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Arkansas Baptist Newsmagazine

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12-21-1978

### December 21, 1978

Arkansas Baptist State Convention

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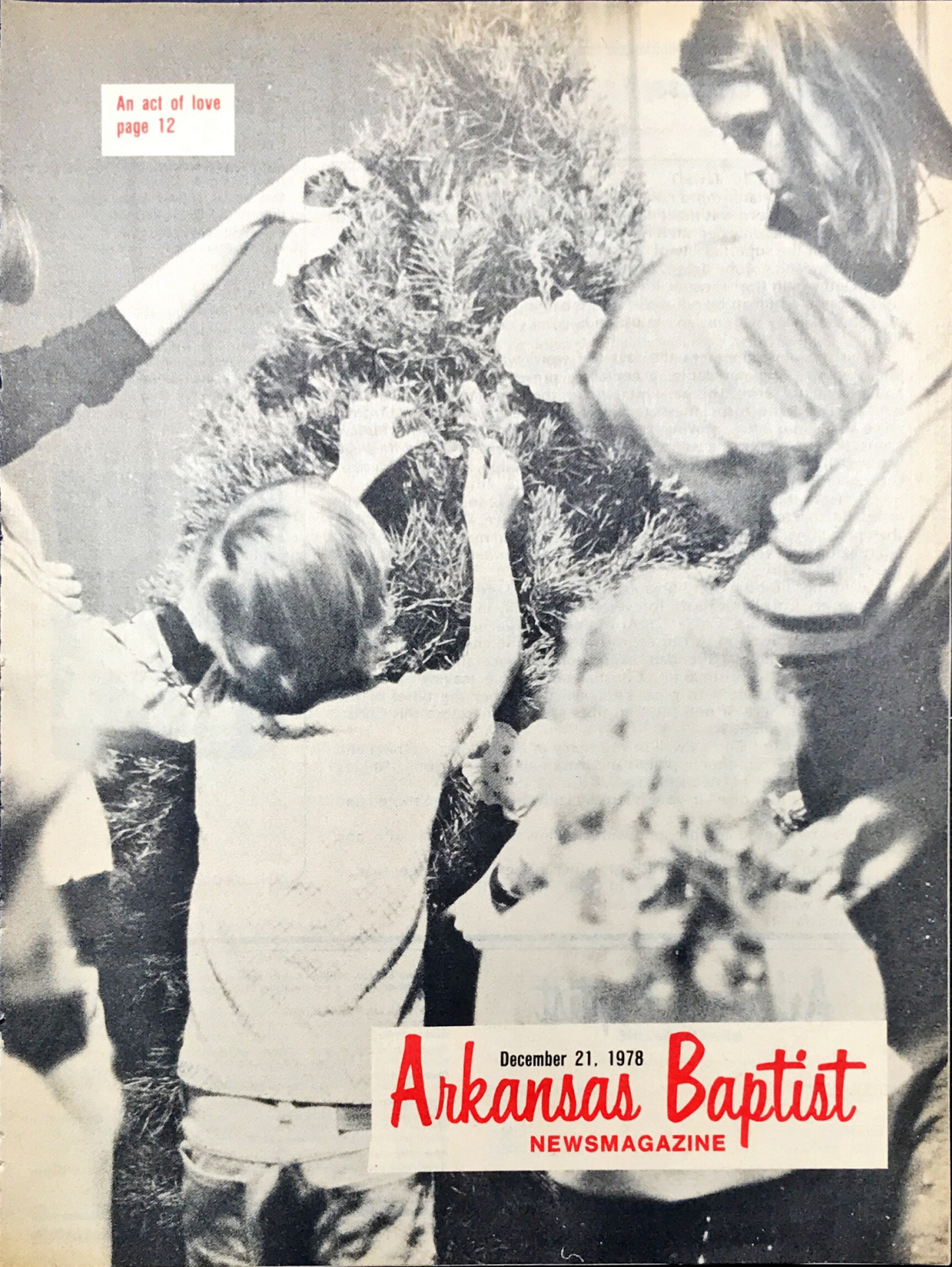
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An act of love  
page 12

December 21, 1978

# Arkansas Baptist

NEWSMAGAZINE





## I must say it

Charles H. Ashcraft / Executive Secretary

### The Word made flesh

No scripture states more concisely the meaning of Christmas as does John 1:14, "The word was made flesh and dwelt among us and we beheld his glory, as of the only begotten from the father, full of grace and truth." It cuts away all the superficiality of the season and points out the essence of the inner meaning. John 1:14 is another way of saying II Corinthians 5:19, "That God was in Christ reconciling the world unto himself." It means that God became a human being, while still remaining God, and lived among us, and that living with us, and in us, he becomes our hope of glory (Col. 1:27).

The meaning embraces the fact the word was "fleshed out" into interpretable, implementable, acceptable, presentable, understandable and meaningful terms. This has a message for the Christian church and that message is that the gospel message, word, good news is to advance from a voice status into a live, moving, breathing, thinking, loving, active human status. It then becomes a warm, personal embodiment of all the message was and the messenger also. It is no longer an intangible, impersonal, unapproachable mystery, but we can behold his glory in his person.

It means the good news is not just to be told, but to be lived out, enacted, demonstrated, personified and made substantive. The gospel is more than preaching. It is fleshing it out, humanizing it, and making it accessible. No religion has ever presumed to bring the heartbeat of God so near as has the Christian faith.

A further fleshing out, humanizing of the message is that Christ lives within every Christian's heart, forever assuring glory in the future and all that transpires before (Col. 1:27). At this point it reaches absolute reality. Because Christ living in us causes us to become the chief medium of his personal life and all its attendant expressions of grace and truth.

Now this puts Christmas into Christian perspective, making the season a worship experience with great significance whether the tinsel or the wrappings are there or not. My Christmas greeting therefore this Christmas to our big family is:

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." (Col. 3:16)

"That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

"May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

"And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." (Eph. 3:17-19)

This is what Christmas is all about.

*I must say it!*

## In this issue

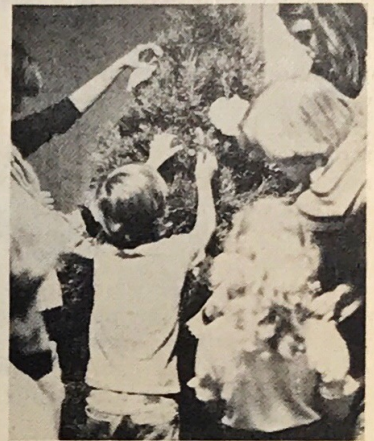
### President speaks 4

State Convention President Johnny Jackson writes to inform Baptists of his appointment of a key committee to undertake a study voted by the messengers to the annual meeting in November.

### More prayer asked 7

The president of the SBC Woman's Missionary Union asked for more prayer from Arkansas Baptists for mission efforts when she spoke in North Little Rock.

### Christmas is . . . 12



*Christmas has to be special and exciting for a child and some Baptist people cared enough for some uprooted children to give a gift of love that made the Christmas atmosphere.*

# Arkansas Baptist

NEWSMAGAZINE

Arkansas' third largest publication

VOLUME 77

NUMBER 50

J. EVERETT SNEED, Ph.D. . . . . Editor  
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## The importance of the Virgin Birth

## The editor's page

J. Everett Sneed



In a few days Christmas will arrive. Many eagerly await the occasion. But what makes this day different from any other? We could point to the excitement of the children as they open their gifts, the reunion of family and friends, or the joy of giving, but these should all be secondary. The primary reason for our joy should be the birth of our Lord.

Christ's birth was the beginning of the greatest event in human history. Except for Jesus — his birth, life, death and resurrection — man would be without hope. The miraculous conception was God's announcement that he had entered into the world to rescue man from the penalty of sin.

Some so-called scholars deny the Virgin Birth of our Lord. They insist that it is of no importance and that, "intelligent people no longer believe in the Virgin Birth."

The doctrine of the incarnation is inseparably tied to the miraculous conception. Both Matthew and Luke give the details of Christ's birth. (Matt. 1:18-20; Luke 1:28-31). Luke, a medical doctor, describes the angel's announcement to Mary, "... the Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35).

Those who deny the Virgin Birth point out that there are only two scriptures which give information concerning Christ's Virgin Birth. One scripture, however, is enough to establish a doctrine. Repetition is not required to establish a truth.

The concept of the miraculous conception, however, is consistent with the doctrine of the eternal existence of Christ. Both John and Paul confirm repeatedly the eternity of Jesus and his participation in crea-

tion. (John 1:1-3; 1:14; 8:58; 17:5; Col. 1:16-17; Phil. 2:6-7). These scriptures establish not only did the New Testament writers believe in the incarnation but Jesus himself attested to it.

The miraculous conception is necessary to provide an adequate Saviour to bridge the gap man had created between himself and God, one was required who was truly God and truly man. Jesus was man (Luke 2:52; John 4:6; Matt. 4:2), but he also was God (John 10:30; John 14:9; 19:7; Mark 2:10).

The Virgin Birth, also, is inseparably tied to the sinless life of Jesus. W. T. Conner (*Christian Doctrine*, page 52), said, "Luke 1:35 indicates that there was a connection between the holiness of Jesus and the fact that Mary was overshadowed by the power of the Most High. Would not his origin in such an act of the Holy Spirit help us to understand how, of all men, he was the only exception to the fact that man lived under the domination of sin?"

The doctrine of the Virgin Birth is vital also because it declares the total Lordship of Christ. The entire New Testament declares that Christ is Lord of every area of the Christian's life. He is Lord because of his preexistence. He is Lord because of his unique birth and sonship. Since this is true he is the head of the church and has the right to every area of a Christian's life.

Christmas should be a time when we reflect on Christ's birth, its meaning and its purpose. As we enter the excitement of Christmas, let our hearts leap with joy because we have a virgin-born, miracle-working, sinless, atoning, living and some day returning Christ. As we meditate upon these truths, we will discover the true meaning of Christmas.

## Guest editorial New awareness of evil of cults

The news media have given us a full measure of the horror of the mass murder-suicide in Jonestown, Guyana, of 910 members of the People's Temple cult. Few of us want to hear any more of the anguish and suffering of deluded people who followed a demented leader to their doom.

But one nagging question remains. Why? Why would people willingly join such a group, and why would they stay and tolerate the abuse which destroyed family life, robbed them of personal dignity, and left them without health?

The answer lies in the incredible power of a strong personality over weaker personalities. It includes man's innate desire to explore the mysteries beyond himself in a search for God. It includes the power of religious cults, which are not Christian and do not worship God, but which use some of the language and ritual of Christianity to delude the unsuspecting into worshipping false gods.

Jim Jones' People's Temple is only one of many contemporary or recent cults. All are characterized by a requirement of complete and unquestioning allegiance to an individual. All demand a willingness to die for that leader. All warn of deadly enemies who are said ready to destroy that leader. These enemies consist of all who reject that leader. Modern day cults include Charles Manson and his group, Adolf Hitler and the Nazi party, and the "churches of Satan." In the cult category also are certain religious sects which are built around blind allegiance to a leader with belief only in him and what he says to believe.

We can expect to have increasing encounters with cults. Some rapidly growing religions, such as Hare Krishna and Sun Myong Moon's "Moonies" are cult rather than church. Christian people need to know this. And we need to draw a sharp line between politeness and accommodation when we encounter them. — **The "Baptist Courier" of South Carolina**





## One layman's opinion

Daniel R. Grant / President, OBU

### The ripple effect, Lottie Moon, and Bold Missions

When it comes to knowledge about Lottie Moon, this Baptist male chauvinist has come a long way, Baby. With the help of a wife who has grown up in Baptist Woman's Missionary organizations, and with a mother who began even earlier on me, I have been fully and appropriately counseled on who Lottie Moon is. I have seen both of them frown severely on the ill-advised humor of some men in the church who asked, at the time of the Lottie Moon Christmas Offering, "Haven't we gotten Lottie Moon through college yet?" I no longer ask why we can't give men equal time by naming it the Bill Wallace Christmas Offering every other year. In short, nothing succeeds like success, and I have long been a believer in, and supporter of, the Lottie Moon Christmas Offering.

