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Arkansas Baptist State Convention

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*"Go ye into
all the world..."*

**— October —
Cooperative Program
Month**



September 30, 1976
Arkansas Baptist
NEWSMAGAZINE



I must say it

Charles H. Ashcraft / Executive Secretary

Having troubles, anyone?

A new milepost in one's quest for maturity and completeness is reached when one can interpret his supreme disaster as a major contribution to the progress of his most important project (Phil. 1:12). When troubles can be evaluated as opportunities and stumbling blocks as stepping stones a new level of spirituality has been achieved. Attitude, therefore, may be the solution, the only solution to many of life's most devastating circumstances.

Paul's desire to penetrate Caesar's household with the good news of Christ was arranged in a very strange but real way. He entered through the back door by way of prison, through the guards, officers and legal processes, not exactly as a guest in the royal quarters, but nonetheless just as effective. Therefore, in Philippians 4:22 he could incorporate the greetings of those in the household of Caesar as he sent out his pastoral letters to those fortunate enough not to be behind bars.

This may be the answer to some of life's most distressing situations. If one is required to wait for a long period of time, it may be that God has posted someone nearby whom he wishes to receive the witness. Recent stories of glorious witnessing comes to me from some of our special servants who were required to have surgery, but who witnessed to some like the guards in Paul's prison who would never have heard the good news apart from the misfortune of the pastor in his burdensome illness.

I can think of no human circumstance which does not offer God a superior chance to get the good news into certain places which may never be touched otherwise. Automobile troubles may present an opportunity to tell repairmen about the Lord. Legal problems are not without potential in passing the word. Most of the minor troubles we have may be by the design of God to provoke us to witness. The other dimension of the philosophy of Paul in jail is that others contribute to the furtherance of the gospel by any encounter such as his. "And that most of the brethren, trusting in the Lord because of my imprisonment have far more courage to speak the word of God without fear" (Phil. 1:12). Any circumstance which contributes to the boldness of another to witness is not without significance. Having troubles? Look around. Someone may be near whom God put there to hear your testimony.

I must say it!

In this issue

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Executive Secretary Charles Ashcraft answers some basic questions about a proposal to construct a building for Arkansas Baptists. The plans will be recommended to the state convention in November.

New materials 8

Workers with deaf children now have a resource kit to help them, thanks to an Arkansas woman who is a pioneer in writing materials for the deaf. Nancy Parrish's story also is one of a journey to accept God's call to a special work.

Money series 12

The final article in a series on money management has as its subject the final disposition of a person's earthly goods. The article, by Harry Trulove of the Arkansas Baptist Foundation, is the eighth on money management.

Pastor's salary 16

Most small church pastors think their salaries are too low, a recent survey shows. See also an editorial on the findings of this study.

Arkansas Baptist

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Support for your pastor

Every congregation has a moral and spiritual obligation to provide proper support for their pastor and staff members. In 1975, Southern Baptists ranked 17th of the twenty denominations in average salary paid their pastors. A recent survey made by our SBC Department of Research and Statistics reveals just how shameful those salaries actually are — particularly in our small churches (see article on page 16).

Jesus emphasized the moral obligation of supporting his workers. In sending the 12 apostles out as workers, Jesus said, "Provide neither gold, nor silver, nor brass in your purses . . . for the workman is worthy of his meat" (Matt. 10:9-10).

The Jews had long recognized the principle that a man of God should not have to be concerned about having proper support for himself. Rabbi Jochanan, for example, stated that it was the duty of every Jewish community to support a Rabbi and it is even more so because he naturally neglects his own affairs to concentrate on the things of God. Jesus is clearly emphasizing in this passage the spiritual duty of his followers caring for those whom he has called into his ministry.

A church should not be too quick to take consolation if their pastor's salary is higher than the average for Southern Baptist churches of their size. The salaries of Americans have increased more than 35 percent in the last five years. Unless your congregation was paying its full-time Christian workers adequately five years ago, and have kept pace with the increase given to

The editor's page

J. Everett Sneed



other Americans, your church should make a major adjustment this year.

Suppose your pastor's salary has been \$10,000 for the past five years. Although the average Arkansas salary is much lower than this, it would have to be \$13,500 next year to keep up with the national salary increase. Failure to provide the same increases for Christian vocational workers that are paid to others means that preachers will have comparatively less purchasing power than others in his community. In other words, the preacher and his family may have to get along without the very necessities of life that they deserve.

Sometimes churches are able to make their staff workers' salaries look better by including car expenses. The car expense which a pastor receives can in no way be considered income. In order to fulfill his God-given task he must drive his car extensively. The Internal Revenue Service recognizes that it costs 15¢ per mile to operate a car. Most religious workers must supplement their car expenses with their already too low salaries.

Budget-making time is at hand for many churches. Pastors and staff salaries should be given priority. The apostle Paul declared, "Even so did the Lord ordain that they which proclaim the gospel should live by the gospel" (I Cor. 9:14).

If your church providing an adequate living for your pastor and staff? God expects his workers to receive adequate support!

Guest editorial

He's my pastor; you better not criticize him

He's my pastor and you'd better not criticize him any quicker than you criticize my wife. I know he is not perfect. Neither is she but I don't want you to say so.

So long as he is my pastor he's the best in the Southern Baptist Convention; or in the world for that matter. The one who preceded him was the best in his day. So will be the one who follows.

No other man must have the talents of a pastor. He deals with the individual and with the mass. He's preacher, administrator, counselor and friend all wrapped into one man — my pastor. Somewhere, there may be one who excels him in one category but certainly not in all.

There's seldom a minute in any day he can call his own. He's the first to bring comfort in hours of sorrow, the first to share in our joys. His ministry is not limited to our church. He serves all men at all times. Not even his secretaries know all these outside demands that take so much of his time and energy.

Then, tired of body; he must find the hours of prayer and study so essential in his ministry. He must find the time for twice on Sunday he stands in his pulpit and speaks as

God's servant.

He's the best pastor of them all. I am proud of him and the invitations that come his way for services and revivals in other cities. I am glad to share him with others. To do otherwise would be selfish.

Don't misunderstand. You can criticize him if you are decent enough to do it to his face — and in private. I reserve part of the privilege for myself. I prefer, however, to think of these little chats as "suggestions to the pastor." He's shown me the error of some of my thinking. Some of it was good and he quickly agreed.

* * * *

I pride myself with the thought he knows I'm ready to serve whenever he calls. I'm busy but not too busy to help in my church. It hasn't been long since I won a lost one to Christ and it won't be long before I win another. That's my first mission as a Christian, just as it is my pastor's.

I hope I am worth enough to my church to be missed when my name is removed from the rolls. I would hate not to be missed. — **John J. Hurt in the Texas "Baptist Standard" (where it was reprinted from 1968)**



One layman's opinion

Daniel R. Grant / President, OBU

Is the Baptist college president a missionary?

The mail bag for Ouachita Baptist University includes a wide variety and assortment of things each day. It frequently brings good news and bad news, junk mail and valuable mail, dull mail and exciting mail, and encouraging mail and discouraging mail. Sometimes the mail can make or break my day. Very often one small letter can make it either a terrible or a wonderful day.

