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Arkansas Baptist Newsmagazine

10-7-1976

October 7, 1976

Arkansas Baptist State Convention

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Arkansas Baptist State Convention, "October 7, 1976" (1976). *Arkansas Baptist Newsmagazine, 1975-1979*. 148.

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Name
Address
Phone
Church

October 7, 1976
Arkansas Baptist
NEWSMAGAZINE

Sunday School
Convention
page 10



I must say it

Charles H. Ashcraft / Executive Secretary

Why?

(Sixth in a series)

Why does the vote of the youngest member in a Baptist church count as much as the oldest charter member? Why are all units of Baptist life autonomous in their own right? Why do campaigns carried on in a political manner within Baptist life fare so badly? Why are all board members, trustees, and major committees arranged on a rotating basis, never allowing self-appointments or self-perpetuation? Why are Baptists never designated as delegates but always as messengers to any official function in their corporate life? Why are Baptist preachers allowed such freedom to preach their convictions from the pulpit without a censor board to correct them? Why did the executive secretary publish a staff memo assuring every pastor and church in Arkansas that no organized interference against them will ever be tolerated by Baptist Building employees? Why is the most obscure, unknown Baptist just as important as is the elected president of the convention? Why does the convention continuously study its operation, and double check on all expenditures of Cooperative Program funds? Why do the editor and the executive secretary speak their minds in the *Arkansas Baptist Newsmagazine*? Why do all units of Baptist life determine their own memberships?

Why is a Baptist church the purest democracy on earth? Why do we entrust the operation of our institutions to convention elected trustees? Why are nominations from the floor allowed when the report of the Nominating Committee is given? Why is there not one spokesman for all Baptists? Why does the Southern Baptist Convention or the Arkansas Baptist State Convention refuse to endorse political candidates? Why does an informed constituency usually do the right thing? Why is it never proper to refer to the Baptist Building as Baptist Headquarters? Why is any opinion of any Baptist on any issue indispensable to the ultimate solution? Why do Baptists refuse to contribute money over which they have no control by representation? Why are Cooperative Program funds available only for convention approved projects and causes? Why do Baptists vote on all matters relating to their church life?

All of God's children are of such singular significance that none are vested with a degree of superiority which could ever void the equal significance of any other, that's why. Any deviation from the principles of our common priesthood and individual equality is unacceptable in Baptist life.

I must say it!

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Arkansas Baptist

NEWSMAGAZINE

VOLUME 75

NUMBER 40

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Post office box 552, 525 West Capitol Avenue, Little Rock, Arkansas, 72203. Published weekly except at July 4 and December 25. Second Class postage paid at Little Rock, Arkansas.

Letters to the editor expressing opinions are invited. Letters should be typed double-space and must be signed.

Photos submitted for publication will be returned only when accompanied by a stamped, self-addressed envelope. Only black and white photos can be used.

Deaths of members of Arkansas churches will be reported in brief form when information is received not later than 14 days after the date of death.

Original poetry cannot be considered for publication.

Individual subscriptions \$3 per year. Every Resident Family plan 18 cents per month or \$2.16 per year per church family. Club plan (10 or more paid annually in advance) \$2.76 per year. Subscriptions to foreign address \$5 per year. Extra copies 10 cents each.

Advertising rates on request

Opinions expressed in signed articles are those of the writer. Member of Southern Baptist Press Association.

Homosexuality on TV

The editor's page

J. Everett Sneed



For several years there has been an increasing amount of illicit sex and violence portrayed on television. But this season TV has reached a new low by featuring homosexuals on two programs as cast regulars. The Bible is clear regarding this awesome sin. It is time for Christians to take a stand on this evil.

Many in the network television management seemingly desire to portray the most vulgar and depraved sins in the living rooms of American homes. Both "Snip," on NBC and "The Nancy Walker Show," on ABC will feature homosexuals as a regular part of their cast.

The television industry is exceedingly cautious not to offend any homosexual. Hence, Newton Dieter, co-chairman of the Gay Media Task Force, has been hired by the "Snip" people to make sure that there will be nothing offensive to the homosexuals of our nation.

The homosexuals are basically pleased about the portrayals. The media director for the national gay task force said, "We do have one disappointment about this, however, as far as we know there are no TV depictions of lesbians."

The Bible calls perversion sin. God, in dealing with an immature and child-like people, said, "If a man also lie with mankind, as he lies with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them" (Lev. 20:13).

In the time of the apostle Paul, homosexuality was rampant. There can be little doubt that this was one of the main causes for the collapse of the Roman Empire. Paul said that those who practice this sin shall not inherit the kingdom of God (See I Cor. 6:9-10). But the

power of God can deliver them from this practice. The apostle said, "And such were some of you: but ye are washed, ye have been sanctified . . ." (I Cor. 6:11).

As Christians we should be loving and compassionate. We should want the best possible help for homosexuals. It is important to remember that the power of God can change their lives into clean and useful servants of our Lord.

If, however, this most unnatural and vile sin goes unchallenged, it will sweep through our society like a cancer. Many of our children will be pushed into this practice. Ultimately, our nation will fall unless Christians stand on this matter.

TV is a powerful force. It can re-enforce morals or it can destroy them. It is time for Christians to stand against this vile sin. Our protests can make a difference. In the 1974-75 television season protests on sex and violence jumped from 2,142 to 24,644. As a result, the networks adopted the so-called "Family Viewing Plan."

The following steps can help us to win this struggle: (1) Write your local TV station. Let them know that you will protest when their license is up for renewal if they carry such programs; (2) Write the Federal Communications Commission, 1919 M Street, N.W., Washington, D.C. 20054, Att: Richard E. Wiley, Chairman; (3) Write the networks: American Broadcasting Company, 1330 Avenue of the Americas, New York, N.Y. 10019, Att: Elton Ruhle; National Broadcasting Company, 30 Rockefeller Plaza, New York, N.Y. 10020, Att: Julian Goodman, President; and Columbia Broadcasting System, 51 West 52nd Street, New York, N.Y. 10019, Att: Robert D. Wood, President.

Guest editorial Who reads the paper?

Editors often wonder who reads the paper. In low moments they may question whether anyone reads it. Hours are invested to prepare the paper each week, it goes into the mail and the end result seems unknown.

But not really! There are devices for feedback which indicate the readership. We thought you might benefit from knowing how we can measure readership.

When mistakes are made, we hear about them. With only a few exceptions, our readers have not been unkind or abusive about errors, typographical or factual. Since the potential for error is so great in typography, we have to learn to live with the typos. But any factual error, we want to correct as quickly as possible. In the publishing business you learn early in the game that accuracy and credibility must be the highest priorities.

We have readership confirmed when the paper deals in a current issue because issues tend to be controversial in any democracy, Baptist or otherwise. We believe the paper must deal with the issues; anything less is an evasion of role and responsibility. Agreement and approval are not the criteria; in fact, truth and freedom to express points of view are the

highest objectives.

Letters to the editor, both for publication and not for print, will be forthcoming when the issues are reported, editorialized about, or mentioned in the letters to the editor. Naturally, people tend to take the time to respond more to that which displeases them than that with which they agree. Our policy for ten years has been to print the critical and/or challenging letters rather than print the affirming or complimentary ones. There is obviously the danger that the picture can get distorted this way — the negative rather than the positive appears — but most editors avoid any impression they are using the paper for self-serving purposes. Most editors we know are deeply committed to serving the best interests of the total Baptist constituency, and if they aren't, then they are not qualified or worthy of the position.

