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Arkansas Baptist State Convention

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82-year history
of caring
page 13

November 11, 1976
Arkansas Baptist
NEWSMAGAZINE



I must say it

Charles H. Ashcraft / Executive Secretary

The convention is important too

The church is God's idea. It is the voice of God on earth. It is the conscience of the land. It is the mother of the best in society. It is the glue which holds all entities of society in place. It is the fountain of all mission funds. It is the reservoir of all spiritual resources. It is the personnel office from which all of God's special servants come. It is the primal base of all missionary enterprise. It is the climate and soil from which all moral values arise. It is the best place in which to raise a family. It is the best reason for human decency and civic righteousness. It represents the highest hopes of Almighty God and the brightest dreams of mortal man.

The church is God in Christ corporately reconciling the world into himself. It is Christ himself living out his life across generations and centuries. It is the living Body of Christ. It is the river of life which nourishes the barren desert. It is where the fire falls on God's altar and eternal life begins. The church is important.

The convention exists to strengthen the churches and associations in cooperative fulfillment of the Great Commission in bringing all persons to God in Christ. The convention does this by discovering the needs and the resources, bringing them together in accountability to God. The convention designs, develops, promotes and evaluates programs and projects in the areas of its responsibility to meet those needs. The convention provides a channel of cooperative participation and seeks to inspire maximum response from the constituency. The convention forges a strong bond of unity and fellowship within the rich diversity of talents, gifts and resourcefulness of the big Baptist family. The convention makes available professional skills, know-how, methods and experience to advance all aspects of kingdom work. The convention seeks to provide a climate in which all the churches may come to their highest achievement. The churches are important, the convention is important too. Any weakening of the convention will subsequently weaken the churches. Any letup in the constant encouragement given to the churches by the convention will reduce our overall effectiveness in reaching the whole world with the whole gospel.

If a world mission thrust is a major consideration among us, the convention is of no lesser importance than the churches. The churches have no roadbed from their base to the uttermost parts of the earth except the tested cooperative structure, the convention. Let's keep our convention strong. It is important too.

I must say it!

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Give what at Christmas? The writers of the "Food and fellowship" column suggest that food and hospitality can be much appreciated gifts this Christmas.

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Southern Baptists have a man in the White House, or will have as soon as Jimmy Carter takes office as President of the United States. Carter's faith and our denomination's traditions have become a focal point during the campaign, and Carter's election will likely focus more attention on Southern Baptists.

Arkansas Baptist

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The state convention

The editor's page

J. Everett Sneed



The 1976 annual session of the Arkansas Baptist State Convention will consider many important and far-reaching matters. There will be differing opinions on some of these. But we believe that the Baptists of Arkansas are mature enough to deal with issues in the spirit of Christian love.

Perhaps the Executive Board's proposal to consider an eight level parking building will claim more attention than any other matter. An in-depth study has been made by a committee of the Executive Board as well as our administration. Study of additional space was begun more than three years ago. All who have made an intensive study of our needs have agreed that additional space is needed. Even more space will be needed in the future.

Additional room is needed for three reasons. First, space is not adequate for the convening of our Executive Board, convention committees, and training groups. Seldom does a week pass when one of these groups will not meet in the Little Rock area. Often, several convene on the same day.

Second, parking is a problem. Even when small groups meet in the Baptist Building, parking becomes difficult. As our work grows parking will become even more acute.

Finally, it is an effort to keep all of our Baptist agencies in one complex. While it is true that professional staff housed in the Baptist Building has increased by only two from 1969 to 1975, and will increase only one or two more in 1977, it is also true that other agencies not under the direction of the Executive Board have grown in size. It has been necessary for each of these agencies to increase to meet the needs of Arkansas Baptists. If these agencies are removed from the Baptist Building it will cost more for rent and will make a great inconvenience for out-of-town visitors who need to see several agencies or departments on a particular day.

Other business issues facing our convention include the authorization of the Baptist Student Union to launch a \$1 million endowment campaign, changes in

the Annuity Board policies, and the adoption of a \$5.4 million budget. Messengers should remember that any proposed constitutional change must be presented on the first day of the convention. Such proposals should be given to Don Hook, chairman of the Constitution and By-law Committee.

We believe that the Baptists of Arkansas will leave the convention with a spirit of love and commitment. There are both practical and theological reasons for this: (1) Our fellowship is at a high level; (2) Our convention program will feature some of the nation's most challenging speakers — Grady Cothen, Jim Henry, and Jack Stanton, and others; and (3) Our convention president, Dr. Wilbur Herring, will preside capably, fairly, and ably over the convention.

Theologically, we are a "Koinonia" or fellowship of believers charged with the task of winning, baptizing and training the people with whom we have contact. The Greek word "koinonia" carries the idea of joint participation, partnership, or possessing things in common. We have a joint participation with the Father through his Son and with each other. Anything which affects this relationship will curtail our effectiveness on every level. In other words, when the fellowship is good in our churches, in our associations, and in our state convention, we will be more effective for our Lord.

Paul admonished the Corinthian church to protect their fellowship because of the calling of Christ. He said, "God is faithful, by whom ye were called unto the fellowship of his son Jesus Christ our Lord. Now I beseech you, brethren, . . . there be no divisions among you . . ." (I Cor. 1:9-10).

We predict that our convention will set the stage for 1977 to be a great year of victory for our Master. We are confident that most of us will joyfully accept the decision of our convention whether the majority votes our way or not. As Baptists of Arkansas keep the spirit of Christian love, fellowship and dependence upon the leadership of the Holy Spirit, success for our labors is assured.

Guest editorial

Twenty-five years of achievement

Twenty-five years ago Dr. Porter Routh was elected the third executive secretary of the SBC Executive Committee. The first one had been elected twenty-four years before and the second one five years before. He has already served one year longer than both his predecessors.

His task is not an easy one, and could not be done by a person not called by the Lord to the office. He must relate smoothly and impartially to numerous Baptist publics. He must carry responsibilities that only he can feel. He must deal skillfully and courteously with a great many people who feel all things must be done now, and yet deal responsibly with

the facts of limited budgets and the slow moving masses. Like Moses, he must walk with the Joshuas and the Calebs some of the time, with the Aarons and Miriams some of the time, but with the masses of the people most of the time.

All of this Porter Routh has done well, without being obtrusive or stumbling or ineffective. His performance in office is worthy of his great family name. He stands preeminent among us, fair-minded, faithful to duty and a Baptist leader of firm conviction. We wish him many more happy years in his service to Southern Baptists. — **Albert McClellan in the October, 1976, "Baptist Program" (Reprinted with permission)**



One layman's opinion

Daniel R. Grant / President, OBU

Fuzzy thinking about crimes being 'victimless'

The current fad among some columnists, news commentators, and participants on T.V. talk shows is promoting the idea of "victimless crimes." Their argument is persuasive: drinking alcoholic beverages, smoking pot, gambling, and prostitution are strictly private affairs and the rest of us have no right to make it against the law. They have succeeded in popularizing the term "victimless crimes," and the mass media increasingly use this expression to describe them.

The only thing wrong with the argument is that the facts simply do not support it. The facts are in almost every daily newspaper if only the readers would put it all together. Just recently within the pages of one newspaper the following four separate news items were carried:

1. "Jubilant Americans Reach Top of Everest, Break Out the Whiskey." The world was told that the first thing the American Bicentennial team did after conquering Mount Everest was to break out a case of Scotch whiskey, obviously placing alcoholic beverages high in our national scale of values.

2. "Drugs, Drink Called Factors in Criminality." Dr. Samuel B. Guze, chief psychiatrist at Barnes Hospital in St. Louis, reported that he was surprised to discover in his long-term study of criminality that two of the three most common traits of criminals are alcoholism and drug dependence.

3. "Heroin Abuse, Alcohol Use Both Increase." A new H.E.W. study reveals

that the two major trends in drug abuse this year are alcohol's move to the top of the list of most abused drugs, and increasing heroin addiction. These two things waste more than \$35 billion a year in lost work time, health and welfare services, and property damage.

4. "Police Chief Stresses 'Morality'." Police Chief Edward M. Davis, president of the International Peace Officers Association, stressed in a speech to 50 area police chiefs that the only ultimate answer to the rising crime rate is renewed emphasis on "old-fashioned morality laws."

A visitor from Mars would have difficulty understanding how we can make whiskey as American as apple pie on the same day that three independent and diverse authorities are telling us loud and clear that alcohol and other drugs are as dangerous as the most poisonous of snakes. When you get right down to it, poisonous snakes are not nearly so dangerous because no one in mass media is telling us they are victimless, and all right for handling with moderation, in the home, and between consenting adults. As Art Linkletter so accurately pointed out in Little Rock recently, the so-called private use of drugs affects us all adversely because of the increase in crime it causes, and the increase in taxes required to pay for their hospitalization and treatment.

In my book one is guilty of fuzzy thinking when he attempts to defend either poisonous snake-handling or private drug abuse as a victimless crime.

Letter to the editor Not all oppose building plan

I wish to congratulate you on the fine article in a recent issue of the *Arkansas Baptist* regarding the proposed building plans for the Arkansas Baptist Convention headquarters to be presented to the Arkansas Baptist Convention's annual meeting in November.

I understand a resolution was presented and passed at a recent Rocky Bayou Associational meeting in opposition to the proposed plans, however, this does not necessarily represent all the people in the association.

Being an accountant (retired) for Southern Baptist College which is a recipient of a percentage of the Cooperative program, it was my privilege to work with many of you personally, and to see the fine work you are doing. There needs to be room for expansion in all departments and I have a deep conviction that we, as Southern Baptists in the state of Arkansas need to look to the future — we need to look at the "larger picture" — and support Southern Baptist principles, doctrines and procedures. It seems that many of our churches are getting away from these basic beliefs which build strong churches. I have seen how the Convention has reached out and helped churches with financial problems, etc.

I want you to know that I am proud of the accomplishments of our State Convention in the past and am looking forward to the many things to be accomplished for our Lord in the future. If this is done, we need room for expansion and I appreciate men and women who can project these needs and prepare for them. It is time for our people to take a stand and to realize the great task ahead if we are to be soul winners for Christ. My prayers shall be with the Convention as a vote is taken on this important issue and I know that God's will will be done. — Mrs. Mary Alexander, First Church, Hardy

News about missionaries

Mr. and Mrs. Dwight C. Clark, missionaries to the Bahamas, have completed furlough and returned to the field (address: P.O. Box N 1644, Nassau, Bahamas). He was born on a farm near Pattonsburg, Mo., and lived in Northern rural areas of the state while growing up. The former Ann Salter, she was born in Lake Village, Ark., and lived in Jacksonville, Fla., for several years before settling with her family in Dermott, Ark. Before they were appointed by the Foreign Mission Board in 1969, he

was pastor of Memorial Church, Jefferson City, Mo.

