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Arkansas Baptist Newsmagazine

11-3-1977

November 3, 1977

Arkansas Baptist State Convention

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Arkansas Baptist State Convention, "November 3, 1977" (1977). *Arkansas Baptist Newsmagazine, 1975-1979*. 159.

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November 3, 1977
Arkansas Baptist
NEWSMAGAZINE



A good home is . . .
page 7



I must say it

Charles H. Ashcraft / Executive Secretary

Life-style — key to reform

(First in a series)

Who among the non-violent leaders have done most to change the world for good? Ghandi would surely be in the top listings of these amazing reformers. What is the key to such power and influence? Einstein in commenting on Ghandi's assassination in 1948 may have analyzed it correctly when he said it was "through the cogent example of a morally superior conduct of life." Ghandi's life-style was his strongest accent, his most forceful argument, his most convincing asset. He lived what he preached and it changed the world. It was his life-style that did it. No historian would discredit simplicity, sincerity, austerity and plainness as suitable adjectives for Ghandi. His life-style was uncomplicated and has in it a message to our hectic madness.

Nothing reveals more the philosophy, rationale, theology and real character of a person than his way of living. It includes the home he occupies, the kind of car he drives, the church he attends, the hours he keeps, the neighborhood in which he resides, the friends he gathers about him, his goals for life, his roots and the image he has earned. Life-style is indeed the essence of one's personhood and it is the supreme apex in human achievement. Many of us would like to change the world into a world of justice, fairness, liberation, freedom, with food, shelter, clothing and dignity for every person on the earth. This is not foreign to the mind of God (Rev. 11:15), (Amos 5:24), (I Cor. 15:25), (Luke 4:17-21), (Matt. 25:41-46). God is interested that his will be done on earth now (Matt. 6:10).

A simple life-style on the part of the affluent would leave more to share with the starving peoples of this globe. A simple life-style would conserve energy, the ecology and the irreplaceable resources of this planet. It would enhance world missions as we would reduce the credibility gap between the have and have nots. It would be more convincing than our sermons because our lives would then become a living sermon (II Cor. 3:2-3).

With this I find common agreement and deep throaty amens from all quarters. The idea is great, but who is going to start it off by altering his own life-style? There must be a hundred ways for us to begin. Since nothing ends without a beginning, it is time to start. I will make some suggestions about alternate life-styles, but I promise I will make no suggestions I do not intend to do myself.

The challenge to a more convincing life-style is a challenge which Christians would be first to accept. Let's change our lives and change the world.

I must say it!

In this issue

Arkansas briefs 5

Brief news items about Arkansas churches and people begin on page 5 with the feature "... briefly". News about people is found on page 6.

Where to park 7

Wondering where to park to attend the Wednesday night sessions of the state convention? Some suggestions on where to park in downtown Little Rock are found in an article on page 7.

A good home is . . . 7

Providing for children who need a good home is the subject of this week's cover. The cover and photos on page 8 show the work of Arkansas Baptists in providing a home for children at Monticello.

Baptists' openness 16

Southern Baptists are known for their openness and for conducting their business in a democratic manner, writes T. B. Maston, who has been a professor of Christian Ethics at Southwestern Seminary.

Arkansas Baptist

NEWSMAGAZINE

VOLUME 76

NUMBER 43

J. EVERETT SNEED, Ph.D. Editor
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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. Letters must not contain more than 350 words and must not defame the character of persons.

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 of \$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. Copies by mail 25 cents each.

Advertising rates on request.

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

Churches, taxation and silence (Part 2)

The editor's page

J. Everett Sneed



There seems to be a growing philosophy which maintains that churches should remain tax exempt only if they remain silent on all matters of state. The fact is that churches must express their views on matters of morality. Failure of the church to speak on certain issues is to neglect her responsibility. Freedom of speech should in no way be connected with taxation.

Those holding to the silent concept maintain that if a church speaks on a political matter, they are a lobby and as such should be taxed. Such a concept is to deny the churches their freedom as the moral conscience of the community, state and nation.

Old Testament prophets believed that their responsibility included speaking to matters of government. Since laws must deal with matters of morality, it often becomes incumbent on religious leaders to speak on these matters.

Jesus did not hesitate to deal with both the religious and governmental acts of his time. If some principle of morality was involved, Jesus boldly took his stand.

The colonial preachers were among the most forceful voices in the formation of our country. They dealt with almost every issue, except which candidate should be elected to public office. The contribution of these men in obtaining freedom and liberty for all is immeasurable.

Our churches have been involved in many historic acts of legislation. Among these are the special status for conscientious objectors, the prohibition of alcohol, the abolishing of slavery and the abolishing of dueling. No one suggested that churches should lose their tax exempt status because of their interest in these areas.

The 1934 action of Congress is the one under which some argue that churches which speak on

political matters should be taxed. It reads as follows: "... no substantial part of the activity of which is carrying on propaganda, or otherwise attempting to influence legislation."

The 1934 congressional action confronts the nation in general and the Internal Revenue Service in particular, with the problem of defining the meaning of "substantial". A ruling in 1955 said that an organization which expends five percent of its annual budget in political activity was not a lobby to a substantial degree. Currently, the IRS has a sliding scale based on percentage which tends to take away the advantage that a larger organization has over smaller ones.

We believe that the First Amendment to the Constitution protects churches when they take a stand on political issues. Significantly, the First Amendment guarantees both the right of assembly and the right to petition the government for redress of grievances. These rights may be exercised independently or in conjunction with each other, but they guarantee full protection to our churches.

We believe that churches and other groups should be encouraged to speak out to matters of government. First, today's legislation is so complicated that it requires organized help. When groups fail to express their views our nation is poorer for not hearing them. The church's opinion because of their commitment to Biblical morality, should be sought, not discouraged.

It is imperative that churches have the right to speak to any issue pending before the legislature. When the voice of our churches is muzzled, righteousness will die. If our churches are to retain their God-given role, Christians must always be vigilant. Let us remember and accept our responsibility.

Guest editorial

A day with the WMU

Recently, the editors of the Baptist state papers were invited to spend a day at the national office building of Woman's Missionary Union in Birmingham, Ala. It was a delightful visit.

The bright, intelligent and competent leaders of WMU shattered the "little old ladies" image.

Carolyn Weatherford, executive secretary, declared her "overwhelming confidence" in the future of WMU. The reports are encouraging concerning the growth of Baptist Young Women and Mission Friends.

Money? It was reported that their operating revenue for the year closing 1976 included 96.2 percent or \$3,246,140 from sales of their magazines, literature and supplies, 3.8 percent or \$75,000 from the

Foreign Mission Board and \$55,000 from the Home Mission Board. The WMU received no money from the Cooperative Program. A \$500,000 addition to their headquarters building will be completed in 1978 — debt-free. Not bad, ladies!