Recently a letter from Bro. Jack Riley, pastor of the First Church of Russellville, provided one of those exceptionally good days. He wrote me as follows: "Each week our church selects a missionary to remember in special prayer. Realizing how important your work is, we remembered you with special prayer last evening in our prayer meeting ...

May God's richest blessings be yours. Sincerely, Bro. Jack."

The very idea of an entire church congregation remembering me in prayer on a certain day gave me a very warm feeling. I have often heard foreign missionaries express their appreciation for being remembered on the "prayer calendar" for missionaries, reporting that such cooperative prayer helped to dispel loneliness and encouraged them to remember the promises of God concerning answers to prayer.

I am not sure loneliness is quite the right word to describe the job of being president of a Baptist college, but I do know that he is always standing in the need of prayer. I have never thought of

myself as a missionary but, as colleges and universities become increasingly secularized, that may be an appropriate title for someone dedicated to the cause of Christian education.

It occurs to me that all of us, individuals as well as churches, would do well to have a prayer calendar like the First Church of Russellville. I believe it would help us all to love one another more if we knew we were praying for each other more. Our prayer calendar is not so crowded with foreign and home missionaries that we could not add a number of people who have heavy and strategic responsibilities within our state and our communities. Sometimes those in greatest need of prayer are our very-close-to-home missionaries.

Attendance, plus

Eight-year-old Danny Foster is proud of his Sunday School attendance record. He's now in his fourth year of perfect attendance.



Danny Foster

The members at First Church, Grubbs, know the story behind his record. They know it is a feat more difficult than just attending for three plus years of Sundays.

Twice during that period of time Danny has been in emergency surgery during the time he would have liked to be in Sunday School and church.

In November, 1974, Danny begged to go to Sunday School in spite of illness. His mother, Mrs. Grady Foster, planned to teach him at home to maintain his record. But the family spent that Sunday morning in an ambulance racing to Memphis. Danny had intestinal blockage.

After successful surgery Danny's first concern was about Sunday School attendance. The hospital chaplain provided a substitute for his lesson.

Danny's attendance record was continued until a Sunday morning in June of 1975 when he was critically ill from a baseball injury to his head. There was another race to the Memphis hospital and then brain surgery. What was Danny Foster's first concern after surgery? His Sunday School record, of course.

Danny Foster is always a participant and winner in attendance contests at the Grubbs Church, but his pastor, Rex Shreve, looks forward to presenting him that fourth year bar for his attendance pin. It will be Danny's recognition for determination.

Churches try Newsmagazine

Twenty-three Arkansas churches have accepted a special one-time only free trial offer to send the *Arkansas Baptist Newsmagazine* to their members. The churches are getting the state paper at no cost for two months, on the condition that they consider subscribing under the "Every Resident Family Plan" at the end of that time.

The period of the free trial matches closely the time of a series of articles on money management written by Harry Trulove, who directs the Arkansas Baptist Foundation. One of the purposes of the trial offer is to make this series of articles available to persons who do not receive the paper otherwise. Encouraging churches to put the state paper in the hands of all their members is another purpose.

The offer was made to all churches not in the "Every Resident Family Plan" through a letter. Churches which accepted are the following:

Church	Pastor	Association
Batesville, Faith	D. R. Johnson	None
Bay, Alsup	Leon Minick	Mt. Zion
Bono, Fontaine	None	Greene Co.
Clarksville, Union Grove	Lawrence D. Phelps	Clear Creek
Earle, Gladden	Tim Deahl	Tri-Co.
El Dorado, Philadelphia	Freddy Dumas Jr.	Liberty
Formosa	Vernon L. Hodges	Van Buren Co.
Forrest City, Second	D. C. McAtee	Tri-Co.
Ft. Smith, Grand Avenue	Don Moore	Concord
Harrison, Batavia	Gary Epley	No. Ark.
Hot Springs, Mtn. Valley	Joe Anderson	Central
Imboden, Clear Spring	Harold Russell	Black River
Ingalls, Eagle Lake Cross Rds.	James Dickerson	Bartholomew
McGehee, South McGehee	Vee Hoyle	Delta
Manila, New Harmony	Harvey Fowler	Miss. Co.
Mt. Ida, Lake Ouachita	Ross Williams	Caddo River
Pine Bluff, Central	Ray Meador	Harmony
Ponca, Boxley	None	No. Ark.
Russellville, First	Jack T. Riley	Dard.-Russ.
Springdale, Brush Creek	Wesley E. Pruitt	Wash.-Mad.
Thornton, Harmony	M. F. Burge	Carey
Van Buren, Shibley	Johnny Wallace	Clear Creek
Wilson, Nodena	Irby W. Bryan Sr.	Miss.



Horatio Church's education building is located next to the parsonage.

Horatio Church

Horatio Church dedicated a \$32,000 education building Sept. 12. The building contains a kitchen, fellowship hall and two restrooms for a total of 2100 square feet of floor space. Pastor E. R. Armer led the dedication service, which included scripture reading and a prayer of dedication. Sixty-one persons attended.



Rector Church's new building was visualized this way.

Rector, First

Rector First Church has a new building with an auditorium that will seat more than 375 persons and a two-story education building. The \$310,000 building has 17,000 square feet of floor space. The church already has paid \$160,000 of the cost.

Included in the education building is a suite of offices which includes the pastor's office, secretary's office, and a workroom. A banquet room will seat 150 persons. Other facilities are seven department areas, a choir room, and a library/conference room. The building has central heat and air conditioning

and has carpet except in the kitchen and banquet room.

Pastor Guy Whitney led the dedication service Aug. 29. The message was brought by Charles H. Ashcraft, Executive Secretary of the state convention. He told the congregation that while the church today remains as "the mother of the best in society," that the church also is the "greatest repository of unused, uninvolved, uninlisted, and uninterested people." Dr. Ashcraft challenged the people to serve in some capacity to meet the area of ministry the church only is qualified to do.

briefly

Mulberry First Church observed "Beat the Devil Sunday" on Sept. 12 with 350 in attendance for Sunday School. Five professions of faith were made during the morning worship service, which was followed by dinner on the grounds. Special music was presented during the afternoon.

Helena First Church will celebrate its 125th anniversary with a special celebration on Oct. 10. Message for the day will be delivered by former pastors Ralph Douglas, Don Dilday and Billy Hammonds. Neil Jackson, Malcolm Sample, Al Foy and Larry Earhart, former music directors, will also be on the program. Jimmy L. Stevens is pastor.

Caterina Neal, daughter of Mr. and Mrs. Robert Gail Neal, and Leigh Lynn Barnette, daughter of Mr. and Mrs. Milburn Barnette, all of Augusta, have attained the Certificate of Excellence in

Bible Searchers Memory Plan. They also attained the rank of Daughter of Liberty. The two girls, members of **Augusta First Church**, are in the sixth grade class in the Youth One Department. Their teacher is Mrs. Edna Ray. Gene Ray is pastor.

The newly-formed **Pulaski Association for Youth** will hold its first event on Oct. 9. Youth programs this year will be called FLOCK (For Love of Christ's Kids), with the first to be presented at Second Church, Little Rock. The church's choir, The Sure Sound System, will be presenting the musical "Here Comes the Son," at 7:30 p.m.