Frequently we receive letters indicating interest in a particular item in the paper. Often, pastors refer to matters in the paper and a word from the pulpit is always appreciated. Likewise, church bulletins and/or newsletters make

(Continued on page 4)



One layman's opinion

Daniel R. Grant / President, OBU

Does education weaken religious faith?

Every year as young people leave home to attend school there is a certain uneasiness in the hearts of many mothers and fathers. Part of that uneasiness is a fear that too much book-learning and too much exposure to strange ideas in school will weaken or destroy the religious faith of their son or daughter.

One of the favorite stories told by Ken Chafin, pastor of South Main Church in Houston, describes a "Send-Ken-Chafin-to-College-Day" celebrated by his home church many years ago on the occasion of his leaving home for college. Although the church gave him a number of gifts, at the conclusion of the service one woman told him she had just two words of advice. When he asked what they were, she said, "Don't go!" She proceeded to explain that the college would destroy his faith and make him forsake the Christian commitments of his youth.

As a college president I would like to believe that education is clearly a good thing. Honesty requires me to recognize that many people are very suspicious about the effects of education, and especially a college education. These fears are not limited merely to the field of religion. Many businessmen, for example, suspect a college education weakens or destroys the young person's commitment to capitalism and the free enterprise system. But devout Christian parents are especially fearful that a college education tends to tear down traditional religious beliefs and moral standards.

What is the answer to this widespread concern? In my opinion it is not education that weakens or destroys religious faith. In some cases educators (not education), because of their own example of lack of faith, may have a damaging influence on students but I do not believe true education can weaken the Christian faith. This is because I believe so strongly that all knowledge is of God and that Christ is the perfect revelation of God. The search for truth, which is what education is all about, should only lead us to a greater understanding of God and his universe.

There can be no doubt that education involves testing one's religious experiences and beliefs. This is as it should be. Growing up, severing the apron strings, and leaving the home all require a change from "hand-me-down religion" to a tested and tried religion of highly personal commitment.

It should go without saying that certain kinds of religious faith are weakened by education. A religious faith that believes the world is flat will be seriously weakened by a college education. But any college education that professes to disprove the power of prayer, the inspiration of the Bible, the deity of Christ, and the power of the Gospel to transform lives, is counterfeit education. Large numbers of Christian educators in both state and private colleges are committed to the idea that there is no conflict between quality education and the fully dedicated Christian life.

Guest editorial, continued

reference in reading about something in *The Maryland Baptist*. And the editor's day is always brightened by a letter or telephone call from someone who reads the paper and wants to express appreciation for it.

* * * *

A pastor in the state dropped by the office recently to tell us that leaders in his church had been influenced by an article in the paper. They recommended and the church approved a substantial salary increase for the pastor — because of the content of an article in *The Maryland Baptist*.

And finally, we received a letter the other day containing a check for \$100. The correspondent had read about our increase in postal costs and sent the gift to assist in meeting the needs. The letter observed, "I realized my check is small in comparison to what you need . . . but *The Maryland Baptist* is so important to us in Maryland we must do everything to keep the train on the track."

As the television commercial says, "We needed that!" — Editor R. G. Puckett in the "Maryland Baptist"

News about missionaries

Mr. and Mrs. Horace W. Fite Jr., missionaries to Brazil, have completed furlough and returned to the field (address: Caixa 36, 76700 Ceres, Goias, Brazil). A native of Mena, Ark., he lived in several towns of Arkansas and Texas as a boy. The former Salle Taylor of Texas, she was born in Lehman and also lived in Presidio and Crosbyton while growing up. Before they were appointed by the Foreign Mission Board in 1950, he was in the U.S. Army.

James A. Brock, missionary journeyman from Beeville, Tex., and Jacksonville, Fla., has arrived on the field (address: Box 1240, Moshi, Tanzania). Prior to employment by the Foreign Mission Board in August 1976, he was a student at Arkansas State University, State University.

Becky Nichols, missionary journeyman from Louisville, Ky., and Paraguay, has arrived on the field (address: Ramon L. Falcon 4080, 1407 Buenos Aires, Argentina). Prior to employment by the Foreign Mission Board in August 1976, she was a resident assistant at Ouachita Baptist University in Arkadelphia, Ark.

Patricia Vestal, missionary journeyman, has arrived on the field (address: Caixa 1845, 50000 Recife, PE, Brazil). A native of Ark., she was born in Russellville and lived in Monticello, Corning, Manila, Conway and North Little Rock. Prior to employment by the Foreign Mission Board in August 1976, she was a librarian at Arkansas Children's Colony, Conway.

Dr. and Mrs. Harold E. Mitchell, missionary appointees to East Africa, will attend the 14-week orientation program beginning Sept. 13 at Callaway Gardens (address: P.O. Box 535, Pine Mountain, Ga. 31822). They are natives of Pine Bluff, Ark. She is the former Rene Boschetti. Before they were appointed by the Foreign Mission Board in May, they were living in Pine Bluff where he had a private dental practice.

Mr. and Mrs. Daniel (Dan) R. South, missionary appointees to Chile, will attend the 14-week orientation program at Callaway Gardens (address: P.O. Box 535, Pine Mountain, Ga. 31822). He is a native of Memphis, Tenn. She is the former Cheryl Davis of Little Rock, Ark. Before they were appointed by the Foreign Mission Board in June, they were living in Ft. Worth, Tex. He was a student at Southwestern Baptist Theological Seminary and choir director at Southside Baptist Church, Granbury.

Three Arkansans named US-2ers

ATLANTA (BP) — Three Arkansans were among the 28 college students appointed US-2 missionaries by the Southern Baptist Home Mission Board.

The three begin their two-year term of service this month. They will conduct such diverse ministries as to Polish people in Chicago, resort visitors in California and apartment dwellers in Atlanta.

US-2 is a Peace Corps-like program for young people interested in giving two years to home mission work. For many, it is also a time to test their commitments to full-time Christian vocations.

The three Arkansans are David Fikes, Edward Smith and Gregg Richards.

Fikes, a native of Pine Bluff, has been assigned to conduct Christian social ministries projects for apartment dwellers in Atlanta. A graduate of University of Arkansas, Fikes has summer missions experience as a member of the 1974 Arkansas Share Team. Fikes is married. His wife will attend Medical Technology School in Atlanta.

Edward Smith, a graduate of Ouachita Baptist University, will work at Lake Tahoe in California. The Crossett native believes a semester missionary assignment in Vermont "showed me the need for single men in the Pioneer mission fields. Since I have returned I believe God wants to use me."

For Pine Bluff native Gregg Richards, the assignment to work with Polish people in Chicago was a "surprise". But his decision to enter the US-2 program came because "I felt God directing me toward the work." A Henderson State University graduate with a degree in social work, Richards hopes to apply his experience in juvenile rehabilitation and youth work to his inner-city situation in Chicago.



Fikes



Smith



Richards

Ouachita enrolls three percent more

ARKADELPHIA — Enrollment for the fall semester at Ouachita Baptist University is 1,640 students, including a record senior class of 370, according to Registrar Frank Taylor.

There are 1,523 full-time equivalent students at Ouachita, an increase of three percent over last year, and total undergraduate enrollment is also up three percent over last year.