Mr. and Mrs. Lehman F. Webb, missionary associates to Singapore, may be addressed at 90 King's Rd., Singapore 10. Both are natives of Arkansas. He was born in Walnut Ridge and also lived in Tuckerman while growing up. She is the former Virginia Bryant of Warren. Before they were employed by the Foreign Mission Board in 1970, he was pastor of First Church, Hot Springs, Ark.

Arkansans named home missionaries

ATLANTA, Ga. — Ollie and Thelma Trout of Niles, Mich., have been appointed missionaries of the Southern Baptist Home Mission Board.

Trout will be director of missions in the Southeastern and Lindale Associations in Michigan. He is a native of Arkansas, and is a graduate of Ouachita University and Midwestern Seminary.

Mrs. Trout, the former Thelma Conant, also is a native of Arkansas.

First Church of Helena reviews 125 years

The history of First Church of Helena began even before President Abraham Lincoln took office. It has endured 125 years of joys and sadness through pneumonia and malaria epidemics, civil war, floods, depression and two world wars.

How does such a church say, "Thank you, Lord"? How does it say, "Thank

you, forefathers of our faith"? Renewal of faith through prayer and revival and a celebration to recall and honor faithful crusaders for the Lord was the answer that came to the committee which began searching and planning many months before.

A memory case was set up in one of the foyers of the church to display the

old church pulpit Bible published in 1833, old hymnals, a young peoples' prayer program dated 1885, former church newsletters and Sunday bulletins as far back as 1906, as well as photographs of various events in the life of the church. Excerpts from the written history were published in the "Did You Know?" column of the church weekly newspaper.

Cottage prayer services were held in numerous areas of the city.

An invitation "from all those members reaping the good seeds of your sowing" was sent to "all members in their golden years (age 60 and above)" to a luncheon in their honor at the close of the week of cottage prayers.

Sixty-five "golden years" members accepted the invitation and attended the event which was planned, provided for, and served by representatives of every department in the entire church.

Revival services began with the pastor preaching each evening and the music led by Larry D. Smith of Ft. Worth, Tex. A deacon led a devotional and prayer time was held each evening in the sanctuary 30 minutes before services.

The day of celebration, Oct. 10, arrived. More than 500 persons attended the morning worship, which began with the invocation by Arkansas Valley Associational Missionary, Carl Fawcett, and greetings by Dr. Charles Ashcraft, state executive secretary. Hymns were led by former music directors, Alfred Foy and Larry Earhart. "Psalm Twenty-Seven" was presented in music by Larry Smith. A message, "The Gardener I Presume", was delivered by Ralph Douglas, a former pastor.

Dinner on the grounds followed the worship service as hundreds of new and old acquaintances visited with one another and sampled the favorite dishes brought to share. Many people dressed in clothes of the past. Colorful bonnets, full skirts, coveralls, pantaloons were some of the attire being worn.

Afternoon services began with a singspiration led by former music directors. Climaxing the afternoon program were a number of mini-skits entitled "Historical Highlights", depicting outstanding events from the pages of the church's history. Church problems and how they were solved as well as church joys, building programs, enlargement campaigns, days of prohibition, civil war hardships were all reviewed. Living history began with personal summaries of the years when Ralph Douglas, Alfred Foy, Larry Earhart and Bill Hammonds served the church.

Evening worship services followed a busy day but many returned to hear Bill Hammonds, another former pastor, preach. Afterwards all were invited to the "Anniversary Cake Cutting" for fellowship.



TOP: An anniversary cake was made for the occasion and members participated in a cake cutting and fellowship to climax the day. Men behind the ladies with the cake are former pastors and staffers, Larry Earnhart, Bill Hammonds, Alfred Foy, Ralph Douglas, Associational Missionary Carl Fawcett, and the present pastor, Jimmy Lee Stevens.

ABOVE: Dinner on the grounds followed the morning worship service.

Summarizing the proposal for a new Baptist building office-parking facility

by Roy F. Lewis

Several years ago the Executive Board of the state convention appointed a special committee called the Parking Lot Development Committee, composed of five members. Its assignment was to study the feasibility of developing the present Baptist Building parking lot into additional office and parking facilities.

The committee worked slowly and carefully, since much of the necessary information had to be developed over a period of time. The committee engaged the services of Ed Wimberly, architect, after checking his qualifications and credentials with the Church Architecture Department of the Sunday School Board.

On March 9, 1976, the committee made a progress report at a called session of the Executive Board. The architect presented preliminary sketches and concepts, and the committee outlined to the Board the direction its studies were leading. The Executive Board endorsed the report and instructed the committee to continue in

the direction taken. It also authorized the necessary expenditure of funds.

On Aug. 17, 1976, the Parking Lot Development Committee recommended to the Executive Board the construction of a new office-parking facility on the present parking lot at an estimated cost of \$3,650,000. The Executive Board voted to recommend the proposal to the full convention in November. The Executive Board staff was instructed to disseminate the appropriate and necessary information to Arkansas Baptists. This article is an effort to summarize much of the relevant information.

The need for new facilities became evident even before a study committee was appointed, and the need falls basically into three areas. Perhaps the most urgent need is that of additional parking. The lack of adequate parking facilities in the downtown Little Rock area makes it necessary to provide space for Baptist Building employees, and a major portion of the present facilities are used for that. Other spaces are provided

for visitors, but even a relatively few visitors in the building at the same time quickly utilizes all available parking space.

When meetings or conferences are held in the Baptist Building, parking space is at a premium, and many have been forced to park on the street or some distance away. Many meetings and conferences which could and should be scheduled are never planned, simply because parking facilities are inadequate.

A second need is that of expansion room for office space. All of the space in the present building is now in use, even though a number of renovations have been made in recent years to provide a better utilization of space. Storage space for each department is inadequate and continues to be a problem.

The Arkansas Baptist Foundation and the Arkansas Baptist Family and Child Care Services, both of which are agencies of the convention but not under the Executive Board, rent space in the



View from the southeast

building. Both agencies have increased their services and ministries and have used additional space. Both agencies are presently in need of further expansion room.

A third need is for better conference facilities. It is highly desirable to schedule conferences, seminars, and such meetings in the Baptist Building, so that participants can have ready access to staff personnel and other resources which are not available in other meeting places. However, very few such meetings can be scheduled with the present limited facilities. The Parking Lot Development Committee considered the fact that Baptists who participate in such conferences and meet in the Baptist Building will, through their exposure to the total work, become stronger supporters of the work and ministries of Arkansas Baptists.

The building, as proposed, has eight levels. The ground floor will provide retail and/or office space and will include approximately 20,800 square feet. The two top floors will be office and conference space and will include a total of approximately 25,000 square feet.

The other five levels will be parking decks providing approximately 295 parking spaces. The building will be connected to the present building by a covered walkway over Arch Street. Permission to construct such a bridge has already been granted by the city of Little Rock.

If the convention messengers approve the recommendation, it is estimated that construction could take place at the earliest sometime during the spring of 1977. Estimated construction time is approximately 18 months, meaning that occupancy could begin in late 1978 or around the first of 1979.

It is anticipated that the top floor of the new building will be used immediately for expansion. The Arkansas Baptist Foundation and the Arkansas Baptist Family and Child Care Services will each be offered new expanded office facilities. A new chapel and better conference facilities will also be provided, with the space designed for multi-purpose use. These moves to the new building will then provide room in the present building for future expansion by the Executive Board staff as the need arises.

The ground floor of the new building will provide retail and/or office space. Early in the feasibility study it was determined that it would be highly desirable to have a Baptist Book Store located in the facilities and such possibilities were discussed with appropriate personnel at the Sunday School Board. Detailed negotiations concerning such a possible contract have been completed,

but no firm commitment has been made by the Sunday School Board and cannot be made until the matter is presented to its Board of Trustees in February of 1977. However, information available at this time indicates the likelihood of a favorable response from the Sunday School Board.

The remaining space on the ground floor and all of the office space on the seventh floor will provide future expansion room for Baptist Building ministries. Until such space is actually needed, it is anticipated that it can be rented to local businesses or firms needing such office space. In its consideration of the recommendation, the Executive Board made it clear that such rentals would be limited to those firms or businesses whose activities are com-

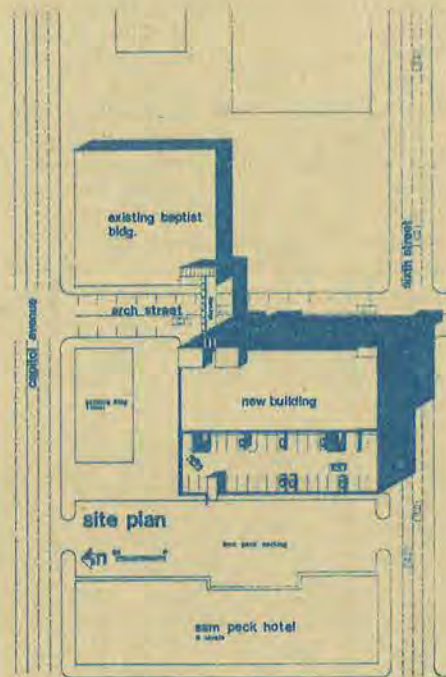
others was felt to be good stewardship by the committee in making its recommendation. The concept of such rental space seems to be a new idea to many, but it is by no means a precedent for either Southern Baptists or Arkansas Baptists. For years the Home Mission Board in Atlanta rented space in its new building until its own needs required the utilization of the entire building. The Annuity Board still rents space commercially in the building it owns in downtown Dallas.

Many churches in Arkansas and elsewhere have bought property for expansion purposes while it could be secured at a good price. Oftentimes, such property includes a house, and when the house is not needed for immediate use, many churches have followed the practice of renting it to some individual. Some Baptist associations have also done likewise.

Apparently many have overlooked or forgotten the fact that the convention purchased property at 401 West Capitol in downtown Little Rock in 1947 and rented space in that building to several firms until 1953. All of the ground floor was rented and by convention action and approval, the rental income was applied toward the building indebtedness. Thus, the precedent has long been established.

Some rental of the parking space is also anticipated. The parking needs fluctuate greatly from day to day, depending upon the number of visitors to the Baptist Building and the scheduling of meetings and conferences. On days when a large number of parking spaces is needed, these can be reserved for Baptist use. On other days when a lesser number might be needed, the extra spaces can be rented to the public on an hourly or daily basis. Some additional spaces, which are envisioned as providing future expansion room, can be rented on a monthly basis to office workers in the downtown area. Of course, those who are visitors to the Baptist Building or customers of the Baptist Book Store will not be charged for parking. Such rental of parking space gives a great deal of flexibility in its use and makes it feasible to construct an adequate parking facility, whereas otherwise it would be economically prohibitive.

