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Arkansas Baptist State Convention

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February 28, 1974

Arkansas Baptist

NEWSMAGAZINE

Life abundant —
the message
of home missions
page 12

One layman's opinion

Must universities push drugs?



Dr. Grant

while I cover the important sports and comic pages.)

I had just barely finished my words of commendation for Indiana University and the U. S. narcotics agents involved when she spotted an insignificant two-inch story that is bad news for the nation, in my humble opinion. It seems the University of Texas Board of Regents has just recently approved the sale of beer on campus in their student union buildings, provided they can get permission from the State Alcoholic Beverage Commission.

Some of the arguments in favor of the sale of alcoholic beverages on college campuses are very persuasive: If it is legal for a college student to buy beer off the campus, what right does the college have to refuse to sell it on the campus? Only some religious groups oppose drinking alcoholic beverages, so what legal right does a state college have under separation of church and state to enforce the morality of the non-drinkers on the drinkers? And, after all, isn't beer the "drink of moderation?"

I can only repeat the words of an increasing number of medical doctors that alcohol is fast becoming the nation's number one drug problem, a more serious problem even than that of marijuana and the hard drugs. For the University of Texas to sell beer to its 50,000 students, or for any university to approve hard liquor in the dormitory rooms of its men and women students, inevitably becomes a kind of state institutional endorsement of alcoholic beverages. Who can explain how the constitutional doctrine of separation of church and state seems now to be nudging many of our state colleges and universities in the direction of becoming "pushers" of alcoholic beverages, the root of our nation's number one drug problem?

We do need to be honest enough to admit that it is all too easy to point the finger of blame at college boards of trustees and administrators. They are probably only reflecting our failure within our churches to convince two or three generations of American people that alcohol is really a serious drug problem, and that total abstinence is the only sure cure.

I hope it is not too late to reverse the trend. — Daniel R. Grant, President, Ouachita Baptist University

In this issue

700 percent growth 6

North Main Church, Jonesboro, has increased their Sunday School by 700 percent in 2 1/4 years and continues to grow at a rapid rate.

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Planning a church building? An administrator of a Fayetteville Church gives some tips on often overlooked areas which are important.

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A story in photos tells of the message of home missions to the people on the home field.

A better term

The Arkansas Baptist Newsmagazine currently offers three different plans for subscriptions. These have been designated the "Church Budget Plan," "Club Plan," and "Individual." The term "Budget Plan" quite often leads to confusion, so it now will be called the "Every Resident Family Plan." This means that the church must subscribe for every resident family — without asking for a response — and add those who come into the church. Of course, exception will be made for any member who might refuse to be a subscriber.

Any church which does not subscribe for every resident family — even though the church may have the cost as a budget item — will be under the "Club Plan."

Arkansas Baptist

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The tragedy of Bible study only



Editor Sneed

It is, indeed, tragic when well-meaning Christian people make Bible study an end in itself. These people seem to adhere to the idea that the sole duty of a follower of Christ is to master the intricacies of the theological discipline. To the extent that this is accomplished, they believe their total mission to be fulfilled.

A classic example of this philosophy was presented by a friend at the University of Heidelberg. We were discussing future plans when he declared "I hope I get a church like my cousin has."

Judging by the glee with which he spoke, one would have thought that perhaps he was hoping for a rapidly growing, dynamic congregation. "No," he said rather emphatically, "my cousin has a church where the people rarely attend on Sunday morning. He only has weddings, funerals, etc. He can spend most of his time in study."

Such a church can only continue to exist because it is state supported. But the question arises, "Of what value is the acquisition of knowledge if it is not applied and disseminated?"

It almost goes without saying that we are to study God's Word. The Scripture repeatedly admonishes

us to learn the truth of God. This is to be a willful process where we labor under the leadership of the Holy Spirit. Second Timothy 2:15 says "Study to show thyself approved unto God, . . ." But the balance of the verse completes the Christian endeavor declaring "a workman that needeth not to be ashamed. . . ." Hence, we are to worship, learn, and then move out into the world with God's message.