A record 1,270 students are living in University housing this fall, compared to 1,169 last year.

Class breakdowns include 504 freshmen, 342 sophomores, 259 juniors and 370 seniors. There are 102 graduate students at OBU, and 63 special students. Graduate student enrollment is down from the 1975 total of 147.

OBU President Dr. Daniel R. Grant said, "It is especially encouraging to have increases in the freshmen class enrollment and the full-time undergraduate enrollment in spite of the tuition gap between state and independent colleges. We are also very pleased with the favorable response of new students to Ouachita's intensive orientation program."

Students from 32 different states are at Ouachita, along with 17 foreign countries. Seventy of Arkansas' 75 counties are represented at the University.

Pulaski County has the largest number of students with 236, followed by Clark with 173, Jefferson with 71, Garland with 66 and Hempstead with 47.

Of the total number of students, 50.6 percent are women, 49.4 percent are men.

Baptist on 'Tomorrow'

Owen Cooper, Mississippi layman who has been president of the Southern Baptist Convention, will be a guest on NBC TV's "Tomorrow" show Tuesday night, Oct. 12, at midnight CDT. Cooper says he was asked to appear because of a recent magazine interview in which he was asked about Jimmy Carter, Southern Baptists, and the term "born again".

Arkansas all over briefly

Fouke First Church held a revival recently with Jesse Reed, Director of Arkansas Baptist State Evangelism Department, as evangelist. Leo Hughes, Director of Missions for Hope Association, led the music. There were 14 professions of faith and two joined by letter. George Fletcher is pastor.

Oak Grove Church, Van Buren, presented a bus to Open Door Church of Rogers as a part of its outreach ministry. Wayne Davis is pastor of the Oak Grove Church.

A 56-voice youth choir from **Elliott Church, Camden**, traveled this summer presenting the musical "Share" in concert. During their five-state tour there were 100 professions of faith, with a total of 250 decisions as a result of the musical presentation. Fifty-four of the 56 members are new Christians who have

been reached through bus evangelism, soul-winning and outreach programs of the Elliott Church. This church has baptized over 500 converts in the last four years. The church has a membership of 1000 and operates six bus routes. Gene Pritchard, pastor, directs the youth choir and Teresia Mulligan is accompanist.

Young People of **Valley View Church** near Harrisburg held a Parents and Leaders Appreciation Day on Sunday, Sept. 12. A luncheon was held following the morning service. The afternoon program included special music. Mary Toney, president of the Youth Class, gave special recognition to all parents and leaders. David Tuttle, a young man who has recently surrendered to the ministry, delivered the afternoon message.

BOLD BELIEVERS IN GIVING



Through a Christian Life Style

Baptizing in Kenya, Africa

by H. E. Williams

What is it like to attend a baptizing in the heart of the Rift Valley, 145 miles northwest of Nairobi, Kenya, East Africa? Recently, this question was answered for me. Arthur Kinanjui, African missionary under the auspices of the East Africa Baptist Mission of the Southern Baptist Foreign Mission Board, Nakuruh, Kenya, invited me to speak on Sunday morning at the Kamwaura Baptist Church, about 45 miles from Nakuruh. Rev. and Mrs. Bill Hollaway, Baptist missionaries from Louisiana, who served as my hosts for the weekend, drove me to the church for the 11 a.m. worship service. When we arrived, the church, a small frame structure, formerly a wheat granary, was packed to the walls with singing African Baptists. There were no pews — only long backless benches about ten inches above the floor. The only familiar furnishings in the church were the pulpit stand and four chairs used for the pastor and VIPs who might attend the services.

Though there were few similarities in physical surroundings to the average Southern Baptist church back home, it was soon evident that there was a spiritual atmosphere, which made me feel very much at home. The spirited singing of familiar hymns, though sung in Kikuyu, struck an immediate response in my soul.

Rev. Kinanjui, who also serves as one of the Vice-Presidents of the Baptist World Alliance and as President of the growing Kenya Baptist Convention, soon introduced me as a former college president from America who had come to preach for the church. He acted as interpreter, and I preached on the subject, "A Lad and His Lunch," taken from the first 14 verses of the 6th Chapter of the Gospel by John. The people responded very beautifully to the message in which I pointed out that even though the small lad had only enough for his own lunch, when he gave it to the Master, he saw it transformed into enough to satisfy the hunger of 20,000 people. I told them that if modern African Christians would dedicate their meager resources to Jesus, He would perform a modern miracle that would make it enough to bless all mankind. Saying such to African Baptists, just now getting a start, is quite like hyperbole. However, it is no more audacious than the situation Jesus faced on the shore of Galilee when 20,000 people were fed from the little boy's basket of five loaves and two small fishes. Jesus still has the

same ability today. It is possible that I preached to some African boy or girl whom God will use to change the world.

Christianity is on the march in Africa. In 1946 there were only 20 million professing Christians on all of the continent. Today there are near 75 million and Billy Graham estimates that by the year 2000 A.D. there may be as many as 300 million professing Christians on this vast continent. Likely, there is no place where so little given for missions reaps such a bountiful harvest.

After the worship service a collection was taken. This consisted of produce as well as Kenya shillings. After the regular offering, Missionary Bill Hollaway asked



Rev. Arthur Kinanjui, pastor of the Kamwaura Baptist Church, 145 miles N.W. of Nairobi, Kenya, baptized 74 people on Sept. 5. Rev. Kinanjui is president of the Kenya Baptist Convention and a vice president of the Baptist World Alliance. He baptizes 500 to 1,000 each year.

permission to give greetings. Something he said pleased the audience, and they began to smile and clap their hands. Bill turned to me and said, "You would like to buy a sheep, wouldn't you?" I asked what one would cost, and he said, "One hundred fifty shillings, (almost \$20.00). Do you have that much money?" So, not willing to appear a poverty stricken American, I said, "Oh, yes, I have that much." Immediately, I reached for my wallet and he did the same, telling the congregation that both of us would buy a sheep and donate it to the church for their new building which was under construction. The church members

cheered and smiled their approval as we laid the money on the pulpit stand.

After a hymn, the church service was dismissed and the entire congregation walked, single file, down a long hill nearly a mile to a small river for the baptismal service. The pastor, Rev. Kinanjui, had the women candidates form one line and the men another. The entire congregation gathered around the 74 candidates for baptism as the pastor related the New Testament teaching on Baptism. I was particularly impressed when he said, "One cannot receive baptism because of who he is. Neither can a man buy the right to baptism; it is only for true believers who own him as Lord and Master of their lives."

The congregation of over 300 began to sing a Christian hymn in Kikuyu, accompanied by the traditional African drums used in all of the church services. Pastor Kinanjui, assisted by the deacons, went out into the water, using a large bamboo for measuring the depth and stabilizing himself. Soon, he motioned for the first lady in line to enter the water. He called her name and reaffirmed her profession of faith, raised his hand as he closed his eyes, and pronounced the usual statement, "I baptize thee, my sister, in the name of the Father, Son and Holy Spirit." He then gently lowered her beneath the waters in symbolic death to the old life, and raised her in symbolic resurrection to walk in the New Life in Christ Jesus. Here in Africa I was witnessing a transition from ancient tribalism with its superstition and fears to a new life, a new culture, a new world, and new concept of man, his worth and his destiny. A lot more was involved than the simple immersing of black people in the swirling, muddy waters of a river in Africa.

