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Arkansas Baptist State Convention

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Atkins
centennial
page 6

November 4, 1976

Arkansas Baptist
NEWSMAGAZINE



I must say it

Charles H. Ashcraft / Executive Secretary

A word, please

There are some things which only a church can do and do well. There are some other things which only the association can do and do well. There are yet other things which a convention only can do and do well. The church performs a ministry which neither the association or convention can do. The association performs a role which neither the church or the convention can do, and the convention performs a role which neither the church or the association can do.

History records grim grief for either of these structures when any of them presume to function in the role of the other. A church should be a church. An association should be an association, and a convention should be a convention. Even the slightest overlapping of their services is damaging to the best fellowship. Great suffering occurs when an association or a convention presumes to perform ecclesiastical functions.

Article II — The purpose (Arkansas Baptist State Convention Constitution — page 16, State Annual)

"The purpose of this Convention shall be to awaken and stimulate among the churches the greatest possible activity in evangelism, Christian education, and benevolent work throughout its bounds and to the ends of the earth; to cultivate closer cooperation among the churches and to promote concert of action in advancing all the interests of the Kingdom of God."

T. K. Rucker, retiring Representative of the Annuity Board, in his presidential address of 1958 makes this healthy observation.

"Baptist associations and conventions are not churches. Their function is not churchly. A district association or convention cannot properly observe the Lord's Supper because this is a duty pertaining to a church. So also, it has no authority to ordain ministers or perform any other ecclesiastical function. This convention has no power to promulgate professions of faith or creeds, or take any action that is binding on others. It can, of course, determine a doctrinal basis for its own organization. Among Baptists, except upon very rare occasions, doctrinal statements have been limited to local churches and district associations. Associations and Conventions are for cooperation only."

The doctrinal purity of any convention is never more secure than with this arrangement, nor have the prospects for the future been brighter for fellowship to flourish when these clearly defined roles are followed.

I must say it!

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Arkansas people change places of service, are set aside for service, and celebrate anniversaries. Facts and photos are found in the column "Arkansas all over ... people".

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The cover photo is in recognition of the centennial anniversary celebrated by First Church, Atkins. The message of an old-fashioned good time is told in story and photos.

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Baptist Student work in Arkansas could be enlarged if more funds were available. The state BSU advisory board has an endowment plan which already has been endorsed by the convention operating committee and executive board, and will be recommended to the State Convention messengers.

New missionaries 16

Two Arkansans are among the missionaries appointed at the most recent meeting of the SBC Foreign Mission Board. A report also tells of other business at the meeting.

Arkansas Baptist

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Strength for daily living

The editor's page

J. Everett Sneed



Life is beset with problems. Both the Christian and non-Christian experiences victories and defeats. The Bible never promises that the child of God will be immune from sorrow or failure. But the Holy Spirit resides in every Christian to provide strength and courage for daily living.

There is ample evidence in both the Bible and history that God does not always protect his followers from difficulty. Paul, for example, was led by God's Spirit and yet experienced almost unimaginable problems. He said of his persecution, "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, and once was I stoned, thrice I suffered shipwreck . . ." (II Cor. 11:24-25). Finally, according to secular sources, he was beheaded for his faith.

Even as Paul awaited death he was aided by the presence of the Holy Spirit. He said, "And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom . . ." (II Tim. 4:18). Many thousands of present-day Christians give testimony to the strength provided by the Holy Spirit.

Jesus promised his followers, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" (John 14:16). The word translated "Comforter," literally means "someone who is called in," or "to call alongside." He might be a person called as a guardian, helper, advisor, or strength giver. To use a modern expression, the Holy Spirit enables a Christian "to cope," with all of life's difficulties. He exchanges victories for defeated living.

The word "another" is very significant. In the original Greek there were two words which are translated into English as "another." One means "another of a different kind." This word means "another of the same kind." Jesus promised his followers that the Holy Spirit would be another of exactly the same kind that he is. The Holy Spirit is a divine person who has all the same attributes and qualities of our Lord.

The mission of the Holy Spirit is to help by revealing Christ. (See Acts 2:33). The Holy Spirit comes, then, not that man might see him, but that he might meet the various needs of men by revealing and exalting Christ. Any doctrine of the Holy Spirit which fails to declare the pre-eminence of Christ is false.

Inseparably tied to the strength which the Holy Spirit provides is an individual's "love" which issues in the keeping of Christ's "commandments" (John 14:15). Real love of Christ is not a sentiment or emotion, but is obedience.

The Master is clear. The task of the Christian is difficult and beset with problems. But we have the Spirit as our guide and strength, who will enable us to cope with every problem and difficulty.

Each Christian should thank God for the fact that he has the Holy Spirit as a permanent resident in his body (I Cor. 6:19). When problems come, when strength is needed, he will help us. No burden is too great when we allow the Holy Spirit to sustain us. The key, then, to a victorious life is to depend upon the strength which the Holy Spirit provides for daily living.

Think big!

The sessions of the SBC Executive Committee in Nashville Sept. 20-22 were rather routine in function but not in spirit. There seems to be a rising excitement, an anticipation that God is planning something big in the last quarter of the 20th century and he is going to let Southern Baptists have a share in it.

For example, contributions to Southern Baptist churches and the denomination stand at an all-time high, even with the inflation factor considered. Without being overconfident, and acknowledging that we are still not doing as much as we should, the finances necessary to implement our ministries are running strong.

Money is not enough; there must be committed and competent persons to perform the tasks. The reports of enrollments in Baptist colleges and particularly the seminaries are nothing short of phenomenal. The immediate reaction is "Where in the world will we find positions for 9,000 seminarians when they graduate?" The attrition rate of present personnel is not high enough to accommodate all these new workers.

Could the answer be that God is preparing the workers

he will need, in skills and numbers, for one of the greatest outreach efforts in history? Contrary to the Volkswagen slogan a few years back, perhaps we would be wise to "Think Big" because of the plans of our God.

Some of our best leaders are thinking and talking this way. For example, Dr. Baker James Cauthen of the Foreign Mission Board observed, "I wish I had fifty years more." Younger men with less years of service are more hopeful about the future than anytime in recent years.

Appropriately, one of the best spokesmen to articulate the challenge of our bold mission in the remainder of this century is SBC President James L. Sullivan.