This truth is even clear as James instructs disciples "But be ye doers of the word, and not hearers only, deceiving your own selves." (James 1:22.) This raises the ultimate question "What does it mean to be a doer of the Word?"

The answer is unmistakably clear in the life and teachings of Christ. To become a Christian and engage in the learning-growing process, is to radically change one's behavior in day-by-day living attitudes. A child of God is to reflect Christ in all that he does. Because we are Christians, we are to witness by our lives as well as vocally. Because we are followers of the Master, we are to be interested in helping those less fortunate. Remember the total gospel does have social implications.

Yes, we are to willfully study! We are to avail ourselves of God's truth. We are to seek to learn of him. But we are also to be doers of his Word. It is not "either-or." It is "both-and," because we are his children.

Putting Christ first

One of the most basic ingredients in Christianity is that of giving. God loved, therefore, he gave us his Son and eternal life. (Jn. 3:16.) Sometimes we forget this and allow self-interest to control us.

Several years ago we heard of a Sunday School teacher who was searching for a church that would pay him for leading the Adult Bible Study. Rather than seeking personal gain he should have sought God's will in serving.

On other occasions this self-interest may infect a local congregation. Such an attitude may produce statements such as "Why support the Cooperative Program?" or "Let's reduce our percentage to world missions."

A few years back we saw a so-called Baptist church which had fully developed this philosophy of selfishness. Oil had been struck on the property of the church. One might think that this additional money would have provided a great opportunity for the expansion of missions and evangelism. But this group of people chose to close their membership. Each Sunday morning dividends were distributed.

Most of us would readily agree that this church had a great potential for Christian service. Yet, each of us needs to carefully examine his opportunities.

The individual who wishes to use his church to obtain selfish gain is unconsciously succumbing to the same temptation as is the church that closed its membership. The church that fails to see its ministry in the light of the Great Commission is also falling prey to this tragic sin.

Each of us who is honest would have to admit the potential of selfishness regarding material possessions. This problem troubles both individuals and churches. How, then, can we protect ourselves?

Systematic examination of the Scriptures on personal stewardship and world missions will be invaluable in combating selfishness. The Bible stresses stewardship. Each Christian is but a steward (overseer) of possessions God has entrusted to him. The local church, also, has a mission of stewardship in communicating the gospel around the world. (Acts 1:8.)

Each of us must continually remain aware of the spiritual need in our church community and to the ends of the earth. We can have knowledge of our community through involvement in weekly visitation. Knowledge of the world needs may, also, be obtained through a study of mission periodicals.

Neither an individual nor a church can experience true spiritual growth apart from proper investment of material assets. It is imperative that we honor God by placing him first. As individuals and congregations we should say with John the Baptist "He must increase, but I must decrease." (John 3:30.)

I must say it!

Wanted — priestly priests

(Priesthood Series)



Dr. Ashcraft

approval of the majority. Churches which have placed special powers in the hands of a few often find enough heartaches to convince themselves that a reverse action is appropriate.

The hope of this extreme God-given power to vote with equal strength is that the composite will of the people may represent God's will for the people. In a majority vote context this is quite important. A majority vote has great potential when all of God's priests seek only God's will and express it accordingly by their vote.

Unpriestly results occur when God's priests allow themselves to be used by others in "whispering campaigns", "conspiracies", "power blocks", and "political factions" within the priesthood. Nothing has done

more to damage the image of God's true people than this sort of behavior within the household of faith. This occurs often in churches, associations, conventions and official boards. Often the person leading the whispering campaign, conspiracy, power block, or political faction has little resemblance to a priest seeking for a priestly solution to the problem. All of us have at some time been in attendance when the church becomes full of people whom are never at worship, Sunday School, Church Training or prayer meetings, but who suddenly appear from nowhere, and the pastor or some of his staff are awarded their walking orders or severance by the majority vote of an assemblage bearing little similarity to a company of priests. While any church reserves the right to call or dismiss any servant, it is refreshing to observe that such actions are now being done by a more priestly procedure.