The ceremony continued with dignity and solemnity for about 45 minutes. The singers continued to sing the hymns all during the baptizing.

I turned with others to make my way back over the rough and muddy roads to Nakuruh with the feeling that the "running sore in the side of humanity" as Dr. David Livingstone characterized Africa, was finally being healed.

Jesus first visited Africa as a baby seeking refuge from Herod and his hatred. Now, he has come again. This time he will stay. He will never again leave the Dark Continent in darkness. His light, truly, is shining in Africa. I saw it in the eyes and smiles of the dynamic new Christians in Kenya.



Woman's viewpoint

Iris O'Neal Bowen

On talking to yourself

About the time the last of my brothers came along, we acquired a lady to do our laundry. It was quite a relief to Mama to have some help, and I am sure she had earned that help. But I had never heard of anything like that before, and I stood around and visited with Cora while she scrubbed those garments, threw them in the pot to boil and rinsed them in cool well-water.

Sometimes, though, when no one was around, Cora talked to herself, and from a distance we could hear her saying, "Now, Cora, you got to get yourself some firewood," or, "Cora, you know you put that stick of bluing in your apron pocket."

That was some time ago, but apparently talking to yourself has not gone out of style. A friend of mine tells me of a neighbor lady down the hall from her in her high-rise apartment who is noted for talking to herself. At least, the folks passing her door think they hear her conversing at length.

One day another tenant went in to visit with her for a while. As she left

and was closing the door behind her, she heard the old lady say, "Now, as I was saying when Mrs. Jones walked in. . ."

Then if we want to go back far enough, we can find an example of a man who talked to himself, and it seems he came out a lot worse than Cora, who found her firewood, or the lady who seemed glad to get back to herself.

The man who talked to himself was, of course, the rich man who had accumulated so much, he had no place for it, so he planned to pull down his barns and build new ones. Continuing his plans, he says, "And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."

But God was not pleased with what this man had to say to himself, for Jesus said, "For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

It looks like we had better watch our speech, even if no one is around to hear!

Boyce students hear Dr. Vaught

by W. T. Holland

W. O. Vaught, pastor for the past 32 years of Immanuel Church, Little Rock, was the speaker at Chapel exercises of Boyce Bible School, Saturday morning, Sept. 18. The school is meeting this year in the educational wing of Central Baptist Hospital, 12th and Wolfe Streets, Little Rock.



Dr. Vaught

Using I Corinthians 2:16 as a text, Dr. Vaught's subject was "The Mind of Christ". Dr. Vaught's testimony was that although he had been a pastor for many years it was only in the last few years that he had found the greatest satisfaction and sense of fulfillment. And why? "Because," he said, "I have made a determined effort in these past few years to learn what the Bible says and to preach only that. The Bible is 'the mind of Christ.'" He insisted that the preaching of Bible doctrine would produce an exciting church.

Citing Acts 16:31, 22:16 and 2:38 the speaker outlined the reality, the security and the ultimate end of the salvation we have in Christ by grace alone, through faith, a brief but excellent summation of the Christian doctrine of salvation.

Many of the school's students commute long distances to attend the Friday night and Saturday classes with nine to eleven of them spending Friday night in dormitory rooms provided in the building. The second term begins Oct. 22, 1976.

New subscribers

Church	Pastor	Association
New Budget: Long Ridge, Booneville Snow Lake	Donal Elmore Robert Raiford	Buckner Ark. Valley

Arkansas all over _____ people

Mrs. W. C. Phil-
yaw, who has held a
place of service in
Valley View Church
near Harrisburg for
31 years, was hon-
ored on Sept. 12.
The event also was
in recognition of
her 78th birthday.

The young people
of the church planned this special
celebration for Mrs. Philyaw and also
their parents and other church leaders.
A special award was presented to Mrs.
Philyaw by James Watkins, church pas-
tor.

W. H. Markham has assumed the
pastorate of Immanuel Church in El
Dorado. He came to El Dorado from Em-
manuel Church, Ruston, La. Markham, a
native of Texas, is a graduate of East



Mrs. Philyaw



Markham



Glasgow

Texas Baptist College, Marshall. Mrs.
Markham is the former Pauline A.
McKinney. They are parents of four
children.

Gary Glasgow has been called as
minister of music and education for Im-
manuel Church, El Dorado. Glasgow is a
graduate of Southern Arkansas Univer-
sity. He is married to the former Rebec-
ca Bays of El Dorado. Glasgow has
served on church staffs in Spring Hill,
La., and at Temple Church, El Dorado.

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Tough questions about the Cooperative Program

(6th in a series of 10)

Question: Isn't too much of the Cooperative Program dollar used for administration?

Answer: Probably no two Baptists would agree completely on just exactly what should be included in the term "administration." Some would include only the expenses of the office of the administrator, while others might include any item not directly related to preaching and teaching the gospel. One's concept of administration would have a great bearing on his answer to this question.

No ministry can be conducted without some administrative cost. For example, a Baptist hospital on a foreign mission field which is operated entirely for missionary, evangelistic, and benevolent purposes must have some type of administration. Are such expenses to be considered missionary expenses or administrative expenses?

Even a part-time pastor of a half-time church will be involved in administration to some extent. Therefore, what portion of his modest compensation is to be classified as administrative cost?

When these perplexities are faced honestly and objectively, and Cooperative Program budgets are examined conscientiously, it becomes obvious that the real administrative costs of the Cooperative Program are consistently lower than those of most commercial institutions and even the majority of all charitable causes.

The charge of excessive administrative costs is one frequently leveled by Southern Baptist critics, largely because it is a generalized statement. It is also a charge that cannot be documented when all of the facts are carefully considered. — Roy F. Lewis, Secretary of Stewardship-Cooperative Program

Botswana missionary to be RA speaker

Marvin Reynolds will be the missionary speaker for the Royal Ambassador Fellowship Supper. Reynolds is missionary to Botswana. While on furlough he is living in Little Rock and serving in the Cooperative Program and Stewardship Department.



Reynolds

The Royal Ambassador Fellowship Supper is to be held on Nov. 8, at Immanuel Church in Little Rock.

The theme for the Supper will be "Life and Liberty for the World Through Christ." The Bicentennial motif will be followed, and much of the music presentation will follow the patriotic theme.

Gary Corker, First Church, Dumas, will share some of his experiences while serving as Arkansas page at the Southern Baptist Convention in Norfolk, Va., in June. Corker is a junior in Dumas High School and has served as music director for the church. His church made the trip to the convention possible.

Food, as usual, will be the best and the fellowship is always marvelous.

Information and reservation forms have been mailed to all counselors of record, pastors, ministers of education and other staff members.

Groups will be served and seated according to the order that reservations are received. All reservations must be made in advance and received by Thursday, Nov. 4.

See your counselor, pastor, or minister of education, for more information, or write to Brotherhood Department, P.O. Box 552, Little Rock, Ark. 72203.

Don't delay, do it today. — C. H. Seaton, Director

Boyce Bible School

Friends and prospects dinner
Friday, Oct. 15, 5 p.m.

Recreation Room, Immanuel Baptist Church
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Free meal to those making reservations
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Director, Boyce Bible School, Louisville, Ky.

