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Arkansas Baptist State Convention

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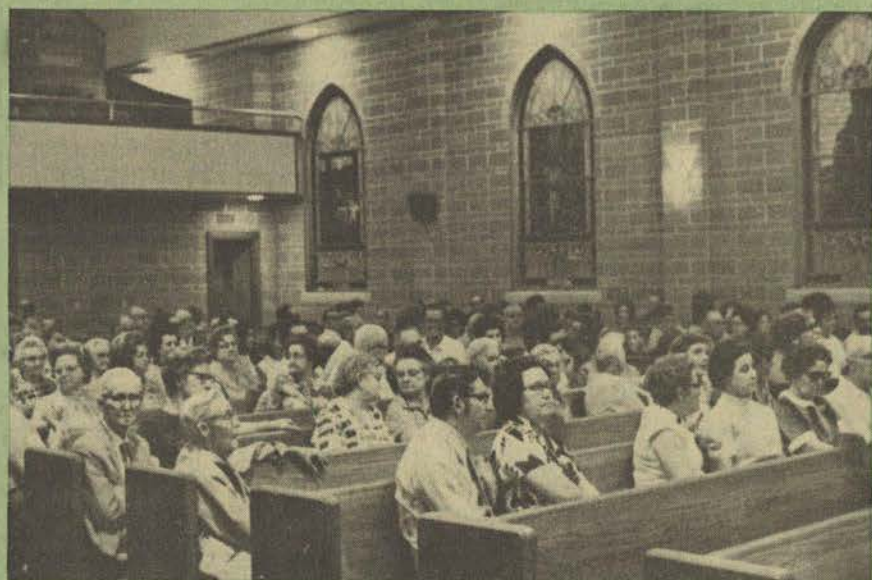
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Area Evangelism Conferences

Due to the Bicentennial Celebration by the convention and an all-out effort to win people to Christ, many have responded to the "Good News" and have been saved and baptized. Others will be saved before the Life and Liberty Campaign ends. All these new members need training in discipleship.

The Life and Liberty Area Evangelism Conferences Sept. 7-10 will major on this. The theme of the program is "After the Crusades What?"



I must say it

Charles H. Ashcraft / Executive Secretary

The dormant doctrine

(second in a series)

One could spend a lifetime exploring the enormity of the atonement. From it comes all the major doctrines of the faith, including the almost forgotten "priesthood of the believer." It was born that day when the veil of the temple was rent from the top to the bottom and all were granted access unto the "Holy of Holies." (Matt. 27:51) Upon that day a new era in liberation was confirmed to all of God's believing children and they became priests unto God their Father, needing no longer an intermediary to enter into God's inner heart. (Rev. 1:6) Priestcraft of certain classes was transplanted by the priesthood of the Christian masses. The priesthood of earlier times was fulfilled, completed, refined and established in the structure of the Christian faith, a company of priests indeed always waiting upon their Lord.

It was in the deep inner center of the atonement that the doctrine of the priesthood of the believer was born and as all other achievements of the atonement must not be contravened, abridged, or denied any believer.

It was given dramatic rediscovery by Martin Luther involving the protestant reformation in which it was again reaffirmed that every believer may approach God on his own and make his case directly with God. (Heb. 4:16) One no longer must come to God through a priest, a saint of the church, or any human intermediary at all. Everyone could read the Bible for themselves, could pray without guidelines, could seek God's will for his own life, could make direct confession unto God, and was not required to bow before anyone, save God. The Holy of Holies was on level ground, out in the broad open daylight, and accessible to all.

This dramatic doctrine, too long dormant and lost to many, may be the strongest theological basis for certain advancements within the human family. Out of this remarkable victory on Calvary come the concepts of democracy, autonomy, selfhood, selfness, personhood, person-ness, individuality, uniqueness, diversity, private enterprize, assuming the initiative and evangelical identity.

It surely casts new light upon (1) the organizational structure of Kingdom of God, (2) worship exercises and praise services, (3) the true structure of the family and who is the head of it, (4) the role of women in the churches, (5) the role of the deacon in the family of God (6) the highest function of Christians, (7) personal development and growth, (8) the Judiciary and capital punishment, (9) theological differences and fellowship, (10) how sanctification (another almost forgotten doctrine) fits into the family of doctrines, (11) and a new dimension in personal relationship with Christian behaviour.

Shall we explore further?

I must say it!

In this issue

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Arkansas Baptist College, after a long struggle, is moving toward accreditation. The formerly all-black institution has come to this accomplishment under the leadership of a man elected president without his knowledge.

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The group which conducts Arkansas Baptists' business between sessions of the Convention, has met and voted to bring budget and building recommendations to the state meeting.

Your net worth 12

Christians who want to manage their money and other resources wisely are urged to determine their current financial position. The advice is given in the fourth in a series of articles, "Using \$\$ with sense."

Bible study focus 16

The SBC Sunday School Board has approved plans to emphasize the agency's priority area of Bible teaching for the masses.

Arkansas Baptist

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The power of a Christian life

Most active Christians will readily agree that one of the greatest forces for the cause of Christ is a consecrated Godly life. A person who claims to be a Christian and lives his life filled with sin does tragic harm to the spread of the gospel.

Admittedly, the lost person seeks the worst example of a Christian he can find to hide behind. Yet, the scripture is clear that the redeemed are to exhibit Christ in their daily activities. A few so-called Christians maintain that since we are saved by grace through faith and not by works (Eph. 2:8-9) we are free to sin. But these people forget that the scripture says that we are "... created in Christ Jesus unto good works ...," (Eph. 2:10).

This truth has been illustrated by the fact that a peach tree produces peaches because it is its nature to produce peaches. It does not bear peaches in order to become a peach tree. The same is true of Christians; we do good works not to become children of God, but because we already are.

Others insist that a person can sin with great freedom since forgiveness is instantaneous. These point to I John 1:9, which says "If we confess our sins, he is faithful and just to forgive ...". It should be noted, however, that "confession" includes "for-saking." Hence, a person in asking forgiveness is pledging that he will make every effort to avoid committing that sin in the future.

The apostle emphasized the importance of living a consistent Christian life as he said "Dearly beloved, I beseech you as strangers and pilgrims, abstain from

Guest editorial It is ever present

Hypocrisy is a thing despised in every arena of life by the discerning and thoughtful.

A difficult philosophy to accept is the one made by the individual who 'tooteth-his-own horn' for fear his assumed virtues, abilities, and greatness will not become known by his fellows.

We are living in a day when you will find certain people who seek to impress others by telling the world how good they are. The impression they seek, consciously or unconsciously, to impress on their hearers is that "unless your goodness, abilities or experiences equal mine then you just do not have it." Most of the world will say "what you do speaks so loud that I can't hear what you say."

A dangerous assumption for one to fall victim to is — all wisdom rests in me and my little group and anybody is wrong who questions me, or my group, infallibility. A 'give-a-way' of their position is a self righteous look of condescension on those who are not "in the Divine know" with them.

Life as lived day by day in the presence of our fellows tells them what we are in character, concern and devotion — we do not have to go around broadcasting our own sainthood.

The editor's page

J. Everett Sneed



fleshly lusts, which war against the soul; Having your conversation honest among the Gentiles: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation." (I Peter 2:11-12)

Peter was reminding his readers that they were living among an ungodly foreign population and they were representatives of the sovereign Lord. Therefore, they were to "abstain" (hold back) from the "lusts" (desires), which came from their "fleshly" (evil) nature.