At present, WMU is in 65 percent of 26,000 churches. The day this editor spent with the WMU convinced him that the WMU is indeed important to the development of mission awareness in Southern Baptist life. The WMU deserves our support. — **Editor Presnall H. Wood in the "Baptist Standard" of Texas**

Editor's note: I was also in attendance at the briefing meeting held by the SBC Woman's Missionary Union. I was exceedingly impressed with their ability to do a great deal with limited funds.



One layman's opinion

Daniel R. Grant / President, OBU

Fuzzy thinking on homosexuality and legal rights

Two recent federal court decisions indicate that fuzzy thinking continues to be common on the subject of homosexuality. For some strange reason there are courts of law in this land that seem to be saying it is more important to protect the right of a few students or faculty members to practice homosexual behavior, and even to advocate it, than it is to protect the right of a vast majority of children and young people to be protected from the insidious influence of those who want to spread this anti-social lifestyle in our schools and throughout our nation.

As early as 1971 the University of Missouri denied the request from the "Gay Lib" group for recognition as an official student organization. A federal district judge upheld the decision on the university's governing board. However, this judge's ruling was recently overturned in a 2-to-1 decision by the U.S. Court of Appeals for the Eighth Circuit. This is in spite of the fact that university officials argued that formal recognition of the group would conflict with Missouri's sodomy law. The University of Missouri has now asked the U.S. Supreme Court to overturn this decision that would allow a homosexual organization to use campus facilities and

seek student-activity funds.

In another recent case, a court has ordered the University of Delaware to pay back salary and damages amounting to \$22,454 to an avowed homosexual faculty member who was dismissed. The dismissed faculty member was an untenured lecturer and director of the theater who had advocated homosexuality in articles in Philadelphia and Wilmington newspapers, and also in the student newspaper. Currently, attorneys are discussing a settlement of the matter and no decision has been made on filing an appeal.

If Christian people stand idly by and let fuzzy-thinking lawyers and judges distort our legal system so that we no longer have the right to choose what conduct we shall call anti-social and, therefore, illegal, the consequences will be dire indeed. Prostitution and polygamy, to name just two clearly illegal and anti-social patterns of behavior, still remain outlawed in our land. If we should dignify homosexuality as something to be protected under civil rights, it is difficult to see how we could continue to outlaw prostitution or polygamy. I hope and pray the Universities of Missouri and Delaware will appeal and win both cases.

Mountain echoes of church growth

The community's relation to the church

by Kenneth Threet
(Sixth in a series)

A complex picture of the community has now evolved from the surveys and studies made. The studies have revealed the real heart cries of the community. A comparison between what the church is doing and what the community needs can be realistically made.



Dr. Threet

A survey such as this was conducted in First Church, Piggott, in 1966. It revealed that the population of the area was declining; that the evangelistic prospects were diminishing. It also revealed that no effort was being made by the church to minister to senior

citizens, a growing group. It accented the fact of need for ministries to the hospital, jail, deaf and the economic distressed. The church began immediately to shift its emphasis to the source of need.

First Church, Mountain Home, made an abbreviated study like this in 1973. The study indicated that the community was growing at an enormous rate; that evangelistic prospects were unlimited; that contrary to common thought the majority of the people were younger than 35 years of age. Thus, a program must be launched to reach out and claim these families for the cause of Christ.

It must be understood that God has sent us where we are for just such a time as this — that the concern of Christ for mankind was one which recognized the

News about missionaries

Mr. and Mrs. Dru A. Dodson, missionary journeymen to Israel, have a new and permanent address: P.O. Box 20423, Jerusalem, Israel. A temporary address supplied by the SBC Foreign Mission Board was published in the Oct. 20 *News* magazine.

Mr. and Mrs. Wendell R. (Jack) Hull, missionaries to Tanzania, have completed furlough and returned to the field (address: Box 9414, Dar es Salaam, Tanzania). He is a native of Wichita Falls, Tex. The former Dorothy Edwards of Missouri, she was born in Charleston and grew up in Sedalia. Before they were appointed by the Foreign Mission Board in 1959, he was pastor of First Church, Lavaca, Ark.

Mr. and Mrs. Jesse L. Kidd, missionary associates to Brazil, have completed furlough and returned to the field (address: Caixa 403, 30000 Belo Horizonte, MG, Brazil). He is a native of Urbana, Ark. She is the former Wilma Gemmill of Winside, Nebr. Before they were employed by the Foreign Mission Board in 1969, he was pastor of Marrable Hill Church, El Dorado, Ark.

Mr. and Mrs. Mark A. Sutton, missionaries to France, may be addressed at 5, rue Francois Villon, 69150 DECLINES, France. He is a native of Hot Springs, Ark. The former Susan Hill of Louisiana, she was born in Shreveport but considers Mansfield her hometown. Before they were appointed by the Foreign Mission Board in 1975, he was pastor of Simpson (La.) Church.

totality of life. His was a concern that expressed itself in action as well as words; in bread as well as worship; in healing as well as forgiveness. It may be more popular to report a hundred baptisms every year than to report the results of thirteen different ministries conducted by the church each year. Ministries that reclaim the lives of convicts, bring hope to the destitute and comfort to the lonely and results in many of them being saved may not bring the applause of men, but they most assuredly gain the recognition of heaven. A church must recognize the needs of the community and respond to it. The response does not choose between bread or salvation but recognizes that the giving of one does not deny the need of the other. Real New Testament Christianity will not ignore either.

Little Rock group hears about plight of religion in Soviet Union

An Interfaith Consultation on Religious Liberty in the Soviet Union was held at Pulaski Heights Church, Little Rock, on Tuesday evening, Oct. 11.

Jerry S. Warmath, pastor of the host church, led the invocation and welcomed the group. Daniel R. Grant, president of Ouachita University, and Richard C. Butler Jr., a Methodist layman from Little Rock, served as co-chairmen of the consultation.

Butler recognized visiting dignitaries and sponsoring organizations. Dr. Grant gave background information on the Helsinki Accord, human rights and religious liberty in the Soviet Union.

"I have found this organization to have a threefold purpose of education, interpretation and action," Dr. Grant said as he introduced Ann Gillen, Executive Director of the National Inter-religious Task Force on Soviet Jewry.

"Human Rights, this is an initiation of a new way," Executive Director Gillen said. "All too often we do not realize the rights we have. There are approximately 100,000 political prisoners in Russia and it is impossible to know how many of these are there because of their religious convictions."