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'In the Know' with WMU

No one wants to be a nobody, but everyone should be a Knowbody. Knowbodies are people "in the know" about the world of missions because they subscribe to and read WMU missions magazines. The concept of Knowbody was introduced to Arkansas WMU leadership at a state-wide training conference held recently at Immanuel Church, Little Rock.

Vital to the effectiveness of any

church program organization is trained leadership. For WMU leadership in Arkansas, there are many opportunities for training provided throughout the year.

The conference held on Sept. 9 provided in-depth training for approximately 550 local church WMU workers from all over Arkansas. Eighteen different conferences were available for all age-level leaders and adult officers.

Those leading conferences came from Oklahoma, Tennessee, and various cities in Arkansas.

Mrs. James Sawyer, Arkansas WMU President, presided over the opening session. The WMU watchword and hymn for the year were presented in an inspiring and challenging way by Mrs. John Lockhart and Miss Camille Sawyer. "Stand Up, Stand Up for Jesus" was musically proclaimed in keeping with the 1976-77 denomination theme, "Let the Church Stand Up".

During the remainder of the month of September, area conferences for local church and associational WMU leadership were held in Fayetteville, Newport, Pine Bluff, and Magnolia.

Names and addresses of all local church and associational WMU leadership for 1976 should be submitted to the State WMU Office as soon as possible. — Willene Pierce, BW/BYW Director

Church Training Convention Thursday, Oct. 28 Immanuel, Little Rock



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Associational Church Training leaders
Church secretaries and library workers*

● Three sessions ●

10 a.m.-12:15 p.m. 1-4:15 p.m. 7-9:10 p.m.

● Program highlights ●

- "How to" conferences for all Church Training leaders
- Keynote speaker: Jack Terry, Dean, School of Religious Education, Southwestern Seminary
- Church Training fair — 9-10 a.m.; 1-2 p.m.; 6-7 p.m.
- Lunch at the Sidewalk Cafe (by reservation)
- "Bold Discipleship" — film introducing discipleship emphasis

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On the cover

Mrs. Ervin Keathley shows preschool group workers some everyday materials to use in handcraft learning projects. She led a conference for workers with four and five year olds. (ABN photos)



Sunday School basics are focus of convention

If the tone of the annual state Sunday School Convention is a gauge of directions in Arkansas Sunday School work, Arkansas people will be giving more attention to the basics of good Sunday School work.

At the meeting Sept. 21-22 in North Little Rock, speakers told the group that recent innovations — bus ministry and ACTION — are not new principles, but involve new techniques in applying the old fundamentals.

ACTION, which was promoted by Eugene Skelton of the Baptist Sunday School Board, and bus ministry are new techniques of the "Flake Formula" for growth. Flake, a layman and businessman, applied ideas from his business to the Lord's business. His formula for Sunday School growth was to (1) discover people; (2) provide adequate space; (3) enlarge the organization; (4) train the workers; and (5) visit the people.

Dr. Skelton emphasized continued promotion of ACTION, and urged associations to get involved in the plan. He cited several examples of successful ACTION programs around the nation. ACTION is an outreach plan to enroll anyone, anytime, anyplace, as long as they give their consent.

Don Cooper, associate director of the state Sunday School Department, said that the department is preparing an up-

dated version of a previous SBC "Standard of Excellence" to measure the quality of individual church Sunday Schools. Cooper said the department had received many inquiries about the renewal of "standards". The plan to develop a revised "standard" was the result of this interest, Cooper explained.

The revised guide will be mailed to all Arkansas churches, and Cooper expects at least 200 churches to earn "standard" recognition during the initial program in church year 1976-77.

Lawson Hatfield, director of the state Sunday School Department, thought that the convention illustrated "less interest in seeking after new gimmicks and more genuine interest in knowing how to more permanently apply the basic essentials of good Sunday School work."

Besides Dr. Skelton and Cooper, Cary Heard was a speaker for the general sessions of the convention. Dr. Heard, pastor of Park Hill, the host church, spoke on the "value of Bible study". He advocated study of the Bible for its saving instruction, its divine inspiration and its moral influence. He declared that the Bible should be used, not argued over.

The 650 participants in the meetings attended six hours of age group conferences aimed specifically at the area in which they work in Sunday School.



Rosemary Hoover, a housewife, and Phil Briggs, a seminary professor, who team up to present gospel messages in music and dramatic reading, provided inspirational music at the meeting.



Opposite page, middle: Mrs. Barbara Kent (with necklace) of Plainview, Tex., led the conference for youth workers.

Opposite page, below: The auditorium of Park Hill Church, North Little Rock, was the site of general sessions.

Right: Youth conference participants studied the group process by doing. Group process produced the poster being shown to other groups.



News about missionaries

Mr. and Mrs. Ronald H. (Ronnie) Ballard, missionary appointees to Paraguay, will attend the 14-week orientation program beginning Sept. 13 at Callaway Gardens (address: P.O. Box 535, Pine Mountain, Ga. 31822). He is a native of East St. Louis, Ill. She is the former Sue Wilson of DeWitt, Ark. Before they were appointed by the Foreign Mission Board in April, he was pastor of Carrollton (Miss.) Baptist Church.

Mr. and Mrs. Robert (Bob) E. Geiger, recently employed missionary associates to Jordan, will attend the 14-week orien-

tation program beginning Sept. 13 at Callaway Gardens (address: P.O. Box 535, Pine Mountain, Ga. 31822). He was born in Bakersfield, Calif., and grew up near Huntington, Ark. The former Faye McClendon, she was born in Springdale, Ark., and grew up there, Waldron, Mena and Mansfield, Ark.; Heavener, Okla.; and Neosho, Mo. Before they were employed by the Foreign Mission Board in June, they were living in Ketchikan, Alaska, where they were serving as Christian Service Corps volunteers under the Southern

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Baptist Home Mission Board.

Mr. and Mrs. Ted O. Stanton, missionary appointees to Argentina, will attend the 14-week orientation program at Callaway Gardens (address: P.O. Box 535, Pine Mountain, Ga. 31822). Both are natives of Arkansas. He was born in Arkadelphia and grew up in Little Rock. The former Mary Ridgell, she was born in Prescott and grew up in Little Rock. Before they were appointed by the Foreign Mission Board in May, he was minister of music at First Church, McAlester, Okla.

Moral issues in elections '76— focus: informed voting

by C. Welton Gaddy

One candidate in a county school board election received 80,000 votes. On election day, he was incarcerated in a mental hospital as a result of having been arrested for breaking into a public official's office armed with a handgun.

That candidate did not win the election. That's good news. However, the number of votes he received is alarming. Citizens had heeded the challenge to vote without acquiring the kind of information which would have enabled them to vote intelligently. That's bad news.

As this nation's Bicentennial celebration comes to a close, citizens have an opportunity to vote for the public leaders who will shape the course of their government for years to come. On Nov. 2, 1976, decisions will be made regarding the occupant of the White House as well as leaders in the United States Congress, state capitals city councils, and local government agencies.

Given the sad prediction that as many as 70 million voters may not cast a ballot this year, civic organizations are right in urging every citizen to get out and vote on election day. However, one additional emphasis is needed — cast an informed vote!

Every citizen has a democratic responsibility to vote intelligently. Followers of Christ have been commissioned to function as moral salt and light in the world (Matt. 4:13-14). Historically the people of God have been committed to that "righteousness" which "exalts a nation" (Proverbs 14:34). In a situation where the majority of voters cannot distinguish between candidates' major positions, careful listening and intensive study should precede election day. Voting is not enough. Informed voting is essential.