The apostle encouraged his readers to consistently live an honest life. The "honest" life Peter said is the good life. The word "good" in the Greek has two meanings. It refers to both an inner and an outer relationship. Hence, the Christian is to have an inner relationship with God which will reflect in his other activities with other people.

The only Bible that many people read is the life of a Christian. Mohandas K. Gandhi, one of the most influential men of this century, reportedly made an intensive study of the religions of the world. At the end of his evaluation, he said that Christianity had the best philosophy of any religion, and that he, himself would be a Christian if it were not for the lives of Christians.

The greatest power in the universe, next to the direct power of God, is the power of a life definitely committed to the leadership of the Holy Spirit. When we are confronted with the temptation to sin, we should ask: Would I do this if Jesus were here with me? What impact will this have on the lives of the non-Christians I know?

Jesus spoke to such sanctimonious behaviour.

"Jesus told this parable to people who were sure of their own goodness and despised everybody else. Two men went up to the Temple to pray; one was a Pharisee, the other a tax collector. The Pharisee stood apart by himself and prayed: 'I thank you God, that I am not greedy, dishonest, or immoral, like everybody else; I thank you that I am not like the tax collector. I fast two days every week, and I give you one tenth of all my income,' but the tax collector stood at a distance and would not even raise his face to heaven, but beat on his breast and said, 'O God, have pity on me, a sinner'. "I tell you" said Jesus, "this man, and not the other, was in the right with God when he went home. For everyone who makes himself great will be humbled, and everyone who humbles himself will be made great." Luke 18:9-14 (TEV)

True righteousness consists, not in engaging in the expedient thing of the hour to accomplish a desired goal, of doing God's will at all times.

True Christian faith is not proud, haughty, or egotistic. True Christian faith is humble, gracious and loving. — O. L. Bayless in the "Rocky Mountain Baptist"



One layman's opinion

Daniel R. Grant / President, OBU

Are freedom and discipline incompatible?

One of the most impressive sights in the entire Soviet Union is their beautiful and apparently efficient subway system known as "Metro" in the capital city of Moscow. The Moscow subway system has beautifully decorated and immaculately clean stations. The walls and corridors are decorated with chandeliers, murals, and statuary, and I do not recall seeing a single cigarette butt thrown on the floor.

We asked our Russian guide, "Where is the graffiti?" When she asked what graffiti is, we described the ugly writing that so often mars the walls of American cities. She replied with careful pride, "We train our people to keep our city clean, and not to litter or write on wal-

ls." For a brief moment I was tempted to inquire whether the "training" of the Russian people included execution or banishment to Siberian concentration camps. Perhaps my own uneasiness about a possible similar fate for me caused me to bite my tongue and remain silent. But the more I have thought about cleanliness and the Soviet method of training people, the more I have wondered whether freedom and cleanliness are incompatible.

Is it really necessary for the United States of America to choose between freedom and clean cities? We Americans always have a pretty quick and glib answer to explain away some of our problems of ugliness, public im-

morality, and crime. We speak of freedom being such a precious possession that we are willing to accept a higher level of ugliness, immorality, and crime in order not to have a totalitarian society such as Communism or Facism.

This is all well and good if it is really true that freedom and cleanliness are incompatible. I would like to believe that it is not necessary to choose between freedom and cleanliness (or freedom and public safety, or freedom and public morality). Certain kinds of self-discipline, such as driving only on the right side of the highway, have tremendous pay-offs in freedom, such as being free from fatal collisions. Surely we can find ways in free America to learn the discipline of not littering our streets and countryside or polluting the beauty of our land. I believe we can tolerate just a little less freedom, if necessary, in order to have a little more beauty and cleanliness.

Surely Siberian concentration camps are not the only way to develop self-discipline as a people and as a nation.

News about missionaries

Irene Branum, missionary to Korea, has arrived in the States for furlough (address: Box 672, Arkadelphia, Ark. 71923). She is a native of Leslie, Ark. Before she was appointed by the Foreign Mission Board in 1946, she was a private duty nurse in St. Louis, Mo., and a general duty nurse at Missouri Baptist Hospital and nurse at Ouachita College, Arkadelphia.

Dr. and Mrs. Jack E. Tolar Jr., missionaries to Nigeria, have arrived in the States for furlough (address: 206 Covina, San Antonio, Tex. 78218). He is a native of San Antonio. She is the former Barbara Corrington of Hot Springs, Ark. Before they were appointed by the Foreign Mission Board in 1962, they were living in Houston, Tex.

Susan Sanders, missionary journeyman to Indonesia, has completed her term of service and may be addressed at Box 221, Bernice, La. 71222. A native of Lake Village, Ark., she lived in Bernice, Pineville and Columbia, La. Before she was employed by the Foreign Mission Board in 1974, she was a teacher in Bernice.

Mr. and Mrs. Clarence A. Allison, missionaries to France, have arrived in the States for a 6-month furlough (address: 227 East C St., North Little Rock, Ark. 72116, phone 758-3264). Both are natives of Arkansas. He was born in Walnut Ridge and also lived in surrounding communities. She is the former Alta Brasell of Pine Bluff. They were ap-

pointed by the Foreign Mission Board in 1960, resigned in 1964 and were reappointed in 1969.

Mr. and Mrs. Norman L. Coad, missionaries to Upper Volta, have arrived in the States for furlough (address: 717 N. Hughes, Little Rock, Ark. 72205). He is a native of Maplewood, Mo., and she is the former Beverly Gallegly of Little Rock, Ark. Before they were appointed by the Foreign Mission Board in 1972, they lived in Little Rock.

Martha Hairston, missionary to Brazil, has arrived in the States for furlough (address: Rte. 2, Box 409A, Warren, Ark. 71671). She is a native of Warren. Before she was appointed by the Foreign Mission Board in 1951, she taught in the Woman's Missionary Union Training School (now part of Southern Baptist Theological Seminary), Louisville, Ky., and a social worker in Arkansas.

Mr. and Mrs. Henry S. Whitlow, Baptist representatives to Mexico, have completed furlough and returned to the field (address: Apartado 266, Ciudad Satellite, Estado de Mexico, Mexico). He is a native of Shreveport. The former Betty Krudwig of Arkansas, she was born in DeQueen and also lived in Malvern while growing up. Before they were appointed by the Foreign Mission Board in 1965, he attended Southwestern Seminary, Ft. Worth, Tex.

Jerry Ann Jones, missionary journeyman to Tanzania, has completed

her term of service and may be addressed c/o R. C. Jones, Box 386, Ruston, La. 71270. She was born in Magnolia, Ark., and also lived in Ruston, La. Before she was employed by the Foreign Mission Board in 1974, she was employed as a registered pharmacist in Ruston, La.

Anna Mae Looney, missionary journeyman to India, has completed her term of service and may be addressed c/o M. C. Looney, P.O. Box 259, Thayer, Mo. 65791. A native of Tulsa, Okla., she also lived in Ash Flat, Ark., and Thayer, Mo. Before she was employed by the Foreign Mission Board in 1974, she was a school teacher in Willow Springs, Mo.