A recent discovery has made me an

even stronger supporter. I was amazed to learn that Lottie Moon is responsible for Ouachita's Homecoming queen. Miss Jane Chu, a junior music major at Ouachita, is the daughter of "Mom Chu" (Mrs. Finley Chu), head resident of Frances Crawford Dormitory at Ouachita. Mom Chu came to Ouachita in the 1960s with her husband, an emigre' from Communist China, and professor of economics. Following his illness and death, Mom Chu remained at Ouachita as a much loved dorm mother. A. A. Brady, Director of Missions for Caddo River Association in Mt. Ida, shared with me a little known fact about Dr. Finley Chu that he learned when they both lived in Shawnee, Okla. Dr. Chu came to know Christ as his personal Savior in a church in China that was organized by Lottie Moon many years ago.

What an unusual chain of events! Lottie Moon pioneers in Bold Christian Missions in China, and a brilliant young future economist becomes a Christian through her efforts. Then many years after Southern Baptists supported Lottie Moon's ministry in China, Dr. Chu comes back across the Pacific to support the cause of Christian education in Ouachita Baptist University, owned and operated by Southern Baptists in Arkansas. More than a decade after his death, his widow is a friend and Christian counselor of hundreds of young people. His daughter Jane, shortly after serving as summer BSU missionary in San Francisco, was elected Homecoming queen at Ouachita.

It boggles the mind to contemplate the impact of one life like Lottie Moon when the ever-expanding "ripple effect" is fully known.

### The president speaks

#### My committee choices

Last spring in one of my articles I mentioned the fact that my office doesn't have much salary but it does open doors to a few free meals and many committee meetings. Another thing that goes with the presidency is lots of mail. In the last several months, I have received an abundance of suggestions ranging over many matters.

One of the subjects that has brought the greatest amount of comment has been the subject of any proposed construction of new space for the Baptist Building personnel. Some letters have said things like "If you ever bring that subject up again I'll have you impeached. Arkansas Baptists killed that idea in 1976. Forget it!" Other letters have said things like "When are you going to show us some real leadership and get that additional space built? Hurry up! We're wasting valuable time!" What's a president supposed to do in that kind of dilemma?

The messengers of our recent convention helped me find a reasonable way to start toward a solution. They voted overwhelmingly for me to appoint a study committee to survey our present space and to make a recommendation to the 1979 convention concerning whether or not additional space is needed.

Since the convention I have had quite a number of people give me advice about whom I should appoint to the committee. Most of them said, "Don't you dare appoint me!" That left me in another dilemma. Somebody's got to be put on that committee. In fact, several somebodies are necessary.

Seriously, after much thought and prayer, I am now officially appointing a seven person committee to be known as the **Baptist Building Study Committee**. They are **C. A. Johnson**, Little Rock, chairman; **Don Moore**, Ft. Smith; **Wilbur Herring**, Jonesboro; **Ferrell Morgan**, Crossett; **Jack Bledsoe**, Des Arc; **Kenneth Threet**, Mountain Home; and **Leslie Riherd**, Newport. I chose six by virtue of present or previous offices (our two immediate past convention presidents, our two immediate past Pastors Conference presidents, and two of our present key leaders of our State Executive Board). The chairman has been one of our leading pastors for years and also is a former president of our Pastor's Conference. All sections of our state are represented. All seven members are wise, dedicated, talented, and fair-minded leaders. They will do an excellent job for all of us.

I trust all of our 400,000 Arkansas Baptists will join me in prayer for this very



Johnny Jackson

important committee. It will need our patient understanding and earnest encouragement. If there is a need for additional space, the committee will discover it and report it to the convention. If there is not, they will be able to recognize that, also.

Arkansas Baptists are a great people. We are a united people! We want to move forward in missions, evangelism, Christian education, and stewardship. To do this we must be good stewards of God's money and our other resources. I'm sure as our new committee examines our Baptist Building space requirements this year it will be able to present a wise recommendation to the convention next November. May God's grace cause it to be so! — **Johnny Jackson, President, Arkansas Baptist State Convention**



# Letters to the editor

## Women in history

The January, 1977, issue of *Baptist History and Heritage* (the journal of the Historical Commission of the Southern Baptist Convention), is entitled "The Role of Women in Baptist History." The main article by Dr. Leon McBeth of Southwestern Seminary is a survey of this important topic. Below are listed the conclusions of that article:

1. Women have been significantly involved in Southern Baptist life, and have made major contributions thereto. The current focus upon ordination of women must not mislead Southern Baptists to believe that leadership of women in church is a recent issue. From the very beginning women have been involved in both church and denomination. Southern Baptist progress in Sunday School, missions, Christian education, worship, and especially in stewardship bear the stamp of their influence.

2. Southern Baptists have basically followed their host culture in their teachings and attitudes about women. There is no convincing evidence that Southern Baptists have ever influenced their culture, or been in advance of the culture, on the question of women's rights. Every significant step in the emerging role of Southern Baptist women was preceded by comparable developments in society. As society grants additional rights to women, Southern Baptist eventually do the same. Perhaps the clearest example is that the Southern Baptist Convention gave women the right to vote in 1918, just as a constitutional amendment was introduced to grant women the vote in American society. This leads one to conclude that as society grants further rights to women in the future, Southern Baptists will possibly follow.

3. Southern Baptists are amidst major changes today on the issue of women and the church. There is now in progress a basic and fundamental reappraisal of the role of women. Fundamental reinterpretations of Scripture passages presage far-reaching changes in the possibilities for ministry by Southern Baptist women. Educated and articulate Southern Baptist women are making a convincing case for their ministry, not only by arguments but also by example. Clearly this is no passing fad. (Copied from the *Baptist History and Heritage*, copyright January, 1977, page 25; used by permission of Historical Commission, SBC)

I recommend this outstanding journal for the library of everyone interested in Southern Baptist work. — **Bob Focht, Little Rock**

## Those false prophets

Scripture is full of information on cults and cultists and warnings against them.

Jesus said, "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves," (Matt. 7:15); and, "Many false prophets shall rise and show great signs and wonders, insomuch that if it were possible, they will deceive the very elect," (Matt. 25:24).

Paul wrote: "From among you shall men arise, speaking perverse things to draw away disciples with them," (Acts 20:30). "Now the spirit speaketh expressly that in the latter times some shall depart from the faith giving heed to seducing spirits and doctrines of devils," (I Tim. 4:1). "Satan's ministers disguised as angels of light," (II Cor. 11:14).

Peter wrote: "But there were false prophets among the people even as there shall be false teachers among you who shall privily bring in damnable heresies — and many shall follow their pernicious ways, and . . . with deceptive words they will make merchandise of you," (II Peter 2:2-3).

Jude wrote: "These be they who separate themselves, being sensual, having not the spirit," (Jude 19).

From these scriptures and others, certain marks of cultists can be seen:

1. Cultists have strong charismatic personalities and exert a hypnotic effect on their victims, and often lead them into violence, crime, and suicide.

2. Cultists exploit the name of Christ, the words of scripture, and all for their own personal glory, not that of Christ. (John 7:18).

3. Cultists dominate their followers, and literally "Lord it over God's heritage." (I Peter 5:3).

4. Cultists separate themselves from the mainstream of society and other Christians, and "tear up whole families," (Titus 1:11).

5. Cultists are identifiable only by their fruits, (Matt. 7:16). When membership in any movement leads one to become unrealistic, unpatriotic, uncooperative with other sensible Christian people, then it is certain to be an evil cult. — **Walter H. Watts, Ft. Smith**

## Male and female

In the Dec. 7 issue of the *Arkansas Baptist* I was interested in the article about the "Role of Women" under (Letters to Editor). Search the scriptures and

find that the woman was created for the man, and not the man for the woman. It is quite clear even to a casual observer that men and women are designed for different functions.

Does equal rights guarantee men the right to become pregnant? How absurd! Men are not designed to give birth, women are. My farm animals still function the same as they have been designed. The female is lighter in weight, bears the young, nurses the young, etc. Both male and female function according to their sexual design.

When or where has God changed the design of the sexes? The scripture, which is accurate, inspired, the only basis of the knowledge of the mind of God, still commands that women are to teach their daughters to be keepers at home, be subject to their own husbands, pure, chaste, etc.

If the Bible is in error concerning the design of male and female living and mores, then it must also be in error concerning creation, the Flood, the Birth of Christ, resurrection, salvation, heaven and hell. The fact is, the mores of the scripture are correct for today, sin is sin today as before, atonement is the same, and God is the same. I suggest for further reading about the Godly design for living, the Holy, verbally inspired Word of God. — **Darwin Anderson, Salem**

## Spring registration set at Ouachita

ARKADELPHIA — Registration for the spring semester at Ouachita Baptist University will be held Tuesday, Jan. 16 and Wednesday, Jan. 17, according to Dr. Carl Goodson, vice president for academic affairs at OBU.

Registration will be held in Evans Student Center and Lile Hall from 8 a.m. to 2 p.m. on Jan. 16 and from 9 a.m. to 2 p.m. on Jan. 17. The first day of classes is Thursday, Jan. 18.

New students will report to the Academic Affairs Office to secure advisor assignments upon arriving on campus. From 2-4 p.m. Tuesday, Jan. 16, all new students who did not participate in the course preference survey held during the fall semester at OBU may meet with their advisors to fill out a trial schedule.

All students who did not participate in the course preference survey will register last on Wednesday, Jan. 17.



# Arkansas all over

by Millie Gill

## people

### Kevin Pearson

was presented with a nine-year attendance pin by Burlington Church in North Arkansas Association.

### Clifford Baker

has resigned as pastor of the Cassville Church.

### Lawrence Henry

has resigned as pastor of the Blue Eye Church. He has accepted a pastorate at Selmore, Mo.

### Marvin Wolf

of Paragould has been called as pastor of the Rock Springs Church in North Arkansas Association.

### Tom Casey

has resigned as pastor of Western Grove Church effective Jan. 6.

### Mrs. Hugh Jones

died on Nov. 25 in the home of her daughter, Mrs. Mack Scott, in Abilene, Tex. Mrs. Jones had served in churches in Hope, Ark., and Texarkana and Abilene, Tex. Memorials may go to the Lottie Moon Christmas Offering.

### Jim Cooper

has accepted the call to become pastor of the Humnoke Church. He has been serving as music-youth director for Des Arc First Church.

### Jerry Devorak

is serving as interim music/youth director for Des Arc First Church.

### Eugene C. Gee III

has been called as director of music by Crystal Valley Church, North Little Rock. He is a junior voice major at the University of Central Arkansas and has attended Eastern Oklahoma State College. He came to the Crystal Valley Church from Central Church, Bald Knob, where he served as director of music and youth.

### Hank Harrington

is serving as interim pastor of the Runyon First Church.

### Molly Marshall

has resigned as minister of youth and single adults at Pulaski Heights Church, Little Rock. She is returning to Southern Seminary where she will be working toward the Ph.D. degree in the area of New Testament Theology, preparing for a teaching position in theological education either in foreign or home missions.

### Don McQueen

has resigned as pastor of the Emmanuel Church, Blytheville. He has accepted the pastorate of the New Providence Church.

## briefly

### Trinity Association

will hold seminary extension mini-courses Jan. 6, 13 and 20. "How to Understand the Bible," will be study for the semester with D. B. Beasley as teacher. The courses will be taught at Pleasant Hill Church near Harrisburg.

