticello, Second	314	84	
Mulberry, First	241	104	3
Murfreesboro, First	152	41	
North Little Rock			
Calvary	417	127	1
Levy	442	74	5
Park Hill	890		3
Paragould			
Calvary	246	184	
East Side	284	130	2
First	473	91	4
West View	177	94	
Paris, First	422	90	3
Pine Bluff			
Centennial	168	70	
Central	158	61	
First	738		
Lee Memorial	238	109	1
South Side	637	89	3
Tucker	15		
Sulphur Springs	189	117	
Watson Chapel	400	100	1
Prairie Grove, First	140	41	
Rogers, Immanuel	508	92	1
Russellville			
First	587	112	1
Second	175	83	2
Sheridan, First	198	52	
Springdale			
Berry Street	82	34	
Caudle Avenue	144	61	2
Elmdale	308	121	1
First	1492		5
Texarkana			
Highland Hills	164	63	
Shiloh Memorial	178	67	
Vandervoort, First	50	27	
West Helena, Second	206	109	
Wynne, Harris Chapel	91	69	
Yelville, First	130	68	5

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**COOPERATIVE PROGRAM**



# Carter, Plains draw state Baptist convention reaction

by Robert O'Brien

NASHVILLE (BP) — If the majority of Southern Baptists, meeting in recently completed annual state conventions across the U.S., agreed on any one thing — it was to pray for their fellow Southern Baptist, President-elect Jimmy Carter.

In fact, Carter and the actions of his

called for prayer for Carter before it was discussed on the convention floor. He did so, reports indicate, after having apparently received heavy criticism behind the scenes for the political ramifications of his action before the election.

The District of Columbia Baptist Convention voted to pray for Carter and also invited the President-elect and his wife to speak at various sessions of the convention's centennial convention, Nov. 10-11, 1977, at Calvary Church, Washington.

Despite the Baptist tradition of not interfering with the autonomy of a local church, seven state conventions commented in one way or another on the racial confrontation precipitated at the Plains Church by the appearance of Clennon King, the black interdenominational minister from Albany, Ga., who showed up on four occasions seeking membership.

All seven conventions passed statements approving racial openness and/or commending the Plains Church for its eventual decision to end racial discrimination.

Eight state conventions had either completed their annual meetings before the King episode first occurred on Oct. 31 or were on the verge of entering their sessions. That left 18 state conventions which made no direct comment on the incident, although at least four of those were, in other ways, expressing racial positions.

The Colorado Baptist General Convention routinely admitted two black congregations; the New York Baptist Convention, which met before the King episode, elected a black pastor from Harlem as a vice president; the Pennsylvania-South Jersey Baptist Convention selected a black preacher from Germantown, Pa., for the coveted honor of preaching the annual convention sermon; and the Missouri Baptist Convention, which met before the King incident, and the Alabama Baptist Convention each held joint sessions with black Baptist conventions during the course of their annual meetings.

In actions across the 33 state Baptist Conventions, which cover the work of the 12.7-million-member Southern Baptist Convention (SBC) in 50 states, elected "messengers" resolved against a number of issues, including pornography, government interference in Baptist institutional operations, violence

and immorality on television, beverage alcohol and other drugs, various forms of gambling (such as parimutuel and casino), and use of public funds to promulgate Transcendental Meditation (TM), which they called a Hindu-based religion, in public schools.

The conventions voted record annual budgets and generally called for increased support of Southern Baptist efforts to evangelize and congregationalize the U.S. by 1980 and make it possible for everyone in the world to hear the gospel of Jesus Christ by 2000.

Meanwhile, the nine-year-old Baptist General Association of New England, which covers six states, announced plans to aim for 1981 as a target date for gaining status as a state Baptist convention. Southern Baptist work in New England is currently under the wing of the Maryland Convention.

Several state conventions took action which raised interesting points of Baptist polity:

Two conventions — Arkansas and the Northwest (covering mainly Oregon and Washington) — took actions opposing acceptance by their churches of "alien immersions" from other denominations.

Two others — Florida and Georgia — addressed themselves to the Baptist principle of autonomy of various levels (church, association, state convention, national) by eliminating policies or proposals which would give associations of churches either authority or consultation rights in naming members of state boards.

Meanwhile, the Ohio convention was leaning in the opposite direction in agreeing to consider, at its 1977 meeting, a proposal under which churches losing their membership in a local association would also lose state convention participation.

The motion, made by outgoing President Paul Payne, reportedly stems from the eviction of two churches by the Greater Cincinnati Baptist Association in 1975 — one over the charismatic issue and one over both the charismatic issue and acceptance of alien immersions.

Still another convention, Texas Baptists, voted to deny seats to messengers from two churches which sanction charismatic practices. The two con-

See 'State conventions'  
on page 12

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church, Plains (Ga.) Baptist Church, drew quite a bit of attention at the conventions.

Of the 33 state-level Southern Baptist annual meetings, 16 voted to pray specifically for Carter and other elected leaders, two resolved to pray for all elected leaders without mentioning the President-elect by name, and five had completed annual sessions before his Nov. 2 victory over Gerald Ford. That left 10 which, according to reports, made no specific mention of praying for the former Georgia governor after his election.

In one state convention, Missouri, which met before the election, a messenger withdrew a resolution which