His brief address to the closing session of the Executive Committee was exquisite, a masterpiece! He dealt with the issues and shed light on them, not heat. Once again, he confirmed the wisdom and providence of God in Southern Baptist's selection of him to be our president.

Southern Baptists can accomplish very little in their own strength. Who knows what can be done with our resources filled with the power of our God. It's time to think big! — Editor R. G. Puckett in the "Maryland Baptist"



One layman's opinion

Daniel R. Grant / President, OBU

The bucket stops here

I have always been impressed by the slogan popularized by President Harry Truman, "The buck stops here." It was refreshing to hear the President of the United States say that "passing the buck" had to stop somewhere and that he was unwilling to look for loopholes or scapegoats for decisions that needed to be his. I like the slogan even though one of my greatest temptations as a college president is to pass the buck to someone else when things get a little too hot in my office.

A slightly different version of this slogan came to mind recently when we had a series of roofing problems in the Administration Building at Ouachita Baptist University. For many months we had a leaky roof that had a tendency to dump water in the general vicinity of the office of Ben Elrod, Vice-President for Development. Dr. Elrod was very Christian about the whole thing. When he called the problem to my attention, I pointed out that there was no need to fix the leak when it was not raining because the water was not leaking through at that time. Then I added that

it would be impossible for the workmen to repair the roof while it was raining. Finally, I told him Ouachita had no money to repair the leaky roof. Dr. Elrod seemed to be very understanding of our difficulty, although later events have caused me to have some question about his attitude in the matter.

A strange thing happened following a heavy rainstorm in Arkadelphia. The location of the leak in the roof in the Administration Building moved westward from the Development Office to the office of Ed Coulter, Vice-President for Administration. When Dr. Coulter brought a rather urgent recommendation concerning replacing our leaky roof, I sympathized with him but told him the same thing I had earlier told Dr. Elrod. He too was very Christian about living with the aroma of soggy plaster while we continued to pursue our conservative financial policy.

A few days later Arkadelphia experienced another cloudburst and an interesting thing happened. The leak in the roof of the Administration Building moved still farther westward and began

streaming through the ceiling in the President's Office. Several carefully placed buckets and wastebaskets solved the problem very well for a while. When the aroma of soggy plaster began to invade the President's Office, however, I made an interesting discovery. We did, after all, have just a little money to spare in our Maintenance Department budget, and a statesmanlike decision was made to replace the leaky roof, even during dry weather.

In my reflection on the revised version of the slogan ("the bucket stops here"), I could not avoid speculating how my Christian colleagues, Ben Elrod and Ed Coulter, managed to arrange for the steady westward movement of the leak in the roof.

Letter to the editor

'Yes' on building

I have just read questions and answers relative to the proposed new office-parking facility. I want you to know that I favor this for several reasons:

First, I am a North Carolina transplant among Arkansas Baptists, who wants God's best for our convention and state.

Second, I believe God wants us to have the best and will supply the money to see that we have it.

Third, I am persuaded that the proposed office-parking facility will point men to the great God whom we serve.

Fourth, I am sure that the Lord's business can be conducted more efficiently when we don't have to worry about parking and work space.

I'm going to vote affirmatively at the convention. — K. Alvin Pitt, pastor, Baring Cross Church, North Little Rock



Woman's viewpoint

Iris O'Neal Bowen

For this child I prayed

*I see you, Hannah, kneeling down in prayer,
Your lips move silently, and tears are there.
Petitioning your God to send a son,
Mute murmurings in anguish soon are done.
Your promise to give God the child is made,
The son whose coming was so long delayed.*

*Then with him at your breast, do you not weep,
Aware that Samuel is not yours to keep?
No, you do not forget your promise, still
It must be taking all your strength of will
To lend him into Eli's ancient hands,
While yours cry out to fill the child's demands.*

*Does not the mother part of you cry, "No!"
And bring new weepings as you turn to go?
Ah, Hannah, Hannah, as you walk away
And leave your child, is it not hard to pray?*

*And yet I hear you lifting up your voice.
In praise to God, you sing: Rejoice! Rejoice!*

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Mr. and Mrs. Cyril E. Bryant, who have served in various areas of responsibility at First Church, Booneville, were honored by family and friends at a 60th wedding anniversary celebration on Oct. 10.

Don Womble has been called to serve as pastor of Oak Grove Church in Pine Bluff. Womble, a native of Mississippi, is a graduate of Mid-America Seminary and is married to the former Margaret Valentine of Pascagoula, Miss.

Lawrence Harrison, pastor of Parkview Church in El Dorado, participated in the church renewal clinic sponsored by the Evangelism Explosion Foundation at the Coral Ridge Presbyterian Church of Ft. Lauderdale,

Fla. He was accompanied to the event by Mrs. Harrison.

J. Russell Duffer, who has begun his 50th year in the ministry, is serving as interim pastor of Hopewell Church.

Gayle Cooper and **Harold Marlin** were ordained as deacons in ordination services held at Belview Church in Melbourne on Oct. 3. Alvin Wiles was moderator and J. C. Montgomery, Director of Missions for Rocky Bayou Association, led the questioning. Others on the program were Marvin Cooper, Mr. and Mrs. Keith Finley and Jim Cooper. Charles Cheatham served as clerk and Earl Wilson led the closing prayer.



Rhymes



Ford

Eddie W. Rhymes has been called to serve as associate pastor in charge of education and youth at First Church, Searcy. Rhymes is a graduate of Louisiana College, Pineville, La., and graduated cum laude from Midwestern Seminary. He has pastored churches in Louisiana and Missouri prior to coming to Searcy. Rhymes and his wife, Donna, moved to Searcy on Oct. 1.

Bernard Ford, who has been pastoring Emmanuel Church in Mississippi County Association, is now pastoring Mountain Pine Church, Central Association. Prior to pastoring in Arkansas, Ford did mission work in Nevada. He and his wife, Edna, are parents of two sons, Bob and Eddie.



Alvin Reap (standing), representing Worthen Bank and Trust Co., delivered to Roy F. Lewis documents to confirm the tentative commitment on a loan.

Bank makes loan commitment for new building

Worthen Bank & Trust Company, N.A. of Little Rock has agreed to finance the proposed, new office-parking facility of the Arkansas Baptist State Convention with a long term loan. The firm commitment from the bank has been tentatively accepted, subject to an affirmative vote by the convention messengers in November.