Program planners and personalities for the consultation were Daniel R. Grant, Ann Gillen, Richard C. Butler Jr., Mrs. Margaret Kolb and Jerry Warmath. (ABN photo)

"We need to bridge the religion gaps in our world," she concluded. "The Soviet Union, on Nov. 7, will celebrate its 60th anniversary. This should be the time that letters are sent by all of us to make the Soviet Union aware of its wrong ways."

Grant moderated a question and

answer session to conclude the meeting. Joseph H. Blitz led the benediction.

Mrs. Margaret Kolb, recipient of the 1977 Brotherhood Citation Award from the National Council of Christians and Jews who is a member of Pulaski Heights Church, directed a reception that concluded the evening's activities.

Arkansas all over

Mt. Carmel Church, Cabot, will hold its revival services for the fall on Nov. 13-18. Jack Hazelwood will be evangelist. Ron Griffin is pastor.

Youth of **Mississippi County Association** held a rally on Oct. 22 at First Church, Wilson. A musical program was presented by the youth of First Church, Blytheville.

First Church, Sheridan, held deacon ordination services for Bob Harper on Sunday afternoon, Oct. 16. Tommy Robertson, pastor, and deacons of the church participated in the service.

First Church, Scranton, held its fall revival Oct. 16-23. W. W. Dishongh, pastor of First Church, Gentry, was evangelist. Jack McKinnon is pastor.

Forrest City First Church was in an evangelistic crusade Oct. 10-16 with Bailey Smith as evangelist. David and Carol Tyson led evangelistic music. Kerry Powell is pastor.

Cherry Valley Church was in revival Oct. 24-30. Johnny Green was evangelist and Tom Hamrick directed music. James L. Tallant is pastor.

Park Place Church, Hot Springs, is in revival Oct. 30-Nov. 4. Donald Cotten is evangelist and Tim Blann is directing music services. Special music was being

presented by Lela Mayfield.

Henderson First Church observed "Great Day in the Morning" on Oct. 30 and also held homecoming services on that date. Troy Melton, Director of Missions of White River Association, was a special guest and spoke in afternoon services that followed a covered-dish luncheon. G. E. Robey is pastor.

Olivet Church, Little Rock, held its fall revival Oct. 30-Nov. 2. Bill Stafford was revival preacher. C. Lamar Lifer is pastor.

First Church, Grady, held a Baptist Student Union Day on Sunday, Oct. 16. The BSU at the University of Arkansas at Monticello provided leadership in the morning worship service, with Mike Weaver, BSU director, in charge. Sunday night's program was a presentation of the BSU Third Century Campaign by George Sims of the BSU Department, Arkansas Baptist State Convention. Mrs. Shirley Sims provided special music. Allan Tucker is pastor of the Grady Church.

Pleasant Hill Church, Harrisburg, was in revival Sept. 21-25 with John A. House, pastor, preaching the revival messages. Herbert "Red" Johnson led music. There were four professions of faith and two joined by letter. The

church recently organized choirs for the youth and juniors of the church. John Mark House will be director of the youth choir and Mrs. Phillip Long will direct the junior choir.

First Church, Stuttgart, held a study "Staying in the Black, Financially," Oct. 23-26. James Wright, pastor of Camden First Church, was leader for the study which covered a complete study on family management.

Marianna First Church was in revival Oct. 23-29. Jesse Reed, Director of Evangelism of the Arkansas Baptist State Convention, was speaker. Mark Short of Paris, Tex., directed music. Tommy Cunningham is pastor.

Winslow Church was in revival Oct. 23-28. Roy South, pastor, preached the revival. Music was under the direction of Carl Fawcett, Director of Missions of Arkansas Valley Association.

Spring Valley Church held a fall revival Oct. 24-29. Roy Cain, pastor of Kingston First Church, was evangelist. Joey Holmesley directed music.

Yarbro Church, Blytheville, recently presented Richard Haynes an engraved plaque for his 24 years of consecutive

briefly

(Continued on page 6)

Carl Goodson, vice president for academic affairs at Ouachita University, has been chosen to receive the Life Service Award from Southwest Baptist College in Bolivar, Mo. He and six other former SWBC students will be presented the award Nov. 13 during the SWBC homecoming festivities. The Life Service Award is given each year to alumni who have accomplished outstanding work in the denomination and in their field of study. Dr. Goodson received his associate of arts degree from SWBC where he was Baptist Student Union president and received the Rosalie Mills Appleby Life Beautiful Award. He is also a graduate of William Jewell College and Southern Seminary. Goodson is a member of the Arkansas Dean's Association, the Southern Baptist Dean's Association, the American Academy of Religion and has served as chairman of the worship committee at First Church, Arkadelphia, and as Rotary bulletin editor. He and his wife, the former Rozell W. Palmer, are parents of five children. Dr. and Mrs. Goodson now reside at 144 Evonshire in Arkadelphia.

Jesse J. Whiteaker was honored on Oct. 2 by Immanuel Church, Pine Bluff, for his years of service to the church. He has served 32 years as church clerk, 51



Goodson



Whiteaker

years as a deacon and 47 years as general secretary of the Sunday School. He has also served as treasurer, Church Training director and chairman of several pulpit committees. Whiteaker was presented a bronze plaque from the church, and he and Mrs. Whiteaker received flowers from the congregation. Leroy Spillyards told of the Whiteakers' uniting with the church in January of 1926 when the church was called the Hazel Street Church. When the church moved to its present location, Whiteaker drew the plans for the building and did all the electrical work at no cost to the church. Whiteaker, during his years of service as clerk, has recorded the names of 2,635 additions to the church membership. Anton Uth, pastor, in recognition of Mr. Whiteaker, brought the morning message on "Being a Man of God".

Lloyd Farmer has been called as youth director of the Elaine Church. He is enrolled in the master of divinity program at Mid-America Seminary. Farmer is the son of Mr. and Mrs. Harold Farmer of Crossett. He is married to the former Betty Christilles, daughter of Mrs. Lousie Christilles of Arkadelphia.

Gerald Taylor, pastor of First Church, Monticello, observed his fifth anniversary as pastor of the church on Oct. 16. The church honored him with a luncheon following morning worship services. Taylor, who has been in the ministry for 25 years, has served as moderator of Harmony Association, teaching fellow at Ouachita University, president and vice president of Arkansas Baptist Pastor's Conference, a member of the executive board of the Arkansas Baptist State Convention, member of the Board of Trustees of Southern College, Walnut Ridge, Bible teacher for National Baptist Men, Bible teacher and pastor at Siloam Springs Assembly, and vocational guidance teacher at Glorieta and Ridgecrest Assemblies. He has preached revivals in numerous states, including two in Alaska, and participated in the crusade, "Impact 77", this year in New Zealand.