Camille Sawyer, missionary journeyman to Japan, has completed her term of service and may be addressed c/o J. F. Sawyer, 10 Hyten St., Benton, Ark. 72015. A native of Arkansas, she was born in Little Rock and lived in Benton. Before she was employed by the Foreign Mission Board in 1974, she was graduated from the University of Tennessee, Knoxville.

H. E. Williams, Southern Baptist College president emeritus who is serving in mission work in Nairobi, Kenya, is helping to organize a new church in that city. The church will be organized from a mission which was begun to serve persons of Indian nationality. If a location can be secured in the central part of the city, the church will erect a building to seat 1,500.



NASHVILLE — ARKANSAS EDUCATION PRESIDENT STUDIES AT BOARD — John Parker (left), minister of education at First Baptist Church, Little Rock, is shown with Will Beal, church administration consultant at the Southern Baptist Sunday School Board, during the recent Religious Education Association Presidents' meeting. Parker is president of the Arkansas Religious Education Association.

Bob Garrett, pastor of Ozone Church, was ordained to the ministry on Aug. 8. in ordination services held at the Ozone

Church. L. B. Jordan, pastor of Lamar Church, led the ordination prayer and presented the certificate. Jack L. Ram-



Woman's viewpoint

Iris O'Neal Bowen

A quiet Fourth

After a late afternoon hamburger grilling, some of the womenfolk decided to celebrate the Fourth by taking the children out to the park for the annual fireworks.

I had forgotten how many people in our community like the heat, noise and excitement that accompany such an event. We found a rare parking space and quickly moved into it. While the rest sat on the ground, I chose to sit in the car and hang my feet out the door. I wasn't alone for long, for with the very first "Kaboom" Angela clambered over me into the safety of the car.

The night skies were filled with great showers of stars, often followed by an overhead blast that set the babies whimpering. When we thought things were about over, we pulled out of our parking place, pleased that we were going to miss the usual traffic jam. We hadn't driven fifty feet before we heard

the biggest blast of all. Immediately, crowds of people surged into the road and cars began to encroach on our territory.

We were all of an hour getting out of the park. We idled our motor and bemoaned our fates, and wondered why no cars were moving.

We killed our motor and sat some more. The police tried unsuccessfully to move the traffic, and we heard someone say there had been a wreck somewhere ahead.

When the little ones had used up all their patience, clambering around in the car and whining, and when we had run out of energy with which to complain, I remarked, "Oh, well, at least we will have something to talk about tomorrow."

To which Daughter replied, "Mother, you would go through most anything to have something to talk about!"

sey, pastor of Lee Memorial Church in Pine Bluff, led the questioning. The ordination message was delivered by Charles Whedbee, pastor of Calvary Church, Ft. Smith. Paul E. Wilhelm, Director of Missions of Clear Creek Association, was moderator.

E. Fred Savage, Professor of Religion at Southern Baptist College, Walnut Ridge, has been selected to appear in the publication, "Who's Who in Religion."

Marquis Who's Who, Inc., publisher of *Who's Who in America*, announced the publication of a new reference work entitled *Who's Who in Religion* — "a volume intended to fill the needs of researchers, librarians, scholars and the general reader for biographical information in this important field." Dr. Savage is listed with approximately 16,000 biographical sketches in the 1976-77 edition. He came to Southern Baptist College as Professor of Bible in 1962.

Glenn Morgan, who has pastored East Main Church in El Dorado for the past 11 years, recently received his doctorate of ministry and pastoral counseling degree at New Orleans Seminary. Morgan is a graduate of Mississippi College and also received his bachelor of divinity degree at the New Orleans Seminary.



Morgan

Records are lost

The minutes of past meetings of the Ministers' Wives Conference of Arkansas are missing. The group's president, Mrs. Jerry Warmath of Little Rock, says that, after several inquiries, the officers have come to the conclusion that these important records are lost. Anyone who has information leading to the recovery of the minutes (or the minutes themselves) should contact Nadine Bjorkman at the office of the Executive Secretary, P.O. Box 552, 525 West Capitol Ave., Little Rock, Ark. 72203. The phone number is 376-4791, ext. 31.

Recognition crowns long struggle for Arkansas Baptist College

by Erwin L. McDonald
ABN Editor Emeritus

College catalogs are usually less than prophetic in tone. But the current catalog of Little Rock's Arkansas Baptist College is an exception.

The latest edition of the catalog, carrying announcements for 1976-1977, was going to press back in May, just after an official visit from an accreditation committee from the North Central Association of Colleges and Secondary Schools. James Columbus Oliver, president of the college, was so optimistic over the committee's reactions that he dared to insert on page 2: "In the process of gaining accreditation by North Central Association of Colleges and Secondary Schools."

Just a little more than two weeks ago, in late July, the prophecy came true. Dr. Oliver received official notification from NCACSS that the 92-year-old liberal arts college, until a few years ago an all-black institution but now integrated, had been granted "candidate for accreditation status."

"This was the first time the college had even applied for accreditation," said the 83-year-old prexy, in an interview at his office, on the campus, at 1600 Bishop. "We knew what was required and felt we were ready."

Dr. Oliver, a native of Prescott, Nevada County, graduated from the college with a bachelor of arts degree in 1919 and later received the honorary doctor of laws degree. Early in his career, he was coach and history teacher at the college for seven years, producing some all-conference teams in football and baseball. He became president of the school in 1962, almost against his will.

"I had been retired for five years, after 31 years in Chicago with the postal service and as a practicing attorney and was continuing to live in the Windy City," he said. "Then one day the Arkansas Baptist College trustees called and asked me to come to Little Rock and talk with them about the possibility of becoming president. I was busy in church work and put them off."

When he finally arrived at the campus a month later, a trustee greeted him with the news that the board had just met and elected him president.

"I had been national chairman of the alumni association for years," Oliver recalled, "and they said, 'You've had so

much to say about what we ought to be doing that we've decided just to dump everything in your lap.'"

At that point, the college was in an all-time slump. The student body, still all black, had dwindled to a mere 200; the college budget was almost non-existent, with an accumulation of unpaid bills and no available credit; and trustees were sending their children to other and better colleges.

The new president's first item on the agenda was to settle outstanding bills as soon as possible, including payment of past-due faculty salaries.

"We set out to pay everything in full," he said, "but some of our creditors were so eager for settlement they offered us discounts ranging up to 50 percent. In such cases we took the discounts."

The North Central recognition, first big step toward possible full accreditation, reflects the amazing changes that have come about during the Oliver administration.

Now, due largely to the loyal support of the Consolidated Baptist Convention, one of three black Baptist conventions in the state and the owner and operator of the school, Arkansas Baptist College has an annual budget of \$500,000.

During the school year just closed, enrollment reached 550, including 150 white students. (One white professor whose class in recreation had been all white reported facetiously to President Oliver: "Last night we had a black student to enroll; so, now our class is integrated!")

Several dilapidated and out-moded buildings that greeted Oliver as he took over the reins of the college have long since been replaced by new buildings costing more than \$1 million.

The faculty has doubled, to a present membership of 33, including several whites, and the curriculum has expanded to meet changing conditions and growing demands.

Last but not least, the college has established an enviable reputation for high-quality scholarship.

"When our students transfer to other colleges and universities, they are able to take their place with the best of students," said the president. "If they've made A's and B's here, they will make A's and B's wherever they go. We produce a great number of community

leaders for Arkansas and for other states."