The proposed building is an eight-level structure, to be built on the present Baptist Building parking lot in downtown Little Rock. It would provide two floors of office space, one floor of retail-office space, and five levels of parking decks. The project is being recommended to the convention by the Executive Board and will be considered by the messengers at the November state convention.

In making the loan commitment, Worthen Vice President Alvin Reap said, "We understand that the proposed building project by the Arkansas Baptist State Convention is subject to con-

sideration by the entire convention in its annual session. However, in extending a firm commitment now, Worthen Bank is indicating its confidence in the strength and stability of Arkansas Baptists as well as our feeling that the proposed building itself is architecturally and financially sound and prudent."

Associate Executive Secretary Roy F. Lewis negotiated the loan with the bank. Lewis said, "Several leading agencies expressed an interest in providing financing for us, but Worthen's offer represented the greatest savings to Arkansas Baptists over the term of the loan."

The loan commitment extended by the bank also provides for construction financing, with the permanent loan to begin after completion of the building. The present Baptist Building facilities were also financed by Worthen Bank in two loans, one of which will be paid out in 1978 and the other in 1983.

Messenger cards

All messengers to the 1976 annual meeting of the Arkansas Baptist State Convention must have registration cards filled out by the church they represent. These cards may be secured from the office of Executive Secretary Charles H. Ashcraft, P.O. Box 552, Little Rock, Ark. 72203.

briefly

First Church, Russellville, will hold a revival meeting Nov. 7-14, with L. L. Morris as evangelist. Morris is director of evangelism for Texas Baptists. Clark Matthews of Independence, Mo., will direct music. Pastor Jack T. Riley says the church will have morning and evening services.

Alumni luncheon

Southern Seminary alumni will meet Wednesday, Nov. 17, at noon, in the cafeteria of Park Hill Church, for their annual alumni luncheon.

Arthur Walker will be the guest speaker.

On the cover

**Atkins
celebrates
centennial**



ABOVE: Pastor W. H. Jenkins greets worshippers on celebration day.

BELOW: An usher applies an old-fashioned remedy for sleeping in church.



ABOVE: Miss Leona Weaver, organist and pianist for the church for 40 years, played this organ in the church 50 years ago.



LEFT: The noonday meal is served in the church fellowship hall.

Pastor Jenkins wore a frocktail coat and his wife dressed in old-fashioned Sunday best.



First Church, Atkins, celebrated its centennial Sept. 12. The event was unique in that the town of Atkins celebrated its 100th birthday on the same day.

The service was conducted in the manner, style, and dress of the late 1800s. The men sat on one side of the church while the women sat on the other side. The pastor and ushers wore frocktail coats. The ushers used containers on the end of long sticks which they ran down the aisle to receive the offering. The hymns were "lined" as they were in the days when hymn books were not readily available. The song leader would read a line of the hymn and then the congregation would sing it along with him.

Pastor W. H. Jenkins delivered the centennial message speaking from Psalms 44:1-8. He emphasized learning from the past, victory in the present and hope for the future.

Other activities of the day included a fellowship luncheon at noon and the evening service. In the evening service a

list of the charter members was read along with recognition of many of the outstanding members of the congregation across the years. The service was concluded with the observance of the Lord's Supper.

The First Church of Atkins attributes its origin to the Golden Hill Church at Galley Rock. This church was apparently established in the early 1860s. The congregation was reorganized at Atkins in 1875 or 1876. On Jan. 11, 1878, a deed was issued to the trustees of the Baptist Church of Atkins. The first building of the church was erected soon after the land was purchased. School was held at the church prior to the erection of a public school house.

On March 19, 1919, a committee was appointed to finance the erection of a new church building. The foundation of the church was laid under the leadership of Pastor Freeman who left before the building was completed. J. A. McKinney became the church's minister and through his tireless efforts the building was dedicated without debt. The cornerstone laying service was held on Aug. 6, 1922.

On May 20, 1925, a building committee composed of deacons was appointed to erect a parsonage. The foundation for the parsonage was completed in August, 1925.

New education facilities were completed for the church in 1957, and in 1964 an additional education building was erected.

On April 1, 1973, stained glass windows, new pews, carpet and remodeling work on the 1922 structure were dedicated.

The church has always been active in missions and evangelism throughout its history. In 1925 the church's largest revival was held with 86 additions to the church for membership and a total of 125 professions of faith. In August, 1965, under the leadership of Henry Davenport, the church began a mission at Hector. The mission is now a church and a member of the Dardanelle-Russellville Association.

Pastor Jenkins believes that the church has a great future. He said, "I believe that the future of the church is as bright as the promises of God. The people are doctrinally sound which provides a great foundation for future outreach. Industry is coming to our town so we will have even more opportunity to reach people for our Master. The church has a great heritage but I believe under the leadership of the Lord the future is even brighter."



Members of the kitchen and centennial committee provided the food and planned the program. They are Doris Baldridge, Mrs. Carl Embry, Mrs. Dora Packett, Mrs. James Roberts, Mrs. Chester Baker, Mrs. Herbert Ferguson, Mrs. Alvis Packett.

Boyce Bible School holds prospect banquet

On Oct. 15, a banquet was held for students, prospects, and friends of the Boyce Bible School. W. T. Holland, director of the Little Rock division of the Boyce Bible School, introduced the special guests for the occasion. Approximately 75 were present for the event which convened in the Immanuel Church dining hall.

James L. Ryan, executive director of the Boyce Bible School, was the featured speaker for the occasion. Ryan gave a brief history of the development of the Boyce Bible School. He said, "James Boyce was the first president of Southern Baptist Theological Seminary, Louisville, Ky. When the school was founded it had very difficult days but he simply refused to allow the school to die. Boyce was a dreamer. He dreamed that the seminary would be open to all types of students who were called to serve God.

"In 1973," Ryan continued, "Allan W. Graves took a sabbatical leave to develop the idea for the Boyce Bible School. In 1974 the school was started with 48 students and with no accredita-

tion. Two years later the school was fully accredited and now has an enrollment of 225."