Tim Deahl is now serving the Broad-

moor Mission Church, Arkansas Valley Association, as pastor. A native of Texarkana, he is a graduate of East Texas Baptist College, Marshall, Tex., and Southwestern Seminary. Deahl, who has pastored churches in Louisiana, Texas and Arkansas, is now enrolled in Mid-America Seminary. He and his wife, Carolyn Sue, are parents of two children, David Lee and Sherri Annette.

Danny Weatherford of Moro is serving the Brickeys Church as interim pastor.

Joe Shaver of Memphis is serving First Church, Helena, as interim pastor.

Nick Farley has resigned as pastor of Friendship Church to accept a call as pastor of the Hayward Church, Portageville, Mo.

Keith Mathis of Southern College is pastoring Antioch Church near Colt.

Ken Pegram has resigned as pastor of Marion Church.

Donald Tharp of Brandon, Miss., has been called to serve as pastor of Fitzgerald Church near Wynne.

David Henderson has joined the staff of First Church, Blytheville, as part-time youth director. He has served the church in this area for the past two summers. Henderson is a student at Arkansas State University.

briefly

from page 5

service as church treasurer. Haynes is also an active deacon of the church. Jim Russell is pastor.

Arkana Church is in revival Oct. 31-Nov. 6. Troy Melton, Director of Missions of White River Association, is evangelist. Lloyd E. Patterson is pastor.

First Church, Cotter, held a weekend revival Oct. 21-23. Gary Guy was evangelist. Glen Nicholson is pastor.

East Side Church, Mountain Home, held a weekend revival Oct. 28-30. Charlie Grigsby was evangelist.



Bumpers will speak at awards banquet

U.S. Senator Dale Bumpers will be the featured speaker at the 2nd annual Christian Citizenship Awards Banquet, sponsored by Pulaski Association, Nov. 10.

The event, to be held at Immanuel Church, will recognize public officials who have exemplified Christian principles in carrying out their duties.

Honorees at the initial banquet last year were Chief Justice Carleton Harris and Mrs. Peyton Kolb.

Emcee for this year's program will be Charles Kelly, former news director of Channel 11, now manager of media relations for Arkansas Power & Light. Kelly teaches a class at Pulaski Heights Church.

Should pastors or messengers to the State Convention desire to attend the awards banquet, reservations should be sent to Pulaski Association, 1522 West 10th, Little Rock, Ark. 72202, before noon Nov. 7.

Convention parking

Adequate parking is available within a few blocks of the Convention Center for the Wednesday evening session. In addition to the Convention Center parking and street parking, there are several parking lots on Second and Third Streets that are available for use. Parking in these lots is free but must be after 5 p.m. These lots are marked by signs that read "Monthly Parking".

The Police Department suggests that buses use street parking, preferably on Second Street. The only restricted area for street parking is from Main to Arch Street on Markham.

Area church recreation workshops

Theme: "Using recreation to reach and minister to people"

Nov. 14-18

- | | |
|--------------------------------------|----------------------------|
| • Monday — Central, Jonesboro | 2:30-5:30, 7:00-9:30 |
| • Tuesday — Calvary, Little Rock | 2:30-5:30, 7:00-9:30 |
| • Wednesday — First, El Dorado | 9:00 a.m.-12:00, 1:30-3:00 |
| • Thursday — Grand Avenue, Ft. Smith | 2:30-5:30, 7:00-9:30 |
| • Friday — First, Fayetteville | 9:00 a.m.-12:00, 1:30-3:00 |

Send registration to

Church Training Department

Little Rock, Ark. 72203

P.O. Box 552

On the cover



A child — each one, every one
Is but God's great potential,
Ready to discover truth.
Needing to Know, to Find
In the world of His Father —
A parent, a friend, a love, a home.

To provide this opportunity for children is the purpose of Arkansas Baptist Family and Child Care. (ABN photo)

SPECIAL WEEKLY RADIO MINISTRY

BEGINNING, SUNDAY, OCTOBER 30

on Clear Channel WOAI-RADIO 1200

The Worship Service of the
FIRST BAPTIST CHURCH OF SAN ANTONIO

will be broadcast

7:30 pm EST, 6:30 pm CST, 5:30 pm Mountain, 4:30 pm Pacific

**Hear DR. JIMMY R. ALLEN, President
of the Southern Baptist Convention.**

**Let us help you minister with God's Word
to those who are unable to attend their own services.**



Wives speaker

Mary Cosby of Washington, D.C., author, teacher, speaker and retreat leader, will be the featured speaker at the annual meeting of convention wives, held during the meeting of the Arkansas Baptist State Convention. Mrs. Cosby will speak on "Biblical Gifts of the Spirit" at the meeting Nov. 8 from 2-3:30 p.m. at Immanuel Church.



A good home is . . .

- A spiritual training ground
- a relaxing atmosphere
- a sense of belonging
- loving relationships
- a secure feeling

Arkansas Baptists provide such a home at the Children's Home in Monticello and the Group Home for Boys in Jonesboro. You can have a part by participating in the Thanksgiving Offering.

Jesus said, "In as much as you have done it unto one of the least of these my brethren, you have done it unto me" (Matt. 25:40).

Your state convention at work



Ken Medema, pianist-composer, summarized each session with a brief mini-concert.



Dan Robinson challenged students to get involved in pioneer missions.

Students challenged to consider pioneer work

The 500 students attending the annual BSU Convention recently were challenged by Dan Robinson of Boise, Idaho, to consider planting their lives where Baptists are few and far between. The native Arkansan, serving as BSU Director at Boise State University and as pastor of University Baptist Mission, warned that "if we Southern Baptists are not careful we will just be ministering to our own college students in the south and overlook the great megaversities of the country, which are primarily in the north, east and west." Preaching from the parable of the sower, Robinson urged the Arkansas students to be not only students with conviction but also with perspective.

Robinson's BSU work in Idaho is partly supported by the summer mission fund of the Arkansas BSU. Several Arkansas churches are helping in the financing of a building in Boise that will house not only the University Baptist Chapel, but also the Baptist Student Union and the Charles Ashcraft Chair of Bible.

Students gathered from 22 different Arkansas campuses to involve themselves with the theme "Drawn Together by God's Love". The meetings were held in the Majestic and Velda Rose Hotels where most of the students were housed.

The program, which was planned by the state BSU officers, included Doug Manning from Hereford, Tex., Robinson, and John Gilbert of Russellville as main speakers. Ken Medema, musician-composer, from Kearney, N.J., provided musical leadership for each session and summarized each message in a brief mini-concert. The sessions were presided over by Paul Fulks (ASU), state BSU president, Dottie Weller (U of A), state vice-president, and Robin Bruton (HSU), state secretary. The Student Department hosted a breakfast Saturday morning for the program personalities, State BSU officers, BSU Directors and their families.