Youth Council officers are Becky Withers of Rosedale Church, president; Greg Carter of Second Church, vice-president; Paul Wright of Pine Grove, secretary; and Keith Collins of Lakeshore Drive, treasurer.

Ouachita service to aid churches

The Religious Activities Placement Service sponsored by the Ouachita BSU is now in its fifth year of service to Arkansas Baptist churches. Its main purpose is to supply students for various church needs throughout the state. These students, some 150, have indicated an interest in church-related vocations and are open to jobs during the school year. Also, singing groups and puppet teams are available for other occasions.

Church needs should be made known to the RAPS office. Write to Wes Lites, RAPS Coordinator, OBU Box 783, Arkadelphia, Ark. 71923, 246-4531, ext. 277/288.

Some basic questions about Baptists' proposed office-parking building

Editor's Note: On Aug. 17 the state Executive Board heard a recommendation from its Parking Lot Development Committee that a new office and parking facility be constructed on the present parking lot adjacent to the Baptist Building, at an estimated cost of \$3,650,000. The Executive Board approved the report and is recommending the proposal to the full convention in November. The proposed structure would include one floor of retail space, including an area reserved for Baptist Book Store, two floors of additional office space, and five levels of parking space. In an interview Executive Secretary Charles Ashcraft was asked some very basic questions about the proposed project. In a later issue another interview will be held with Associate Executive Secretary Roy Lewis, who will be asked to respond to some additional questions.

1. Question: Why do Arkansas Baptists need a new Baptist Building?

Answer: All of the office space in the Baptist Building is now in use and the parking facilities are not adequate for our present needs. It is desirable to have

the Foundation office and the Family and Child Care offices to remain in the Baptist Building complex, as it would be to have a Baptist Book Store to be located under the same roof. The cost of leasing space for the Foundation and Child Care offices from other sources would be excessive in cost and inconvenient for the people we seek to serve.

The occupancy rate of other high-rise facilities in the immediate area is an indication of the stability of the area and we must provide for our needs, rather than hope to have space elsewhere.

2. Question: Is this proposal a sudden decision? Shouldn't we study the matter a while longer before deciding?

Answer: No! A study committee has been at work since January 1973. The study has been completed and the needs determined. Nothing can be gained from more delay in the light of inflation and rising costs.

3. Question: What are the alternatives if we do not build?

Answer: We are faced with either developing our own office and parking facility or selling it to someone else to

develop, placing ourselves at the mercy of others in leasing space.

We will have to solve our needs where we are or sell out and move to another area which would still require a larger building and more parking space.

Due to excessive rates and limited rental space in the congested area, no satisfactory arrangements can be made to lease office and parking space from the other high-rise buildings in the area.

4. Question: Is the cost prohibitive or the project too big for Arkansas Baptists?

Answer: For our financial condition the project is not too ambitious for our size and strength. The project is big but not excessively more ambitious than the erection of our present building in 1968. We are bigger and stronger now. Our receipts have doubled since 1968.

5. Question: What's wrong with our present building? Why do we need to build again so soon?

Answer: Our present building is an excellent building in excellent repair and good for many more years, but it is filled. No more space can be utilized in it. Progress has caused our problem. More room must be provided for a growing convention.

6. Question: Will the cost of the new building hinder our missionary outreach and other ministries?

Answer: Missionary outreach and other ministries are determined by the strength of the base operation and the resources of leadership it can provide. I do not believe God's people will be penalized for attempting greater things.

7. Question: What differences or similarities do you see between the needs today and those in 1968 when the present building was completed?

Answer: The need for more space was very real in 1968. The same need is very real now. Funds were sufficient to provide the present building and funds will be sufficient to provide our needs now. Our people were ready to advance in 1968 and they are even more ready now.

8. Question: As executive secretary, what is your personal feeling about this entire proposal — its size, cost and the timing of it?

Answer: My personal feeling about the big project of a new building is that we will be amiss if we do not build adequately and quickly to provide the pressing need. I do not visualize any time in the future when building costs or interests on loans will be less. A Baptist church must have a plant to do its work, so a convention must have a place to do its work.



Woman's viewpoint

Iris O'Neal Bowen

Victory in Jesus

An annual event in Rose City for several years now has been a community revival effort. Most of the churches in that area participate, and I was privileged to attend one night with my daughter who lives out in that direction.

The music was the sort that stirs your soul, and the message by one of the young pastors was certainly inspired. I think the thing that impressed me most was that everybody was so happy!

"I feel the Lord here," the music director said, and we all agreed, many audibly, as joy and happiness spread about.

I could not help noticing one young man in the choir. He sang, and the music seemed to pour out, and all the time he smiled. He was, I thought, a perfect example of what a joyous, victorious Christian should be.

I whispered to my daughter, "Look at that young man on the end there. I never saw anyone who looked so happy!"

"Mother," she said, "do you

remember my telling you a few months back about the young pastor whose wife had died suddenly, leaving two children? Well, that was his wife!"

I could hardly believe it. I could see no tears of grief, no signs of heartbreak.

How could he bear up under the troubles that had come his way? How could he take on the job of both father and mother to his little ones? How could he carry on his duties as pastor of a church, visiting the sick, preaching the funerals, preparing his sermons without the support of a faithful wife?

And of course, I knew the answer.

That young man had the victory over death and sorrow. Like Paul, he can say, "O, death, where is thy sting? O grave, where is thy victory? . . . But thanks be to God, which giveth us the victory through our Lord Jesus Christ." And today he walks steadily toward his goal with many, many others who have found victory in Jesus.

Yes, we sang "Victory in Jesus," and I wanted to cry. But I couldn't — not with everybody else so happy!

Mrs. Lucelle Smith Newton, who this month is beginning her 40th year as church organist, was honored when Camden First Church recently dedicated its new organ. Dr. T. W. Hunt of Southwestern Seminary presented a



Mrs. Newton

special concert during evening worship services on the day of the organ dedication. This was followed by a reception honoring Mrs. Newton. Youth and adult choirs presented a program at this time. Mrs. Newton, a graduate of Ouachita University, is the widow of the late Jack J. Newton. She has two sons, James Lee Newton of New York, and Dr. W. Jack Newton of North Carolina.

Union Avenue Church of Wynne ordained **Robert Powers** to the ministry on Sept. 12. Shelby Bittle, pastor, was moderator for the ordination with N. A. Holbrook serving as clerk. Powers is now pastor of Lebanon Church, Harrisburg.

Harvey Aden Brewer, 80, died at his

home in Perryville on Sept. 9. Brewer was a retired carpenter, member of the First Church of Perryville, a Mason for 57 years and a World War I veteran. Survivors include his wife; one son, Patrick Brewer of Mabelvale; one daughter, Betty Jane Krasaway of Chula Vista, Calif.; four sisters; seven grandchildren and four great-grandchildren.

Trinity Church of Lake Charles, La., observed its 50th anniversary recently. **E. Butler Abington**, a former staff member of Arkansas Baptist Convention, spoke at the celebration. Special music was presented by Mrs. Abington and Mary Cato Abington. Dr. Abington, who also pastored churches at Earl, West Memphis and DeQueen, is now retired and has a radio program on Sunday mornings at 8.

Paul Huskey, who was pastoring West Side Church in Warren, is now at Norfolk Church. Under the leadership of Huskey the West Side Church purchased a parsonage and the church plant, which was damaged in a storm on March 28, 1975, was rebuilt. There were 92 additions to the church.