With a strong emphasis on the Bible and Christian education, the college has a particularly distinguished record in training of ministers. Today, Arkansas Baptist graduates are to be found in many of the nation's leading pulpits.

"After one of our preachers graduates and gets a year or two of experience in Arkansas, he is likely to be in demand for a pastorate anywhere in the country," Oliver said. "They say they are



J. C. Oliver: he became president of the school, almost against his will. (photo by Erwin L. McDonald)

being moved by the Spirit, but sometimes I tell them the spirit moving them is more money," he grinned.

No small factor in the growth of enrollment has been the policy of the college to make its courses available to "the lowest on the economic ladder," the president reports. Not only are costs kept unbelievably low — not much above \$1,000 a year, including board and room and tuition and fees — but any and all needy and worthy students are assured financial help.

"If a student shows intelligence and seriousness of purpose, we will not let him drop out for lack of finance," said Oliver. "I doubt if we had as many as 15 students last year who were able to pay their way in full."

Sometimes the help for students is in scholarships. Often it is in the form of

Renewal evangelism

by Neal Guthrie
(fifth in a series)



Guthrie

Phase five: Penetration

Penetration is the desired result of the journey into lifestyle evangelism and ministry. It takes place when groups and individuals become actively engaged in the work of Christ.

The small groups coming out of the second weekend will focus on the Christian penetrating his or her world. In some places, these groups become a major outreach for evangelism. Individuals catch the vision that wit-

nessing is not only something we "go and do," but it is something we "do as we go!" This is lifestyle evangelism and ministry!

This journey may be for you. It requires commitment. It is more than an event. It is a process through which a church and individual Christians go.

In our country where only 40 percent of the population go to church to hear the gospel, the answer to evangelizing our nation is lifestyle evangelism and ministry.

If you wish to join us en route on the journey, the time is now! Contact Neal Guthrie, Arkansas Baptist State Convention, P.O. Box 552, Little Rock, Ark. 72203.

employment by the college for necessary tasks on the campus.

Many ABC graduates go on to other colleges and universities for higher degrees. More than a dozen ABC alumni received master's degrees at Ouachita University at Arkadelphia, the senior liberal arts college of the Arkansas Baptist State Convention, at summer commencement exercises last week.

What of the future of the college, now located on its campus of five acres?

"We believe the NCACSS action will help us to grow every way," Oliver said. "Now we'll be more attractive to prospective students. And we will be eligible for certain grants which we have not been receiving."

Sometime back, trustees gave consideration to the advisability of moving the college to a new location. But the feeling as of now seems to be that the present location is close to ideal, the president said.

He reiterated some of what he had to say in his foreword to the new catalog:

Set in the heart of the Little Rock community, the college is rightly proud of its accomplishments in the past and in its dream of the future . . . The college shares in the cultural life of Little Rock. Many of its faculty members and administrators are leaders in community activities and the students share in the cordial relationship which exists between the college and the city.

What the college hopes to do is to expand on its present grounds, adding additional land as it is needed and available.

What of President Oliver's personal plans for the future?

"I need to retire now," said the veteran layman who has held many key positions nationally in his denomination. "But the trustees are not looking for anybody. So I plan to go on serving as long as I can.

"I'm a believer in God. If you have faith in him and you are willing to do what you can, not sit down — but work and then rely on him for the balance, I think you'll succeed."

Inevitably and before long, the trustees will have to find a new president. They'll do well to pray they'll be at least half as fortunate the next time around.

Missionaries set up OBU scholarship

A \$5,000 memorial scholarship fund has recently been established at Ouachita University by two graduates of OBU now serving as missionaries, according to Dr. Ben M. Elrod, vice president for development at OBU.

The award will be known as the Harrison H. and June Summers Pike Scholarship in honor of Miss Elizabeth Winston, a deceased cousin of Mrs. Pike. Miss Winston taught piano for many years in Washington, D.C.

The Ouachita fund will be awarded to recipients majoring in music, with emphasis in organ and piano. The first scholarship will be awarded during the 1976-77 school year.

BSU associate goes to Missouri

Don Norrington, associate state BSU director, has resigned to become Baptist Student Director at his alma mater, Southwest Missouri State University at Springfield, Mo.

While serving in supportive roles in all of the Student Department programs, Norrington's main areas of work were work with Internationals and the Summer Mission program.

In 1973 Norrington was listed in "Outstanding Young Men of America."

The Norringtons have a daughter, Melanie. Their address in Missouri is Route 3, Box 77H, Strafford, Mo. 65757.



Norrington

The Pikes are natives of Texarkana. He is a 1948 graduate of Ouachita and his wife graduated the following year. Pike received a masters degree from Central Baptist Theological Seminary in Kansas City, Kan., in religious education in 1955.

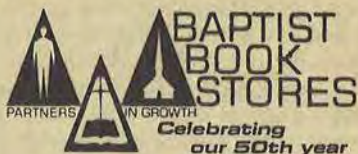
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Executive Board recommends record budget, building to convention

If the Arkansas Baptist State Convention approves the proposed 1977 budget at its November meeting, spending for state and SBC causes will be increased 14.41 percent over 1976. The record budget recommendation was approved Aug. 17 by the Executive Board of the state convention as they met at Little Rock's Immanuel Church. Ray Wells brought the budget report.

Several other items considered by the board members involved approving expenditures. They voted to recommend to the full convention the plans for a \$3,650,000 building project to provide parking and office space on the site of the present Baptist Building parking lot. The eight-level structure would provide 300 parking spaces, nearly 21,000 square feet of retail space, and 12,200 square feet of office space.

Executive Secretary Charles H. Ashcraft said that Baptists face a serious lack of space for offices and for parking now. He told the board members that alternatives were: to sell the lot and let someone else develop such a facility; to move to another location and build all

facilities; or to find additional parking and office space in the already overcrowded area of the Baptist Building. Dr. Ashcraft estimated that the proposed building would cost approximately 30 cents per Baptist per year for 25 years, to pay the difference between the anticipated rental income and actual cost, at present membership levels.

Roy F. Lewis, Associate Executive Secretary, explained to the group that 200 of the parking spaces, the retail space, and possibly some of the office space would produce income to defray building costs. Responding to a question, Lewis said that the income-producing portion of the property would be taxable.

Board members have been advised previously of the building proposals and have authorized expenditures for the work of the architect, Ed Wimberly, for the preliminary study necessary for the proposal. Wimberly said that about \$25,000 had been spent to date, and that up to \$30,000 more might be spent by the time the proposal reaches the convention in November.

A spirited discussion on the building proposal was interrupted by lunch. When the board reconvened, only two questions were asked and the group voted nearly unanimously to recommend the four related proposals to the full convention.

The Operating Committee brought a recommendation that the board authorize funds to enlarge and renovate the BSU center at the University of Central Arkansas at Conway, which was one of the first BSU centers built in Arkansas. The state convention would provide \$55,000 in construction costs, and none would come through the BSU area committee. Construction would be completed in 1977. It was also recommended that the Student Department be allowed to take \$10,000 from the "Advance Section" of the 1977 state budget and have it invested by the Arkansas Baptist Foundation. Earnings would be used to pay the additional utilities at the enlarged center. Tom Logue, state director for BSU, said that funds are now available for the work.