Detailed studies were made in order to project an accurate estimate of construction costs. Soil samples were made to determine the type of foundation necessary; other engineering tests were made, as well as a number of architectural projections. All of this information was furnished to a computer firm specializing in construction cost estimates. The result was then revised to reflect subsequent changes made by our architect, and the net result reflected an



Site plan

patible with our work and that would not be an embarrassment to our Christian witness. The convention's attorney has given assurance that this can be effected.

Building space now that is adequate for future expansion needs will save Arkansas Baptists a considerable amount of money due to continually spiralling construction costs and rising interest rates. Renting out such space until it is needed helps pay for the construction without becoming a burden to the convention budget. According to the local tax assessor, such space that is rented commercially will be subject to taxes but will not affect the tax exempt status of the portion of the property used exclusively for Baptist purposes.

The temporary rental of space to

anticipated cost of \$3,650,000.

By any economic criterion, the proposed indebtedness is well within normal limits. It is considered normal and prudent for most churches to obligate themselves for building indebtedness of up to three times their annual income. Recommended family budgeting procedures follow generally the same formula. Therefore, the proposed indebtedness, even including the unpaid balance on the present facilities, is considerably less than even one year's budget.

The possibility of relocating the entire Baptist Building facilities to a suburban location was considered, but only briefly. It was felt that no location could be secured that would be more central or more convenient for Arkansas Baptists as a whole than the one presently owned. While the present property could undoubtedly be sold at a profit, the duplication of the present space in another location at current construction costs would likely use up any potential profit without providing any major advantage.

The present building is designed to support a third floor. However, this possibility was early discarded, since it would do nothing to alleviate the parking problem but would actually increase the parking needs.

Financing for the proposed building is already available. Several banks and mortgage bankers expressed an interest in providing financing, and each was given an opportunity to submit an offer. The most favorable offer came from a

Little Rock bank which has already made a firm commitment to finance the building with a 25-year loan at 9 percent interest. The commitment includes a provision for construction financing with the 25-year period to begin at the completion of the building.

A few churches have been able to secure financing at less than 9 percent, but such loans are in relatively small amounts and for relatively short terms. The size of this proposed loan and the 25-year term put it in a completely different category, on which the interest rate is currently 9½ percent or more.

The annual cost of debt retirement and other annual operating costs, such as insurance, taxes, utilities, security and custodial services, are projected at \$487,420. Anticipated rental income is projected at \$366,320, leaving a net difference of \$121,100 to be funded through the regular budget process. Due to the long construction process, it is not likely that the full amount will have to be budgeted until 1979.

The present Baptist Building facilities are financed with two loans, one of which will be retired in 1978; the other will be paid out in 1983. Currently, \$95,000 is budgeted annually for the two loans.

After one loan is paid out in 1978, the other will require only \$72,000 per year, thus releasing \$23,000 out of current budget allocations to apply toward the new building. This reduces the net additional amount needed, over and above anticipated rental income, to less than \$100,000. After 1983 the con-

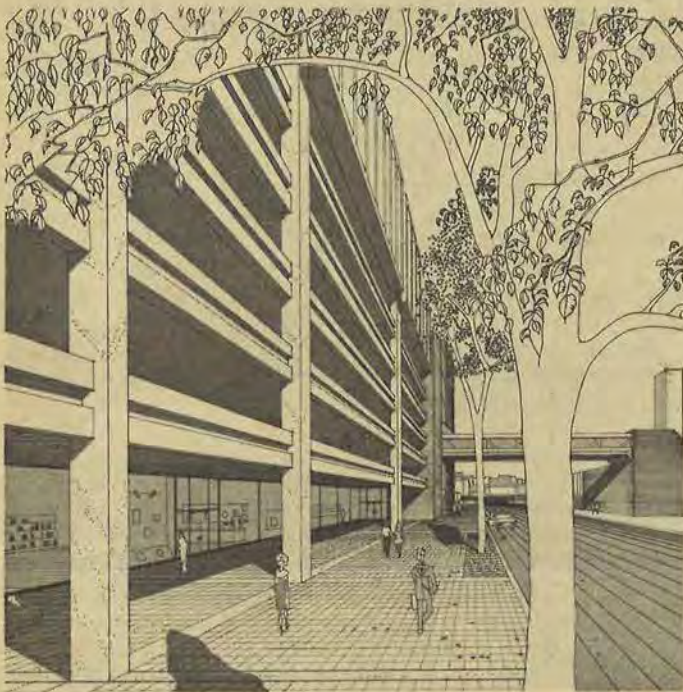
vention will have to budget only an additional \$26,100 more than is currently being budgeted.

The alternatives to building are bleak. If the Executive Board should be forced to rent additional office space for its own staff needs, the cost will quickly become prohibitive. For example, the Arkansas Baptist Foundation found that the cost of duplicating its present space, without any expansion, in a nearby office building would increase the annual rent by more than 400 percent. This alternative also has other undesirable side effects and also makes no provision for critical parking needs.

Baptists are well aware that worship services can be conducted without benefit of a church building. Yet hardly anyone would question the fact that a church building makes worship and evangelistic and missionary endeavors much more productive and efficient. The same is true of a state convention. If adequate facilities are not provided, all of the state convention work suffers to some extent, and future growth is hindered, if not precluded entirely.

Very few, if any, building programs among Baptists have ever had unanimous support. However, any effort to provide tools for Kingdom's work deserves to be considered on its merits with the final decision based on full and accurate information. Also, any committee that has labored for almost two years deserves to have its recommendation weighed very prayerfully.

Personal likes and dislikes should be put aside. What is best for Arkansas Baptist and for the advance of Christ's Kingdom is too important to be decided on the basis of personal prejudices or fears or emotions. Arkansas Baptists must find and do God's will, not only in missions and evangelism, but even in building programs.



View from Arch Street



View from the southwest

Summit dedicates new building

Summit Church, near Yellville, dedicated a new fellowship hall and education building on Oct. 10. The new 1680 sq. ft. facility was erected at a cost of just over \$17,000. The new building consists of a fellowship hall, four Sunday School rooms, a kitchen, two restrooms, a room housing the central heat and air conditioning equipment, and two nursery rooms.

The new facility was constructed at a greatly reduced cost through the use of a large amount of donated labor. The church employed only one carpenter with the balance of the construction being done through donated labor. When the groundbreaking was held on April 1, 1974, the church had \$514 in hand with the promise of \$3500 from the state Missions Department.

The church has experienced good growth in the past few years. In January, 1973, the church had approximately 40 members and was considering disbanding. The church asked Dale Barnett, former state missionary, and director of missions for White River Association, to become director of the work. At first, only a Sunday School class was taught. Later, a preaching service was added and finally, the work grew into a full program. There have been approximately 60 baptisms with 40 of these being adults and 20 being senior adults.

Barnett said, "The basic method that the church has used in reaching adult people has been the Sunday School. We have used Arthur Flake's "Laws of Sunday School Growth." More recently, the church has been involved in the Action program. Over 40 people have been enrolled in Sunday School in the last three weeks." In 1973 the church averaged 20 in Sunday School, and in 1976 they averaged 40. During the summer months of 1976, the church averaged 33. Since the church has entered the Action program it is now averaging in the high 50's.

Summit Church was originally organized in 1906 when the community was called North Yellville and the present building was constructed. However, for some years prior to 1957, the church doors were closed.

In 1957, First Church, Yellville, organized a mission in the old Summit Church. The mission was organized into a church in 1974, although the Yellville Church continued to assist in providing leaders and teachers.

Two speakers for the special dedication service were R. H. Dorris, director of the missions work for the Arkansas Baptist State Convention, and J. Everett

Sneed, editor of the *Arkansas Baptist Newsmagazine*. Other special guests for the occasion included Roy Dunn, former pastor; Byran Eubanks, and Wayne Lindsey, former youth directors of the church; and Mrs. Nettie Jones, a former church member. A building and finance committed report was given by Bill Hamlet, chairman of the committee. The entire indebtedness of the building was retired so a note burning service was held along with the building dedication.

Pastor Dale Barnett says that the Summit Church has a great future. He said, "We plan to buy a church bus in the near future. We already have \$5,100 in a savings account for this purpose. We believe that the Action program along with the bus will enable us to continue to grow. The Summit community is growing. We recently received city water and a sewer system is now being installed. A Yellville bypass highway is to be developed which will come right

through Summit. We believe that these and other developments will bring people to our area.

Union Valley Church held a note burning ceremony Oct. 24 with Stan Wallace, pastor, in charge. J. Everett Sneed, Editor of the *Arkansas Baptist Newsmagazine*, was guest speaker. Special music was in the charge of Ron Davis, church music director. Others assisting with the ceremony were John Tindell, chairman of the deacons, and Paul Hightower.

Ogden Church dedicated a new annex-education building on Oct. 10. The dedication services were held during the morning worship hour with James Priest, a former pastor, bringing the message. Afternoon services included special music and personal testimonies. The new building houses seven classrooms, nursery, kitchen and fellowship room. W. T. Hewett is pastor.

Gillett First Church began the construction of a new parsonage on Oct. 27. Bill Williamson has been pastor and assumed the pastorate of the church on Oct. 10.



Summit Church dedicated this building and burned the note on it to signify that the debt on it was paid. (ABN photo)



Currents-Gains Association executive board voted unanimously in a recent called meeting to purchase a new home, at 602 Wooten Street, for the Director of Missions, and to sell the old home at 903 Polk Street. The new home is valued at \$25,500 and future plans call for an associational office to be constructed on additional space adjacent to the home. J. D. Passmore is Director of Missions for the Association.



Food and fellowship

Virginia Kirk and Jane Purtle

Christmas giving

"... but first they gave themselves to the Lord and to us by the will of God." 2 Corinthians 8:5b

There is a gift only you can give.

Fellowship Hall looked like a red, gold, and green wonderland. Places were set for eighty people around small tables, each centered with a glittering arrangement of evergreens. Showflakes hung from the ceiling; and the buffet table was overflowing with ham, steaming vegetables, crisp, colorful salads, and rich desserts. Young married couples and senior citizens chatted around the Christmas tree and over flickering candles. New friends exchanged hugs and warm goodbyes as they left. It was a unique time of sharing and love — the annual Senior Citizens Christmas party given by the young married women's class.