The Summer Missions Committee presented a financial report for the past year and proposed a \$15,000 budget for 1978. The committee hopes to appoint missionaries to serve in Bangladesh, South America, San Francisco, Chicago, Maryland, Michigan, Oregon, South Carolina and Louisiana, plus 16 students to serve in Arkansas. In addition, funds were approved to support several projects during the spring break which would involve almost 100 students in ministries to several parts of Arkansas and the United States. After an audio visual report on last year's Summer Mission experiences, students gave more than \$400 in a special offering for the

mission program.

In addition to transacting the business of the State BSU Organization, several worship experiences were included in the convention. A large number of students made public decisions in the invitation service on Sunday morning.

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Looking ahead: Arkansas events

November 1977

- 3- 5 Marriage Enrichment Retreat, DeGray State Park Lodge (Church Training)
- 4- 6 International retreat (BSU)
- 6-12 Royal Ambassador Week in churches
- 7 State Royal Ambassador fellowship supper, Little Rock
- 7 Baptist Women's Day of Prayer (BWA)
- 8-10 ARKANSAS BAPTIST STATE CONVENTION, IMMANUEL, LITTLE ROCK
- 14-17 Area church recreation workshops (Church Training)
- 14 - Central, Jonesboro
- 15 - Calvary, Little Rock
- 16 - First, El Dorado
- 17 - Grand Avenue, Ft. Smith
- 20 Child Care Day
- 21-22 Weekday Early Education Workshop, Pulaski Heights, Little Rock (Sunday School and Missions)

December 1977

- 1 Evangelism Workshop, Camp Paron
- 4-11 Week of Prayer for Foreign Missions and Lottie Moon Christmas Offering

Annuity Display planned at convention

State Convention time is here. Our Annuity Board will be well represented by Doyle Maricle, Vice President, Member Services Department.

We are planning to have our display set up Monday, Nov. 7, in time for the Pastor's Conference and continue through the State Convention sessions, Nov. 8-10.

Remember, all active Plan A participants should by this time have received a Comparative Member Benefit Statement and be making a decision by Nov. 15 concerning whether to continue that plan or going to the new plan which is available Jan. 1, 1978. Either of us will be happy to discuss your retirement program with you some time during the week.

We are still enrolling new members in Plan A, giving new members a choice of plans, with the shorter eligibility requirement. Look for is in the conference room at Immanuel Church, adjacent to the Recreation Hall, which will contain the Baptist Book Store exhibit. — Nadine B. Bjorkman, Annuity Representative

On borrowed money, Dr. Brown and Dr. Brown serve in Ghana

At 12:30 on Sept. 23, Dr. Pat Davis Brown and Dr. Craig Brown boarded a plane at Little Rock for Ghana, West Africa, to start their eight and a half month tour as volunteer physicians in our Baptist Hospital at Nalerigu, Ghana. This was the culmination of more than a year's planning and six months of work on the details by this husband and wife doctor team.

Different from most volunteer physicians, they are recent graduates and they borrowed money to help make it possible to give this time of service. Pat has completed a year of her Pediatric Residency and Craig will start an Ophthalmology Residency next July. Each got some help from their local churches, and from some individuals at the Medical Center and in practice who

have been active in the BSU. Pat, a native of Searcy, has been involved in Baptist Student Union for eight years and served two summers as a student missionary and one summer as a youth director. Craig, a native of Fayetteville, became active in the BSU at the Medical School and served on the BSU Council two years. They met through the BSU at UAMS and have been married for more than two years.

The challenge from President Carter at the Southern Baptist Convention for 5,000 young people to give a period of time overseas can be met if others respond even as this young couple have and the Bold Mission Thrust will truly help us to proclaim the Good News to every creature. Arrangements for the trip were made with the help of the Foreign Mission Board of the Southern Baptist Convention.

The Board of Trustees, the president, faculty, staff and students of Southern Baptist College, Walnut Ridge, Ark., request the honor of your presence at the dedication of the Mabee Student Center Saturday, November 5, 1977, at 11 a.m.



One of the many tasks of preparing for this trip was packing seven 55-gallon drums of the food that they will need for their time in Africa.

The church budget: who puts it together?

A rural church in Kentucky made lasting impressions on a young man. He remembered how they put their church budget together. During the harvest season the pastor called a business meeting of the congregation. They discussed the church budget item by item. Projected amounts were written on a chalkboard.

After the church arrived at an estimate of their expenses, the procedure became more personal. Each member was asked to stand and state the amount he could give. When the meeting concluded, the church had put together a budget detailing expenses and income.

Few churches are willing to involve the total congregation in the complete process.

Budget planning varies from church to church. Some desire a broad base of congregational support while others depend upon a small committee.

Budget planning may be done by two or three church members. In some instances the same people serve every year without being elected by the church. Tradition decrees that the treasurer and another member or two determine church spending. This

method has limitations in that it places too much responsibility on a few people.

Some churches expect the deacons to serve as a budget committee. If a church uses its deacons as a board to transact financial matters, this practice is consistent with the church's philosophy. Churches moving toward a ministry concept make their deacons more than managers. They're ministers.

The church council is a good group to consider the church budget. They represent the major organizations of a church. Their knowledge of church needs is valuable when projecting ministries.

One drawback in using the church council is their involvement in other programs. With their many other responsibilities, budget preparation may not receive the thorough study necessary for effective budgeting.

Many churches elect a special budget planning committee for the purpose of planning, presenting, and promoting a budget. The committee serves a short time and is dismissed when budget promotion is completed.

One pastor saw the value of this

method, but raised an interesting question. Does a church tend to elect budget planning committee members who are fiscal conservatives, thus limiting the church in its ministries? A budget planning committee should represent the various economic viewpoints in a church.

Stewardship isn't a two-month affair in a church. For this reason a church needs a stewardship committee. This committee has responsibilities throughout the year. They're responsible for perennial stewardship promotion.

A sub-committee of the stewardship committee is charged with budget planning. Another sub-committee leads in budget subscription while another is responsible for budget administration. All efforts of the stewardship committee are correlated through regular meetings.

Biblical stewardship deserves the attention of a standing committee. A church budget is worth more than a short-term approach. Write your Stewardship Department for a pamphlet on the Church Stewardship Committee. — James A. Walker, Secretary of Stewardship

BOLD BELIEVERS IN GIVING

Cooperative Program budgeting

(First in a series of four)

A Cooperative Program budget, both on the SBC level and the state convention level, is a product of grass roots representation. Contrary to what many people think, it is not the product of staff employees.

To be sure, the paid staff workers do much of the detail work, gathering of figures, printing and distribution, and all of the many details that must be taken care of, but all of these are done at the direction of, and in compliance with, policies developed by the elected representatives. Our own state convention budget is a good example.