The Program Committee brought a proposal to launch an endowment campaign to enlarge the ministry of Baptist Student Union in the state. Roy Jolly, Jonesboro layman who is on the BSU advisory committee, said the goal is to raise a minimum of \$1 million. This endowment would provide annual earnings of \$80,000. The board voted unanimously to approve the recommendation. If approved by the convention, the

campaign would be conducted in 1977 and 1978.

The Executive Board voted to disburse the overage from the 1976 convention operating budget as follows: seven percent for emergency relief (pastors, wives, staff), 10 percent for expenses for parking lot development, 11 percent for continuing education fund (scholarships) for Boyce Bible School, 20 percent for small church revolving loan fund, three percent for extreme mission needs, 30 percent for renovating OBU's Cone-Bottoms dormitory, and 19 percent to Southern Baptist College.

Three men were elected to fill unexpired terms on the board. Charles Mayo will represent Central Association; Roy Gean Law was elected from Clear Creek; and Eddie Simpson will represent Delta Association.

The Board approved the election of an Annuity Representative for the state and adopted recommendations to reorganize the Stewardship-Cooperative Program Department and change the job description of Roy F. Lewis.

Mrs. Nadine Bjorkman was elected Annuity Representative, effective Jan. 1, 1977. She currently is Administrative Secretary. The new position represents a change in work with annuitants in the state. T. K. Rucker, who has been the SBC Annuity Board's field worker for 17 years, will retire at the end of this year. Under the new arrangement, the representative will be available to handle annuity business by phone or by mail, or by conference at the Baptist Building.

Lewis will be relieved of the title of "Secretary of Stewardship-Cooperative Program." He will take on additional duties in his position as Associate Executive Secretary and Director of Business Services, and will serve as liaison in Annuity field work. A new Secretary of Stewardship will work with him in Cooperative Program promotion.

The Board voted to recommend to the convention that Arkansas join other state conventions in a new program suggested by the SBC Annuity Board. Churches will be urged to contribute an amount equal to 10 percent of the career ministerial person's compensation because benefits would be closer to the annuitant's financial needs after retirement. A plan now in effect would be closed to new members and some persons under it would be urged to change to the new program while it would be continued for others.

The Executive Board will hold its next meeting at the time of the meeting of the Arkansas Baptist State Convention, Nov. 16, at Park Hill Church, North Little Rock.

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Tough questions about the Cooperative Program

(2nd in a series of 10)

Question: Doesn't the size of the Cooperative Program make it expensive and inefficient?

Answer: Actually, the very opposite is true. Prior to the adoption of the Cooperative Program in 1925, every SBC agency was responsible for securing its own income through solicitation by field agents. This resulted in a great duplication of effort and oftentimes at excessive expense. The Cooperative Program eliminates that type of waste

and inefficiency.

There are very, very few, if any, Southern Baptist employees whose sole task is to handle Cooperative Program funds. In practically every case the administration of Cooperative Program funds are handled by employees who have other responsibilities as well. Therefore, eliminating the Cooperative Program entirely would not necessarily reduce administration expense, at least without also reducing other services and

ministries performed.

The Cooperative Program plan keeps bookkeeping and even postage costs at a bare minimum. In state convention offices the same bookkeeping system that administers other items also handles Cooperative Program receipts and expenditures, and the combination results in maximum efficiency and economy.

If every church sent its mission gifts directly to some cause, the added postage costs alone would be astronomical. The Cooperative Program has proven to be one of the most economical steps every implemented by any denomination. — Roy F. Lewis, Secretary of Stewardship-Cooperative Program

Church communications conference

Baptist Building
Monday-Tuesday

Little Rock, Ark.
Sept. 13-14, 1976

Monday: 10-11:45 a.m.; 1:20-4:45 and 7-8:45 p.m.
Tuesday: 8:30 a.m.-12:00 Noon

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Grenada, Miss.



Pat Pattillo
Vice President
Southern Seminary



Everett Sneed
Editor
ABN



Erwin McDonald
Religion Editor
"Arkansas Democrat"



John Parker
First Church
Little Rock



John Smith
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Brotherhood West Helena pastor to speak at clinic

"What Is Right with Brotherhood" will be the subject of the inspirational message at the Brotherhood Leadership Clinic at Camp Paron to be held on Sept. 17-18.

Paul Dodd, pastor of West Helena Church, will be the inspirational speaker.

Dodd, a member of Baptists' State Executive Board, is currently serving as chairman of the Operating Committee.

He has been active in Brotherhood work since high school days. His association with Brotherhood started with the Royal Ambassador division. Throughout high school and college years Dodd served on the Royal Ambassador Camp staff and was active in the program in his church. As a church staff member during college he also served and was active in the Baptist Men's work of Brotherhood.

Since returning to Arkansas as a pastor, following graduation from Southwestern Seminary, he has continued activity in both Royal Ambassadors and Baptist Men organizations in his church and association.

Dodd is a dynamic preacher and will be a blessing to those who hear him.

Every associational Brotherhood officer and church officer should attend. Baptist Men interested in missions are urged to attend.

Information regarding the Leadership clinic has been mailed to all officers of record, pastors, and ministers of education. See them about making reservations. — C. H. Seaton, Director, Brotherhood Dept.



Dodd

Life and Liberty

Area Evangelism Conferences

Sept. 7-10

Theme: After the crusades what?



Everett Sneed
Bible study



J. Harold Smith
Preacher



L. E. "Chief" Lawson
Youth speaker

Adult-Youth

(Separate conferences)
7:30 p.m.

- Sept. 7 - Southern Baptist College
Walnut Ridge
- Sept. 8 - First, Gentry
- Sept. 9 - First, Mt. Ida
- Sept. 10 - East Main, El Dorado



Ervin Keathley
Music



Neal Guthrie
Evangelism Department



Bob Holley
Speaker

Housewife, professor team for music, laughter at state SS convention

Southern Baptists claim a unique entertainment team which is the combination of a housewife and a seminary professor, and they will lead worship services and present special music at all five sessions of the State Sunday School Convention. The professor will also lead the G.O. Conference for larger churches at the convention and be a platform speaker.

Rosemary Hoover and Phil Briggs are a versatile performing duo who can shake a crowd with laughter, thrill them with music, and inspire them with a message.

Together they have performed at banquets, led retreats and revivals, spoken at Baptist student conventions and served on the faculty at Siloam Springs Assembly and Glorieta and Ridgecrest Conference Centers. Their travels have taken them into 16 states.

But they don't claim to be professionals. After the banquet is over and the meeting is done, Rosemary heads back to her husband and children in Kansas City, Mo. Dr. Briggs returns to his duties as professor of youth education at Southwestern Seminary in Ft. Worth.

The Sunday School Convention will open at 2 p.m., Sept. 20, at Park Hill Church, North Little Rock, with afternoon and evening sessions. Tuesday,

Sept. 21, there will be three sessions, morning, afternoon and evening. — Lawson Hatfield, state Sunday School director



Lost your sense of direction? Try . . .