After challenging the students to always be at their best and reporting on the evangelistic results that some of the students were reaping, Dr. Ryan spoke from Ezekial 37. He said that the audience was in a state of despair but the prophet noted that they were many. The prophet was in touch with God so he was willing to speak to dry bones. When a person follows the leadership of God, wonderful things always happen, Ryan pointed out. As the prophet had faith there was a great noise. The chaos became organized and there was life. Finally, a great army stepped forth. In conclusion Ryan challenged Boyce Bible School students to follow the example of the prophet, to be men of courage who are willing to step out on faith under the leadership of God.

Any individual wishing to obtain information on Boyce Bible School should contact W. T. Holland, 60 Warwick Road, Little Rock, Ark. 72205.



James L. Ryan was guest speaker at the banquet.

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Endowment campaign proposed for BSU

Editor's Note: The following information is supplied by the Student Department of the Arkansas Baptist State Convention to give adequate information concerning the proposed Third Century Endowment Campaign. This proposal has been unanimously approved by the Program Committee and the Executive Board and will be presented to the State Convention for final approval.

1. Why is a "Third Century Campaign being proposed to enlarge the ministry of the Baptist Student Union in Arkansas?"

The 27 college campuses in Arkansas where Arkansas Baptists have student work offer to our denomination one of its greatest mission opportunities. On these campuses are more than 60,000 students, an increase of 15,000 students in the last 10 years. More than 20,000 of them are Baptists. There are also 700 International students, who will be returning to their own countries under the influence of whatever witness has been most effective in their lives during this period. In the past three years, six new community colleges have opened, bringing another fresh challenge to our campus mission.

Think about these 60,000 students. Very soon they will become the leaders in our churches, businesses, schools, and government — not only here but around the world. What more strategic opportunity do we have?

2. What are we now doing as Arkansas Baptists to meet the great mission challenge on our college campuses?

We have 15 fulltime Baptist Student directors working in the state.

We have 13 Baptist Student Centers, valued at one and a half million dollars, serving as springboards for our student outreach programs.

We have more than 2,500 students actively involved in the campus BSU programs.

Last year 133 students made professions of faith as a result of our BSU witness and were baptized by local churches.

Each year the BSU sends out summer missionaries to work in strategic locations around the world under the auspices of Southern Baptist mission programs. Last summer 34 students did this work and reported 654 professions of faith.

Ponder these two important indexes of BSU effectiveness:

(1) Now more than 50 percent of the enrollees in our six Baptist seminaries come from non-Baptist schools.

(2) More than 60 percent of our Foreign Mission Board appointees in re-

cent years have come from non-Baptist campuses.

3. What more should we do on the campus mission field than we are now doing?

Arkansas Baptists are currently spending about \$8 per college student or \$18 per Baptist student through Student Department programs. Should this amount — the \$300,000 Arkansas Baptists have now budgeted for student work — be substantially increased? We think so because now is a particularly crucial time on our campuses. Several mainline Christian denominations have withdrawn from the student ministry. The vacuum created by these retrenchments is being filled by secular, non-Christian influences and by independent Christian groups whose understanding of the gospel is different from ours. In fact, Arkansas Baptists are now offering the only organized Christian witness on more than half of the college and university campuses in the state.

Just as the highly successful Ouachita/Southern campaign focused

Confronting the campus with Christ and his church

"To God be the glory in the church and in Christ Jesus, for all time, forever and ever! Amen."
Ephesians 3:21

on students with their crucial needs and potentials, so do we feel a mandate now to upgrade and intensify the ministry to students in non-Baptist schools.

4. Is another state-wide financial campaign by Arkansas Baptists feasible this soon after the Ouachita/Southern campaign?

We believe so because it helps to complete the program already begun by the Ouachita/Southern campaign. The priority of student needs as a target for our mission investments has already been well established in this drive. On that basis we need to proceed with a program to upgrade our witness to all students. Some fear that such extra drives reduce the denomination's Cooperative Program receipts. Yet the records in recent years clearly show that Cooperative Program gifts were stimulated, not strangled, by the Ouachita/Southern campaign.

5. What are the financial goals of this proposed Third Century Endowment Campaign?

We intend to raise a minimum of \$1 million to endow our Baptist student

work. This endowment would produce \$80,000 annually. These earnings would then be used to augment the budget for the outreach ministry of our Baptist student work.

6. Why not secure this additional \$80,000 from the Arkansas Baptist State Convention budget?

It seems probable for the next few years that there will be no percentage increases in budgetary appropriations for any of the Arkansas Baptist departments. Therefore, the kind of money needed by the Student Department simply will not be available through the normal channels.

7. Why choose the endowment campaign approach?

An endowment provides a permanent financial base for generating operational funds. The \$1 million principal would never be spent but would continue to put its earnings into the annual operations budget of the Student Department.

8. How would this \$80,000 of annual income be used?

Forty-four percent for Student-to-Student Workers. These workers direct evangelistic activities, Bible studies, and dorm visitation. Their budget provides for speakers, special weeks of training, and other programs.

Twenty percent for mission projects. This includes work with international students and BSU endeavors in pioneer areas.

Eighteen percent for part-time directors' salaries. These people will be working at our six new community colleges.

Ten percent for enrichment training and short-term seminars for directors and their families.

Eight percent for Baptist student center repairs.

9. How will this campaign be designed and carried out?

We propose to utilize lay and pastoral leadership to direct the campaign and coordinate it with a staff leader from BSU headquarters. All finances (receipts and disbursements) will be supervised and audited by the Executive Secretary's office. The Executive Board will provide operating funds to manage this campaign, by any method they deem feasible.

We plan to develop strategies for reaching the following target groups: BSU alumni, other interested individuals, and churches. We project a calendar for the campaign as follows: approval of the campaign by the Arkansas Baptist State Convention in 1976, canvassing individuals in 1977, appealing to the churches in 1978.

Your state convention at work

Full ministry to families, children demands full financial support

by Van Evans

More than 20 years ago I had the privilege of living in Monticello and working with First Church, which, at that time, provided the local church ministry to all of the children who were residents at the Arkansas Baptist Home for Children. For the past three years I have had the privilege and opportunity of serving on the Board which works with the officers and employees of our Arkansas Baptist Family and Child Care Services for the state. In the same way in which the name of our agency has changed in this 20 years from "Arkansas Baptist Home for Children" to "Arkansas Baptist Family and Child Care Services", just so has there been a most dramatic and significant change take place within this agency and its ministry.