Before any Baptist Building department begins work on its budget for the subsequent year, it is given guidelines and usually even specific percentages that come from the Operating Committee (a sub-committee of the Executive Board) and are channeled to staff members through the Executive Secretary. Preliminary work is then done by staff members, but this is reviewed in

minute detail by the Operating Committee.

The results of the Operating Committee's deliberations are then formalized in print and presented to the Finance Committee (another sub-committee of the Executive Board). At that point, other changes and revisions may be made, and usually are. Questions are always asked, and the Finance Committee must satisfy itself that it is presenting the best possible budget for Arkansas Baptists.

The recommendation of the Finance Committee is then put into print and distributed to all members of the Executive Board. This provides another opportunity for discussion, revision or amendment. When the Executive Board as a body is satisfied, it then recommends a budget to the entire convention.

When the recommendation reaches the state convention, any messenger has

the privilege of asking questions, suggesting revisions or making amendments. Questions that may be raised by the messengers, or matters that may be unclear, may have been debated at some length by members of the Executive Board or a committee, and that background information can then be shared in greater detail. However, any messenger can have a voice and offer a motion for consideration by the body.

In some churches (and I have pastored several of them) a considerable amount of financial authority may rest in one committee chairman or a treasurer. That is simply not true with a Cooperative Program budget of a state convention or the Southern Baptist Convention. Cooperative Program budgets are developed out of grass roots involvement and by direct, elected representatives of the people in the churches. And that's the way it should be. — Roy F. Lewis, Associate Executive Secretary



Woman's viewpoint

Jane Purtle

Contemplative prayer, part one

Mary sat silent at his feet as he talked. Around Jesus and his listeners, Martha and her helpers moved quietly, preparing the meal. Mary listened with all her powers concentrated on his words. As

Jesus talked intently, he drew to him those who loved and understood. She did not move, did not notice Martha's frowns and beckoning gestures. She gave him what he needed — rapt atten-

tion and intense silence. She did nothing but listen.

Over the fire Martha grumbled. Mary did not usually shirk her duty in this way. "What has gotten into her?" Martha asked herself. Finally, as she passed near Jesus again, she could stand it no longer. "Master, we'll have it ready in a little while; I'm shorthanded with Mary sitting there like a visitor. If you're hungry, tell her to get up and help a little."

Jesus turned his eyes from the intensity of Mary's gaze. They pierced Martha's. "Martha, you are troubled about many things. Mary is all right. She has chosen the best thing. Take all the time you need to prepare the meal, but don't bother Mary."

After his death, both women thought often of that night with Jesus, what they had done and what he had said. Martha thought again of the good food she had served, of the comfortable atmosphere she had been able to provide him and of his thanks and appreciation of her gifts. Mary sought within herself to understand his words, longed to again listen to his voice and imagined sometimes that she heard its compelling whisper within her.

Mary listened and Martha worked hard. Jesus said that Mary had chosen the best way. Few of us believe him. We are busy about many things; we remember our gifts to Jesus, and we are glad we can serve him. Does he wish that some of us would sit at his feet and listen, saying nothing but giving him the love he needs?

In times when we must wait silent before God, when good works will not still the clamour within us, when we, like Martha, lash out because our service is not satisfying, we begin to ask what it is that Jesus does want from us, what is the best way. When that time comes, we are ready to understand the meaning of Mary's life, the way Jesus said was best. And then we are ready to begin to understand prayer.

Next week: part two.

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Little Rock*

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6 p.m. — Dinner — by reservation
6:45-8:30 p.m.
- Tuesday, Nov. 22:** 9:15-12:00 noon
12:15 — Luncheon — by reservation
1:00-2:30 p.m.



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The child's self esteem
Readiness and activities*

Music — art — physical education — administration

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Persons above tradition

Nov. 6, 1977

Luke 13: 10-17; I Cor. 9:19-23

Quite possibly, one of the most damaging hindrances to the work of Christ in this world is the rut of tradition that places serious restrictions on Christ. Men limit what he can and will do by often saying that it cannot be done this



Bryant

way for no other reason than it has never been done this way before. In this passage, Jesus teaches clearly that he is not bound by the limits and restrictions of tradition. In fact, Christ himself must be the standard for the decisions and practices of Christians. The will of Christ and his concern for people stands far above the tradition of man.

The need (Luke 13:10-13)

While Jesus was teaching on the Sabbath, he saw a woman that was in great need. For 18 years of her life, she had been bent double. The term that is translated "bowed together" (KJV) or "bent double" (NASV) is a medical word describing the curvature of the spine. It should not be hard to imagine the suffering this poor woman had endured for so long. The cause of this illness is stated, that is, "a spirit of infirmity", which suggests that this problem was due directly to Satanic activity. So, more than just a physical problem is involved; a spiritual problem is also the case.

This scene is especially important in that it shows the power of Jesus to cure the whole man. Jesus is concerned about all of man's needs whether they be spiritual, physical, social, financial or whatever. He called the woman over to where he was and said to her, "Woman, thou art loosed from thine infirmity." (KJV) Jesus declared that this woman was cured immediately and permanently. There was no waiting period to see if she would eventually straighten up. Immediately, for the first time in 18 years, she stood erect. No longer was she compelled to see only the soil beneath her and the feet of others; now she could look at the trees and the sky and could look into the faces of those about her. Nor did she have to fear that her condition might soon begin to deteriorate and that she might again be stooped.

When Jesus Christ cures a body or changes a life, the effect is permanent.

The upset official (v. 14)

We would suppose that everyone who witnessed such a miraculous event as this would be happy. That was not the case, however. An official of the synogogue became very upset with Jesus about this healing. It is interesting to notice that he did not speak directly to Jesus, but addressed his remarks to the gathered crowd. His gripe was that Jesus had done wrong, not in healing the woman, but that he had done so on the Sabbath, which violated the tradition about Sabbath observance. The official suggested that there are six other days to do such healing and that it should not have been done on the Sabbath. He never stopped to think that for 18 years she had not received any help from the synogogue during those six days. He appeared to be saying that all one has to do who is in need is to come to the synogogue any day other than the sabbath for automatic healing.

There is a real temptation to think that way about the church. When considering new and innovative ways of reaching out to people in an attempt to meet their needs, there is often the obstacle of traditional methods to deal with. "People know where the church is and if they want to come they will!" has kept many from going out to these people just to say "we care". If Christians could be filled with half the compassion of Christ, we would see that people and their needs are far more important than plans or programs.