WMU LEADERSHIP TRAINING CONFERENCE

September 9, 1976 IMMANUEL, LITTLE ROCK 10:00 AM-2:30 PM

Bring sack lunch Nursery provided

WMU Directors/Assistants	Mrs. Glen McClain, Oklahoma
Age Level Directors	Mrs. Roy E. Snider, Camden
WMU Directors/BW Presidents	Mrs. Ken Hughes, Benton
WMU Mission Action Directors	Mrs. Jack Sterling, Oklahoma
Enlistment/Enlargement	Mrs. James Zeltner, Fort Smith
Experienced BW Presidents	Mrs. Ralph Smith, Oklahoma
Inexperienced BW Presidents	Willene Pierce, Arkansas WMU
BW/BYW Mission Study Chairmen.	Mrs. J.T. Robison, Oklahoma
BW/BYW Mission Action Chairmen.	Mrs. Roy Hilton, El Dorado
BW/BYW Mission Support Chairmen	Mrs. Jewel Moore, Hope
BW/BYW Group Leaders.	Mrs. George Tharel, Fayetteville
BW Members/Others.	Mrs. James Sawyer, Benton
BYW Presidents/Others	Mrs. Richard Lisk, England
Experienced Acteen Leaders	Betty Jo Lacy, Arkansas WMU
Inexperienced Acteen Leaders.	Mrs. Ken Mashon, Little Rock
GA Leaders (Grades 1-3).	Mrs. Kenneth McAlister, Oklahoma
GA Leaders (Grades 4-6).	To Be Announced
Mission Friends.	Mrs. Gordon Thayer, Oklahoma

Step two — Where are you now?

"Joyce, don't you and Bill ever have any misunderstandings?", Sue inquired one morning at coffee.

Sue had a reason for making the inquiry. She and her husband had been with Bill and Joyce under varying circumstances during the past year. There was the float trip down the Buffalo last fall. Just a few weeks earlier they had taken a week of their vacation together and both families were in each other's homes at least once a week. In every circumstance, Sue had observed a unity that was not evident with some of their

"There were a number of things Bill and I discovered. One was that we had unconsciously been working against each other in the use of our income and other material resources. This was simply because we had not taken time to write out our goals. We didn't know where we were going.

"The other thing we discovered was the Lord had blessed us far more than we had realized. Frankly, up until that time we had felt sorry for ourselves. Oh, don't misunderstand me, we are not rolling in money today, but I do believe we are more aware of our material assets. This realization, plus the goals we adopted as a family, have definitely helped us work together toward a common goal," Joyce concluded.

The testimony Joyce shared with her friend could be repeated many times. Most of us have accumulated far more than we realize.

Remember, one's attitude is the key to good management. Through Bible study and prayer, the Holy Spirit can change the poorest attitude. This is our Father's world! As Morris Ashcraft has said, "God cares very little whether His gold is stacked neatly in bars in Fort Knox or scattered along the creek banks of California. His title is clear in each case." This realization brings a commitment to use God's material creation for the purposes He intended.

Your next step is to write out goals that will help you fulfill these purposes as you understand them. This should be done under the leadership of the Holy Spirit and a study of God's word concerning a Christian's relationship to the material world. Your third step is to determine where you are. This will include determining where you are chronologically, and financially.

John Drakeford describes family states as follows: Under 25, ready for take-off; 25-34; diapers and down payments; 35-44, hitting your stride; 45-54, up the mountain side; and 55-64, the new world. Where a family is in this cycle influences how material things should be used to arrive at God given goals. A younger couple can afford to put a smaller percentage of the family income into a retirement plan and still arrive at the same goal as one who has passed the diaper and down payment stage. Planning in every stage will result in a more meaningful experience in the "new world."

Statistics show most married couples

will have 25 years together after the youngest child has left the nest.

Determining where you are financially will require a little more effort. This determination will also influence actions as you come to the next steps. For example, a family that already has an adequate emergency fund can begin to use income for other purposes.

The following tables are provided for your convenience.

What you own

Cash on hand _____
 Checking accounts _____
 Savings accounts _____
 House and other real estate (value today) _____
 Cars (value if sold for cash) _____
 Furniture & appliances _____
 Jewelry, antiques, heirlooms (market value) _____
 Stocks (market value) _____
 Bonds (face value) _____
 Life Insurance (cash value) _____
 Annuities and other retirement plans (cash value) _____
 Amount other people owe me _____
 Miscellaneous _____
 Total assets _____

What you owe

Mortgages and liens _____
 Balance due on car _____
 Installment debts _____
 Personal debts _____
 Other bills _____
 Total debts _____
 Total assets \$ _____
 Total debts \$ _____
 Net worth \$ _____

You may prefer to design your own or secure a workbook designed for this purpose. "Bold Living for Christian Stewards" may be purchased for 15 cents from Stewardship Services, 127 Ninth Avenue North, Nashville, Tenn. 37234. Also, one entitled, "A Better Tomorrow" may be obtained by writing Arkansas Baptist Foundation, Box 552, Little Rock, Ark. 72203.

After you have completed your calculation, pause and thank God for whatever He has entrusted to you and ask for wisdom as you continue to develop your plans.

Next week, the article will be entitled, "Discovering Your Resources".

Using \$\$ with Sense

by Harry Trulove



Arkansas Baptist Foundation

A Guide to Christian Family Financial Planning

(fourth in a series of eight)

other friends.

"Oh, sure, Bill and I have our differences, but they are not nearly as serious as they once were," Joyce responded.

The answer Joyce gave stimulated Sue to ask, "What made the change?"

"Really, I don't know exactly, but I do know when it started to happen," Joyce replied. She continued, "Several years ago, our church had a Christian Family Financial Planning Seminar. That was before you and Richard joined our church. I remember, our Arkansas Baptist Foundation office assisted Brother Sullivan with the program and materials.

In mission together

Aug. 29, 1976

John 10:1-18; Romans 16;
I Corinthians 1:1-31; 3:5-9

Before man's encounter with Satan he was perfect in all respects. However, this perfection was lost and man was divided within himself as a result of disobeying God and following Satan. Since the personality of the first individuals



Eaker

was shattered this means that frustration and division has characterized every individual of the human race.

There is hope for us in this earthly life and the life to be experienced beyond existence on planet earth. This hope is in Jesus. God sent Jesus to this beautiful planet that he made to die so that all who believe him could have eternal life and a healed personality to some degree.

Eternal life begins the moment one believes in Jesus but holy perfection will not be completely experienced until Jesus comes again. My point is — in Jesus we begin a life of righteousness but we will be imperfect as long as we remain on this earth. Because of imperfect Christians we sometimes experience discord and division among Christians. This applies to the local church as well as all Christian groups.

Recognizing discord to be a reality gives us reason to seek unity in the individual Christian life, the local church, and among all Christian groups. There is one God, one Jesus, one Holy Spirit, one true Scripture and it is imperative for us to know this to accomplish our mission.

One fold (John 10:1-18)

Considering the scripture according to John we read where Jesus uses a real life example of the shepherds and their flocks. The picture is of many flocks sheltered for the night within the same fold. In the morning each shepherd collects his own flock by calling out the names of his sheep and they follow him.

When we move from the literal to the spiritual our Lord is sharing that there is one Shepherd, one fold, and many flocks. The individuals of the several flocks must come into the one fold by way of the one Shepherd.

As the Good Shepherd he gives his life for the sheep. (v. 11) He is the Door "if any man enter in he shall be saved."