Having the opportunity and privilege of being part of this work has been one of the most rewarding experiences which I have had in denominational life. Please do not misunderstand. The work

being done by the Arkansas Baptist Home for Children 20 years ago was most significant. The opportunities for ministry through a local church with the children being served by that Home was most rewarding. However, the current ministry of the Arkansas Baptist Family and Child Care Services has now been expanded to a far more significant ministry than was possible in the agency of 20 years ago. The very fine work at Monticello through the Home for Children is still being conducted, now under the able direction of Charles Belknap, who serves as superintendent for the Home. The atmosphere at the Home hasn't changed, however the approach to ministry has changed from the dormitory style of living to the small cottage, home-style, family-style of living for the children who are being served through the Home. This has been one of the significant changes. However, whereas the Home for Children in Mon-

ticello was the principle and virtually the only ministry in years past, there is now a very significant work taking place in many other areas and many other ways through the Arkansas Baptist Family and Child Care Services.

The Arkansas Baptist Family and Child Care Services is now headquartered in the Baptist Building in Little Rock. Our executive director is Johnny G. Biggs. He has both the professional training in social work coupled with a great Christian commitment to service and gives outstanding leadership to the work of our Family and Child Care Services Agency. Serving under his direction, in addition to the staff of the Home for Children in Monticello, are five social workers, all educated and trained with masters degrees to serve the needs of children and families throughout the state of Arkansas. These workers average approximately 75 case inter-

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views each month for each worker. There is presently a group home for boys in the Jonesboro area office, and plans are being made for a group home in the Fayetteville area. Foster homes are located all over the state of Arkansas. The goal of our Arkansas Baptist Family and Child Care Services is to try first to make better the "problem home" situation through the ministry of the area social worker. If this is not possible, our social worker helps to place the child in either the home in Monticello or the group home in Jonesboro or in a foster home situation where the

child can have a more normal existence than the type of institutional care which characterized our services of two or more decades ago.

I sincerely hope that this thumbnail sketch of our work has helped you to understand my excitement and enthusiasm concerning the work which takes place through our Arkansas Baptist Family and Child Care Services. I sincerely believe that this is the most relevant work and the most outstanding agency of our Arkansas Convention. It is truly worthy of our full support! The programs and services planned for 1977

will cost nearly one-half million dollars. The ministry which will be made possible by this program and budget will represent one of the greatest investments that can be made by your gifts. By making possible this ministry to families and especially to the generations of tomorrow you will be helping to make Arkansas and our world a better place in which to live.

The Arkansas Baptist Family and Child Care Service depends greatly upon this offering taken each year at this time for a major part of its support. Get an envelope in your class or department this Sunday. Make a significant and worthwhile offering to the Arkansas Baptist Home for Children and the entire Family and Child Care Service for the coming year.

Van Evans is minister of education and administration at First Church, El Dorado.

Weekday Early Education Workshop

Nov. 22-23

Pulaski Heights Church
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Little Rock



Sessions

- Monday, Nov. 22:** 1 p.m.-4 p.m.
6 p.m. — Dinner by reservation
6:45 p.m.-9:15 p.m.
- Tuesday, Nov. 23:** 9 a.m.-12:15 p.m.
12:15 p.m. — Luncheon — complimentary —
by reservation
1 p.m.-2:30 p.m. * * *

Conference and discussion topics:

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Developing self esteem
Language arts
Behavior modification
The preschooler's health

Current trends in early childhood education



For dinner and luncheon reservations and more information, write or call: Pat Ratton, P.O. Box 552, Little Rock, Ark. 72203, 501-376-4791.

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More on Foundation bylaw changes

The Arkansas Baptist State Convention will be asked to approve a recommendation from the Arkansas Baptist Foundation Board that will bring the bylaws of the Foundation up to date. This grew out of a goal set last year by the Board and is in harmony with the request from the Executive Board that each agency review their bylaws and where needed, bring them in line with the governing documents of the Convention.

The study revealed no conflicts as such. However, it was discovered several items were only implied. The proposed bylaws provide additions that more clearly harmonize with the Convention's documents. The full set is printed in the *Book of Reports* that you will receive at the Convention. They appear in the Foundation section beginning on page 55 and you are encouraged to read them in detail prior to the Foundation report scheduled at 10 a.m. Wednesday.

Actual changes relate to the titles used for the officers. They are as follows: executive Director to President; Board President to Vice President and Chairman of the Board; Vice President to Vice Chairman of the Board. The duties do not change, only the titles, which are more in keeping with those used in financial circles.

The study also revealed that the Charter needed some attention. The Oct. 14 issue of the *Arkansas Baptist Newsmagazine* printed the proposed changes in detail. Next week's issue will discuss them further. — Harry D. Trulove, Executive Director, Arkansas Baptist Foundation

Sunday School

Reach out to adults

The way to multiply adults in Sunday School is to add new adult Bible classes. There are adults everywhere who need to be reached for Bible study, Christ, and church membership.

More than 50 percent of the population of the United States is adult. More than 127 million American adults are not enrolled in any kind of organized Bible study. Eight percent of all prospects are adults.

Baptists must mobilize for an all-out effort to reach adults. We will rely on



Cooper

the power of Christ to work miracles. We will use organization to make leadership and group size the most effective. We will use outreach plans that will involve all adults presently enrolled in the work force to reach adults. We will praise the Lord for every adult reached for the Master.

The challenge for every church is to: (1) make a commitment to reach adults; (2) go find adults; (3) organize new classes for adults; (4) provide leadership for new adult classes; and (5) to go witness to adults.

During the past year we have had an emphasis on starting new Bible classes. In the Bicentennial Life and Liberty Campaign, the goal is 200 new adult Bible classes. There have been 131 reported to the Sunday School department office. We are certain there are equally as many that have not been reported. If your Sunday School has started a new Adult Bible class, pastor's classes are included, please let us know. Just list the name of your church, your pastor, your Sunday School director, and the teacher of the new class.

Any time is a good time to start a new adult Bible class. Starting a new class is the best way to multiply adults.

Reach out to adults! — Don Cooper, Sunday School Department

Leader training seminar planned

Jimmy Crowe, author of the *Church Leader Training Handbook*, will lead a seminar on church leader training on Thursday and Friday, Dec. 2 and 3 at the Baptist Building in Little Rock. Crowe is a consultant in the Church Training Department, Baptist Sunday School Board.