**Geyer Springs First Church, Little Rock** has organized Sunday School work for Vietnamese. Jane Jones will be teacher and Le Van Tri will be interpreter.

### Lonoke Church

will be in revival Feb. 19-25 according to Ed Simpson, pastor. Clarence Shell, associate/state evangelist of the Evangelism Department, Arkansas Baptist State Convention, will preach. Music will be directed by Glenn Blevins.

### Calvary Church, Harrisburg

had T. V. "Corky" Farris as guest speaker on Sunday, Dec. 10. Farris, a professor at Mid-America Seminary, is a former missionary to Japan.

### Rogers First Church

held ordination services on Dec. 10 to ordain John Shiohira for missionary work in Thailand.

### Life Line Church, Little Rock

held services on Dec. 10 to ordain Dwight Davis, Don Luzader, Travis Nelson, Arlos Oliver, Les Pickett, and Bob Thompson as deacons. Gerald Taylor, pastor, led the service.

### Oak Grove Church

near Ashdown held a deacon ordination service for William Bruce Crow on Dec. 3. Those participating in the service were Ronnie Forsythe, Eugene Jewell, Luther Dowdy, Curtis Zachry, and Allan Robbins.

### Brinkley First Church

ordained George Ivey, R. E. Low Jr., and Dennis Tate as deacons on Dec. 10. James McDaniel, pastor, led the service.

### Sylvan Hills First Church, North Little Rock

recently ordained Hardy Bell and Guy Key to the gospel ministry. Charles Wilson was ordained as a deacon in the service led by Don Moseley, pastor.

## Focus on youth

### Blytheville First Church

Youth Council recently elected Dan Carpenter as president. Terry Yopp was also selected to fill the vacancy for a college youth council member.

### Higginson Church

held an Acteen Recognition Service recently. Eva Dawkins was recognized as Queen with Septer. Stephanie Minyard was recognized as Queen in Service. Helen Kendel and Winifred White are leaders.

## buildings

### Hindsville First Church

celebrated completion of payment of their new auditorium on Sunday, Nov. 26. A noteburning service was held during the Thanksgiving-dedication celebration. Those participating in the noteburning were Frank Jordan, Melvin White, Mack Lewis, and Jonathan Reichman, pastor. Brian Taule, a former pastor, was speaker for both services.



The Southside Baptist Mission was begun by the First Church, Paris, Nov. 19. The mission will worship in the portable chapel building owned by the Concord Association. Attendance at the first meeting was 13. William L. Kreis is pastor of the sponsoring church, and Joe Bagwell is giving leadership for the mission.

## No issue Dec. 28

Since the Arkansas Baptist Newsmagazine publishes 50 issues each year and skips an issue at July 4 and at Christmas, there will be

no issue Dec. 28. Sunday School lessons for both Dec. 24 and Dec. 31 are carried in the Dec. 21 issue.





## Woman's viewpoint

Marian Dickson

### Seeing the presence of Christ in each new day

Have you ever observed the way a new day breaks forth? At first it is dark. Stars glitter in the night sky and the world sleeps. There is an aura that something magnificent is about to take place. You wait, expectantly. Slowly the stars vanish from the sky. The darkness lessens. You watch. More stars go out. Suddenly, the remaining stars are quickly

swept away and the darkness is completely swallowed up in the dawning of a fresh new day.

I love new beginnings. Each time the sun rises I think, "Today is the proof that God loves me and brings me his grace for living today." With God every day is a new beginning for me.

I keep a picture on the ledge of my

kitchen window. It is a picture of a weathered oak tree stretching forth her branches to provide a nesting place for a mother bird. Tiny green leaves unfurl from the aged branches of the tree, and three blue eggs are cradled in the nest. To me the picture portrays the promise of new life — of a new beginning.

Everyday we somehow need an opportunity to start afresh. It is the presence of Christ in our lives that makes all things new. Ours is not to create, but to see. To see the new day and the new opportunity that Christ's presence brings us is our great privilege.

We do not have to be haunted by the failures of yesterday; nor do we need to be anxious about tomorrow. We simply need to live in the present moment, recognizing the presence of Christ there with us. When we accepted Christ as Savior, his Spirit came to dwell within our lives. We were given the promise that he would never leave us nor forsake us. Therefore, there is no need to search for Christ's presence; he is with us always. The problem is that we do not always recognize him. This is a basic spiritual truth that we are sometimes slow to grasp.

When we see and acknowledge the continual presence of Christ each moment of every day, life takes on a rich new meaning. Daily living is no longer dull and monotonous. Work can be done with new vigor and enthusiasm. It is as though we have been awakened to a newness of life all about us. We are more aware of the world in which we live. We are capable of deeper love and understanding for our fellow man.

It has been expressed better by Paul Tournier when he said in *The Healing of Persons*, "Living with God means living the present hour which he gives us, putting our whole heart into what he expects of us in that hour, and leaving the past and future to him, to whom they belong."

God has purpose for each of our lives. We cannot always see what his purpose is, but we can always see his presence with us.

We wait quietly and expectantly to see the dawning of a brand new day . . . and the day breaks forth. So it is as we wait quietly and expectantly in his presence, his purpose for our lives breaks forth in each new day.

Marian Dickson, a member of Southside Church, Stuttgart, is a housewife, mother, Sunday School teacher, VBS worker, and Registered nurse who finds time to work in immunization programs and be a Girl Scout leader. Her articles in December have been related, addressing the subject of "seeing".

## WMU head asks Arkansans for more prayer

by Millie Gill

Carolyn Weatherford, Executive Director of Woman's Missionary Union of the Southern Baptist Convention, launched the Foreign Mission Week of Prayer in Arkansas when she visited Arkadelphia First Church and Park Hill Church, North Little Rock last week.

She emphasized, in a meeting at the Park Hill Church, that people, prayer, and financial support were the three ingredients for mission success.

Miss Weatherford said, "Southern Baptists now have approximately 3,000 missionaries appointed to 93 out of the 210 foreign countries, but there is a need for at least 1,451 more to be appointed in the next 12 months.

"The SBC Foreign Mission Board appointed more missionaries in 1978 than ever before," she continued, "and yet this met only one-third of the requests

from mission fields."

Miss Weatherford called for special prayer (1) for God to call men and women from the local churches to be career missionaries; (2) for missionaries after they go to the foreign field; (3) for new mission fields to open; and (4) for the people with whom the missionaries work.

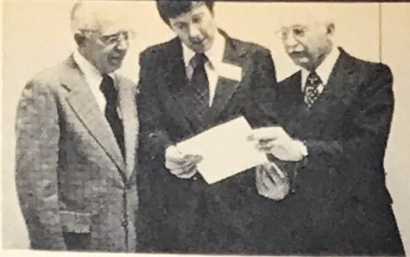
The WMU executive said, "This Week of Prayer provides a time when we can do some personal soul searching to find God's will in our lives. It is a time when God will call us to do something special about praying and giving so that every person in the world might hear about Jesus Christ."

Miss Weatherford also spoke on the campuses of Ouachita Baptist University and Henderson State University while in Arkansas.



Carolyn Weatherford talks with Cary Heard, pastor of Park Hill Church (left) and Nathan Porter, pastor of First Church, Arkadelphia, after she spoke at Park Hill Church (ABN photo)





Selph, Tonks, and Gaskin confer during the meeting.

## First historical conference held

The Arkansas Baptist Historical Commission conducted its first Oral History workshop at OBU, Arkadelphia, Nov. 28-29, under the direction of A. Ronald Tonks, Associate Director of the Historical Commission, SBC, Nashville, Tenn., assisted by J. M. Gaskin, Shawnee, Okla. Oral history is gathering information by means of interview and some type recorder.

Dr. Tonks' philosophy of the study of history provided a framework for the conference. He reminded participants

that "a knowledge of the past helps understand the present, provides a foundation for deeper sense of commitment, helps us avoid mistakes of earlier years, and plays a prophetic role."

He said, "I really believe we need to affirm our people in the faith. In many churches one attends it is difficult to know whether or not one is in a Baptist church or some other kind of church. Many Baptists know neither their beliefs or heritage." A knowledge of history can help correct this, Dr. Tonks concluded.

## Valley Church Searcy builds

Valley Church, west of Searcy on Highway 36, dedicated a new 4600 sq. ft. facility Dec. 3. The new facility was erected at a cost of approximately \$88,500 but has a replacement value of \$95,000.

The auditorium will seat 225 people and is fully carpeted. The educational area has eight classrooms and two nurseries. The facility has a 360-ft. foyer which leads to both the auditorium and the pastor's study. The entire facility has central heat and air with two units serving the main auditorium and one for the educational building.

The congregation has received gifts from several sources including approximately \$9,085 in furnishing gifts. Other furnishings were included in the construction cost. The gifts have included furnishings for the foyer, pastor's study, equipment for the kitchen, a mimeograph machine, and a baby grand piano.

The state Missions Department gave the church a \$2,500 grant and a \$10,000 loan which is interest-free for the first two years. The Calvary Association has provided both direct and indirect assistance. Currently the church is using a mobile home owned by the association as educational space. Nine churches in

the Calvary Association have helped on a monthly basis or by taking special offerings for the church. The McRae Church gave a P.A. system and the choir robes were donated by First Church, Searcy.

In early 1975, women from several WMU organizations and a group of youth from First Church, Searcy, took a survey in the Valley area for a proposed mission. They found that there was a great need for a mission in the area. Land was purchased by the Calvary Association. Two or three months later several pastors and families held a meeting pledging themselves and their time to begin the mission. On Sunday, Jan. 16, 1977, nine families joined together for a potluck luncheon and business meeting in the Calvary Association office building. On Oct. 9, 1977, the chapel was constituted into a church by the Calvary Association.

R. H. Dorris, Director of Missions for the Arkansas Baptist State Convention, spoke on Sunday morning prior to the afternoon dedicatory service. He spoke from Psalms 127:1 emphasizing the necessity of the Lord leading in the development of a church.

He compared the building of a con-

gregation of believers to that of the construction of a building. He said that the foundation, the superstructure, and the exterior and interior must all be properly constructed if a physical building was to be what we desire. In like manner a congregation of believers must be properly constructed and developed in every area.

The afternoon dedicatory service featured an invocation by Rodney Raines, former interim pastor; the presentation of the building by Don Eads, Southeast Construction Co.; acceptance of the building by T. A. Brewer, chairman of the building committee; a ritual of dedication led by Pastor J. D. Wagon; and a closing prayer by Jim Wiley, pastor of Temple Church, Searcy. Special music was presented by Charles Kitts, church music director; Mrs. Charles Cheatham, church pianist; and Mrs. Joan Chronister. The service was concluded with the laying of a cornerstone.

## Pastor dies

Valley Church's pastor, J. D. Wagon, 59, died Dec. 11 in a Searcy hospital. He had been pastor of churches at Taylor, Hodge, Plain Dealing, and Zwolle, all in Louisiana. He had been state director for Royal Ambassadors for the Louisiana Baptist Convention, and served as an associate in the Brotherhood Department for Arkansas Baptists. Wagon was a graduate of Louisiana College and New Orleans Baptist Theological Seminary, and had received training in clinical pastoral care at Baptist Memorial Hospital, San Antonio, Tex.

Wagon is survived by his wife, Marilyn Simpson Wagon; a daughter, Mrs. Suzanne McKee of Dothan, Ala.; two brothers and three sisters.

Funeral services were held at Valley Church Dec. 13 and at Arcadia, La., Dec. 14.