Harold Vest, who has served five years as minister of education for Geyer Springs Church in Little Rock, has resigned

to move to North Carolina. While at Geyer Springs Vest led in the Sunday School average attendance growing from 643 to more than 710. He and his wife, Evelyn, and their three sons will be living near Westend, N.C., where he will be in the printing and office supply business.

James W. Burleson has begun work as minister of music at Hot Springs Second Church. Burleson and his wife, Shirley, are natives of Arkansas and have served in various capacities of denominational life within the state. He has served as Director of Public Relations for Ouachita University, and she is a former teacher at the University. The Burlesons are parents of three children.

Edd Gauf was ordained to the ministry by Rowe's Chapel, Mount Zion Association, on Sunday afternoon, Sept. 12. Carl Bunch, Director of Missions for the Association, served as moderator. Others participating were Carl King, Don Vuncannon, Leroy Douglas and Roy Puckett. Tom Bonds, pastor of Sardis Lake Church in Mississippi, preached the ordination sermon. Gauf is pastor of Hayes Landing Mission which is a mission of the Sardis Lake Church.

Pollard church has special day

New Hope Church, near Pollard, held a dedication of improvements, 130th Anniversary and Homecoming, on Sept. 12. The improvements included a new steeple, painting and redecorating of the church building, blacktopping of the parking lot, and installation of central heat and air in the parsonage. This cost more than \$4800. The church also plans to install insulation overhead in the church, add storm windows, pad pews, place a canopy over the front and side entrances of the church, and put carpet on the stairways which lead to the basement.

Speakers for the occasion were Charles H. Ashcraft, executive secretary of the Arkansas Baptist State Convention, and Jack Nicholas, president of Southern Baptist College, Walnut Ridge. Former pastors present for the occasion were John Savage, H. O. Schultz, and Howard King.

Executive Secretary Ashcraft spoke on "The Mandate of Grace," saying "There is a mandate to bigness, firstness, expertness, youth, and older people."

President Nicholas spoke in the afternoon service on "The Homecoming of Jacob."

New Hope Church was organized in 1846, when a group of people convened in a log cabin. Peter Nicholas of Old Reno was called as their first pastor. In

1859, E. L. McElroy gave 10 acres of land on which the church was built. From fragments of records it can be determined that in the early days the church had from 100 to 175 members.

New Hope organized a Sunday School about 1885, but for many years only a summer Sunday School was maintained because of the bad roads.

The present building was dedicated on May 20, 1956. It cost \$25,000.

Pastor Leonard Williams is confident about the future of the church. Williams says, "We have a great fellowship in our congregation. Our people desire to serve the Lord and as we work together great things will be accomplished in this community for our Lord."



One of the things being celebrated by the Pollard Church was the improvement of their building.

Nancy Parrish searches scriptures as she prepares the materials for the resource kit for deaf children.



Arkansan writes and designs first resource kit for deaf children

by Millie Gill
ABN staff writer

Mrs. Bob Parrish of Little Rock is the first person in Southern Baptist history to write and design a resource kit for younger elementary deaf students.

This kit includes Bible stories, songs, games and visual aids for seven pupils. The quarterly publication also includes leaflets for deaf students to take home each Sunday. The full color resource kit is listed in the Sunday School literature order blanks. In the future each Children's Leadership Magazine will have 13 pages devoted to teaching deaf children.

Ideas for locating deaf children can be found in the brochure entitled "Teaching Deaf Children in Sunday School." It is estimated that there are now more than 50,000 deaf children of elementary age in the nation.

Mrs. Parrish's invitation to write the materials came after a Nashville meeting attended by Lawson Hatfield, Director of the Arkansas Sunday School Department. In this meeting with Bob Fulbright, then with the Children's Division of the Sunday School Board, the need for literature for deaf children was discussed. Hatfield recommended Mrs. Parrish because of her interest in deaf students. She is employed to help the deaf and her husband is Director for Language Missions in Arkansas. And, they have a personal interest.

The Parrish's interest and concern for deaf people developed because their own daughter, Debbie, is deaf. Debbie, now 11, is a student at the Arkansas School for the Deaf. She has been deaf since birth as a result of rubella.

Mrs. Parrish met with Fulbright and attended a writer's conference in Nashville where the ideas for the resource kit for the October-December literature were developed. Curriculum for deaf work has been designed

through 1982. Mrs. Parrish has completed lesson materials for this year and has begun work on those for next year. Others will assist with the literature in 1977.

The Parrish family was living in Greensboro, N.C., where Mr. Parrish was a member of the fire department when their daughter was born. Mrs. Parrish said of the event, "Bob and I knew that it was a special blessing from the Lord that Debbie's life had been spared. The Lord used this traumatic experience to speak to us and in 1965 we accepted Christ as our Saviour. At this same time we both committed ourselves to special service. For a time we tried to escape God's call by working as Sunday School teachers, giving testimonies and helping in church activities. But we both knew that these activities were not a substitute for God's will in our lives."

The Parrishes established the first

preschool class of the Progressive Advancement Through Hearing in North Carolina. As a result of this class, the state established a third school for the deaf.

The Parrishes moved to New Orleans in 1968 where Parrish enrolled in seminary to train himself for the preaching ministry. While the Parrishes lived in New Orleans, Mrs. Parrish was employed as an elementary director of First Church.

Little Rock became the Parrishes' home in 1970 when Parrish was called to serve on the staff of the First Church as Minister to the Deaf. Mrs. Parrish was employed by the church as educational secretary as well as the director of children and preschool work.

In January of 1974 Parrish was employed by the Arkansas Baptist State Convention and the Home Mission



Three-year-old Chris is learning sign language because the family uses it in all family activities. Debbie (center) and Bob Parrish (to her left) demonstrate for Chris. At right is Robbie. (ABN photos)

Board as a missionary to the deaf. He became program director for all language missions in January of this year. In addition to the help that Mrs. Parrish gives her husband with the Baptist program for the deaf, Mrs. Parrish is employed by the State of Arkansas Rehabilitation Services for the Deaf.

The Parrishes' oldest son, Robbie, age 16, also helps his parents in their work with the deaf. He learned sign language, as did his parents, while they were in New Orleans. He has interpreted for people at the University of Arkansas in Pine Bluff, in courts, in medical centers, and in Baptist churches.

The Parrishes' youngest son, Chris, age two, is becoming proficient in sign language. Mrs. Parrish says, "He is now able to spar effectively with the other children in our family."

The Parrishes recently started weekend camping trips in areas where churches minister to deaf people. Parrish said, "This enables us to have more than just one hour a week with the people to whom we minister." Mrs. Parrish said, "It is quite interesting to be in a tent camp, especially when you are getting ready to go to church services. In order to have clean children at church you must dress them and then put them in the car. After all the children are dressed then I can get myself ready. On many occasions while I'm dressing my husband is beginning to pull the tent stakes and prepare for our move from the camp site."

The Parrishes use sign language in every aspect of their home life. Mrs. Parrish said, "It is important that Debbie will always feel included in every area of our home activity. Bob and I believe that the key to our happiness is for us to follow the leadership of the Lord and to include our total family in all of our activities."

On the cover



"Go ye into all the world..."