Of all the parties given at our church during the Christmas season, none has brought more happiness to the givers and recipients than the dinner for older adults. The class begins planning in October or November. They set up committees with a coordinator for each of the following areas: decoration, food, callers, clean up, gifts. Members plan music and games; one is emcee for the occasion. They have found that food is

easiest to handle if they purchase the main dish and have members bring salad, vegetables, and dessert in a planned potluck. Elaborate decorations occupy much of their time, as they have found that a really festive and beautiful setting is much appreciated by their guests. They use tablecloths and napkins, fancy centerpieces, candles, and a large Christmas tree. Each guest receives a small gift from beneath the tree. The expense of the party is completely borne by class members.

Each of the guests is extended a special invitation and has transportation provided by class members and husbands. So each member is host for specific guests. The party is Christmas giving at its best.

This popular dessert is from a member of the class. If you haven't tried it, it's luscious and pretty for a festive occasion.

Banana split cake

- 2 cups graham cracker crumbs
- 3 sticks margarine
- 2 cups powdered sugar
- 1 egg
- pinch of salt
- one large carton of prepared topping
- 2/3 cup chopped nuts
- 3 bananas, sliced

1 large can crushed pineapple, drained

Mix crumbs and 1 stick melted margarine and press into the bottom of a 13x9x2 pan. Let set while preparing other ingredients. Beat 2 sticks soft margarine, powdered sugar, and egg for 15 minutes. Add salt. Pour over crust. Arrange bananas and pineapple on top. Spread topping over fruit and sprinkle nuts on top. Chill overnight. Decorate with maraschino cherries. Cut in squares to serve.

Alumni meetings set at convention

N.O. Seminary

Alumni of New Orleans Seminary will hold their annual Alumni Reunion Wednesday, Nov. 17, at Park Hill Church during the noon hour.

The guest speaker will be Fred Moseley, Director of the newly reactivated School of Christian Training, a program which makes Seminary education possible for ministers who do not have a college degree.

The program will begin promptly at noon.

OBU box supper

ARKADELPHIA — The annual "Tigers and Chickens" box supper sponsored by Ouachita University will be held in conjunction with the Arkansas Baptist Convention Nov. 17 at Park Hill Church, North Little Rock.

The supper, which begins at 4:30 p.m. immediately following the afternoon session of the convention, will consist of a boxed chicken supper, beverage and homemade cake.

Faculty, former students and friends of Ouachita may purchase tickets at the Ouachita convention booth or at the door.

A brief program after the meal will feature OBU President Daniel R. Grant, a slide show about Ouachita and the Ouachita singing group "Reconciliation."

Southern College

Southern Baptist College Alumni Association is sponsoring a fellowship hour for alumni and friends of the school following the Tuesday evening session of the Arkansas Baptist State Convention, Nov. 16, 1976. The get-together will be in the fellowship hall of the Park Hill Church.

Don Settles, alumni president, says that the President of the college, D. Jack Nicholas, will make comments, and the school's architect, Keith Miller of Little Rock, will indicate "where we are and what we are drawing" in the campus development.



ARKANSAS CLUB ELECTS OFFICERS

Members of the Arkansas Club at Southern Seminary in Louisville, Ky., recently chose officers for the 1976-77 academic year. The new officers are (left to right): Pam Johnson (Hot Springs), president; Cheryl Sorrels (North Little Rock), secretary; Diana Edmondson (Arkadelphia), publicity chairman; Lucien Coleman, professor of religious education, and Rodger Murchison, director of placement, advisors; and Willie Sawyer (Pine Bluff), athletics chairman. There are 53 students from Arkansas studying at Southern Seminary this year.

Security plans made for coliseum session

Security measures are being planned to protect Baptists who attend the Wednesday night session of the Arkansas Baptist State Convention. This session will be held at Barton Coliseum and Little Rock area churches are being urged to bring bus loads of members for the service.

Little Rock Pastor Johnny Jackson says that churches can bring their buses to the main west entrance where armed security guards will be stationed while the people arrive. Guards will provide protection after the service. Security also will be provided in the bus parking area during the service. Jackson said there will be no charge for this parking.

Proposal asks change in president's term

An amendment to the Bylaws of the Arkansas Baptist State Convention has been proposed and will be presented to the Convention for consideration at the first session of the annual meeting Nov. 16.

Don Hook, chairman of the Constitution and Bylaws Committee, says that the amendment was proposed at last year's meeting. It would limit the service of the president of the Convention to one term and require that the president be elected from the floor. Hook says that the committee will bring the amendment to the Convention without recommendation. The Committee on the Order of Business will have to provide a place for discussion and voting in some succeeding session.

Banquet to honor missions directors

ARKADELPHIA — The annual Director of Associational Missions Banquet will be held in the Ouachita University Evans Student Center on Nov. 30, at 5:30 p.m.

Special entertainment will be provided by "The Singing Men" of Ouachita. Daniel R. Grant, OBU president, will address the banquet, after which the award for the Director of Associational Missions of the Year will be announced.

The banquet is designed to honor all the directors of associational missions in Arkansas.



Woman's viewpoint

Iris O'Neal Bowen

About old preachers

Do old preachers, after they have passed on to their rewards, sit around Heaven discussing the scriptures?

The Bible says that we will be happy in Heaven, and I believe preachers are never happier than when they can get together to talk about the Bible.

I can remember as a child, and growing up, attending conventions, association meetings and even "Fifth Sunday Meetings," and I have seen our dear pastors there. They listened to the opening speeches and the annual sermons. They took part in the singing. They proposed, argued and voted on issues vital to the work.

But at some time during the long day, during a pause in the activities, they would seek each other out for fellowship, and yes, discussion of the scriptures. I am sure their interpretations varied as to what some passage meant. There might be good-natured give and

take of ideas. But always a sweet spirit prevailed and Christian joy was rampant there.

Many a sermon had its birth at these meetings. I have often seen my preacher-dad, sitting on the front row, soaking up the joy, the truth and the worth of the sermon. Then I would see him, his eyes never leaving the speaker's face, slowly slip his hand into his breast pocket to bring out note book and pen, and I knew Dad had been rewarded with another idea for a sermon.

Yes, I want to believe that our old ministers are up there still glorying in the scriptures. I can nearly hear a wavering voice quoting, "I have fought a good fight, I have finished my course, I have kept the faith."

Then I can hear, from all the corners of Heaven, the swell of a million "Amens."

Arkansas all over

O. L. Bayless, a former pastor of Second Church of Hot Springs who has announced his retirement as editor of *Rocky Mountain Baptist*, official organ of the Colorado Baptist General Convention, Denver, will retire to Arkansas.

Dr. Bayless, a native of Oklahoma, will reach the retirement age of 65 next February and will retire as of March 1. He and Mrs. Bayless have announced plans to make their home in Hot Springs, where they recently purchased a condominium now under construction and which is to be completed by March.

Bayless left his Arkansas pastorate in 1960 to become secretary of evangelism for the Colorado Convention. He has been editor of the *Rocky Mountain Baptist* since 1962 and is a former president of the Southern Baptist Press Association.

He has held numerous denominational offices, including the presidency of the Executive Board of the Arkansas Baptist State Convention.

J. Don Corley has resigned as director of pastoral care for Baptist Medical



Dr. Bayless

Center Systems to accept the pastorate of First Presbyterian Church of Bastrop, La. He began his new work Nov. 1.

A native of Oklahoma, Corley grew up in West Helena, where he graduated from high school. He received the bachelor of arts degree from Ouachita University at Arkadelphia and the master of theology and doctor of theology degrees from New Orleans Seminary, New Orleans.

He had been with Arkansas Baptist Hospital (now Central Baptist Hospital) and the Baptist Medical Center for the past 20 years.

Mrs. Corley is the former Lynell Sandifer of Arkansas City, also a Ouachita graduate. They have three daughters, all married.

John R. Maddox, pastor of Wynne Church, recently returned from an evangelistic campaign in Lyon, France. This campaign was under the auspices of the World Evangelism Foundation. Revivals were conducted at the same time throughout France in 20 churches with a minister for each church plus six to ten laymen who gave their testimonies and witnessed during the day. Maddox, the son of missionary parents to Brazil, speaks both Portuguese and Spanish. In the church in Lyon, three language groups were presented, French, Portuguese and Spanish.

people

First annual citizenship award given by Pulaski Association

Pulaski Association held a Citizenship Awards Banquet on Oct. 21, in Immanuel Church, Little Rock. Alton Bush, chairman of the Banquet Promotion Committee, introduced the special guests. Hunter Douglas, chairman of the Christian Life and Civic Righteousness Committee, made special recognitions and the presentation of the awards. Douglas said, "This is the first of an annual Christian Citizenship Awards Banquet in which Christian citizens will be given awards for their role in civic righteousness."

Awards were given to Mrs. Margaret Kolb, Bob Riley, Chief of Police Gayle Weeks, and Lt. Wes Carter, head of the Little Rock vice squad. The main award was given to Chief Justice Carlton Harris of the Arkansas Supreme Court.

The main address was delivered by Edward M. Davis, chief of police for Los Angeles, Calif. Davis said, "People are proud of America; they are proud of their heritage; and they are proud of this nation's potential capacity for continuing greatness. Yet, Americans are gravely concerned about crime because they see it as a plague on our nation."

Davis said that crime had increased 344 percent in American in the past 20 years. "The crime index," he said, "is now about 5300 crimes per 100,000 population. The threat has been even more serious in our less economic advantaged areas."

Davis said that there were three steps that should be taken in order to cut crime. "First," he said, "there exists a need to get the various elements of the criminal justice system committed to the idea of crime prevention and citizen protection." After emphasizing his ap-

preciation for many of the hard working people in the judicial system he said, "There are far too many prosecutors, judges, and correction officers, who are soft on crime and soft on the criminal."

Davis said that, secondly, the police and the public must work together in order to have a degree of safety in the local neighborhoods. He observed that while crime had rapidly increased in most communities that crime had decreased in Los Angeles one percent since 1969. He said, "A great deal of success my city has experienced with battling crime is directly related to the hard work of individual citizens in the local neighborhood. Think about the Police Department protecting people. The national average is something like one police officer for every 500 people."

Finally, Chief of Police Davis observed, "We must reverse the erosion of moral values if we are going to reduce crimes." He explained that he meant by this that the best insurance we

Los Angeles Chief of Police Ed Davis was featured speaker at the banquet.



have against crime is by preventing the development of behaviour patterns which tend to promote crime. He said that things such as pornography, violent films, filthy films, massage parlors, and open endorsement of homosexuality and dope, must be eliminated if we are to reverse the increase in crime.