Crowe

The seminar will deal with such areas as discovering and enlisting potential leaders, pre-service and in-service leader training programs, resources for leader training and approaches to planning leader training projects.

Pastors, ministers of education, Church Training directors and others involved in planning and conducting leader training projects in their church should find many practical helps in the seminar. Registrations should be sent to the Church Training Department, P.O. Box 552, Little Rock, Ark. 72203 by Nov. 30. — Robert Holley

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God's mercy for all

November 7, 1976

Romans 10:5-13; 11:33-36

This lesson concludes our study of the meaning of reconciliation. The next unit will study the life of the reconciled. Last week's lesson emphasized that God's love secures all. Our lesson for today highlights that God's mercy is for all: Jew and Gentile.

God's beginning covenant

Paul was well familiar with the peace of mind that passes all logic. He had often found relief for his overloaded mind in Christ Jesus (Phil. 4:7). Like God's spokesmen before him, Paul was free to reach out into new horizons and search for more adequate answers. In today's passages I see Paul reaching for some answers to the plight of his nation.

Israel had all the right advantages. To them had been given Abraham's covenant. They had been the ones led from Egypt and into the Promised Land. The prophets had given them of the Word of God. Why, then, were they not in the new Israel?



Darter

The Church? Their zeal was ample. No one on earth could have been more enthusiastic for the righteousness of their Lord. They had been closer to the Lord than anyone else. He had specifically chosen them to be his. He had begun with Abraham and made a perpetual covenant with him and his family for all generations.

Paul carried a heavy heart for his own people. His people began with a faith covenant (Gal. 3:6-7, 17-18). Yet this faith had skidded from the Lord and had landed on the law-righteousness. So they had mistakenly interpreted the way to righteousness. Now Paul was sure that those who had so soundly rejected Jesus, must reverse themselves and receive the new covenant by faith in the Christ, Jesus.

God's completed covenant

The underlying fact of life is that whatever God starts, he will surely finish (Phil. 1:6). The covenant he began with Israel based on their trust in him must now be completed in Christ. Israel had gone off on a disastrous dead-end. Now they must begin again by faith. Perhaps Paul's audiences might be trying to say

that this was too hard for them. Paul uses two pictures to show that faith-righteousness is possible (v. 6, 7).

Faith-righteousness is neither too high nor too deep to be reachable. In fact it is in your mouth and heart (v. 8). A speeding vehicle needs a stronger force to turn it in its tracks. Israel was deeply entrenched in works-righteousness. The stronger force sent to turn them was Jesus. Like the word of faith which is in our mouths and hearts, God is with us. In the Incarnated Son God's final edition of his covenant is completed. Jesus pronounced it finished.

There are two signs of Christ's completed covenant. The first sign is that men use their mouths to confess that Jesus is Lord (v. 9). The second sign is that the heart is believing in Jesus as Lord. Lip-confession must be based on heart-belief. Real heart belief must burst forth in confession. This confession might be like a leaf. The belief might be like a root. By itself the leaf will quickly wither and die. The root is hidden, but its life is evident when the leaf emerges.

Jesus declared that men must be pure in heart (Matt. 5:8). One meaning of being pure in heart is to have your heart believing and your mouth saying the same thing your heart is believing. Imagine six words. On the top line put "heart, believe, righteousness" and on the bottom line place "mouth, confess, salvation". You may draw connecting lines between all the words for they all touch. You can't have one without the others. Belief must be at the heart level, the attitude level, and the feeling level. Justification must be a resident fact within us. It must be more than a rightly understood concept.

May I take exception to something I hear too often? It is said, "I took Jesus as my savior years ago and now I take him as Lord of my life." This is a spiritual impossibility. Christ cannot be divided. There is no salvation where there is no life commitment. We can no more separate salvation from commitment than we could divide Jesus from Christ. Either he is both or he is nothing! Our commitment may fluctuate, but it must

be an integral fact of salvation.

Just as there is no distinction in mankind's need for Christ (Rom. 3:22), so there is no different plan. In Abraham the Jews began in faith and must complete his covenant by faith. The Gentile must enter this completed covenant by faith and must stay within it by faith (Gal. 3). Paul climaxes his proof of the faith-way for all by quoting the prophet. All will be saved only calling on the name of the Lord. This Jesus is that Lord.

Praise the Lord

Paul has struggled with the lostness of his people, Israel. He has placed them well within the reconciliation of Christ. Now in these last verses he lifts his voice unto the Lord (11:33). He may not understand all he wished he did but he is secure in his all-wise Father who will work it out.

A modern hymnist urges us to know the one who holds the future even though we do not know what the future holds. Paul's peace rests in the depth of God's wisdom and knowledge. The Lord's judgments and ways are unmapped. Like the explorers of yesterday we can say that we don't know all that is out there, but we know that it is.

The gospel of God is now open to the public. In Christ there was a grand opening. He who had reserved himself only to Abraham's children has now opened himself to just anyone who believes in him. Faith is the only currency accepted. The Jew may be given the completed covenant but he must believe. The nations can now be given the completed covenant but we must believe.

Let's just praise the Lord!

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Marketplace religion

Nov. 7, 1976

James 1:22-27; Isaiah 1:10-17

A faith that does not work in the marketplace of life isn't worth anything. James said, "Even so faith, if it hath not works is dead, being alone . . . for as the body without spirit is dead, so faith without works is dead also" (James 2:17, 26). Saving faith will bring about good works. Too many have something they call faith when they are in church on Sunday, but it has no place in their everyday life. In the words of Isaiah (1:10-15) religious exercises without righteous living is condemned.

Have you ever wondered how many Sunday worship services actually have God's attention? How many prayers are prayed and never heard by the Lord? It's amazing how many people who call themselves Christians, live self-centered lives during the week and feel they can suddenly shift gears and become a holy people when they enter a church (Isaiah 1:10-17; Amos 5:21-25). The Bible gives us the characteristics of saving faith (James 1:22-27).

It is obedience to the Word of God (22-25)

No one ever satisfied his physical hunger by staring at a recipe. Neither can a Christian grow spiritually by only going to church and hearing the Word. That is simply dead ceremonialism. It is easy to be, as James puts it, "hearers only," without ever putting the truth into action. The effect of the Word of God on these people is the same as pouring water into a sieve. They are like a college student who audits courses so that he will not have to take the tests or do the work. These people want all the privileges of grace without the responsibilities of the Kingdom.