**-October-
Cooperative Program
Month**



Think about it! Is your church planning to take a bold step in world missions support this fall? October, Cooperative Program Month, is an opportune time to make this decision. BOLD BELIEVERS IN GIVING is the Convention-wide Cooperative Program theme for this year. This has been an effort to lead Southern Baptists to an even greater awareness of the mission needs of the world and to challenge them to respond BOLDLY through a greater involvement in mission giving.

Send a missionary: Your state paper!

Stop the mill! If your church hasn't voted the annual budget there is still time to act! Do your church a favor. One way to increase the church income is make sure every family receives the state paper.

It just stands to reason. Fifty percent of Southern Baptists don't give anything to support their churches. They probably never go to church, either. So they aren't there to hear all that good preaching. But if the state paper goes to their house they will hear the message. They will see the need, they will know of the action taking place. They will see what God is doing.

And they will respond. Maybe not this month. Maybe not this year. But that

Gospel seed once planted in their lives will respond to the knocking, to the nudging, to the reminders that keep pouncing on them out of the state paper. And they will be reminders of your love. You didn't forget them. You didn't desert them — even when they copped out. And love has a way.

The state paper carries a lot of news. It tells what Baptists are doing all over the world and in their own state. It tells how the money that is given is used. And they like to know that.

Don't turn your back on those that don't come anymore. The state paper you send them is not money down the drain. It is bread cast upon the waters. And it shall return to you. And it shall

enlarge the Kingdom. And it shall cause much rejoicing — when those that have gone astray shall have been found.

At a time when it is more expensive to send the state paper to every home, it is also a crucial time for Southern Baptists. We have proposed to reach the world for Jesus by the end of the century. This calls for the involvement of every Baptist. Our state papers are the best media we have for reaching all of our people. Let's keep our state papers strong — and make them stronger for the task ahead.

Do just about everybody I know of a favor: See that your church sends the state paper to all the homes of those on the church roll. And just see. This is a Cooperative Program message.

Tough questions about the Cooperative Program

(5th in a series of 10)

Question: Why does the Sunday School Board use Cooperative Program funds to publish material that we don't like and can't use?

Answer: There are really two parts to this answer. First of all, the Sunday School Board doesn't use any Cooperative Program funds for the

publishing of any materials. The entire operation of the Sunday School Board is financed through the sale of its publications and materials. Even the profits received from this source are returned to the denomination in various ways, primarily through a sharing plan with the state conventions.

Secondly, even if the Sunday School Board did receive Cooperative Program funds, it would be literally impossible for it to publish any one piece of literature that would be universally acceptable to all Southern Baptists and to meet all their needs. With more than 12 million Baptists in almost 35,000 churches, a variety of materials must be published to meet the varied education levels and theological positions of such a diverse people.

A variety of materials must be published in order to meet the needs of all Southern Baptists, but the Sunday School Board and every other SBC agency does make a conscientious effort to be responsive to the needs and demands and desires of the majority. — Roy F. Lewis, Secretary of Stewardship-Cooperative Program

Marriage enrichment retreat

Nov. 5-6, 1976

Indian Rock Resort
Fairfield Bay, Ark.



Joe Hinkle

Retreat leader

Secretary, Family Ministry Department
Baptist Sunday School Board

A Marriage Enrichment Retreat is a time apart with learning experiences designed for making good marriages better.

Marriage Enrichment Retreats include:

- Opportunities for the enrichment of marital relationships in a Christian context
- Improving skills in communicating, problem solving, and marital planning
- Increasing awareness and understanding of self and spouse in marriage

Sponsored by:
Church Training Department
Arkansas Baptist State Convention

Marriage enrichment retreat

Request for information

Please send information about costs and registration for the Marriage Enrichment Retreat Nov. 5-6, 1976, to:

NAME _____

ADDRESS _____ PHONE _____

TOWN _____ CHURCH _____

At Church Training Convention Seminary dean will be speaker

Jack Terry, Dean of the School of Religious Education at Southwestern Seminary, will be the keynote speaker at the Church Training Convention on Thursday, Oct. 28. The convention will be held at Immanuel Church, Little Rock, with sessions beginning at 10 a.m., 2 and 7 p.m. Dr. Terry will speak at the morning and afternoon sessions.



Dr. Terry

"Bold Discipleship," the newly-released film on discipleship, will be shown in the night session. Age-division conferences for all Church Training leaders will be conducted at each session. There will also be conferences for church library workers and church secretaries. A Church Training Fair will be held in the Recreation Building at Immanuel and will be open 9-10 a.m.; 12:15-2 p.m. and 4:30-7 p.m. — Robert Holley

For sale

Water Cooling Tower for
40 ton compressor.

CONTACT

First Baptist Church
Warren, Ark.

Pastor's Conference on alcoholism

Immanuel Baptist Church
Little Rock, Arkansas

October 4, 1976
9 a.m.-noon

Conference sponsors: Baptist associations of Central Arkansas and the Arkansas Office of Alcohol Abuse and Alcoholism.

Program

- 8:30-9 a.m. Coffee.....
- 9:00-9:05 Invocation and welcome..... Dr. W. O. Vaught
- 9:05-9:15 Introductory remarks..... Mr. Jess Wilson
- 9:15-9:35 The pastor looks at the alcoholic..... Rev. William Swank
- 9:35-10:00 The alcoholic looks at the pastor..... Rev. Bill Cardwell
- 10:00-10:10 Question and answer.....
- 10:10-10:25 Coffee break.....
- 10:25-10:45 The pastor and the family of the alcoholic.... Rev. William Swank
- 10:45-11:30 Film "What Can I Do to Help an Alcoholic?".....
- 11:30-12:00 Panel discussion.....

Moderator: Rev. Robert P. Focht Jr., MSW

Director of Special Ministries, Pulaski County Baptist Association

Benediction

Free luncheon to those with reservations.

An information packet will be available for all pastors.

Panel members



Jess Wilson, Director Arkansas Office on Alcohol Abuse and Alcoholism

William P. Swank, Director on Intercity Ministries, Tarrant County Baptist Association, Ft. Worth, Tex.



Ronnie P. Sparks, Education Assistant, Arkansas Christian Civic Foundation

Bill Cardwell, Chaplain, Alcohol Treatment Center, Baptist Hospital, Jackson, Miss. Former Director, Harbor House, Memphis, Tenn. Editor, "The Christian Review," Blytheville, Ark.



Gil Glover, Director, 24-Hour Club, Inc. (AA Dormitories), Chairman, Pulaski County Democratic Committee



InterMission West at BSU Convention

InterMission West, one of two singing and drama groups touring campuses in the USA, will be featured at the BSU Convention at First Church, Pine Bluff, Oct. 1-3. Five hundred students from 27 Arkansas campuses are expected to attend the annual meeting. Members of the group are (seated): Dennis Drayer, a recent graduate of Carson-Newman College in Tennessee; Claudia Collier, a graduate of the University of Montevallo in Alabama; Larry Miller, a graduate in speech at Mississippi College; (standing): Karen Allred, a graduate of Ouachita Baptist University; and Susan Beall, a junior from Oklahoma Baptist University.

'Now whose will these things be?'

A representative for a large estate was asked, "And just how much did he leave?"

The answer came quickly, "Everything!"