Davis emphasized the importance of enforcing the law in regard to all crime. He said that the "so-called victimless crimes" cut away of the moral fibers of our society. Davis concluded his message by appealing to everyone to work together in "doing our best to be morally armed." He said, "The only reason we have enjoyed liberty up to now is because we have had the courage and the ability and the wisdom and the insight to try and secure freedom in the world . . . so between us and our eventual fate, whatever course America sets for herself, stands the police, the minister, and wonderful citizens like you. We must all work together for our future."

Ouachita graduates form music group

"Light", a singing group unique to Ouachita and Arkansas, is in its final organizing stages, and is now accepting bookings for January-July, 1977.

Composed of Ouachita graduates, the group will begin touring Arkansas and surrounding areas in January, 1977. "Light" will provide high school assembly programs and worship services for churches throughout the spring, and later will present programs at summer camps.

The first six group members include 1976 graduates Bill Crook of Rison; David Humble of Walnut Ridge; Sondra Moore of Little Rock; and Kenny Yopp of Shreveport, La. Two of the members will graduate in December: Steve Cheyne of Arlington, Tex.; and Jeff Rhoades of Alma.

As a professional group, the members will work 21 days and report back to Ouachita for seven days each month.

"Light" will present a pop program during the day for high schools and a sacred concert for churches in the same town at night. The music for the church concert will be a mixture of gospel hymns, traditional hymns, and contemporary church music.

Expenses will be covered by a set fee collected by love offerings or admission fees. For further information contact: "Light", Richard Askin Director, OBU Box 776, Arkadelphia, Ark. 71923.



Hunter Douglas (left) presented an award to Arkansas Supreme Court Justice Carlton Harris.

Child Care

Arkansas Baptists have 82-year history of caring for children

(First in a series of articles)

The name has changed and the services have expanded, but caring for children has remained the first concern of the Arkansas Baptist Child Care Ministry throughout its 82-year history.

The Arkansas Baptist Child Care ministry had its beginning in 1894 when Mrs. Hannah Hyatt Gardner gave her home and 80-acre farm near Monticello to Arkansas Baptists. The home was named Arkansas Baptist Orphan's Home with its primary purpose being to provide orphan children a place to live. Arkansas Baptists responded with annual drives for food, clothing and other items necessary for the support of the children.

As the years passed the home gradually began to accept dependent and neglected children as well as orphans. Dormitory style buildings were constructed and matrons supervised 20 or more children living in each building. Their primary responsibility was to see that the children were properly fed, clothed and accounted for at bed time.

Several years after its founding the home was renamed Bottoms Baptist Orphanage in honor of Mr. and Mrs. G. W. Bottoms of Texarkana, who provided strong financial support for the home.

For over a half-century the home accepted children of all ages. But during the 1950s the Board of Trustees voted to accept only school-age children. It had become evident that babies and preschool children needed the home-type environment and that the needs of these children could best be met through foster home programs. So preschool children were referred to other agencies which could provide foster care.

It was during this period that the dormitory style buildings were gradually replaced by smaller living units with a home-like atmosphere.

It was during this period that the dormitory style buildings were gradually replaced by smaller living units with a home-like atmosphere.

Over the years the emphasis shifted from providing custodial care for orphans to a total ministry to dependent and neglected children who had been spiritually and emotionally injured by family breakdowns and such problems as alcoholism, drugs, crime and mental illness. So in keeping with this expanded ministry Arkansas Baptists voted in 1961

to change the name to Arkansas Baptist Home for Children.

During the next few years Board and staff members observed the need for further changes in the child care ministry. The emphasis shifted from providing only a ministry of institutional care for children to providing a total ministry to families in an effort to keep families and children together. Responding again to change, Arkansas Baptists voted in 1970 to adopt the name Arkansas Baptist Family and Child Care Services and to make it a state-wide ministry.

In addition to the Children's Home in Monticello, the agency now has offices in Little Rock, Fayetteville, Jonesboro and Monticello. Each office is staffed with trained and dedicated workers who work with parents and children trying to resolve family conflicts without having

to remove the children from the home. When it becomes necessary for the child to be removed from the home, the workers continue to work with the family while the child is receiving care. The goal is to reunite the family if possible.

The agency also established a group home for boys in Jonesboro in 1970. The home is operated in a house owned by Mrs. Margaret Cherry, widow of the late Governor Francis Cherry, and has provided a temporary residence for an average of 10 boys each year since it opened.

The history of the Arkansas Baptist Child Care Ministry is a history of caring. The need has grown and the avenues for expressing concern have changed, but one thing remains the same; Arkansas Baptists still care. — Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services

On the cover



Baptists provide care at Monticello for this happy girl.

Leader Training Seminar

Arkansas' second Church Leader Training Seminar will be conducted at the Baptist Building in Little Rock on Thursday and Friday, Dec. 2-3. Jimmy Crowe, author of the *Church Leader Training Manual* and consultant in the Church Training Department at the Sunday School Board, will direct the seminar.



Crowe

The seminar is designed for pastors, ministers of education, Church Training directors, directors of leader training and other persons involved in planning and conducting leadership training projects in the churches. The seminar will deal with enlistment of leadership and the planning of potential leader training and inservice training for church leaders. The schedule for the seminar will be 10 a.m. to 12 noon, 1:30-4:30 p.m. and 6:30-8:30 p.m. on Thursday and 9 a.m. to 12 noon on Friday. For additional information write the Church Training Department, P.O. Box 552, Little Rock, Ark. 72203. — Robert Holley

Reach out to other cultures

The command — "Go, then, to all people everywhere and make them my disciples" — applies as much to home missions as to foreign missions. Any church that is seriously seeking to evangelize the community it



Parrish

serves must consider all lost persons — including those of non-Anglo backgrounds — as prospects and seek to enlist them from Bible study and church membership. Few indeed are the churches that do not have some ethnic persons who are within reach of the church's ministry. Definite plans must be made to reach these ethnic persons for seldom will a church accomplish more than it plans to do.

The type of activities and services needed to reach these persons will depend largely on the ethnic persons themselves. Many can be reached within the regular programs and activities of the church. Others may require some special programs and activities. Helpful information about the ethnic community would include: language spoken regularly in the home, length of residence in the United States and local community, their native country, cultural habits, whether or not they listen regularly to language radio broadcasts, religious background, previous attendance in an evangelical church, and to what degree there is a "colony" of language persons.

In seeking to reach ethnic persons the church will determine the best approach to use, remaining flexible depending upon the changing needs of the people themselves. Some types of inreach ministry are:

1. Witness to language persons along with other people in the community.
2. Sponsor an ethnic family. Several families may sponsor a number of ethnic families. Invite them to meals, social events, sports events, and to church.
3. Provide Bible study in a home, church or any other suitable place. Scriptures can be secured in almost every language. The group may prefer to study in the English language.
4. Home fellowships can be started. Many who will not come to church may come to a neighbor's home.
5. Literacy classes may be offered. These may be English classes, or in some cases, the group may want their native language taught to their children.
6. A Sunday School class or department may be provided for the language group, with the lesson taught in the language of the group.
7. An associate pastor who can communicate with the ethnic group might be employed.
8. A language radio ministry might be provided.

Every church should be open to all persons — whoever they are, whatever they are, and wherever circumstances have placed them. There is no institution with the responsibility of sharing the Gospel of Christ with all persons, except the church. — Robert Parrish, Director of Language Missions

New state WMU associate elected

Miss Karen Russey of Wichita, Kan., has been elected GA-Mission Friends director of Arkansas by the WMU executive board, beginning her work on Oct. 11.

She is a graduate of Oklahoma Baptist University with a BA in elementary education, and of Southwestern Seminary with an MRE in Childhood Education.

Miss Russey served as a missionary journeyman to Vietnam from 1969-71. Summer work included serving as a youth director in Oklahoma, supervisor of printed materials in the Media Center at Ridgecrest, and assistant program director of GA and Acteens camps in South Carolina. She comes to Arkansas WMU from Eudora Church, Memphis, Tenn., where she served as minister of childhood education for two years.

As GA-Mission Friends director, Miss Russey is available to associations and churches for leader training and assistance in beginning new work. She will be directing the GA Mother-Daughter Camp in May and GA and Acteens Camps this summer at Paron. — Julia Ketner, Executive Secretary-Treasurer



Miss Russey



"How shall they preach, except they be sent?"

COOPERATIVE PROGRAM

RAs learn missions through visits

Royal Ambassadors can be very effective in making contacts for revivals and for high attendance records. Seven boys who are members of Royal Ambassador chapters in First Church, Wooster, proved it.

Preceding a revival the boys rode horses to make contacts for their revival. They made 44 contacts and helped break the attendance goal of 150 in Sunday School. The attendance was 152.

During the week of services 25 people accepted Christ as Saviour. Some were those contacted by the Royal Ambassadors.

The boys in the chapter are learning that missions is the ministering to the needs of people at home as well as in other parts of the world. — C. H. Seaton, Brotherhood Director

The boys are Lamar Hartness, Lonnie Teague, Dewayne Wilson, Bud Teague, (in back) Danny Smith, Wayne Hartness, and Bobby Martin. Counselor for the chapter is Doyle Odom. Richard Hartness is the pastor.



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Foundation charter changes

In the study of the governing documents of the Arkansas Baptist Foundation, it became evident that in addition to the bylaws, the charter also needed attention. The paragraphs with the proposed changes appeared on page 10 of the Oct. 14 issue of the *Arkansas Baptist Newsmagazine*. Following each change was a paragraph briefly explaining the proposal.

If approved, the change in paragraph two would allow the Foundation to serve as trustee for an estate where the major gift is for a Baptist cause, but a minor portion is for a non-profit ministry compatible to our ministries. For example, one sizable estate provides a gift of two percent to the Gideons and the remainder to Baptist causes. Another estate provides a small percentage to the Arkansas Children's Hospital with the major part for Baptist ministries. The approval of this charter change would keep estates of this type

intact, thus facilitating their administration. In no way would it curtail the services to our own institutions.

In 1974, paragraph seven was inadvertently overlooked when the Convention increased the size of the board from nine to 15. However, in the study of the charter, it was discovered that the Foundation Board was allowed to fill the vacancies of an unexpired term for the full length of the term. The proposed change will allow the vacancy to be filled until the meeting of the Convention. This action would be done under the guidance of the nominating committee of the Convention in order that their work and ours could be carried out harmoniously. It would be more in keeping with the constitution.