God gave all believers the status and full powers as a priest to assure maximum development, participation involvement, dignity and worth to all his people. Those who comprise the groups which accepts this priesthood on that basis and who live daily as priests, helping others also will find no embarrassment when they appear before God's judgement bar. Only priestly priests can produce priestly results.

I must say it! Charles H. Ashcraft, Executive Secretary

The Southern accent

The personal element



Tucker

"Well, you see, our people are split in so many ways we must have a place where every one can give without supporting what he doesn't like. Me? I don't like the pastor so I won't help pay his salary. I give mine to missions." sizable portions of the support which good and strong people give to Christian institutions and causes. Once during a service of a church committed to independent "faith" missions I heard the report letter of a stalwart missionary read. He was in Africa. During the course of describing their activities he

For a fact, the church had four treasurers and four treasuries. One was for current expenses, a second for missions, a third for building needs and a fourth for special projects. When asked why there were so many a member replied,

mentioned that, in order to avoid the loss of quickly maturing food, he had helped his wife with canning for several days. When the letter was finished one member put his feeling quite bluntly: "We don't send this man to Africa to do kitchen work. We sent him to preach the gospel. I move we withdraw our support of his work!" And, believe it or not, the motion was seconded and passed! Oh, my soul! Upon what many food has such a spirit fed that it should shrink so small and become so mean?

There is a very real sense in which, when we support a Christian cause, we express our confidence in not only the officers of leadership but also in the men and women who fill them. This is true whether the support is directed to our churches, children's homes, homes for the aging or colleges. I do not know of any instances among these great institutions where the leaders are not attempting to be and to do in such ways that their presence and performance will command loyalty and attract support.

Four treasuries, four treasurers. It took five years of anguished pastoral leadership, faith in the hope that God's hand could still be on a divided people and obedience to the leading of the Holy Spirit before the four became only one because the factions which had produced them had also become only one.

Let it be true of Arkansas Baptists that we shall have the grace to always place the Cause of Christ — in its institutional forms — above the persons who come, tarry, and go in the service and leadership of the Cause. In this grace let our financial and personal support always speak the ultimate confidence that through God's work in the institutions we know and love "the kingdoms of this world shall become the kingdoms of our Lord and his Christ."

Did you know . . .

your messengers to the state and Southern Baptist Convention must approve the division of Cooperative Program funds?



Dixie church has new building

Dixie Church, Mt. Zion Association, now worships in this new building which was begun in 1972 and dedicated in November, 1973. Dedication ceremonies were held on the 50th anniversary of the church. Under the leadership of Pastor J. C. Gage, the church is now raising money for central heat and air conditioning.

—Let's get it straight— tax reform proposals

By John W. Baker

Misinformation and half-truths about tax reform legislation relating to churches pending in Congress continue to circulate throughout the country. Here is the latest and most reliable information we can obtain on the subjects of charitable contributions and housing allowances for ministers.

The following facts are verified by sources close to the House Committee on Ways and Means.

The Mills-Mansfield bill (H.R. 15230 and S. 3657) was introduced on May 31, 1972 and called for an item by item review of all special tax status, tax exemptions, and tax deductions of all groups within the nation. The stated purpose of the bill was to call attention to the need for tax reform. Chairman Mills renounced the plan in a speech in New York in June, 1972. The Mills bill was not reintroduced last year and Mills has no intention of doing so this year. However, hearings were held in 1973 by the Committee on ways and Means on the overall problem of tax reform, including deductions for charitable gifts.

The Committee on Ways and Means will go into executive session in March, 1974 to pull together a final tax reform bill. It could possibly consider ministers' housing allowance, but the feeling is that the potential revenue would be so small and the paperwork and political feedback so large that there is little chance of change.

In 1964 an attempt was made in Ways and Means to put a floor under deductions for charitable contributions by providing that only contributions in excess of 5 percent of adjusted gross income could be deducted. This failed miserably in the Committee and it is generally agreed that a similar proposal, or any other, to alter the deductibility of charitable contributions could not get out of the Committee.

"Root and branch" reform of the Federal income tax structure does not appear likely. The intent of the Committee seems to be to right some of the major inequities and leave large scale rewriting of the tax laws to a less hectic legislative year.