Valley Church's building was dedicated less than a year and two months after the church was constituted. (ABN photo)

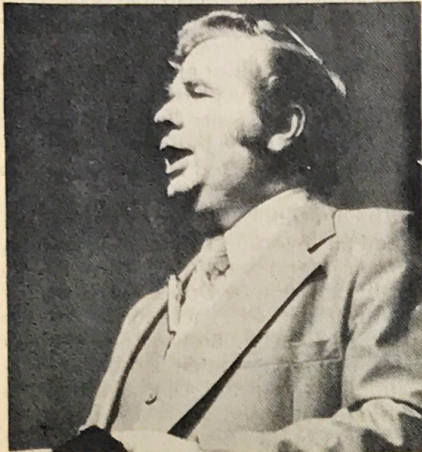




ABOVE LEFT; Associational WMU officers used a display to encourage involvement in missions organizations. They were (from left) Cleona Lane, WMU director; Sue Williams, Acteens director; and Betty Gibson, WMU secretary. (ABN photos)

LEFT: Frank Radcliff of Woodridge was the featured speaker for the rally.

ABOVE RIGHT: Emeritus missionary to Nigeria Jo Scaggs told visitors to her display about carvings from Nigeria as a friend modeled Nigerian clothes.



## Concord 'M Night' emphasizes missions

Concord Association held a Missions Fair emphasizing the theme "Mobilize for Missions Training" Nov. 27. Prior to the convening of the rally, the more than 600 who were in attendance had opportunity to visit 15 different mission booths spotlighting associational, state, home and foreign missionaries. Each booth depicted the work that was carried on by the missionary.

The featured speaker for the "M-Night" (for "Mobilization") was Frank Radcliff, pastor of Berea Church, Woodridge, Ill. Others on the program were Robert Parrish, Director of Language Missions for the Arkansas Baptist State Convention; Curtis Dixon, who has served as missionary to Angola and Portugal; Richard Douglas who has served both as a home and foreign missionary; and Miss Jo Scaggs, retired missionary to West Africa.

Radcliff used Ephesians 5:3 as his text and shared how God had worked through his life. Radcliff was saved while an alcoholic Master Sergeant many years ago. He said that when God called him to preach that he made a commitment to be a man of the Book. He said, "We make fun of the liberals and yet we deny the truthfulness of the Bible by our own lives."

A little over three years ago Radcliff was serving a large church in Amarillo, Tex. but felt that God wanted him to

move his ministry in a different direction. He took 16 people with him and moved to Woodridge, Ill., a community on the southwest fringe of Greater Chicago. On the church's second anniversary it had an attendance of 880 people. Of this number, 420 rode on the church's 10 buses and vans. The crowd was so large that the church rented a high school in a neighboring community for the day. It was the highest attendance of any Southern Baptist church in Illinois on the date.

Radcliff has also assisted in the beginning of six missions in this same three-year period and was first in number of baptisms both in number and percentage per church member in Illinois.

At the same anniversary service, the Berea Church burned a \$70,000 note, erasing all indebtedness on the first unit of their building.

The church has found an eight-acre site, distributed 10,000 New Testaments from door-to-door, started a television program, and established a Christian school.

Radcliff challenged those in attendance to either come and help him in his program or to go to work where they live in their own community. He said God had a place for every Christian to be active in his kingdom's work. "We are to dream dreams and allow God to make them realities."



## SEEKING?

An extra special Christmas gift for an extra special woman? Try a spiritual development book written especially for, about, and by women.

**The Seeking Woman I Am: Christian Meditation for Today**, Nell Bowen, \$1.50. Increasing women's understanding of meditation.

**The Listening Woman I Am: Messages from God**, Josephine Pile, \$1.50.

**The Woman I Am: Looking Forward Through the Christian Past**, Nell Bowen, \$1.50.

Available through Baptist Book Stores.

Woman's Missionary Union  
Auxiliary to Southern Baptist Convention



Named as heads of sub-committees of the Executive Board were (from left) Elmer Griever, Kenneth Threet (Board President) Ray Wells, Leslie Riherd, J. T. Harvill, and John Finn. (ABN photo)



## Executive Board holds organizational meeting

The Executive Board of the Arkansas Baptist State Convention convened at Markham Street Church, Little Rock, on Dec. 5. The meeting primarily dealt with organization and orientation of new members although several items of business were conducted. The first item of business was the election of Executive Board committees. (See **Board organization on facing page.**)

The Board voted to hold simultaneous revivals in 1982 as a part of the Bold Mission Thrust. They are to be held in the eastern half of the state Feb. 28-March 14, and in the western half, March 28-April 11.

The Board authorized the *Arkansas Baptist Newsmagazine* to remove up to \$25,000 from reserve funds to cover the 1978 expenditures. Editor J. Everett Sneed reported that budget problems have occurred because of rapid inflation, primarily second-class postage, and because the *Newsmagazine* had not received as much money as estimated through subscriptions. Dr. Sneed said, "Although the *Newsmagazine* has had the largest percent of increase in circulation of any of the older state papers in the last six years, we have had the lowest gain in 1978 that we have had since I became editor."

The Board voted to continue pastoral salary payment for January and February

to Benny Clark, currently on leave of absence from his position as BSU director at Arkansas State University, Jonesboro. They also authorized assistance with Clark's salary for a state BSU position for the next three years, if the joint project of the Utah-Idaho Convention and the Home Mission Board is approved. The January and February funds are to be taken from Extreme Missions Needs. Arkansas is to provide \$7,500 for 1979 and 1980 and \$3,750 for 1981, from earnings of the Third Century Endowment Campaign funds (not Cooperative Program funds).

The Board authorized a change in the method of providing maternity benefits for the employees and their dependents which would accrue a savings for the Convention. The motion provided, "(1) that maternity coverage on the medical policy be discontinued and that the amount which would be paid be placed instead in a new reserve account called 'Reserve for Self-insurance; (2) that the administration be authorized to automatically disburse to any employee or dependent who might be entitled to maternity benefits under the present provisions a lump sum payment of \$600 for a normal birth and \$900 for a Caesarean section."

Executive Secretary Charles H. Ashcraft stated that there was no type of

Executive Board committee with whom the executive secretary could work from the time of the election of new Board members by the Convention in November until the Board meets in December. Raymond Morris made a motion which passed that a committee be appointed by the president to study the situation.

Reports and expressions of appreciation were given by the agencies of the Convention. Among those were Daniel Grant, president of Ouachita University; Jack Nicholas, president of Southern College; Johnny Biggs, director of Arkansas Family and Child Care; and Harry Trulove, president of the Arkansas Baptist Foundation. Jamie Jones, director of the BSU Third Century Endowment Campaign reported that they were nearing the \$800,000 mark in pledges and receipts.

Johnny Jackson, Convention president, said, "I am excited about the Convention and the work of our Executive Board. I believe that we can have the greatest year in missions and evangelism in the history of the Arkansas Baptist State Convention."

Dr. Ashcraft said that the convention was \$79,991 ahead of the budget at the closing of the books for November. "It appears," he said, "that we will have a healthy overage at the end of 1978."

## Lottie Moon from page 24

Because of the unique structure and efficiency of the Cooperative Program, 100 percent of the money collected from the Lottie Moon offering is utilized in the direct support of missionaries. The Woman's Missionary Union siphons none of the money for promotion of the offering and none of it is earmarked for administrative expenses in Richmond.

Mrs. Kelly wires the collections at least once a week, or every day if as much as \$100,000 comes in. Last year she wired money to the Foreign Mission Board more than 25 times as its designation surpassed \$100,000.

Occasionally the sums draw a long,

low whistle from Monfalcone in the general accounting department at the board. "It's so much money at one time," he exclaims.

"Sometimes I'll see a letter from an elderly person who saved all year long or went without something," he says. "It'll say, 'Here's my \$100 for Lottie Moon.' That might be half their Social Security check.

"It's hard to explain. It's a feeling I get deep down that it's really worth all the work. I'm far removed from it all here, but I know I have a part."

Mrs. Kelly says, "I'm constantly fascinated with the way the system continues

to work. There's really no one to tell people what they have to do. I've often thought that it has to be God's hand in it for it to continue to function like it does."

For missionaries around the world who depend on the Lottie Moon offering, which provides about 50 percent of the budget for the Foreign Mission Board, the response of Southern Baptists is vital.

"I'm surprised and thankful when I stop to think that I have a part in something so tremendous," says Mrs. Kelly. "It's a privilege."



# Committees of Executive Board elected

\*Indicates laypersons

## Operating Committee, Leslie Riherd, Chairman

1979

\*John E. Miller (Dist. 2)  
Garland Brackett (Dist. 7)  
Dwayne Fischer (Dist. 5)  
Executive Board President, Kenneth Threet  
Convention President, Johnny Jackson

1980

Elmer Griever (Dist. 1)  
Leslie Riherd (Dist. 3)

1981

Ernie Perkins (Dist. 4)  
Conway Sawyers (Dist. 8)  
J. E. Clark (Dist. 6)

## Program Committee, John Finn, chairman

1979

P. C. Church  
David Crouch  
John Finn  
Jimmie Garner  
J. T. Harvill  
\*Mrs. Paul Henry  
O. W. Hogan  
Lowell Jamieson  
James E. McDaniel  
David Miller  
Tommy Robertson  
Charles Skutt  
Pat Titsworth  
Vernon Wickliffe

1980

\*Mrs. L. C. Carter  
Charles Chesser  
Harold Elmore  
Jim Fowler  
John Holmes  
\*Ken Lilly  
\*Tucker Lynch  
Trueman Moore  
\*Raymond Morris  
\*Mrs. Evelyn Pace  
Edward Powers  
\*David Tate, Jr.  
Jerry Wilcox

1981

Joe Atchinson  
Tony Berry  
John Colbert  
Gene Crawley  
Nodell Dennis  
Don Dunavant  
\*Mrs. R. E. Hagood  
C. A. Johnson  
Keith Loyd  
D. C. McAtee  
Bill Milam  
Ferrell Morgan  
\*Auby Rowe  
\*Richard Southerland  
Oatis Vester

## Finance Committee, Ray Wells, chairman

1979

\*Virgil Blair  
Mason Bondurant  
\*Mrs. Carl Bunch  
Dennis Dodson  
Terrell Gordon  
R. D. Harrington  
Richard L. Johnson  
John R. Maddox  
Dean Newberry  
Bert Thomas  
Ray Wells  
\*Mrs. C. S. Williams

1980

\*Jim Blackmon  
James Evans  
John Gearing  
James Hill  
Ed Hinkson  
\*Paul Hurst  
\*Frank Lady  
Paul McClung  
Carel Norman  
\*Mrs. Clifford Palmer  
William Probasco  
\*Bill Roach  
\*Murray Smart  
Henry West

1981

Charles Barfield  
William Brown  
Frank Carroll  
William Garner  
Jerre Hassell  
James Lindsey  
\*Art Martin  
\*Earl McWherter  
Howard Murray  
William Piercy  
John Robbins  
\*J. O. Ross  
Curtis Smith  
Jerry Wilson  
\*Mrs. Bob Wright

## Executive Committee, Kenneth Threet, chairman

Kenneth Threet  
Johnny Jackson  
Ray Wells  
John Finn  
Leslie Riherd  
Elmer Griever

President, Executive Board  
President, Convention  
Chairman, Finance Committee  
Chairman, Program Committee  
Chairman, Operating Committee  
Chairman, Nominating Committee

## Nominating Committee, Elmer Griever, chairman

1979

Dwayne Fischer

1980

Elmer Griever  
Jerry Wilcox

1981

Jerry Wilson  
William Piercy

## Christian Life Council, J. T. Harvill, chairman

1979

J. T. Harvill  
Vernon Wycliffe

1980

Charles Chesser  
\*Raymond Morris

1981

\*Mrs. Bob Wright  
Tony Berry  
Nodell Dennis



## Christmas is a tree . . . brought with love

In a house in Little Rock stands a Christmas tree with a slightly crooked trunk. Despite the extra large stand donated by a local store, the tree leans just a bit and a string and a nail in the wall correct its posture enough to keep its top touching the ceiling. The tree appears to be weighted down with lights and ornaments, but it's really trimmed with lots of love.