Here are some suggestions for Christian citizens on how to prepare to vote:

1. Study the issues. Elections are not popularity contests. Votes should be cast on the basis of sound reasoning in relation to a candidate's stand on various issues. At the national level, much can be learned about the political ideas of presidential contenders by studying the platforms of their respective parties. Regarding the position of each candidate, seek answers to questions such as: What are the person's priorities? Is the candidate responsive to questions regarding his idea? Do the candidate's plans for fi-

nancial expenditures comply with his stated goals for service?

2. Investigate the candidates. As much as possible, know all of the candidates — local, state, and national — for whom you vote. Information about both personal life style and political competence is important. However, unless a major moral or character flaw is discovered, give more weight to evidence of a candidate's political capabilities than to details of his private life. Inquire as to how the candidate would be accountable to the public if elected. Ask questions such as: Will you hold news conferences regularly? Do you favor official meetings which are closed or open to the public? How do you plan to stay in touch with the citizenry?

3. Raise moral questions. Though Christians cannot legitimately expect the government to do the work of the church, concern for the support of basic moral principles is in order. When any candidate holds to positions which violate the fundamental moral concepts of freedom, peace and justice, there is cause for alarm. Amidst evaluations of "Is it economically possible?" and "Is it politically popular?" do not hesitate to ask "Is it morally right?"

4. Avoid the one-issue fallacy. Support of or opposition to a candidate should be based on more than one issue. Agreement or disagreement with a candidate's position on a single concern must not be allowed to blot out the candidate's stance on other concerns. Otherwise a person could be "right" on the one matter you consider most important and "wrong" on all other matters (or vice versa). Similarly, neither a candidate's political party nor religious affiliation should be the sole determinant of a vote. For example, Southern Baptists must neither support nor oppose Jimmy Carter simply because he is a fellow Southern Baptist. Episcopalians should neither support nor oppose Gerald Ford because he is an Episcopalian. Many other factors merit consideration.

5. Carefully distinguish between campaign and political realities. Rhetoric aimed at winning voter support needs to be tested by social, economic, and political possibilities. Important to know are answers to questions such as: Does the office sought actually have as much power as the candidate thinks? Can the candidate's policies be approved by the proper decision-

making bodies, financed by available taxes, and enforced by officials of justice?

For Christian citizens, it may be that the most important moral issue in the '76 elections is whether or not we will enter the electoral process responsibly, vote with informed convictions and thus demonstrate moral integrity.

Dr. C. Welton Gaddy is director of Christian citizenship development for the Christian Life Commission of the Southern Baptist Convention.



SHACKLEFORD ELECTED — Alvin C. Shackelford, 44, editor of the *Indiana Baptist* for the past 11 years, was elected editor of the *Baptist and Reflector*, 141-year-old weekly news publication of the Tennessee Baptist Convention. Shackelford, who had also directed public relations for the State Convention of Baptists in Indiana, will assume his duties Nov. 1. (BP) Photo

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Reconciled through Jesus Christ

Oct. 10, 1976

Romans 5:1-11

How foolish to try to work for something that has already been given to us! We know we need to be reconciled to God. When we first believe in Christ, we are made right with God. Let us learn to live as reconciled persons rather than trying to re-earn rightness.



Darter

Christ's act:

Road to reconciliation

The old hymn reminds us that the way of the cross leads home. By changing only one word this lesson can be stated, the way of the Christ leads home. The righteousness which we so desperately need is now furnished through Jesus Christ. At the end of this month I shall try again to reconcile our bank account. I am the only one authorized to do this. The person in charge of the money is the only one who can reconcile the money. God is the authority over our lives. Only he, in Christ, could provide the means of fully balancing our lives with his life.

When Christ died for us, we were helpless. We no longer had control of ourselves. We were out of it completely. As an Intermediate in Vacation Bible School I fainted in class. I could hear the teachers talking. I felt them moving me. But I had no control over my body; I was helpless. Even when I am helpless, the Lord is still in charge. He works with mankind. Sometimes he works in spite of man. Paul said that Christ died "at the right time" (5:6).

God shows us that he loves us. He leaves us no room for guessing. The Lord doesn't ask that we accept his love sight unseen. He assembles it in full view of all who will see. He proves his love by making it work right out in the open. God demonstrates his love.

How many people do you know who you would die for? Your list is brief. All of them you love. There are no strangers on it. You included no enemies. Jesus did. Listen at the ones Christ died for: sinners, ungodly, rebels and ingrates. And his death freed me from God's wrath. Remember that we had stored up the wrath of God with our

past life. Now we have no reason to fear that old wrath. The love that has poured into our lives is flushing out our fear of his punishment (1 John 4:17-18).

In the full heat of our war with God, He ransomed his own Son and then offered us full pardon. We were still fighting him. We did not beg for peace; we sent no one to him under flag of truce. "While we were enemies", He brought us to himself. He took us into himself. He came into us to live his life with us. He replaced our death with his life, our debts with his full payment.

Paul used the third of three "exults" in verse 11. In verse two "we exult in hope of the glory of God" and in verse three "in our tribulations" (NASB). Climaxing this glorious boasting we rejoice in our having now been given full reconciliation. Many of our magazine ads carry coupons that can be clipped and redeemed by the advertiser. These offers are good for everyone bringing in the coupon. God's offer of reconciliation is for all mankind. But the reconciliation becomes ours only when we accept Christ and take him home with us.

Man's acceptance:

The results of reconciliation

Once we have been reconciled, we must re-learn how to live. The old ways of getting along are now to be forsaken. We must now learn how to live in a new union to Christ. Our ways of living must be replaced with new ways. Formerly, we lived according to whatever the style was in our neighborhood. We used God's money to buy what others bought. We wore fashions that were in vogue. We gave our children what the other kids had. But now we are saved; let us live it!

The first benefit that Paul reminds us of is peace with God. This peace is a present possession. This present peace must soak down into our very soul-roots. Much of our living is still greatly distressed. This peace with God exceeds our logical reasons (Phil. 4:17). This peace does rest on fact, not pipe dreams. The fact is Christ and our faith

is in him. Our peace with God grows from our new standing, justified, with him.

Up to our heart's level we stand in his grace. His grace has given us a taste of God's real presence. Our new relationship with God is our hope of restoring the glory that we missed when fell in sin (Rom. 3:23). While we rejoice in this hope of glory, we also joy in tribulation. Does that sound strange? Our joy in tribulation is in the outcome more than in the pain. Jesus endured tremendous anguish and agony. He foresaw the joy in front of Him and pushed on through the pain (Heb. 12:12).

Trial brings patience. But don't get the picture of a person who lies down and resigns himself to "whatever will be, will be." Paul paints a far different picture. The patient person is one who confronts the obstacle, endures the test, and emerges on the other side a much stronger person. The patient person has the strength of purpose that rolls with the punches but continues on the course.

I am reminded of the three animals in the "Incredible Journey." Distance, dangers, disability could not deter the two dogs and a cat from their drive to return home. Jesus urges us to determine the cost of living with him before we start (Lk. 14:28). He does not discourage us from beginning. He does give us the straight truth that such a life is expensive.

The Christian who purposefully and patiently endures the tribulations will emerge with character which has passed the test. On many of the products we buy we see stamps of approval such as UL or Good Housekeeping seal of approval. This means the item does meet their standard of quality.