Whether it be little or much, at death, all material things are left behind. Thus the question, "Whose will these things be?" becomes a universal question.

Basically, state and federal laws provide the right to distribute property during life. At death, that right ceases and distribution becomes a privilege usually expressed by a will. Too often, this privilege is not exercised and possessions slip into the hands of those who use them in worldly living.

Some may feel their estate is not large enough to justify making a will. Yet, a large estate can more easily absorb the cost of administration. Estate planning may be more valuable for a young couple with small children and a budget full of bills, than for an elderly couple with no children and a safe deposit box full of securities.

Article four in this series, "Where Are You Now?", suggested steps for determining net worth. In following them you may have discovered you are worth more than you had realized. Most of us move blindly through life feeling that financially we are worth very little. Satan is delighted. His purpose of dishonoring God can more easily be accomplished in an attitude of self-pity, than with the recognition of God's bountiful blessings.

Others, aware of the need, may flounder in a sea of frustration trying to decide "how" to write a will. This is really unnecessary worry. The "how" should be done by an attorney. The individual only decides "what" is to be done.

Often, the question arises, "Is it necessary to have an attorney?" Because of the word, necessary, the question has to be answered, "no". However, you don't pull your own teeth, write and fill your own prescription, or do other technical skills. Trained professionals are used. The same is true for your will. Your primary concern is deciding "what" is to happen to the things God has given you.

Your will is a blueprint for the future and should reflect your understanding of God's purposes for your possessions in providing for your family's future welfare and other Christian causes. Where specific items or amounts are to go to certain persons or causes, this

should be stated. Otherwise, it is probably best to deal in percentages.

Beyond family needs, other Christian causes should be considered. Children from broken homes deserve to know the meaning of love. Your Arkansas Baptist Family and Child Care Service is doing a beautiful job in providing a Christian atmosphere for children who might otherwise grow up in a sub-Christian environment.

Students need the opportunity to learn in a Christian environment. Arkansas Baptists are indeed fortunate to have in their family two institutions created for this purpose. Southern Baptist College at Walnut Ridge provides a

education on the highest level.

In addition to the institutional support of Christian education, Arkansas Baptists minister to students through the BSU program. Although there are many areas of ministry, the two primary objectives can be expressed in the winning of the lost on the local campus and the discovery, training, and conservation of Christian leadership for the church, denomination, community, nation, and the world.

Mission causes, limited only by one's imagination also cry out for support. State, home, and foreign missions deserve the attention of dedicated stewards as they seek God's will in the final distribution of accumulated possessions.

Needs loom on the horizon of every area of ministry. What a person chooses is determined by their own interest and understanding of God's will. For some the Cooperative Program has offered the way to provide something for every area of Baptist work.

The Foundation can help you channel support to any of these causes, or others, related directly or indirectly to The Arkansas Baptist State Convention. Income may also be divided between several causes. The wishes of the donor are followed to the letter.

These suggestions are in harmony with God's word. Proverbs 10:16 (TLB) states, "The good man's earnings advanced the cause of righteousness." Prayerfully seek God's leadership and then with your family, decide the proper distribution of those things God has entrusted into your hands.

Through the services of the Foundation, forms have been prepared that will help you gather the information that can be used by your attorney in the writing of your will. These are available upon request by writing Harry D. Trulove, Executive Director, Arkansas Baptist Foundation, Box 552, Little Rock, Ark. 72203. This service is without cost or obligation.

A study of God's word explodes Christian stewardship into much more than "church fund raising". It means "using \$\$ with sense" and involves the way a Christian earns, manages, gives, and ultimately distributes accumulated possessions. May each of you discover the new adventure in the use of material possessions for the purpose that God intended.

Using \$\$ with Sense

by Harry Trulove



Arkansas Baptist
Foundation

A Guide to Christian Family Financial Planning

(Eighth in a series)

basic two-year course as a junior college and continues with its resolve to be "The campus of Christian purpose."

Ouachita Baptist University at Arkadelphia is our senior college. The school offers the basic degrees and a graduate program. While stress is given to general education . . . the door is held open for the call of God . . . to a specific vocation. The faculty believes that a Christian education should emphasize not only learning a trade, but also learning to use effectively the mind God has given.

Beyond Arkansas, are the six Southern Baptist seminaries, offering quality

Our need to be reconciled

Oct. 3, 1976

Romans 1:28-2:11



Darter

With this lesson we begin a new unit. We have just completed a unit on "The Freedom of The Christian." "The Meaning of Reconciliation" is the title of the next lessons. These six lessons will study some major portions of Romans.

Reconciliation is every man's need. We need to be reconciled; our sin is terminal.

Sins of the outsiders

Our memory selection (Rom. 3:23) reminds us that "all have sinned." Repeatedly the truth is sounded that both Jew and Gentile are alike under God. Regularly this phrase occurs, "to the Jew first and also to the Greek." Paul establishes the Gentiles' need in chapter one and the Jews' need in chapter two. The lost person has tested God. He has sampled the Lord. Then he has rejected him (Rom. 1:28). Then the Lord sampled the lost man; he put man's life, or rather his death, to his tests. The Lord stamped "rejected" on the man. The Lord releases this man to live like he wanted to.

Here is an index of God's indictments against man (1:29-30). Paul lists the points at which man's life failed to meet God's standards of quality. Man will be full of something. When man rejected God, he then filled up with himself. Being full of only himself, he is described as "unrighteous". This full-of-self person always sees things and persons in the wrong light. In gossip he says, "have you heard about . . .?" then he adds his own venom. Just as gossip is behind a person's back, slander is gossip put on the air. The Revised Standard Version says, "foolish, faithless, heartless, ruthless" (1:31). Paul lays to rest the debate about what happens to someone who doesn't know enough about God. They know the ordinance of God (1:32). It is one thing to know the "judgment of God" without knowing the God of judgment. Simply knowing that we deserve the death penalty does not divert us from sinning. "Like father, like son" is a familiar saying. It becomes a tragic reality when we draw others into sins like ours. Jesus stingingly denounced the Pharisee for making their proselytes "twice a son of hell as yourselves" (Matt. 23:15 NASB). The committing of sin is

evil; the condoning of sin is also evil. The planning of sin is evil as is the performing of those plans.

Sins of the insiders

Following the example of Amos, Paul reverses his field and runs at the sins of the "in" group of God's people. Before the "amens" die as the insiders applaud Paul's naming of the outsiders' sins, he charges them with "you are without excuse." We are quick to agree that those pagan countries deserve what they are getting. After all, look at how evil they are. But we live in a "Christian country". We go to church. Jesus' parable of the speck and the log fits the case here (Matt. 7:1-5). How often we play a game that might be titled, "Sinner, sinner, they're the worse sinners."

The judgment of the Lord rightly falls upon us who accuse others of sin. For while we are loudly shouting of their sins we are doing the same kind of things on the sly. How often the situation comes that when a person is loudly condemning another, he is hoping no one notices that he is doing the same sin. David spoke judgment of himself (2 Sam. 12:5-7); so we write our own names to the charges we pin on others.