This special tree helps bring Christmas to a group of children living temporarily at the Emergency Receiving Home operated by Arkansas Baptist Family and Child Care Services. For the children who have been removed from their homes by child welfare authorities the trimming of the tree was an exciting event.

The tree was brought late one afternoon by some of the ninth and tenth grade Acteens from Park Hill Church, North Little Rock. Already on hand for dressing the tree were several strings on lights and sacks of ornaments donated by a Little Rock family.

After the girls wound the string of lights into the branches the children got their turns to hang ornaments. Besides little gingerbread houses and other traditional pieces, the children decked the tree with fabric and lace hearts made by the Acteens and their leader, Karen Adams.

In the spirit of loving and giving, other area churches have helped bring Christmas to the children, and one group of denominational employees gave money to Family and Child Care Services instead of exchanging gifts for themselves.

But, the tree — well, it's visual evidence of Christmas, and of the love of total strangers for uprooted children. It's a little love given at a season when Christians celebrate receiving the unearned love of God for all men. (ABN photo)



### Missions Louisianan named Rehab Center Chaplain

Roy Remont, pastor of the Westside Church, Alexandria, La., for the past 16 years, will become chaplain of the Hot Springs Rehabilitation Center Jan. 1. He will follow Joe Rubert who returned to Texas in August.

During his tenure as pastor of the Westside church, Remont (pronounced Ray-mont) also



Remont

served as chaplain at the Veterans Administration Hospital and the Rapides General Hospital. For 18 months he was volunteer chaplain at the Camp Beauregard satellite unit of the state prison.

Remont also served as a pastor-home missionary to French people in south Louisiana from 1955 to 1963. He has had experience as a public school teacher and an instructor in adult education under the Veterans Administration.

Born in Cut Off, La., he has a bachelor of arts degree from Northwestern State University and a master of divinity degree from New Orleans Baptist Theological Seminary.

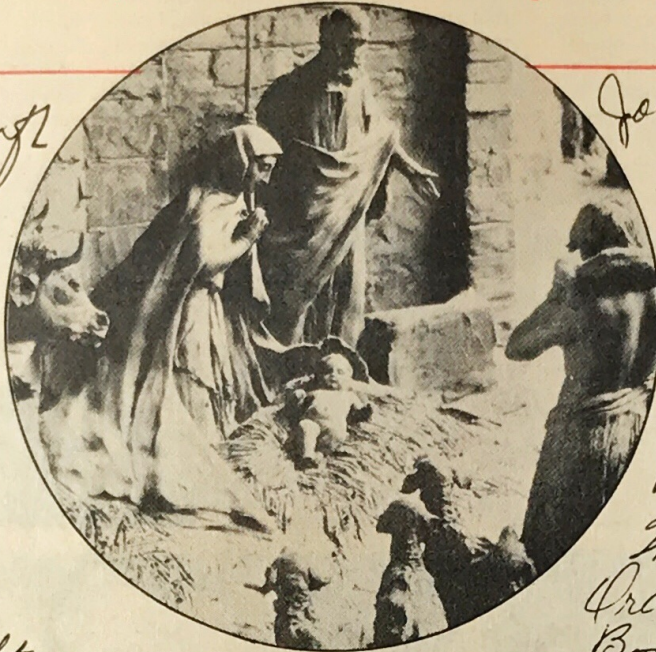
Remont received his clinical pastoral

training at the Southern Baptist Hospital, New Orleans, the Central State Hospital, Pineville, and the Baptist Hospital, Alexandria. He has completed the Deep South School of Alcohol Studies, Centenary College, and a graduate course in Transactional Analysis at Northwestern University.

At the Hot Springs Rehabilitation Center Chaplain Remont will be pastor-counselor to more than 400 students and a large staff. Though employed by the Arkansas Baptist State Convention, he will work within the structure of that institution and relate to the Missions Department of the Convention. He will be one of five chaplains employed by the Convention serving in state institutions.



All of us at the Baptist Building wish you a Christmas as peaceful as the first one.



Charles H. Rohrer  
 Roy F. Lewis  
 Erlene Bauer  
 Annabelle Powers  
 R. H. Boris  
 Tom J. Logue  
 Jamie Jones  
 Carolyn Pence  
 Margaret Wright  
 Thelma Anderson  
 Helen Belling  
 Gladys Manahan  
 Linnam & Webb  
 George E. Sims  
 Vera Rankins  
 Edse Mills  
 Betty Dyer  
 Frankie Breedlove  
 Doris Hinson  
 Nadine Bjorkman  
 Erwin Keathley  
 Glen E. Ennes  
 J. Everett Sneed  
 Peggy Pearson  
 Kwa Terry  
 Lera Stokes

James Walberg  
 Harry D. Trulove  
 C. H. Seaton  
 Jeanie Weber  
 Joan Dresham  
 Bernell Jackson  
 Robert Holley  
 Bill Falkner  
 Karen Andrews  
 Rosa Jones  
 Becky Shaw  
 Jenny Storz  
 Betty Kennedy  
 Missie Sise  
 Betty Wilfong  
 Rita Brown

Joyce Thomas  
 Jean York  
 Bert Haley  
 Pete Betty  
 Ed Paul  
 Inela Ketrner  
 De Lois White  
 Willene Pierce  
 Ora Sue Higgins  
 Bonnie Williams  
 Sue Weather  
 Larson Hatfield  
 Harold Vernon  
 Martin K. Babb  
 Don Cooper  
 Pat Patton  
 Catherine Judge  
 Mattie Lou Walker  
 John S. Bigg  
 Lucene Holley  
 Jane Jones  
 Homer Shirley, Jr.  
 J. L. Smith  
 Almeta Johnson  
 Corneal Shultz  
 Roger Patrick  
 Mary Giberson  
 Ann Saylor  
 Neal Guthrie  
 Clarence Shell, Jr.  
 Jesse S. Reed



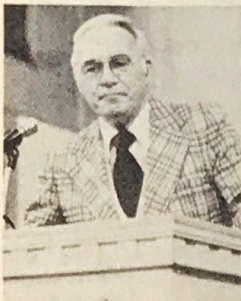
# Church Efficiency Conference is well attended

Southern College, Walnut Ridge, hosted the annual Church Efficiency Conference Dec. 4-6. The theme of the conference was "Let the Church Reach Out". The director of the annual event, Evangelist Billy Walker, said, "This was probably the best attended Church Efficiency Conference that we have ever

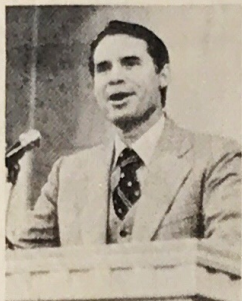
had and the spirit was excellent." Southern College President Jack Nicholas said, "The program approximates a small Evangelism Conference and I consider it one of the most important events which takes place on our campus annually. It is helpful to the pastors that attend and it means a great deal to the

spiritual wellbeing of our students." The conference was concluded with a chapel service in which Howard Cathey, pastor of Unity Church, Ashland, Ky., preached an evangelistic message. There were two conversions, one commitment for full-time Christian service and approximately 30 rededications.

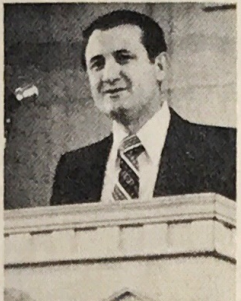
Billy Walker



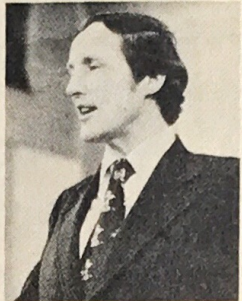
Jack Nicholas



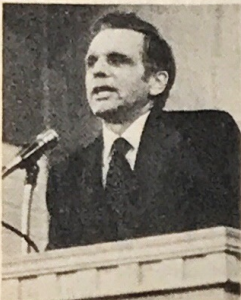
Howard Cathey



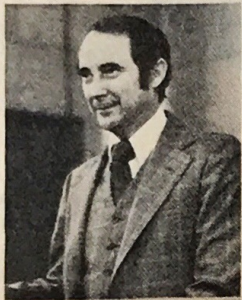
David Miller



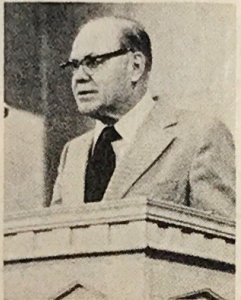
Jimmy Millikin



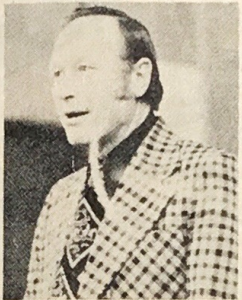
John Wright



Kendall Black



Earl Humble



Lendol Jackson

David Miller, director of missions for Little River association, delivered two messages — "The Way of Heaven and the Way of Hell," and "The Knowledge of God." He said, "All humanity is divided into two groups — the Godly and the Ungodly. The Godly man's happiness depends upon his holiness."

Bobby Moore, pastor of Broadway Church, Memphis, Tenn., spoke on, "How to Get God Committed to You and Your Ministry." He said, "God commits himself only to those who are totally committed to him. God does not respond to partial commitment."

Howard Cathey, pastor of Unity Church, Ashland, Ky., spoke three times during the conference. His subjects were: "The Church that Jesus Built," "Keys to Serving Christ," and "Dealing With Sin." He said, "We have the privilege of serving in a church that was founded by Jesus. Since Christ is the Rock upon which the church is established those who serve in it can be assured of ultimate victory."

Philip Allison, professor at Mid-America Seminary, Memphis, Tenn., spoke on, "Do You Love Me?" He emphasized that the test of love was persistence, painful, and personal.

Jimmy Millikin, professor at Mid-America Seminary, Memphis, Tenn., spoke two times on the doctrine of God. In his second message he emphasized the truths of God as he said, "All three persons of the Godhead are associated with

truth. The word 'emeth' means true — God is the true God."

John Wright, pastor of First Church, Little Rock, spoke on, "The Defense of our Apostleship." He said, "Today there is a suspicion that hangs over the religionist. True preachers of the gospel must give attestation to our genuineness in today's world." He said that this must be accomplished through commitment, comradeship, conversion, and communication.

Kendell Black, pastor of Second Church, Conway, spoke on, "Paul's First Prayer for the Ephesians." He said, "One must have something on the inside of himself in order to function as a Christian. One can only see and hear like God wants if his heart has been illumined by the Spirit of God."

Roy Hughes, pastor of Galatia Church, Galatia, Ill., spoke on, "O That I Might Know Where to Find God." He said, "God is the creator and giver of life. We must allow God to lead us if we are to have the moral leadership in the church that God expects."

J. Everett Sneed, editor of the Arkansas Baptist Newsmagazine, spoke on the incarnation. He said, "In a time when men are doubting and questioning on every hand we again must declare the Virgin Birth and the incarnation of Jesus." He emphasized the pledge, proof, perpetuity and purpose of the incarnation.

The Bible teacher was Earl Humble, chairman, Division of Social Services and Religion at Southern College, who gave an exposition of the book of Mark.



## Why I believe in the Third Century Campaign

I believe in the Third Century Campaign because of a deep concern for missions.

Through the centuries, Baptists have been motivated and united by missions. To me missions relates to the Third Century Campaign in at



Trulove

least two ways.

First, there is the mission call *from* the campus. It matters little whether it is a state school or a denominational school, today's campus offers a unique opportunity for a Christian witness. Each year hundreds of students come to know our Lord through the ministry of BSU. As these take their place in the world, they do as "a new creation" because of this commitment to Christ.