Reprinted from the February, 1974, "Report from the Capitol," a publication of the Baptist Joint Committee on Public Affairs. Used by permission.

Drug education program schedule is announced

The Alcohol-Narcotics Education Program of the Christian Civic Foundation will be presented by Mr. Paul Ramsey, Educational Assistant, at the following schools and groups on the dates indicated during the month of March:

- Friday — March 1 — Tuckerman HS
- Monday — March 4 — Fairview HS
- Tuesday — March 5 — Lewisville HS
- Wednesday — March 6 — Lewisville HS
- Thursday — March 7 — Emerson HS
- Friday — March 8 — Stamps HS
- Monday — March 11 — Entre Nous Club, DeValls Bluff
- Tuesday — March 12 — Central HS, West Helena
- Wednesday — March 13 — C. V. White HS, Lakeview
- Thursday — March 14 — DeSoto School, Helena
- Friday — March 15 — Lee HS, Marianna, and Marvell HS
- Monday — March 18 — CCF Annual Meeting, Little Rock
- Tuesday — March 19 — Southside HS
- Wednesday — March 20 — Alread HS
- Thursday — March 21 — Scotland HS
- Friday — March 22 — Clinton HS
- Monday — March 25 — Walnut Ridge HS
- Tuesday — March 26 — Marmaduke HS
- Wednesday — March 27 — Lafe HS and Oak Grove HS (Greene County)
- Thursday — March 28 — Brookland HS
- Friday — March 29 — Oil Trough HS

Baptist to speak in lecture series

A Baptist pastor is one of three speakers scheduled for the an ecumenical lecture series to be held at the Arkansas Arts Center, Little Rock, in March and April.

W. Forrest Lanier, pastor of Northside Drive Church, Atlanta, Ga., will be the speaker April 18. He has led his church to establish a medical and dental mission in Honduras, and helped start a drug abuse clinic in the black getto of Atlanta. His education includes study at the Universities of Edinburgh and Heidelberg.

Other speakers will be Muriel James, a licensed marriage and family counselor trained in theology and psychology, and John T. Pawlikowski, a Catholic priest whose subject will be Jewish-Christian relations.

Tickets may be obtained by calling 664-1127 or 666-5135, or writing to 704 North Palm, Little Rock 72207.

An overflowing parking lot is one indication of North Main's rapid growth.



North Main, Jonesboro, booms

Text and photos by the editor

Far left: Bert Landreth, pastor of the preschool church, illustrates a story.

Left: Janet (Mrs. Bert) Landreth teaches in the preschool church.

Below: Ted Darling is associate pastor of the church.



Music, including group singing is an important part of services for children.



Sunday School up 700 percent in 2½ years

One of the most rapidly growing churches in the Arkansas Baptist State Convention is the North Main Church, Jonesboro. When Garland A. Morrison became pastor in November, 1970, church attendance was averaging about 160. The church recently had a month averaging more than 800. The record Sunday School attendance has grown from 226 on March 1, 1971, to 1,620, Sept. 9, 1973.

"Previous pastors had laid a good foundation," Morrison observes, "a beautiful auditorium had been built. There was a fine spirit among our members. But very few people in Jonesboro knew about our church."

Morrison began to lead the church in analyzing its growth and development pattern. "It was very obvious," Morrison recalls, "that the Sunday School enrollment had not grown for several years. This is the single most important statistic in a church. When a Sunday School is enrolling new members, the church will reach people."

November and December were spent in analyzing and evaluating. In January, 1971, an in-depth doctrinal study was conducted to provide a foundation of understanding for the members.

Morrison led in restructuring the Sunday School organization. Strong emphasis was placed on teachers accepting positions because of God's leadership. Fourteen new primary teachers and fourteen new junior teachers were enlisted. At that point there was almost a one-to-one ratio between teachers and pupils.

The church began a bus ministry the first Sunday in March by electing a bus director and driver. Seven people visited for seven hours. After a total of 49 man hours of visitation the bus brought in two riders. But the important event was the fact that the church had the biggest attendance ever — 226 in Sunday School.