The Lord's answer (v. 15-17)

Jesus answered very quickly and pointedly. The hypocrisy of the officials of the synogogue was noted as Jesus told them that they cared more about their animals than they did people. Provisions had been made in the Sabbath Day observance rule for the "ox" or the "ass" to be turned loose to be watered. The needs of their livestock were provided for while the healing of a poor woman who had been bent double for 18 years was criticized. The official of the synogogue was very religious, but his religion had no love

and compassion for others. His religion was only one of many rules and regulations that were empty of concern for others. What greater thing could have happened on that Sabbath day than for a miracle of healing to have been worked by Jesus? Was not the Sabbath designed for man's benefit? Man will be far better off to give attention to the Lord of the Sabbath than to any legalistic observance of a day. Without a doubt, Sunday ought to be the most important day in the week for a Christian. It will be when the result of that worship is seen in a loving compassionate concern for others, especially those in need.

Paul's statement on tradition

(I Cor. 9:19-23)

The apostle Paul was in a unique position in that he himself was a Jew preaching the Christian gospel to the Jews as well as to the Gentile. He knew well the Jewish traditions and the enslaving power of the Law. First, he declared his liberation from the Law's demands on his life, then he proclaimed his voluntary enslavement to all men for the purpose of winning them to Christ. To the Jew, Paul would say, "I, too, am a Jew, I know the Law, I know how you think and what you feel, but I have been set free by faith in Jesus Christ and I want you to know him too." To the Gentile, he would say, "I know of your way of life, your culture that teaches of many gods that men may follow. I can say to you that there is only one God, and you may come to know him in the same way that I know him, by faith." To those weak in the faith, Paul sought to empathize with them in an effort to teach them and lead them toward a maturing faith. Paul's position is summarized in verse 23, a profound statement indeed. "I have become all things to all men, that I might by all means save some." This does not say that there are no limits or bounds to the Christian activity of reaching the lost. Certainly the standards of honesty and morality must always be followed. Paul is saying that traditions of men must never become more important than the needs for lost people to be saved. The church as it serves and plans programs and reaches out must always be directed by commitment to the principle that the needs of people are always more important than traditions.

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Breaking down barriers

Nov. 6, 1977

John 4:4, 7-10, 13-14, 20, 24-30

Jesus hated barriers. He broke them down all through his ministry. At his crucifixion the veil of the temple was broken. At last, the barrier that prevented direct access to God was gone. Jesus called Paul to lead out in breaking down the barrier that prevented Gentiles from becoming Christians. He led Peter to break the barrier of prejudice toward others who would eat meat thought to be unclean. He led Barnabas to break down the barrier of fear that was keeping the newly converted Paul from becoming a part of the church.

At a dusty crossroad near Jacob's well Jesus broke down barriers of race, sex and religion as he talked to a Samaritan woman who came to draw water at midday because the other town people scorned her. We see Jesus in the previous chapter talking with Nicodemus, one of the most important men of his day. Now we see Jesus talking to a woman who was a known adulteress. Jesus scorns no one. He offers his salvation to all who believe and call on his name.

Racial barriers broken

Palestine was a country about 120 miles long. But within that 120 miles were three distinct divisions of territory. To the north lay Galilee; in the south there lay Judaea; and in between them was Samaria. Following the fall of the Northern Kingdom to Assyria in 722 B.C., most of the people were moved out of the area to Media. The Assyrians brought other people from Babylon, Cuthah and other places to settle in the land. This extensive resettlement resulted in intermarriages and infiltration of pagan religious influences. Both were extremely unacceptable to Jewish people. Most Jews would not even travel through Samaria as they went from Galilee to Judea on their way to the temple in Jerusalem. They would go east around Samaria to avoid the country.

Jesus could have done the same but he "had to pass through Samaria." It is



Pike

not a geographical necessity but divine necessity that he go to Samaria. It was part of his mission. The racial prejudice of his disciples had to be overcome if they were to go into all the world to make disciples of all nations. Jesus sent his disciples into town to buy food but he stayed to rest at Jacob's well. When a woman approached the well Jesus requested a drink of water. The woman was surprised that Jesus being a Jew, would even speak to her considering the traditional racial prejudice that existed.

Sexual barriers broken

Not only was it strange for a Jew to speak to a Samaritan but it was highly frowned on for a Jew to speak to a woman in public. A rabbi might not even speak to his own wife or sister in public. One of the Jewish writings says, "He who talks much with womankind brings evil upon himself and neglects the study of the Law and at the last will inherit Gehenna" (Aboth 1:5). For a rabbi to be seen speaking to a woman in public was the end of his reputation — and yet Jesus spoke to this woman. Not only was she a woman; she was a woman with an extremely questionable background. Yet Jesus loved enough to open himself to ridicule in order to share the good news.

The disciples upon returning from the city marveled that he had been speaking with the woman. Being traditional Jews, they had a prejudice toward women. Jesus very plainly shows that the gospel is for all people. It was a lesson his disciples had to learn if they were to carry on his mission. There are no second class citizens in God's kingdom. Every person is a person of worth and dignity in God's sight. God is constantly at work breaking down barriers that would keep anyone from a relationship with him.

Religious barriers broken

Not only did the Jewish people resent the Samaritans because of their racial mixture, but also because of the religious controversy surrounding the location of the holiest place to worship. Because Deuteronomy 27:4 had identified Mount Ebal (beside Mount

Gerizim) as the place to build an altar, the Samaritans resented the later centralization of the sanctuary of Mount Zion, near Jerusalem. Jacob's well, where Jesus and the woman were, was at the foot of Mt. Gerizim. When Jesus began to zero in on her sins, the woman sought to change the subject to less personal matters. She wanted Jesus to declare himself as to what he thought was the correct place to worship. But Jesus refused to be sidetracked. He was offering this woman a drink of living water so she would never thirst again. The price was repentance of sin. The woman was not, at this point, willing to do this and attempted to change the subject. She was blind to the truth of what Jesus was offering her because sin had blinded her eyes. But Jesus' insight pierced to the innermost recesses of her heart and he refused to be drawn aside and to become involved in a meaningless discussion concerning a years old religious barrier to true worship. He declared to her that true worship was not to be centered in a place but in a person. Those who would worship God must worship him in "spirit and truth". Jesus declared in response to her statement about the coming Messiah, "I who speak to you am He." And so, this woman who once was lost in her sins is now a child of God because of her belief in Jesus Christ. She shows a mark of a child of God immediately. Those who know the good news want to share this good news with others. The woman was so excited she ran into the city to share her experience with others.

Results of broken barriers

We see the immediate results of broken barriers. The woman believed. She shared her new belief with others. Because of her testimony, many others believed and were saved.

Nicodemus learned that it was not his goodness that qualified him for the Kingdom. The woman at the well learned that it was not her sins that disqualified her for the kingdom. For both of them it was the same answer. The way to God's Kingdom is Jesus. It is not what we do or don't do that stands between us and God; rather it is the sin or unbelief that separates us. Jesus can overcome this greatest barrier of all if we will but let him. Jesus saves!