During my college days on a denominational campus, a brilliant young man enrolled as a chemistry major. He was a professed atheist with self-

centered goals. Through the ministry of the BSU, he came to know the Lord as his Saviour. Today he is a radiant Christian making a significant contribution to the Lord's work.

Second, there is the mission call to the campus. History shows us that the Lord uses institutions to call individuals to His work.

William Pinson Jr., President of Golden Gate Seminary, in his inaugural address recently stated, "Through an active college BSU I was challenged to give my life to Christian service." This testimony could be multiplied hundreds, yea, even thousands of times.

Without question, the Moravians played a significant part in the modern missionary movement. It is reported that they were responsible for an a-round-the-clock prayer meeting that continued uninterrupted for one hundred years. Their mission commitment continues unparalleled. However, they no longer exist as a viable Christian group.

It would be unfair to single out one factor as the reason for their demise. It does seem significant that they did not provide institutions to train and challenge their people.

Mission commitment alone is not sufficient to keep a movement alive. Just as the body requires the skeleton to support the flesh and sinews, so a viable Christian denomination requires the support of institutions to motivate and equip their membership for effective service. The BSU meets this need whether a student is at a denominational school or a state school. Thus, for me and my house, we are glad to be a part of the Third Century Campaign because of the mission call *from* the campus and the mission call to the campus.

**Harry Trulove is Executive Director of The Arkansas Baptist Foundation.**

## Boyce Bible School Classes

### Announcing 1979 "J-term"

**Jan. 5-27**

Little Rock Center — 12th & Wolfe Streets

Three new courses — two new professors

#### Friday schedule:

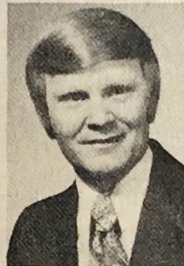
- 6:00-7:55 p.m. and 8:20-10:15 p.m. —  
 History and Philosophy of Religious Education —  
 Dr. Ryan
- 6:00-7:55 and 8:20-10:15 p.m. —  
 The Role of Women in the New Testament —  
 Molly Marshall

#### Saturday schedule:

- 8:00-9:55 a.m. and 10:30-12:25 p.m. (noon) —  
 Biblical Preaching — Dr. Holland

**Dr. Jim Ryan** is pastor of Levy Baptist Church, North Little Rock, and formerly director of and professor in Boyce Bible School, Louisville, Ky.

**Molly Marshall** is minister to youth and single adults at Pulaski Heights Baptist Church, Little Rock. The textbook is Frank and Evelyn Staggs' new book, "Woman in the World of Jesus".



Ryan



Miss Marshall

#### Term III:

**Feb. 2 — March 24, 1979** — Dr. Larry Baker teaching two courses.

#### Term IV:

**March 30 — May 26, 1979** — Dr. Jon Stubblefield teaching two courses.  
 For information call Dr. W. T. Holland (501) 227-9324

### Index available

An index of the 1978 issues of the "Arkansas Baptist Newsmagazine" will be available, without charge, about Feb. 1 to individuals and churches who request it. Requests must be received in the ABN office by Jan. 15, 1979. Send a postcard to Arkansas Baptist Newsmagazine, P.O. Box 552, Little Rock, Ark. 72203. Include a return mailing address.



## Fourth in a series The need of the pastor

by J. W. L. Adams, Jr.

One of the primary responsibilities of the pastor is that of teaching and guiding relative to the Christian life and Christian understanding. There is the need of the pastor to help meet the need for Christian growth and development in the lives of each of the church's members, including the new members. If the pastor does not meet the needs of his people, he has failed to meet his own personal need of ministry fulfillment. The pastor needs to know that he is reasonably doing what he can do to meet the needs of his parishioners, else his own sense of well-being and security will be undermined and guilt may hinder his effectiveness in ministry generally.



Adams

### The need within the life of the denomination

Southern Baptists are joined together voluntarily through the bond of common evangelistic and missionary concern as well as a common base of doctrine and biblical understanding. Anything that is a weakening factor in the life of a local church becomes a weakening factor in the life of the denomination. Poor indoctrination, lack of understanding, indifference, and casual discipleship all combine to sap the strength from the local church and the denomination. Strong Christian individuals help grow strong churches.

Strong churches with missionary zeal and evangelistic concern undergird the denomination. While each and every local church is an independent unit or fellowship, there is also an interdependency among Southern Baptist churches that makes our kind of denomination a viable force in our own country and around the world.

Every individual church member is a vital link in the chain of cooperation and ministry that our denomination promotes; therefore, it is in the best interest of the denomination as a whole that new members are properly trained and given the guidance that can lead them to become dedicated, enlightened disciples of the Lord Jesus Christ.

That the need is recognized to some degree by our denomination is indicated by the concern shown at Baptist

losses of members to other denominations. It is also evidenced by the emergence of denominational study materi-

als for new members in recent years.

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

## "Tis the season to be jolly" — the story of an X-rated Christmas

Early this fall, I "interviewed" six friends, in my imagination, about Christmas. Here's what they told me. (All names and events are fictitious. Any resemblance to actual persons is coincidental).

"I live in a nursing home, but I'm not an invalid. I can go out for short drives and visits. My children have nice homes and good cars. A few days before Christmas, they will visit me, bringing all kinds of fancy colognes and powders (my drawers are already full). As usual, they'll be in a hurry. But they will reassure me their thoughts are with me on Christmas" — Sarah, age 78.

"On Dec. 20 a year ago, our daughter was driving home from college in her Volkswagen. She didn't see a tiny sheet of ice on a curve. She skidded head on into a semi-trailer. Her funeral was three days before Christmas. We don't see how we can even send a Christmas card this year. December will always be a blue month for us" — Ray and Pat, ages 39 and 38.

"Jim and I've already started arguing about Christmas. The question is which grandparents to visit. Last year, we tried one on Christmas Eve, the other on Christmas Day. Since they live 100 miles apart, we had to drag the kids' toys back and forth. I was exhausted, the kids were cross, and the in-laws we saw on Christmas Eve let us know it 'didn't seem like Christmas Day'" — Roma, age 29.

"When they start playing those 'white Christmas' songs, I get blue. Christmas was such a big day when I was growing up . . . the relatives, the food, the presents. But it doesn't mean that now. I guess I'm cynical. It seems everyone's in it for the money. I wish I could be a little girl again. But I can't. And that makes me sad" — Effie, age 54.

"Betty and I were divorced three years ago. I get the kids on weekends and holidays. But at Christmas, it's always a hassel, for Betty insists Christmas is different. Last year, I had them until noon. They said they didn't want two Christmas dinners. And to top it all, Betty and I got the same doll for our five-year-old. I'll be glad to see December 26" — Harold, age 34.

"Last Christmas the most awful thing happened. Mother and Daddy got in a fight at the table. Daddy said the turkey wasn't done, and Mother said if they'd gotten up at a decent hour, it would be. Before it ended, Daddy dumped his plate in the garbage and made himself a cheese sandwich. I'm afraid something else will happen this year" — Mike, age 9.

While these cases are hypothetical, there's enough truth to remind us that Christmas isn't joybells for everyone. Suicide rates climb in December.

Some people X-rate Christmas by the way they spell it (Xmas). Others X-rate it for deep, emotional reasons. Why?

I think the chief reason is over-expectation. We hear it's "the season to be jolly." Everyone else is jolly, so why not me?

Mountain-peak experiences — whether they be conversion or Christmas — don't solve everything. But if we think they do — and then life doesn't work out the way we hoped — depression sets in.

We can work ourselves inside out trying to make other people "happy" this Christmas. We can do the same for ourselves, demanding that we be "happy" come hell or high water. But this is seeking more in Christmas than was ever there to begin with. This is X-rating Christmas.

I can't promise you a "blessed, joyous" Yuletide. I can promise you inner joy in spite of disappointment or pain, if you major on discovering Christ. And I don't mean just Christ of the manger. I mean the Christ of your life. — **by Bob Hastings; reprinted from the "Illinois Baptist."**



# Progress encouraging with Home Bible Study

NASHVILLE — With "At Home with the Bible" airing in virtually all 50 states and the receipt of more than 18,000 requests for the *Home Bible Study Guide*,

Don Fearheiley is feeling "optimistic and gratified."

Fearheiley, supervisor of the Sunday School Board's Bible correspondence

section and executive producer of the program produced jointly with the Radio and Television Commission, said that placement of "At Home with the Bible" on cable systems and satellite transmissions has enabled the program to be seen nationwide.

"Because of the complexity of federal regulations governing cable television, we do not know exactly which markets are showing the program," Fearheiley said. He urged viewers to call their cable station managers and ask if they receive either the Home Box Office or Christian Broadcasting Network (CBN) channels.

Beginning Dec. 3, CBN started transmitting the program via satellite on Sundays at 3 p.m. and Tuesdays at 2:30 p.m. eastern time at their expense, Fearheiley said. On Home Box Office channels, the program airs Sundays at 9 a.m. eastern time.

Also, "At Home with the Bible" is seen on 18 television stations and their more than 1,000 cable affiliates and is heard on eight radio stations.

The 18,000 who have written in requesting the *Home Bible Study Guide* report hearing about the Bible correspondence program in varied ways — Sunday School Board literature, through their churches, from friends and through "At Home with the Bible."

"Radio and TV are just two avenues we're using to reach people," Fearheiley said. For example, he said one church collected 52 names of people interested in home Bible study by setting up a display at a county fair.

After people receive one issue of the guide, they may request to enroll as learners in the Bible correspondence program. So far, 2,700 have enrolled.

"The feedback we're getting makes us feel good about the quality of the materials," Fearheiley said.

While funds are not solicited on the air, respondents are asked for donations, though they will continue to receive the materials whether or not they contribute.

"People are responding increasingly with donations which will support Home Bible Study in the future," Fearheiley said.

In addition to time purchased by the Sunday School Board, Fearheiley said churches and associations may sponsor the program or obtain public service time in their areas.

Looking ahead, he said he hopes to expand the audience of "At Home with the Bible" to Canada by late 1979.

"We're seeing this is an idea whose time has come," Fearheiley said.



NASHVILLE — Don Fearheiley (center), executive producer of "At Home with the Bible" and supervisor of the Bible correspondence section at the Sunday School Board, discusses the problems of getting videotapes to television stations on schedule with W. C. Woody, vice-president of special projects at the Radio and Television Commission and Mrs. Linda Harris, who oversees placement of the program.



Lehman Fowler (third from left) will represent Arkansas Agricultural Missions Fellowship when he leaves on Dec. 26 to do volunteer mission work in Bangladesh. He will go as a Mission Service Corps volunteer and as the only approved agricultural person that has qualified to date for this work with the MSC. He is going especially to study the agricultural program that Carl Ryther, agricultural missionary, has going on in Bangladesh. He will present his findings to the Foreign Mission Board and plans are for the Arkansas Agricultural Fellowship, a self-supporting organization of concerned Baptists, to help meet these needs. Fowler serves as acting chairman of the Fellowship, the first in the SBC, and is a member of Brinkley First Church. Men of the Brinkley church are paying his travel expenses to Bangladesh. Fowler revealed plans for this mission work when the Agricultural Fellowship committee met at the Baptist Building in Little Rock on Dec. 11. (ABN photo)



# Sunday School Lessons

## God with us

God has always been with us. He is with us today, and the redeemed shall dwell in his presence through eternity.

### God with us through his word

Adam heard God's word in the garden of Eden (Gen. 2:15-17). God

spoke to and through the patriarch Abraham, the law giver Moses, the prophets and the kings of Israel. God has always been with us through his word.

The word of God is powerful today. Written or spoken, the word of God is "sharper than a two-edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart" (Heb. 4:12). God is with us today through his written and preached word.

### God with us in the flesh

Marvelous grace! God's own Son put on flesh and lived among us. He shared our human predicament. He conquered sin in the flesh.