Some of the time we try to help the Holy Spirit by pointing out the sins of others. But the pot cannot call the kettle black. As we righteously name the guiltiness of another, we spell out our own indictment. Perhaps we are taking lightly the fact that God doesn't immediately punish us. To think lightly of God's kindness is to undervalue the grace of God. To think lightly of God's kindness is to undervalue the grace of God. We misinterpret his holding back in patience as though he agrees with us that we have no guilt.

Paul's word "hardness" (2:5) is a vivid one for us. We understand hardening of the arteries. They gradually become stiff and unresponsive to the pulsing flow of our life's blood. So Paul describes our "stubborn and unrepentant" hearts. We do slowly become stiff and our hearts no longer beat to the same rhythm of our Lord's heart. We hope that God has overlooked our sins. Instead we find that he compounded daily our well-earned wrath. Rather than getting by with our "little" sins we find them forming chains around our necks.

The Righteous Judge will "render to

every man according to his deeds" (2:6). Many of the things that we hope sway judges will have no effect on him. He pays no attention to our living in the Bible Belt. Our Sunday School attendance as a child carries no weight. Even the fact that we tried to live the best we could will be worthless. His judgment will be deserved. He will be aware of all the facts. His judgment will include every man, no exceptions.

"Crushing suffering and awful anguish" (2:9 Williams) is all the evil doers have to look forward to. There will be no waivers, no passes, no excuses, no claims of we didn't understand. God doesn't play favorites; there are no teacher's pets.

If the shoe fits

The first verse I ever memorized is Romans 3:23. In the Bible my grandmother gave this is one verse she underlined for me. From this summary of our situation I see three things. First, sin is the common situation of all of us. Sin is the universal denominator of human experience. All does include each one who has never heard of the name of Jesus. All does include those who have heard his name, but ignored his claims on her life. All does include each one who has heard the words but doesn't grasp the meaning personally.

There is also the contrast of sin. We have stopped short of glory. Late one Saturday afternoon I was hurrying to check up the money I was responsible for counting. I checked up short. The money I had didn't come up to the amount I was supposed to have. My total didn't match the standard. The life a man chooses for himself is not the paths of righteousness of the Psalmist David.

Finally, there is the craving of sin. As sinners we hunger for God. Only when this agony of life without God becomes unbearable will we return to him. Like the returning prodigal son has been reconciled we can better identify with others about to make the same mistakes. We have experienced the symptoms of sin-separation from God. We can recognize those signs and turn from the sins and be reconciled.

We never outgrow our need for reconciliation. The truth of I John 1:9 must become a habit of life for us. Since we have sinned, we can turn for forgiveness and cleansing sooner than before. We need reconciliation, now and forever more. Reconciliation is for every man.

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The priesthood of all believers

Oct. 3, 1976

Exodus 19:3-6
Revelation 1:4-6
Hebrews 7:26-27; 4:14-16
Romans 12:1-2

With this first lesson of the new quarter we become an important part of launching out as Southern Baptists through the Life and Work Series on an emphasis entitled, "Sharing Christ In Bold Missions in a Secular Society"



Parker

that will last three years. This emphasis promises to provide excitement, motivation, and personal challenge to the learners and believers who will be studying week by week in the Life and Work Lesson Series.

As we begin this study for the new church year and a new quarter's study we discover that the theme for this quarter's lesson is "Sharing Christ In Bold Missions". You can see that we have wasted no time in getting to the three-year emphasis in this very first quarter's lesson theme. We start with the very first lesson.

This particular quarter of study will have four units. We will address ourselves to only the first unit which contains three lessons. The theme for this unit is "Called To Be God's People". In this unit the three lesson titles are "The Priesthood of All Believers", "Called To Be Saints", and "Members of Christ's Body". This unit has as its learning objective to assist us as learners and believers to identify with the fact that we are called out by God through His Holy Spirit to "know who we are". In far too many believers we find out that we are to do rather than to know who we are.

This study on the topic of "The Priesthood of All Believers" is one that is drastically needed in our churches today by adult believers. There is a need to know what it means to live under the priesthood of Jesus Christ who is our High Priest. This is a doctrine of Baptists all adult believers need to come into a new appreciation and application.

There seems to be an overwhelming sense of urgency that must be caught through the study of this lesson. This urgency is that each "born again" Christian has the distinct privilege and opportunity of direct and complete access to God through the person of Jesus Christ. There also stands another directive that

says to born again persons that associated with this privilege of access comes the awesome responsibility to live sacrificially for God and for others with whom we come into contact in our earthly pilgrimage.

All believers are priests (Rev. 1:4-6)

Very little is known about the priesthood today among evangelical believers. We have very little occasion to know or be associated with the priesthood. Far too little study and attention is given by the average church member in the study of the priesthood. However, the first century New Testament Christians were well acquainted with the priesthood and could more fully understand and appreciate the terminology used. This is why they talked so freely about the priestly functions and associations. They knew what the functions of a priest were to be. Priests had a very special function to perform. The priest had certain duties that called for him to have a special spiritual endowment. He was to be the mediator between God and man.

Every believer becomes a priest when he comes to that point in his life that he invites the Lord Jesus into his life to become Saviour and Lord. In that moment when one comes into a saving relationship with Jesus Christ he also assumes the position of priest and mediator. This is because of what Jesus did through His death on the cross for the believer.

We are priests. There is that burning conviction within us that through Jesus Christ and his indwelling spirit in our lives we are able to become a mediator between God and man, in the fullest sense a priest. Yet, there is a difference in this type of priesthood. That is, we are able to perform the functions of a priest only on our behalf. We have no function to mediate for others. We do have, however, an obligation for intercessory prayer on behalf of fellow believers. They, too, are priests and must mediate for themselves. We are of the new covenant. Every Christian is a priest unto God the Father. When we find ourselves involved in this kind of relationship we also find ourselves involved in a privilege and great responsibility.

This lesson treatment is based on the Life and Work Curriculum for Southern Baptist Churches, copyright by The Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

The contrast of the Levitical Priest and the Priest of Jesus must be noted at this point. While the Levitical Priests and the High Priests had to repeat their sacrifices daily and yearly, we, the priests of Jesus, have had our sacrifice made for us once and for all through the death and resurrection of Jesus Christ. This Lord of Lords and King of Kings lives as a living sacrifice to all men and allows believers to live a heaven of abundant life here on earth as recorded in John 10:10b.

Priests of worth Heb. 7:26-27; 4:14-16)

There are many benefits that have come through the death and resurrection of Jesus Christ and the ensuing priesthood of believers. We are reminded that when Jesus died "the curtain of the temple was torn in two, from top to bottom". The significance is that Jesus made it possible for the holy of holies to be opened to every believer in Christ forever and ever. Direct access to God was afforded once and for all.

The Jews were allowed to enter only the outer courts of the Temple while the priest could go behind the veil into the holy of holies on their behalf. We see this provision of God at its fullest when we are allowed to approach him as our own priests. Yet, how neglectful are we as believers to approach God through prayer and supplication. The priest remained in touch with God. We neglect God. We neglect our High Priest Jesus Christ. We need a new appreciation for our position in Christ that as our High Priest we stand as priest needing to stay in fellowship with him.

Priests are called to give of themselves (Rom. 12:1-2)

The duties of the priesthood called for the priests to give of themselves unselfishly. To give of themselves to their priestly duties, to give of themselves to God, and to give themselves for the people. This duty has not changed. We are called upon by Paul in Romans 12:1-2 to give of ourselves. Yea, we are to be a living sacrifice, holy, acceptable unto God, which is our just reasonable service.