According to James, such religion is phony and those who practice it are only "deceiving" themselves. The only person who is fooled is the "hearer only." That person is a victim of his own foolishness. The truth we hear must be expressed through obedience in our lives.

James uses the illustration of how failure to obey God's Word manifests itself. He describes (v. 22-23) a person who does not act on what he hears as a man looking in a mirror and quickly forgetting what he sees. Many go to church on Sunday morning and take a hasty glance at themselves in the mirror of God's Word, but fail to act and quickly forget what they heard. The result of such religious exposure is "he goeth his

way . . . forgetteth what manner of man he was." That means he goes back to his own way of self-centered living and forgets what he looks like in the sight of God. We are instructed by Jesus to, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). A faith that works each day is one that obeys when God speaks out of his Word (25).

It bridles the tongue (26)

Control of the tongue is a mark of faith that is at work in one's life. According to James, a man may "seem to be religious" or think himself to be religious, but his speech betrays him. That kind of religion is "vain" or worthless and futile. No matter how many religious ceremonies a person may participate in, if that tongue is not under the control of the Holy Spirit, it's not worth a thing.

In James 3:5-12, we are given a description of what happens when the tongue is not bridled by the Holy Spirit.

Destructive (5-6)

The tongue that is not controlled is like a spark of fire on dry kindling wood . . . "How great a matter of little fire kindleth." Many homes have been broken by hasty words uttered in anger. An offended spirit has often developed because of unwise words. Churches have had their fellowship torn asunder by critical tongues. The tongue can be a "world of iniquity" which means its effect can be that of great wickedness. Instead of being an instrument of righteousness, it becomes a tool of satanic power. The destructive power is seen in what it does to our bodies. James says, "it defileth the whole body". As an example, consider the effect of angry words on the human body. They cause the glands of the body to discharge a dangerous poison that effects the stomach, heart, and brain. The tongue that is not tamed kindles a hellish flame upon the whole nature of man.

Untameable (7-8)

Man does not have the ability to tame this "unruly" or undisciplined member. Nothing less than the supernatural power of the Holy Spirit can control the tongue.

Inconsistent (9-12)

The inconsistency of the tongue is seen when one moment it can utter curses and the next moment be filled with pious religious words. Salt and fresh water cannot come from the same fountain. The tongue will give forth what is in the heart. Saving faith in Christ is so practical and workable in everyday life that it will control our tongue and make our religion meaningful and fruitful.

It assumes responsibility for the needy (27)

Genuine Christian service is rooted in a heart that has experienced the New Birth. "Pure religion and undefiled before God" is derived from our new nature in Christ. What a contrast, as opposed to the "professional" performances of the Pharisees. When our lives express the indwelling Christ, our acts of compassion are genuine.

The term "to visit" means more than just calling on people. This same word is used (Luke 1:68-69; 7:16) to describe the Father's tender love in sending Jesus into the world to redeem us. It carries the idea of reaching out a helping hand to suffering man. The objects of that compassion are "the fatherless and widows in their affliction." The Holy Spirit had far more in mind than just giving our money. The Lord is telling us to share our faith with those who spiritually need the Heavenly Father. Marketplace religion is at its finest when God's people are involved in evangelism.

It is a life of personal holiness (27c)

A genuine working faith is one of such force that it produces a life of personal holiness. James expresses it thusly, "to keep himself unspotted from the world". Nothing short of the indwelling Holy Spirit at work in a life can keep one from the world. Jesus said that we are the "salt of the earth," but if that salt "loses its savor" it is good for nothing and is trampled under the feet of men. Paul urges the Christian to "Be not conformed to this world . . . love not the world, neither the things that are in the world."

How is this possible? Paul gives us the secret. "It is God which worketh in us both to will and to do his good pleasure."

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FMB sends relief supplies to Mexico disaster area

LA PAZ, Mexico (BP) — A plane carrying \$10,000 worth of construction materials to begin the rebuilding of homes destroyed in floods following Hurricane Liza is being sent to La Paz by Southern Baptists.

The materials, purchased by the Southern Baptist Foreign Mission Board, are being sent as requested by the mayor of La Paz and through a cooperative effort of the sister city of La Paz, Redondo Beach, Calif., and the Southern Baptist General Convention of

California (SBGCC).

Other Baptist relief work in Mexico has included the purchase of \$10,500 in plastic sheets for shelter and food to relieve flood victims in Los Mochis. Wyatt W. Lee, Southern Baptist missionary there, headed that project.

Mexican doctors and a Baptist missionary doctor were on the scene within a few hours offering emergency aid. The Foreign Mission Board immediately authorized the expenditure of at least \$25,000 in relief efforts.

Attendance report

Oct. 24, 1976

Church	Sunday School	Church Training	Church Adns.
Alexander, First	95	44	2
Batesville, First	205	115	
Benton, Trinity	115	53	
Bentonville, Central Avenue	83	37	
Berryville			
First	182	58	2
Freeman Heights	180	61	
Biscoe, First	112	61	
Booneville, South Side	90	63	
Bryant, First Southern	169	79	
Cabot			
First	396	87	4
Mt. Carmel	263	109	
Camden, Cullendale	548	166	2
Cash, First	103	72	
Conway, Second	315	137	2
Dell, First	110	36	
El Dorado, West Side	424	407	
Forrest City, First	582	72	
Ft. Smith			
East Side	341	114	9
First	1307	272	9
Grand Avenue	893	202	5
Mission	10		
Haven Heights	277	170	1
Temple	200	97	12
Trinity	186	46	5
Gillham	79	47	
Grandview	76	56	
Green Forest, First	197	52	
Hampton, First	168	65	7
Hardy, First	123	67	3
Harrison			
Eagle Heights	265	125	2
Woodland Heights	106	67	1
Hope			
Calvary	144	86	1
First	327	101	1
Hot Springs			
Memorial	79	46	4
Park Place	249	84	1
Jacksonville			
Bayou Meto	194	103	
First	430	95	
Marshall Road	138	60	1
Jonesboro, Friendly Hope	137	117	1
Kingston, First	81	63	
Lavaca, First	307	126	1
Little Rock			
Crystal Hill	133	74	
Life Line	420	106	
Martindale	107	67	2
Woodlawn	110	53	1
Magnolia, Central	621	193	
Mulberry, First	176	86	4
North Little Rock			
Calvary	366	129	
Levy	420	90	
Park Hill	793		4
Ozark, First	277	65	
Mission	35		
Paragould			
Calvary	224	173	
East Side	257	108	2
First	395	92	1
West View	201	117	
Paris, First	367	71	
Pine Bluff			
Centennial	149	66	6
Central	142	60	1
East Side	163	81	
First	579	96	
Lee Memorial	208	100	
South Side	517	116	2
Tucker	25		
Watson Chapel	373	131	6
Prairie Grove, First	153	49	
Russellville, First	484	98	2
Sheridan, First	173	70	
Springdale			
Berry Street	88	38	3
Caudle Avenue	148	54	
Elmdale	302	147	2
First	1398		6
Texarkana			
Arabella Heights	100		
Hickory Street	82		
Highland Hills	172	67	
Shiloh Memorial	149	63	1
Vandervoort	68	38	
West Helena	303	76	2
Wooster, First	120	71	
Wynne, Harris Chapel	74	74	
Yellville, First	127	53	1