It is with anticipation that we look forward to seeing you at the Convention. — Harry D. Trulove, Executive Director, Arkansas Baptist Foundation

'Great Day in the Morning' 1976 report

**Attendance
144,576**

**Percent of enrollment
64**

New subscribers:

Church

Free trial:
Lone Rock, Norfolk
Antioch, Pocahontas
Union Valley, Perryville
First, Cash
First, Hindsville
New budget:
Faith, Batesville
Alsup, Bay
Fontaine, Bono
Union Grove, Clarksville
Formosa, Clinton
Gladden, Earle
Philadelphia, El Dorado
Second, Forrest City
Batavia, Harrison
Mtn. Valley, Hot Springs
Eagle Lake Cross Rds., Ingalls
South McGehee
New Harmony, Manila
Lake Ouachita, Mt. Ida
Central, Pine Bluff
Boxley, Ponca
First, Russellville
Harmony, Thornton
Brickeys
Antioch, Pocahontas
Roland
Trinity, Benton

Pastor

Roy Dunn
George Glenn Jr.
Stan Wallace
Dennis J. Davis
Bill McDowell

D. R. Johnson
Leon Minick
None
Lawrence D. Phelps
Vernon L. Hodges
Tim Deahl
Freddy Dumas Jr.
D. C. McAtee
Gary Epley
Joe Anderson
James Dickerson
Vee Hoyle
Harvey Fowler
Ross Williams
Ray Meador
None
Jack T. Riley
M. F. Burge
Sanford Goacher
George Glenn Jr.
Aaron Carter
Harold Stephens

Association

White River
Current-Gains
Conway-Perry
Mt. Zion
Wash.-Madison

None
Mt. Zion
Greene Co.
Clear Creek
Van Buren Co.
Tri-Co.
Liberty
Tri-Co.
No. Ark.
Central
Bartholomew
Delta
Miss. Co.
Caddo River
Harmony
No. Ark.
None
Carey
Ark. Valley
Current-Gains
Pulaski
Central

Model plane buff's hobby helps the lost find Christ

NEW ORLEANS (BP) — The airplane overhead suddenly slides into a mid-air barrel roll and the crowd of children and parents, mouths agape, respond with gasps and groans.

On the ground, the "pilot" takes great delight in watching the crowd's response as he moves the controls of the small radio transmitter signaling the aircraft to land.

As the sputtering craft bounces and rolls to a stop, the crowd surrounds a model airplane and its pilot, Eck Calder.

Radio controlled aircraft is a ministry-hobby of Calder, a student at New Orleans Seminary. The native of New York City once owned a hobby shop specializing in model aircraft.

The store, Calder says, contained nearly every type of aircraft model and kit available.

"I was always trying to get the best airplanes that I could. No price was too high, I spent nearly all of my income on planes and plane engines. I didn't know Christ as my personal savior at the time. I had no time for him.

"My hobby business was going broke," Calder recalls, "and my family was ready to leave as a result of my greed to have 'that' engine or 'that' plane . . . I had nearly \$30,000 worth of planes, but my family had nothing.

"I found that the devil can use a hobby against a person. Even after I became interested in what God might have to offer me, I still found myself lured away to air meets on Sundays. Many times this sort of just doing something else would keep me away from the church and its influence. Soon I didn't care, but the day came when I had to make a decision . . . put up to me by my wife . . . either my family or my planes."

Eck decided in favor of his family — a wife and daughter — and recalls, "I felt like taking all of them (the planes) out and burning them, but it occurred to me I could use these things to glorify God. Since that day my hobby has taken on a new meaning, I still have greed feelings from time to time, but then I just remember how it used to be and with God's help I can fight them."

The plane Calder uses most in his ministry is white, with purple lettering ("For the Royalty of the Lord"), and has a five foot wingspan. Across the wings the letters read, "Jesus Saves," and on the sides of the plane is lettered, "John 3:16."

"I've found the plane to be a very effective tool in church evangelism," Calder says. "I go to a church and fly the plane from the parking lot. Soon, people from the surrounding community,

young and old, come out to see the plane.

"Most coming over to the church parking lot don't attend church anywhere, and others don't know the Lord.

The Calder apartment on the New Orleans Seminary campus has one room set aside for the housing and maintenance of his planes, and Eck can turn to yet another talent for ministry —

piano.

In his early teens he learned to play jazz-style piano. "I used that gift of God for any purpose but to serve him."

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Phenomenal growth expected to continue in Philippines

MANILA, Philippines (BP) — Baptist church membership in the Philippines has experienced extraordinary growth in the last two years and with a "Win One, Begin One" campaign well under way, another good year is expected, according to Southern Baptist missionaries here.

"A growth of 25 percent in one year in net membership is rather phenomenal in the history of missions," said Joseph B. Underwood, Southern Baptist Foreign Mission Board's consultant for evangelism and church development. "This has happened for the last two years in the Philippines," he explained.

In 1972, 15,669 were baptized throughout the Philippines, Underwood said. This number had grown to more than 25,000 in 1975. There were 2,914 baptisms in all the Philippines in 1974, and 3,422 on the island of Mindanao alone in 1975. Preliminary reports indicate that the total baptisms for the two main islands in 1975 will be more than 5,000, Underwood said.

But growth for 1976 is expected to

surpass even those figures. Earliest reports of the "Win One, Begin One" campaign indicate "unprecedented response to the preaching of the gospel by Baptists on the islands," according to Southern Baptist missionary press representative William T. Roberson.

Another Southern Baptist missionary, Grover F. Tyner Jr., wrote in a recent newsletter that "doors for spiritual advance have never been more open than they are today in the Philippines."

One missionary described the response in some areas as a continuing revival.

"In one small barrio (village), Southern Baptist missionary James Slack reports 160 decisions," Roberson said.

"In Midsayap, situated in the heart of an area where Muslim rebels move about with considerable freedom, over 100 made decisions and 33 were baptized recently," he added.

"This growth," said William R. Wakefield, the board's secretary for Southeast Asia, "is indicative of the continuing openness or receptivity of the people."

Wakefield said the growth is "definitely related to the close cooperation between churches, the Philippines Baptist Convention and the missionaries in placing the winning of Philippine people as their top priority."

The month-long "Win One, Begin One" campaigns are being held through mid-November on Mindanao and Luzon. Each Baptist is being encouraged to lead another person to Christ, and each church is being challenged to begin a new church.

Pastor gets probation for 'bomb' threat

ATLANTA (BP) — Herschel A. Markham has pleaded "nolo contendere" (no contest) and been given a minimum probated sentence for criminal charges stemming from his arrest in June in downtown Atlanta, the day after a stormy appearance at the Southern Baptist Convention (SBC) annual meeting in Norfolk, Va.

Markham, pastor of Mount Vernon Church in Fairburn, Ga., was sentenced to 12 months on probation, with no fine, by Judge Luther Alverson of Fulton County Superior Court in Atlanta.

His lawyer, Sam Dickson, said it was the lightest possible treatment for Markham's charge of "terroristic threats."

Markham was arrested in downtown Atlanta on June 18. He was outside the Federal Building on Peachtree Street, claiming to have a "time bomb" in his briefcase. When subdued, he said it was a "literary time bomb."

He was referring to curriculum materials in some public school textbooks, which he said are obscene and objectionable.

The day before in Norfolk, Markham had challenged a report of the Southern Baptist Christian Life Commission, saying that this SBC group should have condemned "Man: A Course of Study" (MACOS) materials used in some public schools.

Markham told the *Christian Index*, Georgia Baptist weekly newspaper, "I am deeply grateful for the way Judge Alverson ruled in this case. He had an understanding spirit."

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Carter secon

ATLANTA (BP) — As Jimmy Carter waited here in the early morning hours of Nov. 3 for the nation's television networks unanimously to project his victory over Gerald Ford, he reached the culmination of a near-miraculous climb from relative obscurity to the presidency of the United States.

In so doing, Carter, 52, became the third Baptist and second Southern Baptist to win the presidency. And he became the first Southern Baptist actively involved in denominational affairs to serve as U.S. President. He's a trustee of the Brotherhood Commission of the Southern Baptist Convention (SBC) in Memphis, Tenn. Harry Truman was the other Southern Baptist President. Warren G. Harding was also a Baptist, but not a Southern Baptist.

All during the campaign, the Southern Baptist beliefs of the deacon and Sunday School teacher from Plains (Ga.) Church and his statement of being "born again" surfaced in debate, discussion and analysis.

And in the final hectic two days of the Ford-Carter presidential race, Carter's church affiliation took a bizarre turn — on Halloween, Oct. 31 — when Clennon King, a 60-year-old black pastor of the Interdenominational Divine Mission Church, about 45 miles from Plains, showed up at Plains Church. King, whom news reports indicate has had a somewhat checkered career, was accompanied by three unidentified blacks.

While deacons at Carter's church were cancelling services to avoid confrontation with King, Carter was attending integrated worship services at a Southern Baptist Church in Ft. Worth. So, he missed out on the appearance of King, whose pre-announced intention was to present himself that Sunday morning for membership in the small, Plains Church.

Earlier that week, however, the deacons of the church, despite opposition from pastor Bruce Edwards, voted to revive a 1965 resolution, passed in the heat of the civil rights era, which would bar all blacks and civil rights agitators.

The deacons also decided to cancel Sunday morning services at the church — but kept it secret until Sunday morning.

King, who reportedly recently ran simultaneously and unsuccessfully for three offices in state, county and city government in Georgia, has attempted to run for president of the U.S. twice — in 1960 and 1972. In 1960, reports said he asked then vice president Richard Nixon



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Southern Baptist in White House

to be his running mate on the Afro-American Unity Party ticket.

In 1970, according to news reports, he unsuccessfully petitioned the U.S. Supreme Court to allow his name to be entered in the Republican race for governor in Georgia. News reports also indicate he has been in prison in California for four years for failing to support his family, in jail for a month in Kenya, and briefly in a mental institution in Mississippi.

Carter, who opposed the 1965 resolution, is an inactive deacon at the church

and would have had no vote in the matter if he had been present.

"The only thing I know is that our church for many years has accepted worshippers who came there," Carter responded when questioned. "My own deep belief is that anyone who lives in our community and wants to be a member of our church, regardless of race, ought to be admitted. I know that the pastor agrees with me. I hope this will be the outcome of the problem at Plains."

Asked later if he would resign from

his church, Carter said he would not, explaining that he would stay in and try to bring about changes in its position on race. "I can't resign from the human race because there's discrimination," he said. "I can't resign from America because there's discrimination. I can't resign from my church because there's discrimination . . . This is not my church, it's God's church . . . There's a difference between resigning from a country club and resigning from a church that is one's life."

However, if Carter follows through on his earlier promise to join the nearest Southern Baptist church in Washington, the question of his membership in the Plains Church will become moot. His choice probably would either be Calvary Church or First Church, both within seven or eight blocks of the White House and both dually aligned with the SBC and the American Baptist Churches (ABC) in the USA, Inc. Harry Truman was a former member of First Church.