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Attendance report

Oct. 23, 1977

Church	Sunday School	Church Training	Church addns.	Church	Sunday School	Church Training	Church addns.
Alexander, First	131	70		Lavaca, First	314	139	
Alpena, First	63	15		Little Rock			
Ash Flat, First	78	27		Crystal Hill	156	51	
Batesville, First	276	134		Life Line	406	103	2
Berryville				Martindale	107	51	
First	160	68		Wakefield	102	38	2
Freeman Heights	161	60		Magnolia, Central	647	227	3
Biscoe, First	88	43		Melbourne, Belview	197	110	1
Booneville				Monticello, Second	284	78	1
First	295			Mulberry, First	279	138	4
South Side	98	78		Murfreesboro			
Bryant, First Southern	205	110		First	163	50	
Cabot				Mt. Moriah	59		1
First	439	124		North Little Rock			
Mt. Carmel	286	145	1	Harmony	69	45	
Zion Hill	143	58		Levy	462	120	1
Camden, Cullendale First	574	158		Paragould			
Cash	119	80	2	Calvary	282	205	
Charleston, First	190	65		East Side	315	166	1
Conway				First	452	81	
Pickles Gap	203	122		Paris, First	383	64	
Second	382	129	2	Pine Bluff			
Crossett, First	495	168	4	Central	132	51	
Dell	86	48		East Side	140	64	
Des Arc, First	186	65		First	607	78	1
Ft. Smith				Lee Memorial	249	72	
First	1398		5	South Side	595	77	2
Grand Avenue	960	247	4	Sulphur Springs	154	73	
Mission	19			Watson Chapel	440	155	4
Trinity	136	38	1	Rogers			
Fouke, First	125	38		First	545	131	5
Gentry, First	153	58		Immanuel	474		
Gillham	84	48	1	Russellville			
Greenwood, First	337	182		First	528	90	6
Hampton, First	150	86		Second	144	79	
Hardy, First	140	56	1	Sheridan, First	166	48	
Harrison, Woodland Heights	132	63		Springdale			
Hector, First	39	15		Caudle Avenue	138	78	
Hope, First	332	77		Elmdale	333	114	2
Hot Springs, Park Place	286	72		First	1509		1
Hughes, First	178	80		Texarkana			
Jacksonville				Hickory Street	173		
First	403	81		Shiloh Memorial	174	58	
Marshall Road	201	75	3	Van Buren, First	514	178	4
Second	166	48		Mission	24		
Jonesboro				Vandervoort, First	67	61	1
Friendly Hope	133	108		West Helena, Second	183	122	3
Nettleton	281	183		Wooster, First	106	102	
Kingston, First	57	48		Yellville, First	141	61	

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Strong national leadership seen as vital to missions

by Ruth Fowler

RICHMOND (BP) — The strength of mission work, either in Nigeria or anywhere else, lies in the strength of its national leadership, Emmanuel Dahunsi, general secretary of the Nigerian Baptist Convention, said here.

The Nigerian Baptist leader visited the Southern Baptist Foreign Mission Board home office during a recent trip to the United States, his first visit to the States in 22 years.

Dahunsi, who received his advanced education in the States, pointed out that Southern Baptist missionaries have

missionary advisor (field evangelist) and we apply, we can't get the visa. But in medicine and education as the needs arise, the government itself will be very happy to apply for visas . . ."

The mission work done in Nigeria has changed on the institutional level. Some of the schools and medical services are still completely in the control of the Nigerian Baptist Convention. But most Baptist schools are now at least partially government controlled. The government also has control of the Baptist medical institutions, with the exception of the hospital at Eku.

Dahunsi indicated that government

control extends to salary and personnel matters, but that Baptist identity and the Christian witness are being maintained.

Before the institutions came under government supervision, Nigerian workers at the Baptist institutions had been quitting to take government jobs because government salaries and benefits were better, he said. With the government in control of salary and personnel matters, the Nigerian workers are willing to remain at Baptist institutions. Salaries of missionaries serving in institutions controlled by the government continue to be paid by the Foreign Mission Board.

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always worked to train Nigerians to do the work. Decisions relating to the Nigerian Baptist Convention, an outgrowth of Southern Baptists' 127 years of missionary efforts in the West African nation, are made by the convention. Offices in the convention which missionaries held for years are now all held by Nigerians.

With this foundation from which to work, missionaries serving in Nigeria continue to encourage strong national leadership, the Nigerian Baptist leader said.

The major opportunities open for missionaries in his country now, he said, are for people who want to serve in medicine and education.

"It is not easy at all to obtain visas for missionaries," Dahunsi said. "For example, if we say now we want a mis-

Democracy: an open society

by T. B. Maston

The United States is a democratic nation, one of the relatively few in the world. One of the most distinctive characteristics of a democracy is that it operates as an open society. In a democracy the citizens have a right to know what their government is doing. This is in marked contrast to totalitarian regimes such as the Soviet Union and other dictatorships. The latter operate as closed societies. The sources of information are controlled. Citizens are told what the leaders want to share with them.

We will admit that an open society has some problems. There may be a time some information possibly should not be made public. There will frequently be a great deal more than would be a source of embarrassment if shared with the public, but, in the vast majority of cases, the withholding of information in a democracy will create more problems than sharing.

Our Baptist churches and the Southern Baptist Convention with its agencies and institutions should remember that we are a democratic people. This means that every church and denominational agency should operate as an open rather than as a closed society. The people who support the programs and work of our churches and our denomination should be fully informed about what is being done. This should include, among other things, a knowledge of budgets, salary structures and related financial matters. Such openness may create some problems for some church and denominational leaders. Some of these problems may stem from the weakness of human nature; jealousy and resentment may be expressed by some. But there is also a possibility that the revelation of salary structures might reveal some differentials and inequities that should be changed or corrected. In the long run, an open policy in our churches and in our denomination will create fewer and less serious problems than a closed policy.

There are a number of Baptist state conventions that are following an open policy. Some print and make available in the state Baptist paper or otherwise salary information including fringe benefits for every employee, even listing the employees by name. If this can be done on the state level, why cannot and why should not something similar to this be done on the Southern Baptist Convention level? At least the salary structures could be made available.

It seems from the action of the Southern Baptist Convention in Kansas City that the majority of Southern Baptist want this kind of openness. Would it not be wholesome if the heads of all of our agencies, boards and institutions would voluntarily provide full and clear information concerning their salary structure, including their own. I believe this would increase the confidence of our people in the work and leadership of our Convention. It would also tend to strengthen every aspect of the work of our denomination, including the Cooperative Program.

T. B. Maston, retired, served as professor of Christian ethics, Southwestern Seminary, Ft. Worth, Tex.