(v. 9) He is the Great Shepherd who was "brought again from the dead" to care for and make perfect his sheep. (Heb. 13:20) He is the Chief Shepherd who will return to this earth to give crowns of reward to the faithful shepherds. (I Peter 5:4)

Our scriptures has obvious reference to Jewish leaders, whom Jesus describes as "thieves and robbers." His mission was not to shut these people out but to bring them in and be a Shepherd to them. But since they did not recognize him as Saviour he would go beyond them to the Gentiles that he could have "other sheep" in the fold. Though he might be Shepherd over different flocks, there would be but one fold composed of all who hear and respond to his voice.

One gospel (I Cor. 1:10-17)

The scripture passage reveals to us that the church at Corinth was being torn apart. Discord and disunity were prevailing because godly wisdom was lacking in the mind and heart of these early Christians.

It appears that these Christians had gotten their eyes off of Jesus and his teachings. We know this because the membership seems to have favorite preachers and wanted to follow men rather than Jesus.

Another ground for confusion and division seems to arise over the matter of baptism. The church was being divided by attempts to rate the significance of baptism in terms of those who performed the rite. Paul said in verse 17 "For Christ sent me not to baptize but to preach the gospel; not with wisdom of words, lest the cross of Christ should be made of no effect." Preaching is the primary function that Jesus gave Paul and the people must keep their eyes on this fact. Baptism is important but Jesus comes first and then baptism.

Paul is pleading with his brothers in Corinth to stop arguing among themselves. In the name of Jesus he begs them to let real harmony prevail. He wants them to have one mind and see all things from the same point of view. Jesus is the only one who can bring this about in Corinth or in our church.

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

One God (I Cor. 3:5-9)

There is one Shepherd and one fold. There is only one gospel to be preached. And there is only one living God and he has many workers in his kingdom. They are in mission together.

The apostle Paul returns to the problem in the church at Corinth. Under the leadership of the Holy Spirit he is led to deal with the division in the church as he explains that he and Apollos are God's servants and that God alone is the one who counts. Ministers are simply servants; actually, it is God who works.

Paul, like John the Baptist, is attempting to get these church members at Corinth to see the importance of God. In verse 7 he says: "So, then, neither is he that planteth anything, neither he that watereth, but God that giveth the increase." God does use his own people in his redemptive purpose but the salvation experience and the sanctification experience is all a work of God.

In Ephesians 2:10 Paul says, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

In his letter to the Romans (14:17-19) Paul shares these words from God, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another." God gives righteousness, peace, and joy to the believer and the ability to help believers grow in spiritual maturity. Growing together and in mission together is the will of God.

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Below Bull Shoals Dam for 18 miles in large rubber rafts or canoes. Take lunches, drinks and have fun. Discount for church groups. Call for reservations: Phone 431-5606, Gunga La Dock, Lakeview, Ark.

An attempt at revival

Aug. 29, 1976

II Kings 22:8-11; 23:1-5, 21

This is the last lesson in the series "Covenant Faith versus Pagan Culture." The first lesson presented the quality of life desired by God for man — holiness. The second lesson depicted man as having the innate characteristic of wandering from a commitment to God. The third lesson was the step to genuine happiness as God calls us to wholehearted commitment to him. The last lesson is a glimpse of revival that can and does come when we sincerely turn back to him. I have deliberately chosen to use the word "one" in each division to magnify that real religion is one man saying yes to the one true God.

A recap of the history of Judah is necessary as we approach our text. Read the parallel passages in II Chronicles 34-35 as we piece the historical facts together to see God using one man and one book to bring a revival.

One man (II Kings 22:1)

Josiah was eight years old when he came to the throne and is described as doing "that which was right in the sight of the Lord, and walked in all the way of David his father, and turned not aside to the right hand or to the left." (II Kings 22:2) An interesting word is used in II Chronicles that Josiah "declined neither to the right hand or to the left." (II Chronicles 34:2) He came to his kingship when the spiritual temperature of Judah was at its lowest.

Israel the northern kingdom had been taken into captivity approximately 80 years before. Judah had not learned her lesson and continued to worship the gods of Baal as well as Yahweh. However, Hezekiah had brought recommitment among the people. He had brought Judah back to worshipping the true God. He destroyed the high places of the pagan gods but upon his death Manasseh his son became king as age 12. Josiah's grandfather Manasseh reigned as king for 55 years and earned the reputation of the most wicked and evil of all kings.

Manasseh rebuilt the high places of the pagan gods and reinstated the



Uth

worship of all the gods. He profaned the temple by building altars to the strange gods. The sun, moon, and stars were thought to be deities and he erected altars for them. Yahweh had a place, but a very small place, as one among many.

We know little of Josiah's family background except the lineage of the kingship. He brought nothing of the traits of his grandfather or his father, Amon, who by the way, reigned in Manasseh's pattern for only a short time, two years. Josiah had a deep commitment to God. He was only one man, but he was one!

One book!

Josiah began rebuilding the temple and altars of worship to Yahweh after Judah was able to exercise some political expediency and declare her freedom from Assyria. Under Manasseh, Judah had been a vassal to Assyria but other nations had caused Assyria to withdraw from Judah to defend the homefront. When this happened, the people of Judah rallied in patriotism and threw off all foreign controls. In rebuilding the temple the cost was defrayed by a collection made at the entrances. The carpenters, builders, and masons used this collection to buy timber and hewn stone for repairing the building. During this cleaning out of the foreign altars and vessels, the high priest, Helkiah, found "the book of the law." (vs. 8)

The book was the Mosaic law or what is known to us as the Pentateuch. The argument as to whether it was all or part of the first five books of the Old Testament is superfluous. It was known to Josiah and his words "with all their heart and all their soul" (II Kings 23:3) has the ring of Deuteronomy 6. When the book was read before the king, he "rent his clothes." Tearing one's clothing was a sign of deep anguish. The nation of Judah was far away from the law of God. Guilt and almost despair moved Josiah to action.

We cannot move from the discussion of the book without commenting on the beautiful doctrine of inspiration. God had not only given the message to Moses to write but also he had

preserved his work in the midst of idolatry and paganism. Even direct opposition cannot destroy God's word. And it is God's word that stirs Josiah into action. His word is powerful, and quick, and sharper than a two edged sword.

One God

Josiah ordered the high priest to inquire of the book and its message. Among those asked was Huldah, a prophetess. Her husband was a worker in the temple. Her prophecy was grave. (vs. 16) And led to a mass meeting of the king, elders of Judah, all the inhabitants of Jerusalem, the priest, prophets, and all the people. He read the book for them and made a commitment to God to do three things.

Josiah covenanted to walk after the Lord. (vs. 3) The word walk means to "go on." Some have suggested that walking was the only mode of transportation. However, I like to think of walk as living. The idea is a pattern of life.

Josiah covenanted to keep the commandments, testimonies, and statutes of the Lord. He used these three words that are often interchanged to depict the totality of man's relationship with God. Commandments is a description of all God's commands including ritual laws and laws of personal and public morality. Testimonies refer to the tablets of stone with the terms of the covenant. Statutes include the ritual and mode of observance for various sacrifices and special days including the Passover.

Josiah promised to perform the words of the book. This was a word of action. You remember a couple of lessons ago we studied Joshua's determined declaration to serve the Lord. With the same heart beat Josiah lets the nation know that there is only one God to serve. He used a term found in Deuteronomy 6 that calls for a wholehearted commitment to the one true God.