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A smile or two

A highway patrolman in Oregon came upon a caravan of men, women and children who announced they were going to start a new commune which they structured scientifically. "We have everything with us," the leader explained. He pointed to the others. "Harry, over there, is a baker, George went to medical school, Irwin is a butcher. Everyone in the commune will make a contribution." The patrolman indicated an old and feeble man with a bent back and a long white beard. "What about him? What does he do?" The old man looked up proudly, "I've got plenty to do. I'm scheduled to open up the cemetery."

□

We do not need to change the work week as much as some of the weak work.

□

Overheard: "Your salary raise will become effective just as soon as you do."

□

The patrolman asked the driver how he was involved in an accident. "As I backed out of the garage," the driver explained, "I hit the garage door, ran over our son's bicycle, tore up the lawn, rolled over our cat's tail, smashed the curbing, hit our neighbor's house, creamed a stop sign, and crashed into a tree." "Then what happened?" the patrolman inquired. "Then I lost control of the car," the driver answered.

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FMB sets \$55 million budget; Elects staff; appoints 24

RICHMOND (BP) — The Southern Baptist Foreign Mission Board, in its major meeting of the year, voted a record \$55,340,918 budget, named three new staff members, and appointed 24 missionaries.

John E. Mills, currently the board's field representative for West Africa and a missionary since 1947, was named area secretary for West Africa. Mills will begin his new duties Jan. 1, 1977. He succeeds H. Cornell Goerner, who retires at the end of the year after 19

world relief. Relief appropriations during 1976 now total \$1,055,973.

The newly-adopted 1977 budget exceeds that of 1976 by \$4,304,494, an increase of about 8.4 percent over last year.

Announcing the record total, Baker J. Cauthen, executive director of the board, raised the rhetorical question, "Where does that money come from?"

Answering his own question, Cauthen said, "It comes week by week as 34,902 Southern Baptist churches contribute through the Cooperative Program (Southern Baptist unified budget)."

The Cooperative Program gifts provide almost a half of the budget and the Lottie Moon Christmas Offering for foreign missions accounts for about one half.

In spite of inflation and the demands of their local programs, Cauthen took note of the fact that the churches of the Southern Baptist Convention (SBC) increased Cooperative Program giving by 13.45 percent during the convention's fiscal year.

Referring to the other major source of the board's budget, Cauthen pointed out that the \$29 million goal for the 1976 Lottie Moon Christmas Offering is probably the largest goal for a special offering ever attempted by any Christian group in history.

Of the \$124,800 in relief appropriations, \$50,000 will provide housing for earthquake victims in Guatemala, \$42,300 will assist victims of Mexico's recent hurricane and floods, \$22,500 will assist emergency needs following a recent earthquake in Ecuador, \$5,000 will purchase basic food supplies and seed for emergency relief in Nicaragua due to recent drought, and \$5,000 will construct a silo for grain storage in Ghana.

An additional \$13,900.00 was transferred from funds appropriated for relief in Vietnam to undesignated relief funds.

The board also expressed gratitude for 1975 missions challenge funds totaling \$2,320,537 received through the Cooperative Program at the close of the SBC's fiscal year, which ended Sept. 30.

Of the challenge funds, \$397,126 was appropriated for a new addition to the headquarters building in Richmond. The board had appropriated \$1.25 million for the addition in earlier meetings. Anticipated cost of the new wing is in excess of \$1.5 million.

The appointment of 24 missionaries to 12 countries brings the total additions to the missionary force in 1976 to 220 and the overall total to 2,694 missionaries in

84 countries.

Among those appointed were two Arkansans, Rev. and Mrs. Kenneth G. Robertson. They will be assigned to Senegal where they will be engaged in general evangelism. They are living in DeWitt, where he is pastor of Eastside Church.

A native of Arkansas, Robertson was born in Pine Bluff and lived in Wilmot, Pickens, and Tillar. He was graduated from Ouachita University, Arkadelphia, with the bachelor of arts degree, Southwestern Seminary, Ft. Worth, Tex., with the master of divinity degree, and the University of Oklahoma, Norman, with the master of arts degree.

For six years he served as a chaplain in the United States Army and for two years was pastor of Dalark Church, Arkadelphia.

The former Margaret Howard, Mrs. Robertson is a native of Clark County, Ark. She was graduated from Southern Baptist College, Walnut Ridge, Ark., with the associate of arts degree and Ouachita University with the bachelor of arts degree. She also attended Scarritt College, Nashville, Tenn. She was a kindergarten teacher in Ft. Worth for two years.

They have two sons. George Howard was born in 1965; and Ben Preston, 1972.



Rev. and Mrs. Kenneth Robertson

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years with the Foreign Mission Board.

Elected as secretary of the board's newly created department of communications was Thomas W. Hill, missionary director of the Baptist Spanish Publishing House, El Paso, Tex. A missionary since 1956, Hill will assume the new position Jan. 1, 1977.

Harold D. Richardson, controller and assistant treasurer of the Baptist General Convention of Texas, was elected as senior assistant treasurer. He will replace Ralph A. Magee, who retires in December.

In other action, the board authorized that steps be taken toward the inauguration of mission programs in Rwanda and Burundi, and appropriated \$124,800 for