While Carter was attending church and resuming his whirlwind campaign, Edwards was facing a tense situation following a vote by the church's 12 active deacons to ask for his resignation. Reports said they objected that he told reporters the church's resolution had stated that "all 'Niggers' and civil rights demonstrators" be barred. They contended the resolution said, "Negroes."

Later, Edwards told Baptist Press he had been in error about how the resolution was worded. He said he discovered it did say "Negroes" in print but that the chairman of deacons had said "Niggers" on several occasions while referring to it and that he had mistaken that for the actual wording.

Edwards said he believes his opposition to the resolution and the fact "that I preached the gospel of Jesus Christ without compromise (on the race issue) are behind the move to ask for the resignation."

He said he will ask that the action be taken to the church, since deacons have no authority to fire the pastor of a Baptist church. Sources in Plains said the church will probably vote on the matter, Wednesday, Nov. 10, since a clause in the church's constitution prevents action on termination of the pastor without one week's notice. The issue first surfaced Nov. 3.

Several attempts by Baptist Press to reach deacons for comment failed, but one deacon's wife said the deacons and their wives are under intense pressure. "We really don't understand it," she said. "Please pray for us."

"I'm caught between a group of



CARTER AT UNIVERSITY BAPTIST, FT. WORTH — Jimmy Carter shakes hands with well-wishers after he and his family attended services Oct. 31 at University Church, Ft. Worth. Behind Carter are his wife, Rosalynn, daughter, Amy, and son, Jack. (Toby Druin Photo)

politicians who want to destroy Governor Carter and deacons who want to maintain the segregationist policy of the church," Edwards told Baptist Press.

Edwards said he feels "political dirty tricks" lie behind King's confrontation with the church and said he told King he would do "everything in my power" to bring his application before the church if he would delay it one week beyond the election. King refused.

Southern Baptist leaders, although noting they have no authority to tell any Southern Baptist church what to do, joined Carter and Edwards and others in their dismay at the barring of King — but also sounded a note of caution about his motivations and whether political dirty tricks were involved.

SBC President James L. Sullivan of Nashville, noting that his own congregation in Nashville admits blacks, said, "I'd be greatly disappointed to think that any Southern Baptist church would refuse membership to any qualified person of any race or ethnic group who presents himself or herself in sincerity, with the desire of being sincere and faithful to the church. On the other hand, as president of the SBC, I, myself, would not be admitted into any Southern Baptist church if I was insincere or tried to coerce the church into receiving me for membership, as apparently happened in this case."

While Edwards was meeting King at the closed door of the Plains church, Carter was listening to James G. Harris, president of the Baptist General Convention of Texas, and pastor of University Church, which has had a desegregation policy since 1963.

Harris and the church and the Carter workers took every precaution to see that it did not turn into a media event, Harris told Baptist Press.

Although Harris specifically told reporters that he did not want to be pitted against W. A. Criswell, pastor of First Church, Dallas, who had preached three weeks earlier to Gerald Ford, the two visits were strikingly different.

Like Ford, Carter heard a message on stewardship. But unlike Ford, who was told by Criswell, a former Southern Baptist Convention president, "I am for you," Carter received no endorsement for the presidency. Instead, Harris simply offered him and "others who seek high office" his prayers.

Carter came to the Ft. Worth church during a swing through Texas in the waning hours of the election campaign. Mrs. Carter, who accompanied him, said they needed the worship time "in a church of our faith." Other family members also attended.

Carter had insisted that his church attendance not be made a "media event."



WEEK OF PRAYER FOR FOREIGN MISSIONS

November 28—December 5, 1976

National Goal: \$29,000,000.00

"Good News of a Great Joy" can be transmitted into more than 84 countries via more than 2,670 missionaries as a result of the \$29,000,000 Lottie Moon Christmas Offering goal for 1976.

During the week of Nov. 28-Dec. 5, Southern Baptists will emphasize foreign mission goals and progress through the Week of Prayer for Foreign Missions.

Good News of a Great Joy, the theme for the Week of Prayer, captures the message Southern Baptists are beaming toward areas of the world thus far short-changed in the spread of news of the Saviour's birth.

The goal of \$29,000,000 will provide some operating funds and essential allocations for capital programs in 84 largely non-Christian countries.

On the foreign mission field, Southern Baptists have supported 15,000 churches and mission points as well as 7,500 organized churches.

Four-fifths of these churches and mission points have become self-supporting. Thus, the 1976 Lottie Moon Christmas Offering may be utilized for new church planning, evangelism, and ministries leading to the establishment of churches.

The reconciled life

Nov. 14, 1976

Romans 12

Sunday marks the beginning of a three-part study of the "Life of the Reconciled." We will investigate the life, the walk, and the ministry of the reconciled experience in Paul's writings. In today's lesson Paul magnifies reconciliation to God, self, and fellow men.



Morgan

Before we get to these emphases, let us consider the meaning of the word "reconciliation." As is true with most words, we can see a mental portrait in the word. "Reconcile" presupposes a situation in which a wall has been erected within a person or between persons. Reconciliation occurs when one person begins to tear down the wall, and both make out of the wall a paved avenue of fellowship to each other. If the wall is within a person, disintegrating his life, reconciliation removes that wall.

Reconciliation to God

Ascending the Everest of the reconciled life demands that we discern and conform to the will of God. This achievement is no less difficult than climbing any peak, but God provides the help we need. In verses one, two, and eleven Paul outlines steps through which God's resources become available to us.

First, we must present our bodies as living sacrifices. In Paul's day most people thought of the body as evil. Few would say, "offer your body to God." Most religionists would encourage the presentation of the spirit to the gods. Christianity views the body as the temple of the Holy Spirit; therefore your body must be kept as morally clean and holy as possible. When your body becomes a living sacrifice in the service of God, God takes that body but enhances the life. Crucified with Christ we become more alive than ever.

Second, we must present our minds to God. Two forces seek to control the mind of man. Using the mind as a workshop, the world molds us into very selfish persons. In the same workshop another force is at work. God is molding us in his image. God-like nobility is ours when we renew our minds by thinking God's thoughts. The study of God's

Word transforms us into Christlikeness.

Third, we must use mind and body in working for God. The King James version says that this is our "reasonable service." The New American Standard version translates this phrase, "your spiritual service of worship." The Jerusalem Bible verse eleven declares, "Work for the Lord with untiring effort and with great earnestness of spirit."

If we think God's thoughts and will to do his will, we may discern his will (John 7:17). When we worship him through service, we perform his will, and his power is available through us.

Reconciliation of self

Many psychologists see man's major problem in terms of an identity crisis. Man is looked upon as a disintegrated, frustrated, explosive entity made so by cultural conditioning. By them we are encouraged to assert ourselves and esteem ourselves highly. With no Christian influence these suggestions lead to a kind of pride which is forcefully condemned in Scripture.

In verse three of our text, we are admonished to find a balance between thinking too highly of ourselves and thinking too little of ourselves. We are not to exaggerate our importance, but we are to evaluate ourselves on the basis of our level of faith. As we become more mature in faith, we may esteem ourselves more highly without the risk of self-conceit. When our faith in God is in proper perspective, we may believe in his greatest creation — man.

Paul warned us against self-conceit, but through his example he demonstrated the way of the reconciled self. "I can do all things through Christ." "I have fought a good fight." "I have finished the marathon." "Follow me." Our reconciled life originated in Christ and must continue in Christ. We are destined to become like Christ (1 John 3:2). As we remember these truths, the identity crisis is overcome. The reconciled life tells us where we came from, who we are, why we are here, and where we are going.

Reconciliation to fellow men

When we become reconciled to God and to ourselves, we are equipped to be reconciled to our fellow men. Paul covers this phase of the reconciled life under two headings — reconciliation

within the church (vs. 4-13) and reconciliation beyond the church (vs. 14-21).

Recognition that we are the body of Christ conditions us for reconciliation within the church. Grace gifts are granted God's children for the purpose of providing the needs of the body. We must discover the gift(s) God grants us and serve the body. We must not be envious of another's gift(s), for our witness is more effective when we rejoice in the use of our own gift(s). If God has not given you the gifts necessary for preaching, don't preach. You will appear to be too judgmental. Share your own Christian life through the use of your own gift(s). The text teaches that we are to use our gift(s) in a diligent, simple, liberal, and cheerful manner.

Non-pretentious love must permeate the atmosphere of the church. This love can abhor evil and cleave to good. It is kind, fervent, joyful, and hospitable. It disallows laziness and motivates service to God and esteem of others. Love which is conditioned by persistent prayer overcomes defeats and disappointments.

In the concluding verses of this chapter (14-21), Paul calls our attention to reconciliation with people outside the church. These are the people who may persecute us, but we must bless, not curse. We are to relate to them humbly, kindly, and peaceably. We are to identify with their heartbreaks to the point of weeping. When they prosper more than we do, we are to rejoice with them. When they harm us, we must remember that judgment is God's job. He will repay.

Conclusion

As we scale the different levels of our ascent to the life of reconciliation, we gain glimpses of God's glory. We are glad enough to continue the struggle to find and conform to God's will. When we reach the peak, we may scan the horizon of God's love. Bursting out in all of God's splendor, the will of God becomes completely acceptable to us. We discover his will as perfectly good for us and completely perfect to us.

Let us constantly remember that God took the initiative in our reconciliation. He demonstrated this effort in Jesus Christ who revealed the nature of the reconciled man. In Christ we see our course of action. He who is most like Christ initiates the action necessary to remove the walls which stand in our way of reconciliation.

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God's expendables

Nov. 14, 1976

I Cor. 4:1-2;
Phil. 2:25-30; II Cor. 8:1-5

The Christian is always confronted with the warfare between the spiritual and the material. No man can serve the master of money and God at the same time. When material things are mastering our lives, there is constant fretting and anxiety. Jesus said for us to "stop worrying" about material things. If God feeds the birds and causes the lilies to grow, "are you not much better (of more value) than they?"

Jesus gave us this promise, "for your Heavenly Father knoweth that you have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all things shall be added to you." This is one of the conditional promises. It is the secret for the Christian's victory.

The term "stewardship" describes the role of the Christian in this warfare. To the world, stewardship appears to be a risky venture. But to the Christian, it represents an organization of priorities that leads to an abundant life, free from the drag of materialism.

The service of stewardship (I Cor. 4:1-2)

The meaning of this Greek word, translated "ministers of Christ," is most enlightening. Stewardship described those who pulled oars at the bottom of a ship... an under-oarsman. "Steward" was used to describe a manager of a household. As a ministering steward, the child of God is a working servant of the Lord. This means money and other material things do not belong to the Christian. He is simply managing it for his Lord who owns it. He is a manager and trustee over the things God has entrusted to him.