When I was a boy our family was returning home. We needed a rain. Ahead of our car we saw a wet strip of pavement. As we came closer the wet highway seemed to vanish and we were disappointed. The hope that Christ produces in our lives doesn't let us down. Our hope is no mirage. The Holy Spirit has moved into our hearts and lives with us. With him came all the love God has for us. God's love never vanishes; never dissolves in the heat of living.

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Called to be saints

1 Peter 1:13-16; 2:4-10
John 17:13-19

One does not hear the greeting to a fellow believer with the terminology of saint Mary, saint Roy, saint Sue, or saint John. While it may be true that we do not address each other or even refer to each other in this manner it certainly would not be remiss or out of place to do so. This would be an accurate interpretation. I remember an old preacher from my teen-age years who used to have the favorite expression, "either you are a saint or you ain't." His grammar did not say much but his theology was sound and spoke volumes.



Parker

No doubt someone in your lifetime has said to you referring to themselves, "I'm no saint." Probably their theology was also correct because the way they lived fortified what had happened to them in their personal relationship to Jesus Christ . . . nothing. Most persons using this expression, however, do not fully understand or have not been sufficiently educated on the biblical standpoint of the position of sainthood.

Our learning objective for this second lesson of the unit will be to see how the call to a distinctive way of living is related to the mission and task to which believers are called.

This lesson is entitled, "Called To Be Saints." We will focus our attention to passages from 1 Peter 1 and 2. As we begin this study, we could well stop to ask a question and say, "who was more qualified to write about holiness than Simon Peter?" We invade his life and writings to catch the right concepts toward building a lifestyle of holiness.

Believers are to be holy (1 Peter 1:13-16)

All of us have no problem identifying with Simon Peter. He is perhaps known as the most human of all the apostles. Yet, we find ourselves drawing from his life and experience some 2,000 years later for some lessons for twentieth century living. Of all the biblical characters to draw from, probably no other character understood the implications and difficulty involved in living a holy and upright life as did Peter. Peter knew the difficulties faced by the believer in a secular society.

Inconsistency in the life of Christians

in a secular society is probably the element that keeps our world from becoming more Christian. We cannot win the unsaved because they do not see holiness in the life of a Christian that reflects Christ because he is holiness. We are a society of actors in a great play of life. As Christians we need to be genuine. This passage calls for us to be holy; to be set apart; to be sanctified. Are we guilty as Christians of wearing a mask of holiness on Sunday as we attend the worship center? wear still another mask when we are with the family? and still another mask when we are with our business associates? We want to be known by the mask we wear but unaware that those around us are aware that the mask we wear is not marked by holiness.

Peter knew the imperative of being set apart of being holy. Christians are called to live holy lives. We have a mandate from God that calls for holiness that is centered in God. God is holy. God will not look on unholiness. He demands holy living. Only through a personal commitment to Jesus Christ and through the power of the Holy Spirit can this be achieved. Believers are called upon to live holy lives, in marked contrast to the sinful lives of those in the secular society who do not know the Lord God. As saints, we are called out to live the ethical, moral, and righteous character of God.

It must be noted that the terminology of the word "saint" carries with it the general meaning of "holy," "sanctified" which mean being set aside for the purpose of divine use by God.

We live in a secular society and as Christians living in this society there should be a motivation on our part to live as obedient children of God (1 Peter 1:14). We must be in a continuous process of allowing God to mold our lifestyle and to let us in on what is in vogue for the season rather than allowing the secular society that we live in to dictate to us and infiltrate our ranks of believers thus causing the church to become more "worldly" and the world to become more "churchy."

There is a purpose in the calling (1 Peter 2:4-5, 9-10)

1 Peter 2:4-10 clearly presents the

calling of Christians as God's people. God always has a purpose in the calling out of people. God wants to use every one he calls out. This is why he demands that we be holy so that he can use us. There is an imperative that comes from God that we be something. Along with us being something, God expects us to do something and to share something. This is evidenced in Romans 12:1-2 where we are told that this is our "reasonable service." The very heart of 1 Peter 2:4-10 has for the believer the implication of someone or something being set aside or apart for God's service.

Spiritual sacrifices are called for in 1 Peter 2:4-5. The spiritual sacrifices that we are to offer are ourselves in a self-giving service to others in God's name. Instead of offering up dead animals, our spiritual sacrifice is to be ourselves on the altar of service to God.

A calling to continue Christ's mission (John 17:13-19)

How would you like to have someone praying for you in intercessory prayer like Jesus did for the disciples as recorded in the passage of John 17:13-19?

Jesus prayed earnestly for the disciples. In this prayer of Jesus, he interceded for his disciples. He prayed that these followers might continue the mission he had started. He prayed that they might be in the world fulfilling the mission that he had set their course on, but he also prayed that they might not be of the world. Jesus wanted them to be holy; to be Christians that lived separated lives.

The ministry of a saint is to be faithful in the carrying out of Christ's mission in our society. In the last verse (v. 19), Jesus said that he sanctified himself that we might be sanctified. This statement not only meant that they were to become Christlike in their action, but were also to be set aside for the task that Christ has for us in our mission to the world which in essence is Christ's mission. This calls for total commitment. It calls for empowerment from the Holy Spirit to energize us to the task and for the task.

Saint Bill, saint Jane, saint Ruth or saint Jim, what are you doing with your Christian life that makes you available for Christ's service? Believers are called to live holy lives, in contrast to the sinful living of those who do not know God.

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A smile or two

A caged snake, a prop for an amateur theatrical show in Epidaurus, Greece, got out one night and wrapped itself around another stage prop — a telephone. The leading lady walked on stage, prepared to answer the ringing phone. She spotted the snake and froze, allowing the phone to ring and stopping

the action of the play. The stage manager sent the actress who played the maid — and wasn't particularly afraid of reptiles — to fetch the snake. The actress barged across the stage and snatched up the reptile. But standing there with the snake in her hand, she thought she ought to say something to explain herself to the audience. "Pardon ma'am," she said to the leading lady, "I forgot to tidy up this morning."

□
If you are too optimistic, people are apt to think you are illiterate.

□
"Are you sure these field glasses are high-powered?" a customer inquired. The ambitious salesman responded: "Lady, when you use these glasses, anything less than 10 miles away looks as if it were behind you."

□
Too often we see the handwriting on the wall only when our back is up against it.