Imagine! The Word, the agent of creation, the very Son of God, willingly submitted to the will of God and became man. He was born in a stable. He went from riches to rags. He left heaven and came to earth. Marvelous grace of our loving Lord!

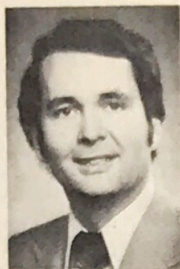
God knew that the salvation of man would require more than the spoken and written word, so "when the time had fully come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons" (Gal. 4:4-5). John declares: "from his fulness have we all received, grace upon grace . . . to all who received him, who believed in his name, he gave the power to become children of God; who were born, not of blood nor of the will of the flesh nor of the will of man, but of God" (John 1:16, 12-13).

How personal! How intimate! God sent his Son to live among us in the flesh.

### God with us in his spirit

God has always been with us through his word. In the fulness of time he sent his Son to live among us in the flesh. Last and best of all, God is with us in Spirit.

Jesus said: "it is to your advantage that I go away, for if I do not go away, the



Thrasher

## International

Dec. 24, 1978

John 1:1-5, 14-18

by Allen D. Thrasher  
First Church, Booneville

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Counselor will not come to you; but if I go, I will send him to you" (John 16:7). Again Jesus said: "if a man loves me, he will keep my word, and my Father will love him and we will come to him and make our home with him" (John 14:23).

The Spirit of the Father and the Son lives in those who trust Christ. How personal! How intimate! How wonderful!

### Conclusion

God is with us through his word. He sent his son to be born of a virgin, to be born in a stable, to dwell among us in the flesh. In these last days God is with us in his Spirit.

He lives! Christ Jesus lives today. You ask me how I know he lives: he lives within my heart.

Jesus wants to live in every heart: "Behold, I stand at the door and knock; if any one hears my voice and opens the door, I will come in to him . . ." (Rev. 3:20).

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## Meeting God

Behold, a virgin shall be with child and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted, is, God with us. It is not a proper name like Jesus, but that he should come to be known in this character, as God manifested in the flesh, and the living bond of holy and most intimate fellowship between God and men from henceforth and for ever, a gift to be prized above all others.

### The betrothal

The betrothal found in Matthew 1:18 is actually the middle step in a normal Jewish marriage procedure.

The first step was the engagement. This is heard of today on occasion when parents arrange the marriages of their children while they are still infants. The children have no say in this step.

The betrothal was the next step when the young couple were brought together (many times for the first time) for the ratification into the engagement set by the parents. If the girl did not want to enter into the marriage, this engagement could be broken. Once the betrothal was entered into it was absolutely binding. The betrothal lasted for one year. During the one year period the couple were known as man and wife but did not live as man and wife. No sexual relationships were involved in the engagement or betrothal period. The only way to end the betrothal during the one year period was by legal divorce.

The third stage was the marriage proper which took place at the end of the betrothal year.

### Child of The Holy Spirit

Matthew's emphasis is the divine origin of Jesus. We see this in his writing using Emmanuel, Hebrew for God with us. Just as the preceding verses traced the human origin of Jesus through Mary to Abraham and David, this passage traces his divine origin through Mary to the Holy Spirit. The emphasis is on the Holy Spirit. According to the Jews the Holy Spirit was the person who brought God's truth to men. Jesus is the way the truth and the life brought to man by the Holy Spirit.

### Virgin Born

To hedge on this great truth is to deny the inerrant word of God. Matthew and Luke alike feature the story of the virgin birth of Jesus. By not showing a dependence upon each other we see an indication that the story is as old as the prophets. Luke makes the statement



## Life and Work

Dec. 24, 1978

Matt. 1:18-25; 4:17

13:44-46

by Robert O. Pruett  
Minister of Education  
Second Church  
Hot Springs

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concerning the virgin birth, "with God there is no impossibility."

### The message of God With Us (Matt. 4:17)

In this passage we truly hear the voice of God speaking to men. Turn from your ways and turn to God. God has come to earth in Jesus Christ, and therefore it is of great importance that men should choose the right side and the right direction.

### The worth of finding and choosing the right way

As we look at these parables we must first remember two all important rules concerning the interpretation of a parable; look for the over all meaning, and don't try to read into the parable something that isn't meant to be. In the first parable we find a man, while going about his everyday work, finding a treasure. Hiding the treasure, this man sells all his earthly possessions to purchase the land where he hid the treasure.

The second parable deals with a searcher of treasures. This man was searching for a treasure of fine pearls. This was the treasure at the end of his search. When found the man sold all of his possessions to purchase this truly great treasure.

Whether the discovery was a result of a moment or a lifetime search the surpassing value of the treasure is alike recognized, and in both all is parted with for it.

The kingdom has come in Jesus and it is the highest good. One may have this joy year round if he is willing to give up all and follow Jesus, God with us.

The wildest story in Nazareth never was told. How could she? How could a very young girl named Mary possibly explain how or why she was pregnant with a child? Though practically married to Joseph, everyone thought it was a disgrace to be in her condition. But what could she say? Would anyone believe an angel visited her saying, "Hail, Mary, full of grace"? Of course not!

Mary was an outcast. Even Joseph would have deserted her had it not been for a special visit from an angel also. These two young people, Mary and Joseph, had the most incredible faith in Nazareth and they could not share it with even one person. No wonder miracles are so rare with most people! If God doesn't work in the way it has always been done, we just don't believe him. How many times lately has anyone publicly reported an impossible miracle in your church? Why if God doesn't do any more work than we testify to, then he is hardly working at all.

Jesus was born into this world because God broke through the framework of tradition. Men kept getting deeper in the hole. The Law was good but it could not be followed. And each time a prophet arose who could grasp the spirit and direction of the Law, they made haste to shut him up. Yet, praise God, there was always someone to keep the line moving.

There were anchor men. They were men of dedication, faith and promise. God chose Abraham from idol worshippers. He gave Isaac the inheritance of Abraham. He tamed Jacob and shaped him into Israel.

There were obscure men. They only lived and died but God used them to keep the line moving. Even Joseph, Mary's husband, was obscure but what a role he played!

There were prominent men. Some were exceedingly righteous, others were determinedly wicked. God never gave up. He took in the good and the bad but each served his purpose in the line.

There were the women. Counting Mary, there were five. Now, because of God's acceptance of them; no person can claim Jesus exclusively. He loves both Jew and Gentile, male and female, saint and sinner.

Jesus was both apart from the line and in the line. He was apart from the line in that his only Father was God. No man was involved in his conception. He was

## Bible Book

Dec. 24, 1978

Matthew 1:1-25

by C. W. Brockwell  
Little Rock

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in the line as he came into the world by Mary, an instrument of God. His coming as such completely changed and fulfilled the line. Regarding Abraham, he far exceeded him in faith because he never wavered. Also, Abraham only looked for the city of God. Jesus built it.

Regarding David, Jesus far exceeded his loyalty to God. It was the master passion of his life and created the majesty and might of his regal authority. Indeed, he claimed all authority in heaven and earth.

The method of Jesus' coming is so extremely plain that it either demands acceptance or rejection. Men deny it because they do not understand it nor do they see it happening today. It was a one-time occurrence. Yet the purpose of his coming is compelling reason enough to accept his virgin birth.

1. Jesus is the hope of all mankind — a longing for God to be with us. He is our "Wonderful Counsellor", a "Mighty God", the "Everlasting Father", and "Prince of Peace". When you know Jesus in such a way as these, you will have no trouble with his birth.

2. Jesus is the saviour of all mankind — the only one who can forgive us our sins. We can make out with even the worst of circumstances if we have forgiveness of our sins. And once you taste that sweet forgiveness and the peace which follows, your problems about the virgin birth will fade away.

If God can come to us, and he does; if God can forgive us, and he does; then God can do anything. Indeed, he has done everything for our salvation because he not only brought Jesus into our life, but he raised him from the dead and placed him forever in the heart of the believer. Praise God!



# Sunday School Lessons

## God's redeeming love for us

God shows his redeeming love for us in choosing us for salvation, in seeking and saving us, and in sealing us with his Holy Spirit.

### In love God chose us

Words like "predestinated" (Ephesians 1:5, RSV)

complicate the thinking of many. Paul did not intend this, however.

For Paul there was no other explanation. God chose him for redemption before he created the world. How else can any Christian explain God's redemptive love! Are we better than the unsaved person? Certainly not. All men are sinners (Rom. 3:23). Therefore, we must say with the apostle: there is no other explanation. In love God chose to save us, from the very foundation of the world.

If God predestined the redemption of the saved, has he not done the same for those who are lost? Indeed he has! God is no respecter of persons (Rom. 2:11). God gave his Son that "whoever believes in him" (John 3:16, RSV) might have eternal life. The perfect will of God is that all might be saved. God wants to "gather together in one all things in Christ . . ." (Eph. 1:10, RSV).



Thrasher

### In love God seeks and saves us

In the beginning God determined that all might be saved. In the fulness of time God "made known the mystery of his will . . . which he set forth in Christ . . . to unite all things in him" (Eph. 1:9-10, RSV). Only the stubborn will of man can thwart God's great plan for our lives — to unite all things in Christ.

In Jesus "we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace which he lavished upon us" (Eph. 1:7-8, RSV). Think of it! God not only destined us to salvation, he made a way for our salvation through the blood of his own Son.

God destined us to salvation; he made a way for our salvation; and he seeks and saves all who will be lead of his Spirit.

### In love God seals us

Jesus doeth all things well! Paul says that we are "sealed with the promised Holy Spirit, which is the guarantee of our inheritance until we acquire possession" (Eph. 1:13-14, RSV).

The salvation which God gives us in Jesus Christ is perfect. It is eternal; it comes with a guarantee. God gives us his Holy Spirit who is our personal guarantor that God has made an eter-

**International**

**Dec. 31, 1978**  
**Ephesians 1:3-14**  
**by Allen D. Thrasher**  
**First Church, Booneville**

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nal transaction with us.

God himself seals our eternity. He does not leave it to us. The Christian can have confidence in his eternal destiny. He has God's personal guarantee. The Holy Spirit of God is with him to dispel any doubt about his eternal destiny.

### Conclusion

God loved us even before we were. He predestined us to salvation, if we will. He patiently seeks and saves those who will. He gives his personal guarantee to those whom he saves.

## Overcoming evil with good

Many people today are totally negative in their lifestyle. A negative life may be pure and clean by keeping out all evil actions, but a person can not keep himself clean this way. Evil is not destroyed by being ignored or repressed, it waits for a chance to return. Perhaps the old saying, "An idle mind is the Devil's workshop," is appropriate here. By clearing the mind of all evil we cleanse ourselves of evil but we leave a void where the evil was.

Evil that has never been replaced, just displaced, is always ready to return if given a chance. The positive influence of a new lifestyle is the only way to fill the void. To accept the gifts of Christ is good but we must accept the gift of Christ himself to fill our inner void. If a new life has not been begun in a person the negative selfwill of the person will fade. That old pattern of evil will return with seven times the power it previously had. The final result of a person

who tries to avoid his life of evil without filling this life with service to God is usually worse than when he began. The solution is to get rid of the evil, and let Jesus fill the place where evil was. Our aim is not mere negative absence of evil action; it is the positive presence of life and work for Christ.

### Evil may have to exist (Matt. 13:4-30)

We try to be the judge and jury too many times in our daily walk. We must remember that God is the final judge of men and time itself. There are definite times when our vocal opposition to evil may produce more harm than good.

Evil has lost. We know about the final harvest by our just God. Our patience until that time is needed in many cases. Concerning the tares and the wheat, to do away with the tares in the early stage would harm the good wheat. The final harvest is set, when the good will be

**Life and Work**

**Dec. 31, 1978**  
**Matt. 12:43-45**  
**13:24-30**  
**by Robert Pruett,**  
**Minister of Education**  
**Second Church,**  
**Hot Springs**

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separated from the bad.