Several truths emerge from the parable of the talents. The talents (money) were given to each man, and each was expected to invest them wisely. The man who hoarded his, lost it all. God will not allow a Christian to hoard his money (II Cor. 8:15; 9-6). Everyone of us will give an account of how we use our money.

It is obvious from the scriptures that stewardship involves much more than money. Stewardship is God controlling the total life of the believer. Note the one requirement God makes of a steward, "that a man be found faithful."

Paul said, "it is required in stewards," or it is a prime requisite, that a man be trustworthy. God requires that we prove to him that we can be trusted with his blessings. He does not require us to be popular with men or to be a success in the eyes of the world. But the Lord does expect us to be good managers of whatever he has given us, thereby proving our fidelity to him.

On a job, you must prove to your employer that you are trustworthy before you will be given larger responsibilities. That same process is true in our spiritual lives. If God can trust us to be good and faithful stewards, he will bless us with more. Never forget that we are accountable to God. Whatever God gives us, whether it is spiritual gifts, natural talents, or material things, it is not for the purpose of personal enjoyment, but rather for service.

The sacrifice of stewardship (Phil. 2:25-30)

Epaphroditus is an example of a faithful steward. As a messenger from the church at Philippi, he ministered to Paul in prison. He faithfully discharged his mission as a "brother and companion in labor, and fellow soldier." Paul says, "He ministered to my wants."

Companionship

Did this great Christian, the Apostle Paul, really need Christian companionship? Every Christian needs such companionship. No life is an island to itself. If we are faithful stewards, God will use us to give companionship to others. This is one of the priceless benefits that comes from being a part of a local church.

Fellow-soldier

Epaphroditus helped Paul with the work he was doing there in the prison. No doubt, he assisted Paul in writing the Prison Epistles. You can be sure he aided Paul in the work of witnessing and discipling the new converts. No one man, not even Paul, could do all the work that needed to be done. Faithfulness in stewardship means to take hold of the oar and work in the church as a fellow-soldier.

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Financial

Epaphroditus brought Paul financial assistance. The church had gathered an offering and sent it to Paul through this man. In order for this faithful Christian to go and minister to Paul, it was necessary for him to make a great sacrifice. He had to give up his regular income to make the trip. Stewardship always involves sacrifice.

After Epaphroditus arrived and began assisting Paul, he became very homesick. "He longed after you all and was full of heaviness" (2:26). When we do God's will it often means giving up family and friends. Because some are never willing to make this sacrifice, they never have the peace of being in the center of God's will. Epaphroditus was willing to suffer in order to discharge his duty as a steward.

After a short time, Epaphroditus became very ill and near death (27). Paul held this helper in high regard because he was willing to risk his life to make up for the deficiencies of the church toward Paul. These same words are echoed by Jesus when he said, "Whoever will save his life shall lose it: and whoever will lose his life for My sake shall find it" (Matt. 16:25). He was willing to spend and be spent. Too many are burying themselves in a life of selfishness, like the man who buried his talent and never knew the joy of being trustworthy.

The strength of stewardship (II Cor. 8:1-5)

Paul was very proud of the way this church at Corinth had responded in their offerings, and particularly with this special offering for the church in Jerusalem. The church's strength is shown by the faithful giving of its material resources. Note the circumstances that surround this congregation as they gave this liberal offering: they were "in great trial of affliction... their deep poverty" (2). They did not allow the circumstances to control their giving, for they gave "beyond their ability" (3). They "first gave their own selves to the Lord," then they gave beyond expectation, "not as we hoped (thought)" (5). More than just giving, they gave willingly (3, 12). This is the strength of faithful stewardship.

A smile or two

Acquaintance to Mark Twain: "Your friend H. H. Rogers of Standard Oil fame is a good fellow. It's a pity his money is tainted."

Mark Twain, in a drawling tone: "It's twice tainted. 'Tain't yours and 'tain't mine."

□

"Mother," asked Bobby, "is it true that an apple a day keeps the doctor away?" "So I understand, Bobby, but why do you ask?" "Well, I've kept away thirteen doctors this morning, but I'm afraid one will have to come this afternoon."

□

Teacher: "You can't sleep in my class." Pupil: "I could if you wouldn't talk so loud."

□

After twelve days of unceasing rain it became obvious that the turbulent Mississippi was about to overflow its banks. An experienced farmer whose homestead bordered the river packed up his twelve-year-old son and sent him to his uncle in the next state, asking that he be taken care of until the situation righted itself. A few days later the farmer received a collect telegram that read, "Am returning your son immediately. Send along the flood." — *American Opinion*

Attendance report

Oct. 31, 1976

Church	Sunday School	Church Training	Church Addns.	Church	Sunday School	Church Training	Church Addns.
Alexander, First	126	48		Friendly Hope	159	86	3
Batesville, First	231	98		Nettleton	356	113	4
Benton, Trinity	138	64		Lavaca, First	341	107	
Bentonville				Little Rock			
Central Avenue	93	39		Chicot Road	72	30	
Mason Valley	102	40		Crystal Hill	171	66	3
Berryville				Life Line	544	144	7
First	202	62		Martindale	108	72	
Freeman Heights	182	77		Woodlawn	151	57	
Rock Springs	57	43		Magnolia, Central	785	230	2
Bigelow	77	27		Monticello, Second	371	130	
Booneville, South Side	104	61	1	Mt. Ida, First	202	70	1
Bryant, First Southern	206	109	1	Mulberry, First	210	108	1
Cabot, First	500	108	2	Murfreesboro, First	155	56	
Caledonia	42	23		North Little Rock			
Camden				Calvary	482	158	1
Cullendale	635	185	1	Levy	563	86	
First	468	100	1	Park Hill	939		6
Cash, First	149	82		Norfolk, First	98	50	
Conway, Second	362	149		Ozark, First	302	61	
Crossett, Mt. Olive	458	166		Mission	32		
Dell	150	59		Paragould			
El Dorado, West Side	543	532	3	East Side	340	152	2
Elkins, First	112			First	535	102	
Fayetteville, Rolling Hills	127			Paris, First	394	93	
Forrest City				Pine Bluff			
First	655	55	1	Centennial	165	70	
Second	154	70		Central	176	52	
Ft. Smith				First	700	151	4
Grand Avenue	1078	207	4	Lee Memorial	295	126	1
Mission	28			South Side	550	132	
Haven Heights	255	157	5	Tucker	16		
Temple	142	64		Sulphur Springs	190	114	
Trinity	158	43		Watson Chapel	550	117	7
Fouke, First	88	72	2	Prairie Grove, First	168	67	
Gentry, First	207	45	1	Russellville			
Gillett, First	78	27		First	551	160	6
Gillham	92	57	1	Second	236	89	1
Grandview	76	54		Sheridan, First	173	57	
Green Forest, First	216	55	2	Sherwood, First	287	105	2
Greenwood, First	354	158	3	Springdale			
Hampton, First	155	63		Berry Street	117	38	1
Hardy, First	143	89	1	Caudle Avenue	152	56	
Harrison				Elmdale	315	135	
Eagle Heights	325	133		First	1446		11
Northvale	220	70	1	Texarkana			
Woodland Heights	126	77	5	Arabella Heights	106		1
Hope, First	400	107		Hickory Street	108		
Hot Springs				Highland Hills	185	76	
Lakeside	177	60		Shiloh Memorial	203	60	
Memorial	116	50	1	Van Buren, First	612	167	
Park Place	281	76	3	Mission	32		
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Annuity Board establishes new fund and policies

HOUSTON (BP) — Trustees of the Southern Baptist Annuity Board, meeting here, established new policies for administering the agency's retirement funds, created a new money plan fund, approved a "13th check" for annuitants, and allocated additional interest credits for most members in the board's Plan A fund.

The new policies will ultimately im-

"not only history making but also pace setting in the field of retirement planning and funding."

He said the "13th check" will amount to 8.33 percent and equal one month's benefits for most retired members of Plan A. This is the 11th time the board has paid the 13th check.

Morgan said one of the new policies calls for the assets held by the board to be separated physically into a minimum of five asset pools designed to meet specific investment requirements. Once the assets are separated, the finance committee will invest accordingly, he added.

He said the five benefit reserve funds will include those for the annuitants and for members in the board's Plan A, Plan B-10 and Plan C and in the newly established fund, Plan B-11.

Morgan pointed out that the desired investment posture for each of the benefit reserves includes fixed income investments for the fixed benefits of the members who are in the annuitants and Plan A funds; fixed income and equity investments for Plan B-10 funds; equity investments for Plan C, and fixed income investments for the new Plan B-11 fund.

He said fixed income investments are

those such as leasebacks on property or bonds where the earnings remain at a relatively stable rate. Equity investments are those such as common stocks where the rate of income will vary. Morgan said each member or employer will have the opportunity of selecting the type of investment desired, simply by the retirement plan he or she chooses.

Morgan said the trustees laid the ground work for changing the annuity rate for funding retirement benefits from four to six percent and that much work remains to be completed before the adjustment can be made. Morgan indicated the annuitants could possibly receive increases in 1977. The proposed changes, once they are completed, can mean as much as 16.67 percent increase for some recipients of Annuity Board benefits.

In other action, the trustees approved the allocation of a two percent increase in the accrued credits of most Plan A members.

Further changes included revision of policies pertaining to the crediting of earnings to each reserve fund, analyzing administrative expenses charged to individual accounts, and adopting rules for transfers between the various plans and for settlement of lump sum benefits.

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Minister would baptize thief who stole church's baptistry

CARROLTON, Ill. (BP) — Bill Taylor, pastor of Faith Baptist Church here, has a forgiving attitude toward a thief who stole the church's new baptistry before it could even be installed.

The church's new fiberglass baptistry was on a truck coming from Texas to Illinois, Taylor said, when the driver stopped for the night in an Arkansas motel. The next morning when he got up, the baptistry was gone.

"The baptistry was in the open on the truck bed and not in a crate. So whoever took it knew what he was taking," Taylor said.

"Since we hadn't taken delivery, the loss didn't cost us, as the company made it good," the pastor added, "however, it did delay our building program for a week.

"I've heard of everything being stolen but never a baptistry. I can't imagine what anyone would want with it, unless a moonshiner plans to use it for a mash barrel."

Then Taylor mused, "But should he get converted and want to be baptized, I guess I'd be willing to immerse him — even in a stolen baptistry."

prove protection benefits for participants, a spokesman said.

The actions by the trustees came during the first semi-annual meeting and the first official full trustees gathering ever scheduled outside of Dallas, home of the Annuity Board, which administers retirement funds for Southern Baptist pastors and church and denominational workers.

Darold H. Morgan, president and chief executive officer of the 58-year-old agency, called the trustees' actions