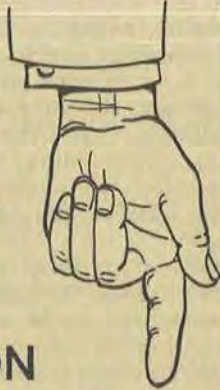
Attendance report

Sept. 26, 1976

Church	Sunday School	Church Training	Church Adds.
Alexander, First	100	38	
Alpena, First	53	16	
Batesville, First	210	105	3
Bentonville			
Central Avenue	83	42	
Mason Valley	76	41	
Berryville			
First	188	70	
Freeman Heights	172	63	
Rock Springs	54	39	
Booneville			
First	281		
South Side	104	80	
Cabot, Mt. Carmel	276	83	8
Caledonia	43	27	
Camden			
Cullendale First	540	183	7
First	437	203	1
Cash, First	123	59	
Concord, First	89	30	
Conway, Second	344	150	4
Crossett, Mt. Olive	401	118	2
Damascus, South Side	103	60	
Dell	111	54	
El Dorado, West Side	448	440	2
Elkins, First	99		
Fayetteville, Immanuel	549	519	3
Forrest City, First	610	50	3
Ft. Smith			
First	1700	239	5
Grand Avenue	952	248	
Mission	22		
Haven Heights	209	118	
Trinity	172		
Fouke, First	95	50	
Gentry, First	171	55	
Gillham	65	44	
Grandview	58	51	
Green Forest, First	199	72	
Greenwood, First	328	133	5
Hampton, First	145	82	
Hardy, First	110	60	
Harrison			
Eagle Heights	309	130	
Northvale	140	67	
Woodland Heights	105	70	6
Hatfield, First	91	58	
Hope			
Calvary	165	81	
First	360	48	
Hot Springs			
Leonard Street	141	90	
Memorial	99	40	
Park Place	292	75	
Hughes, First	155	41	
Jacksonville			
Bayou Meto	168	80	
First	443	99	
Marshall Road	154	66	
Jonesboro, Nettleton	258	136	2
Kingston, First	75	53	
Lavaca, First	326	136	1
Little Rock			
Chicot Road	79		1
Crystal Hill	145	45	2
Life Line	482	90	5
Martindale	127	55	3
Woodlawn	106	54	
Magnolia, Central	670	189	5
Monticello, Second	315	112	6
Mulberry, First	202	135	9
Murfreesboro, First	155	50	
North Little Rock			
Calvary	444	136	
Gravel Ridge	175	68	
Levy	442	101	
Park Hill	893		9
Paragould			
Calvary	237	188	
East Side	260	109	2
Paris, First	391	105	
Pine Bluff			
Centennial	129	48	
East Side	186	88	
Lee Memorial	202	106	1
South Side	611	109	3
Tucker	18		
Oppelo	23	24	
Sulphur Springs	190	111	3
Watson Chapel	421	157	14
Rogers, Immanuel	549	88	3
Russellville			
Bakers Creek	72	20	
First	552	150	1
Kelley Heights	40	27	1
Sherwood, First	266	89	5
Springdale			
Berry Street	86	40	
Caudle Avenue	150	60	1
Eldale	293	111	2
First	1405		8
Texarkana			
Arabella Heights	92		2
Hickory Street	89		
Highland Hills	162	50	
Shiloh Memorial	165	64	
Vandervoort	76	55	
West Helena			
Second	147	86	1
West Helena Church	316	64	1
Wooster, First	124	79	
Wynne, Harris Chapel	75	63	
Yellville, First	145	54	

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Bible Society honors SBC's Porter Routh

NEW YORK (BP) — Porter Routh, completing 25 years of service as executive secretary-treasurer of the Executive Committee of the Southern Baptist Convention (SBC), was honored for distinguished service to the SBC and the Bible cause by the board of managers of the American Bible Society during its quarterly meeting here.

Routh, a member of the board of managers since 1967, was presented a specially inscribed copy of the "500th Anniversary Pictorial Census of the Gutenberg Bible," which contains pictures and descriptions of every extant

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copy of the Gutenberg Bible, the Latin Bible which was the major work and masterpiece of Johann Gutenberg, who invented printing with moveable type in the 15th century.

"Throughout the years Dr. Routh has represented us among Southern Baptists," Edmund F. Wagner, ABS President, commented at the presentation, "and he is largely responsible for the marked increase of support we have received from that denomination."

In 1951 the ABS received contributions from Southern Baptist churches totaling \$90,000. In 1975 Southern Baptist contributions totaled \$238,554. It marked the 12th consecutive year that Southern Baptists topped the list of more than 80 denominations and churches who support the Bible society each year.

Executive Committee approves seminary fund campaigns

NASHVILLE (BP) — The Executive Committee of the Southern Baptist Convention semi-annual meeting here, recommended a national 1977-78 Cooperative Program unified budget goal of \$63.4 million and authorized the SBC's six theological seminaries to conduct parallel fund raising campaigns with a national theme.

In other action during the two-day meeting, the Executive Committee honored its executive secretary-treasurer, Porter Routh, who is completing 25 years as the body's chief executive, and set an Executive Committee operating budget of \$611,700 for 1975-76.

The committee also accepted an offer of \$200,000 a year, for up to five years, from the SBC Sunday School Board to be transferred to the Southern Baptist Foundation and divided equally between two of the smaller SBC seminaries to build up their endowments. The contributions of \$100,000 each will strengthen the programs of Midwestern Seminary in Kansas City and Golden Gate Seminary in Mill Valley, Calif., and consequently have the effect of strengthening the Sunday School Board's efforts in Christian education, an Executive Committee spokesman said.

The recommended 1977-78 Cooperative Program budget will be presented to the 1977 Southern Baptist Convention annual meeting in Kansas City for approval. The recommendation calls for not more than \$54,000,000 of that amount for the basic operating needs of SBC agencies, \$1,080,000 for capital needs and \$8,320,000 in challenge funds for "bold advance."

The 1976-77 national Cooperative Program figure, already approved, is \$55 million, with \$49 million of that amount as the basic operating budget. The 1975-76 Cooperative Program goal was \$51 million, with \$41 million ticketed for basic operating needs. The 1975-76 fiscal year ends Sept. 30.

The seminary fund-raising campaigns will be implemented by a 16-member committee, including the seminary presidents, which will be named by SBC President James L. Sullivan to plan the campaigns in keeping with Article VI of the SBC's business and financial plan.

Two seminaries, Southwestern in Ft. Worth and Southern in Louisville, already have \$8 million and \$10 million

campaigns underway respectively.

The Executive Committee's 1976-77 operating budget of \$611,700 represents a \$42,700 increase over the 1975-76 budget and includes a six percent cost of living adjustment for Executive Committee staff salaries.

The Executive Committee also approved a recommendation that the Cooperative Program Forum be continued to operate in cooperation with the task force authorized by the convention to assist in undergirding the denomination's "Bold Mission Thrust" projected for the last quarter of the century.

The Forum is comprised of representatives of SBC agencies and state conventions and coordinates Cooperative Program promotion, under the leadership of the SBC Stewardship Commission.

The Radio and Television Commission was given full responsibility for setting up closed circuit television image magnification for annual convention sessions, when needed, with the SBC Pastors' Conference and agencies of the convention reimbursing the commission for special services as they have in the past.

The Executive Committee approved an action to transfer \$30,000 each year to the Radio and Television Commission for the next three years for image magnification, which has been used at SBC annual sessions for the past three years.

Other Executive Committee business included granting of permission to the Sunday School Board to publish a new magazine, *Living with Children*, selection of the Atlanta Hilton as the 1978 SBC headquarters hotel, and adoption of resolutions on the retirement of six Southern Baptist leaders.

The committee expressed appreciation for the service of John P. Baker, who will retire Dec. 31 as executive secretary of the Northern Plains Baptist Convention; O. L. Bayless, who will retire Feb. 28 as editor of the *Rocky Mountain Baptist*; Kendall Berry, who will retire Dec. 31 as the executive secretary of the Southern Baptist Foundation; C. E. Boyle, who will retire Dec. 31 as editor of the *Northwest Baptist*; John J. Hurt Jr., who will retire early next year as editor of the *Baptist Standard*; and Arthur B. Rutledge, who will retire Dec. 31 as executive director-treasurer of the Home Mission Board.