As a New Year's Eve Sunday School lesson use this as a time to say: I will fill my life with positive service to my Lord and church; I will rely on my Lord to help me and strengthen me when I must live around evil.



## A wife for Isaac

Did you ever wonder how Jesus knew just what to say and do at the right time? How did he know when to act and how to act when we so often do the wrong thing in a pressing situation?

Well, the answer is very simple and one day Jesus told his disciples how he knew what to do. The apostle John captured the secret in his gospel story. "I must solemnly say to you, the Son can do nothing by himself, except as he sees the Father doing it, for whatever the Father is in the habit of doing the Son also persists in doing" (John 5:19, Williams).

Jesus simply listened to what the Father said and he said the same thing. Jesus saw with his spiritual perception how the Father handled each situation and he did the same thing. Jesus was a receiver. He took orders only from God and did his will alone. "I cannot do anything by myself, as I get orders, so I judge, and my Judgment is a just one, for I am not trying to do my own will but the will of Him who has sent me" (John 5:30, Williams).

Isaac was likewise a receiver. He did what his father Abraham had already done. Abraham was the pioneer. "He was the first man in Scripture to forsake everything; to 'cross over' to Canaan and so be designated a Hebrew; to have intimate fellowship with God as man to man; to beget an heir at one hundred years of age; to reject his own natural son in favour of God's miraculous gift; and then to sacrifice that gift at God's behest" (Watchman Nee).

Little wonder then that Abraham would do all he could to make certain Isaac kept the covenant. Since so much of his life was spent pioneering the covenant, he certainly wanted his son to experience it. And the way to do this was to secure for Isaac a wife who would help him; one born from within, of one blood, one family.

Such an awesome task was not assigned to Isaac but to Abraham's steward, Eliezer. Abraham trusted him completely and Isaac would abide by his decision. The command was very simple: Go to Abraham's country and find a suitable wife for Isaac. He was to stay clear of the Canaanites, no matter what. Then Abraham settled Eliezer's doubts by assuring him that the God who brought him out by faith would likewise go before and prepare a young lady to marry Isaac.

Nevertheless, Eliezer took no chances. He took enough of Abraham's wealth to provide for himself and to impress any girl of marriageable age. Then he asked God for directions. His prayer was quite specific. Let the girl to whom he would request a drink of water also offer a drink to his camels! This would be a sign from the Lord that she was the one he had chosen. It would also be good for Isaac for she would be interested in doing more than asked. She would give a little extra.

God answered Eliezer's prayer by sending Rebekah to do exactly as he had prayed. The next step was a conference

### Bible Book

**Dec. 31, 1978**  
**Genesis 23:1-24: 67**  
**by C. W. Brockwell**  
**Little Rock**

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with Rebekah's parents. It was very brief. Eliezer again told of Abraham's wealth and goals and shared how God had so led him to choose Rebekah. They were impressed, Laban and Bethuel, and gave their consent. But the next morning they got "cold feet". Eliezer persisted and Rebekah agreed so all parted as friends. One test remained: Would Isaac love Rebekah, whom someone else had chosen?

The answer was yes because God did the choosing and he knows who is best for you in marriage. When Eliezer recounted God's leadership in the choosing of Rebekah, Isaac took her to be his wife. Abraham could now die in peace for his faith had once again become sight.



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# Tell It Out with Gladness

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# B. J. Thomas: 'The Lord has Given Me the Gift to Sing'

by Mindy Duncan

BIRMINGHAM, Ala. — Entertainer B. J. Thomas told how he changed the center of his life from cocaine to Christ in an exclusive interview with Accent magazine.

"Drugs had become my master," Thomas said. "I couldn't make a day without them. Here I was with the number one song in the country, and I was just living every minute to find another fix."

Thomas, who shares his new-found faith in his secular concerts is known for his recordings of "Raindrops Keep Fallin' On My Head," "I Just Can't Help Believing," and his first big hit, "I'm So Lonesome (I Could Cry)."

"But no, I'm not lonesome anymore. No indeed!" Thomas said.

In 1975 Thomas overdosed and was kept alive for several days by artificial means. When he came to he asked a nurse, a Catholic nun, why he was still alive? She told him, "It's obvious to me that you're still alive because God has something for you to do."

Thomas could not get that reply out of his mind.

A few months later, his wife became a Christian, and so did his daughter. They began to pray for him.

The couple who had led his wife, Gloria, to the Lord witnessed to Thomas.

"All of a sudden, it sounded new to me. Something in my head said, B. J. here's a way out, here's a way out. Then I bowed my head, a drug addict, a dead man. When I raised my head about 15 minutes later, I was alive. I've been a different person ever since."

The purpose for recording his Chris-

tian album, "Home Where I Belong," said Thomas, was "to make a statement about a new-found spiritual awareness that had happened in my life." He plans to cut at least one Christian album a year.

"I'm not trying to do some music and have people say 'Look how good he is now,'" said Thomas. "We just want our music to be for the Lord's service."

"The Lord has given me the gift to sing . . . the gift to sing with true emotion. That's what I've tried to use in my Christian music," he said.

Since his conversion Thomas has depended on the Lord in his concerts.

"If there is a show that I have to do and I don't feel like doing it, I say 'Lord, just let me do it as unto you.' The next thing I know, after about he second or third song, if I'm trying to please him with what I'm doing, I start enjoying what I'm doing. That's really been the big difference in my performing and in my music career.

"I am able to take my music out of first place, and put it down where it belonged," he said. "Once I finally got my music in perspective, I began to make better music."

**Adapted from "The Lord has given me the gift to sing: B. J. Thomas," by Mindy Duncan. "Accent," October 1978 issue. Used by permission of Woman's Missionary Union, SBC.**

**Miss Duncan is a junior at Auburn University, Ala., and a freelance writer for WMU's youth magazine, "Accent".**

**Did you know that the Cooperative Program provided medical ministries last year to more than 132,000 inpatients and almost a million outpatients on foreign mission fields?**

## Attendance report

Dec. 10, 1978

Church	Sunday School	Church Training	Church adds.
Alexander, Viny Ridge Immanuel	94	43	
Alma, Clear Creek Southern	168	70	2
Alpena, First	79	17	
Ash Flat, First	45		
Atkins, First	80	30	
Bentonville			
First	289		
Mason Valley	74	31	
Berryville			
First	168	58	
Freeman Heights	139	46	
Blevins, Marlbrook	66		
Booneville			
First	302		
Mission	20		
South Side	83	56	
Bryant, First Southern	245	87	7
Cabot			
First	421	92	1
Mt. Carmel	386	150	
Camden, Cullendale First	161	181	3
Charleston, First	177	65	
Conway			
Pickles Gap	208	98	1
Second	430	160	1
Crossett			
First	519	183	
Mt. Olive	284	92	
Temple	183	87	
Danville, First	161	38	
El Dorado, West Side	458	454	1
Et. Smith			
First	1606		9
Grand Avenue	1101	232	6
Mission	21		
Westside	86	58	
Fouke, First	90	54	
Gentry, First	176	55	
Grandview	105	69	
Halley	53		
Hampton, First	159	94	
Hardy, First	96	17	1
Harrison			
Eagle Heights	277	135	
Woodland Heights	102	52	1
Hector, First	33	18	
Hot Springs	206	60	
Harvey's Chapel	112	70	
Park Place	289	105	1
Hughes, First	166	59	
Huntsville, First	79		
Jacksonville, First	398	63	
Jonesboro, Nettleton	284	116	3
Kingston, First Southern	53	35	
Lavaca, First	345	160	1
Little Rock			
Crystal Hill	152	58	
Martindale	92	43	
Magnolia, Central	658	223	1
Mammoth Spring, First	72		
Monticello, Second	287	75	
Murfreesboro			
First	194	34	
Mt. Moriah	35		
North Little Rock			
Calvary	306	100	3
Harmony	87	59	
Levy	457	123	
Park Hill	1051	417	7
Oppelo, First	32	17	
Paragould			
Center Hill	107	76	1
East Side	330	169	
First	452	153	1
Paris, First	348	27	
Southside Mission	24		
Pine Bluff			
Centennial	139	49	
Central	131	72	
Dollanway	148	77	
East Side	134	134	
First	684	103	1
Hardin	118	55	
Lee Memorial	259	76	
Sulphur Springs	137	65	
Watson Chapel	481	165	1
Rogers			
First	676	161	4
Immanuel	581	136	3
Russellville			
First	520	105	4
Second	180	66	6
Sandusky, Okla., Faith	41	31	
Sherwood, First	233	71	4
Springdale			
Berry Street	54	30	
Elmdale	308	113	
First	1654		1
Swifton	67	33	1
Texarkana			
Highland Hills	95	77	
Shiloh Memorial	198		
Valley Springs	47	33	
Van Buren, First	544	160	
Vandervoort, First	80	45	
Ward, First	128	56	
West Helena, Second	177	100	
Wooster, First	122	70	
Yellville, First	130	91	

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NASHVILLE, Tenn. — Western Union wires between Nashville, Tenn., and Richmond, Va., must glow after the holidays as Southern Baptists respond to world missions.

Ada Ruth Kelly, chief bookkeeper for the Executive Committee of the Southern Baptist Convention, keeps the wires humming with good news as she forwards funds received in the Lottie Moon Christmas Offering for foreign missions.

As chief bookkeeper for the SBC's administrative agency, Mrs. Kelly distributes all funds received through the 33 state Baptist conventions as contributions to the national Cooperative Program — the cooperative effort of 35,000 SBC churches to support world missions. Last year she sent checks totalling over \$100 million to the 19 Southern Baptist agencies.

But she was able to distribute major

chunks shortly after Christmas and Easter because of the efforts of the Woman's Missionary Union which sponsors the annual mission offerings for foreign and home missions taken at those times.

This year's Lottie Moon goal is \$40 million, a long jump from the \$31.4 million received last year and a longer leap from the \$3,315 taken in the first foreign missions offering in 1888. But large offerings are necessary to meet the Bold Mission Thrust goal of reaching every person in the world with the gospel of Jesus by the year 2000.

This year's offering, named after a woman who gave her life to missions in China, represents more than three dollars for every man, woman and child in the 13-million member denomination.

All of the money collected from the churches goes to the state convention offices from where it is sent directly to

Mrs. Kelly, who last year handled an average of \$395,000 every working day.

When the press of gifts for foreign missions comes heaviest in February, Mrs. Kelly and her assistant Betty Pollock, have deposited as much as \$4,468,364 for the Lottie Moon offering — in a single day!

"Sometimes we get quite amazed at the sums we send to the bank," says Mrs. Kelly, who likes to do her own share of amazing when she calls Carl Monfalcone at the Foreign Mission Board to tell him how much is on the way.

The Lottie Moon money is never held at a Nashville bank to collect interest but is sped directly to the Foreign Mission Board where it is utilized to spread the gospel of Jesus Christ in the 93 countries where the board now has missionaries.

See 'Lottie Moon'  
on page 10

## Lottie Moon brings glow to Western Union wires

by Norman Jameson



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### Lottie Moon and converts

A recently discovered photo shows famed missionary Lottie Moon at age 60. The photo was made in 1900, when Miss Moon was forced by the Boxer Rebellion to flee from her station in China. She spent the year in Japan assisting Southern Baptist missionaries. She taught English to a class of young Japanese men. Three of them became Christians under her influence. They are pictured with her. In 1901 she returned to China and her regular duties as evangelist and teacher. Miss Moon is shown wearing her usual costume for that era — a Chinese robe over an American skirt. She adopted this style of dress for closer identification with the Chinese; for comfort, and for economy.