Conclusion

The revival was to last only a short time but a correct analysis of it would have to rest with the great truth that it happened. One man, one book, one God and one celebration surely describes it. We don't have to wait for all else to turn to Christ, one can do it. We don't have to wait for our family, church or nation to be committed to Christ, we can as individuals. One . . . one God.

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Attendance report

August 15, 1976

Church	Sunday School	Church Training	Church Addns.	Church	Sunday School	Church Training	Church Addns.
Alexander, First	100	48		Jonesboro			
Alpena, First	59	21		Friendly Hope	139	83	
Berryville				Nettleton	223	84	1
First	160	73		Kingston, First	61	48	
Freeman Heights	158	57		Lavaca, First	307	128	2
Rock Springs	60	43		Little Rock			
Biscoe, First	113	96	1	Crystal Hill	132	53	
Booneville, South Side	88	83		Life Line	427	108	5
Cabot, First	383	94	1	Woodlawn	112	45	
Camden				Magnolia, Central	529	152	1
Cullendale First	504	125		Monticello, Second	278	51	3
First	405	78		Mulberry, First	171	103	3
Cash, First	103	46		Murfreesboro, First	135	55	
Concord, First	81	28		North Little Rock			
Conway, Second	303	118	3	Calvary	390	124	
Crossett, Mt. Olive	369	172		Gravel Ridge	190	73	3
Dell	105	71		Levy	387	83	
El Dorado, West Side	407	402	3	Paragould			
Forrest City, First	558	35		Calvary	228	162	
Ft. Smith				East Side	227	78	
East Side	294	92	1	First	381	98	
Grand Avenue	888	257	4	Pine Bluff			
Mission	9			Centennial	134	56	
Haven Heights	202	138	3	East Side	125	71	
Temple	135	64		First	583	93	5
Trinity	187	43	1	Lee Memorial	200	113	6
Fouke, First	102	69	15	South Side	541	87	
Garfield, First	95	39	2	Tucker	18		
Gentry, First	153	46	3	Oppelo	27	15	
Grandview	59	48		Sulphur Springs	193	117	10
Green Forest, First	168	51		Watson Chapel	347	107	1
Hampton, First	155	61		Prairie Grove, First	149	43	
Hardy, First	112	59		Rogers, Immanuel	434		2
Harrison				Russellville, First	520		6
Eagle Heights	291	134	7	Sheridan, First	174	40	
Woodland Heights	122	58		Springdale			
Hatfield, First	98			Caudle Avenue	118	56	
Hope				Elmdale	242	63	
Calvary	161	91		First	1312		20
First	372	79	2	Texarkana			
Hot Springs				Arabella Heights	84		
Grand Avenue	360	134	7	Hickory Street	85		
Leonard Street	121	75		Highland Hills	131	45	
Memorial	101	38		Shiloh Memorial	157	64	1
Park Place	265	61		South Texarkana	81	68	
Hughes, First	153	58		Vandervoort	76	30	
Jacksonville				West Helena			
Bayou Meto	162	85		Second	153	94	
First	410	82		West Helena Church	266	48	
				Wynne, Harris Chapel	79	51	

A smile or two

"My son had to give up his career because of fallen arches."
 "He's an athlete?"
 "No — an architect."

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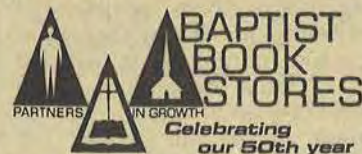
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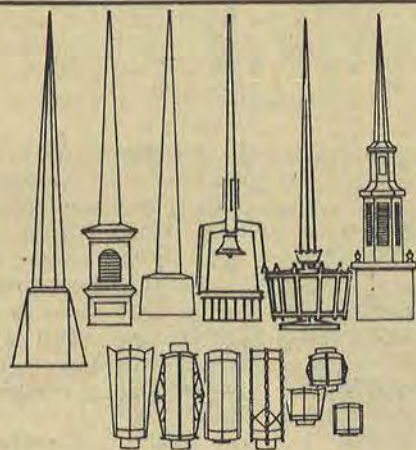
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Board trustees set budget, focus on Bible study

GLORIETA, N.M. (BP) — Trustees of the Southern Baptist Sunday School Board, in their semi-annual meeting here, adopted a record \$73.9 million budget for 1976-77 and emphasized the agency's priority area of Bible teaching for the masses.

During the two-day session at Glorieta Baptist Conference Center, approval was given to a joint project with the Southern Baptist Convention Radio and Television Commission looking toward exploring the possibility of a radio-

television Bible teaching program in conjunction with correspondence Bible study. The next step in the sequence of events will be to present the proposal to the Radio and Television Commission board of trustees for approval at their meeting in October.

Plans for release of four curriculum publications in the Bible Book Series on Oct. 1, 1978, also were approved. The periodicals, for youth, adults and leaders of each group, will provide systematic Bible study in both the Old and New Testaments each year.

In adopting a \$73,997,000 budget, up from \$64,761,000 the previous year, trustees noted that while the church literature production costs will have increased approximately 11 percent in two years, no price increases would be passed on to churches at this time. Another area of controlled price increases for the coming year, a board spokesman said, will be meal cost increases of 25 cents a day at Ridgecrest (N.C.) Baptist Conference Center and 75 cents a day at Glorieta (N.M.) Conference Center. Current daily meal costs at the conference centers is \$6.75.

The trustees joined with the administration in moving toward the goal of helping churches receive maximum financial benefits from management productivity effectiveness by holding down price increases as much as possible during the continuing inflationary spiral, a board spokesman said.

Additional emphasis in Bible study for the masses came through a report on the continuing successes of the board's new ACTION Sunday School enroll-

ment plan by ACTION Plan originator and Sunday School Board consultant Andy Anderson.

In other matters, trustees took the following actions:

Approved for recommendation to the SBC Executive Committee a publication entitled "Living With Children," aimed toward parents of children ages six to 11.

Noted with approval the fact that the board is an equal opportunity employer and encouraged the administration to continue its affirmative efforts to comply with guidelines of the Equal Employment Opportunity Commission.

Elected Presnall H. Wood, pastor of Park Place Church, Houston, as chairman of the trustees; Marvin Sharpton of Sharpton Sales Company, Nashville, as chairman of the executive committee and vice chairman of the trustees; and re-elected Melvin Harris, second vice president of National Life and Accident Insurance Company, Nashville, secretary.

Adopted a policy dealing with property needs for conference center operations and criteria for buying and selling of properties located at Glorieta and Ridgecrest.

Changed the name of Lifeway Stores to Lifeway Book Stores. Church program materials, including Convention Press books and Vacation Bible School materials, will be added to merchandise sold in the three Lifeway Book Stores currently operated by the board.

Changed the Baptist Book Store in Albuquerque, N.M., to a Lifeway Book Store effective Oct. 1, 1977. The board operates 57 Baptist Book Stores across the country.

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THE MIDNIGHT COWBOY: Country-Western DJ Bill Mack who is often called "the Midnight Cowboy" because of his late night "Open Road Show" carried on WBAP, Ft. Worth, shares his faith with thousands of listeners daily. Mack, a Baptist layman, is also host on the SBC Radio-Television Commission's "Country Crossroads" program. (BP) Photo by Larry Jerden.