Jesus has paid the supreme sacrifice. He has paid it all. All to him we owe. Becoming a believer and subsequently a priest does not call for us to be passive in our action. Rather, the implication and imperative calls for us to live sacrificially . . . to be redemptive.

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Attendance report

Sept. 19, 1976

Church	Sunday School	Church Training	Church Adns.
Alexander, First	93	49	
Batesville, First	225	107	4
Bentonville			
Central Avenue	87	30	
Mason Valley	86	48	
Berryville			
First	178	79	
Freeman Heights	159	54	
Rock Springs	65	41	
Biscoe, First	85	45	
Booneville			
First	270		
South Side	77	61	
Cabot			
First	395	114	
Mt. Carmel	272	94	2
Camden			
Cullendale First	521	190	6
First	428	132	1
Cash, First	117	57	
Charleston, First	184	71	
Concord, First	86	32	
Conway, Second	350	156	
Crossett, Mt. Olive	396	140	2
Damascus, South Side	105	61	2
El Dorado, West Side	442	438	3
Forrest City			
First	657	33	
Second	152	73	3
Ft. Smith			
East Side	316	117	4
First	1245	288	3
Grand Avenue	943	245	2
Mission	13		
Haven Heights	228	132	3
Temple	141	76	2
Trinity	146	55	2
Gentry, First	141	36	
Grandview	65	49	
Green Forest, First	204	55	
Greenwood, First	309	148	
Hampton, First	154	76	4
Hardy, First	138	54	
Harrison			
Eagle Heights	304	134	1
Woodland Heights	134	76	1
Hope, First	401	98	
Hot Springs			
Leonard Street	155	70	
Memorial	90	46	
Park Place	283	78	
Hughes, First	163	77	
Jacksonville			
First	429	89	
Marshall Road	164	62	1
Kingston, First	78	46	
Lavaca, First	311	141	
Little Rock			
Crystal Hill	138	51	
Life Line	534	122	9
Martindale	123	51	
Woodlawn	108	49	
Magnolia, Central	598	197	3
Mulberry, First	194	116	8
Murfreesboro, First	170	50	
Norfolk, First	69	41	
North Little Rock			
Calvary	392	114	
Levy	451	91	3
Park Hill	864		13
Paragould			
Calvary	246	185	1
East Side	272	92	8
First	456	81	
Pine Bluff			
Centennial	139	68	
East Side	175	81	2
First	650	81	4
Lee Memorial	209	101	1
South Side	593	137	
Tucker	25		
Oppelo	23	24	
Sulphur Springs	192	98	
Watson Chapel	411	141	8
Prairie Grove, First	110	49	
Rogers, Immanuel	511	93	
Russellville			
Bakers Creek	52	22	
First	585	141	
Sheridan, First	191	59	
Sherwood, First	252	65	4
Springdale			
Berry Street	80	37	
Caudle Avenue	208	56	2
Elmdale	294	113	5
Texarkana			
Arabella Heights	95		
Hickory Street	97		
Shiloh Memorial	165	76	6
Vandervoort	84	49	
West Helena			
Second	151	82	
West Helena Church	312	81	5
Wooster, First	112	65	
Wynne, Harris Chapel	86	62	9
Yellville, First	141	62	1

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Experienced Escort — Special Features

Write Today: Dr. Cecil Sutley, O.B.U., Arkadelphia, Ark. 71923

Most small church pastors feel salaries too low, survey shows

NASHVILLE (BP) — More than 70 percent of Southern Baptist pastors of churches with fewer than 300 members feel that their salaries are too low when compared to personal and family needs or to salaries of other comparably educated professionals.

That statistic is included in the findings of a recent study of compensation provided for pastors of small

churches, conducted by the research services department of the Southern Baptist Sunday School Board.

The extensive survey, the first of its kind, gathered information from a sample of approximately 1,000 pastors across the Southern Baptist Convention (SBC).

The purpose of the study, according to Reginald McDonough, supervisor of the church administration department's church staff services section, is "to let churches know where they stand in comparison to other churches."

More than 21,000 of the more than 34,900 churches in the convention have memberships of fewer than 300.

The survey findings are listed according to church size and geographical region.

In one significant category, the average salaries of pastors contacted in the survey were \$3,806 when the church had 1-99 members, \$5,605 in churches with 100-199 members and \$7,294 in churches with 200-299 members.

More than half of the survey's respondents reported income from non-ministerial sources.

Approximately 50 percent of the pastors contacted in the survey in-

dicated that their church provides some type of retirement benefits, while 23 percent are provided hospitalization or medical insurance.

Total compensation (salary plus other benefits) tends to be highest in the Northeastern and Western regions of the country, according to the survey.

Other categories listed in the report include benefits or provisions for car expense, travel, utilities allowance and time off for revivals and additional education.

"Smaller churches do not love their pastors less than larger churches," McDonough says, "but they often have more difficulty providing adequate compensation. Although other factors are involved, inadequate information is a big part of the problem."

"Hopefully," he adds, "this information will help church members take a look at what they provide their pastor and then act responsibly to provide him with adequate compensation."

The results have been published in a booklet by the board's church administration department, and copies are available for 50 cents each, which covers mailing and printing costs.

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Singles draft proposals for churches and agencies

plications should more closely consider the lifestyles of singles.

Training emerged as a needed priority, with the Ridgecrest singles requesting the Sunday School Board to train selected lay single adults as specialists to assist churches and associations in single adult work. The Glorieta recommendations committee requested a task force from the convention, which would function to assist in formulating local church ministries to singles.

Both committees recognized the importance of single adult work at all denominational levels, from Southern Baptist Convention (SBC) agencies to the local church. The Sunday School Board was asked to define and communicate areas of responsibility for single adult work assigned to its various departments.

All state Baptist conventions were asked to provide materials and personnel for single adult work, as well as a list of resource persons on state and local levels.

Associations of churches were asked to develop guidelines for a referral list of Christian experts in the fields of law, medicine and other areas of everyday concern.

Committee members noted the reciprocal relationships of the local church to single adults, in that singles need both to be ministered to and the opportunity to minister. Singles were encouraged to participate in available training sessions, and church leaders were asked to be aware of qualified singles who want to serve in the total ministry of the church.

Ridgecrest committee members voiced a need for indepth Bible study opportunities to be made available by the local church on weekdays.

Other areas of concern were the identity and visibility of singles within the local church, criteria for churches to determine whether they need a singles ministry, and publicity of single adult work.

NASHVILLE (BP) — Single adults, meeting in simultaneous Single Adult Conferences at the two Southern Baptist conference centers in Ridgecrest, N.C., and Glorieta, N.M., adopted a series of recommendations for consideration by Southern Baptist churches and agencies.

For the first time, the Southern Baptist Sunday School Board's Sunday School department asked for the single adult recommendations and will study them.

Single adult committees presented the recommendations to 1,245 of their number at Ridgecrest Baptist Conference Center and some 2,000 at Glorieta Baptist Conference Center.

Both committees expressed need for increased support materials, specifically in the form of a leisure-reading periodical for single adults. Also, it was noted that Bible study curriculum ap-