Morrison set a goal of 300 for the next Sunday. There were 336 in attendance. "Excitement began to develop," Morrison recalls. "The people began to believe that great things could be accomplished for God."

The second Sunday the bus brought in 56 riders — a full load. When Morrison came to North Main, the church had only one bus and he felt that two were needed to develop a ministry. Several of the deacons had promised to see that a second bus was provided when the first was filled. Two additional buses were purchased by the

next Sunday. The second week two of the riders were saved.

The next milestone was reached Sept. 9, with the breaking of a goal of 500 in Sunday School. There were 646 in attendance and the 700-seat auditorium overflowed for the worship service.

Due to the rapid growth additional educational space was badly needed. The church constructed a facility measuring 35' by 175'. But only two months after its completion the Sunday School had out-grown the facility.

The church then purchased two portable buildings to use until the new facility was finished. Now the portable buildings are used for adult classrooms and the new building houses four nursery departments, eight pre-school



The church's rapid growth has come under pastor Garland Morrison.

departments, 14 children's division classrooms, and a combination youth-worship area and gym.

The programs of the church have experienced dynamic growth in every area. The Sunday School is now averaging about 700, Church Training is averaging approximately 300 and the Wednesday night "hour of power" service is running about 300.

The church has 12 bus routes, reaching an average of 375 persons. In the spring and fall the buses will bring 450 or more. Plans are to start four new bus routes in the near future. Two limousines also pick up senior citizens

from residences and nursing homes in the area.

Last year the church led the state with 188 baptisms of which over 75 percent were adults. The baptismal age pattern has become more adult oriented each year. The first year there were 126 baptisms, 75 percent being children. The second year approximately 50 percent of the 154 baptisms were adults. There have been more than 180 baptisms thus far in 1974.

Morrison believes the same basic methods of church growth used by North Main will work in most churches. The first is a summary of this approach.

First, there must be good leadership. In this instance, Associate Pastor Ted Darling was called to lead in evangelistic outreach. He also directs young people and the junior worship services.

A church must, also, develop a positive attitude. "In our church this came about because of P.S.E. (Positive-Spiritual-Expectancy): the people began to think victory rather than defeat and spiritual power rather than complacency. They began to expect God to do great things. Much of the new attitude came about because of the adoption of a new motto that is used over and over again in every service at the church, and it works — 'Whatever ye vividly imagine, ardently desire, sincerely believe, and enthusiastically act upon, must inevitably come to pass,' Morrison explained.

Other factors included the development of a new approach to teaching, a new outreach, a new approach to ingathering, and a new building program.

Morrison feels that the emphasis on big attendance days to convince the people that growth is possible is of great importance. He, also, stresses involvement of new converts. "The bus ministry offers a great opportunity to put newly baptized people to work. Currently, 90 percent of those who are serving in this capacity have been Christians for two years or less. It will be several years," he said, "before most of these people would be spiritually ready to serve as teachers or church leaders. Unless they are given something to do in the meantime, the devil will have them inactive long before they reach this spiritual maturity.

Morrison expressed great confidence in the future, saying, "The greatest days are clearly ahead for North Main Church. As we keep reaching out to Jonesboro, to Arkansas, and to the world, our victory is assured."

Hallways, restrooms and storage

Don't underplan these when you build

By Dan McKee

Administrator, First Church, Fayetteville

The pastor steps off a few paces, stops abruptly on one foot, and pointing to an imaginary classroom on the raw earth, exclaims, "That is where the second grade Sunday School room will be." All of the kids "ahh" a bit and already they feel the freedom of being moved from their cramped bible study area to the new building expansion the church has just approved for construction. It is a great feeling for any church to grow so large that additional space is demanded. All second graders want to know where their rooms are going to be in a new building. The pastor is particularly interested in knowing exactly where the pulpit is going to be. All the people will have their interest areas to observe throughout construction.

When floor plans are being considered in your next building program, permit enthusiasm to prevail, but be certain to give enough attention to three areas which are seldom given adequate attention: hallways, restrooms, and storage.

Adequate hallways

First, give adequate attention to hallways. A most common error in planning adequate hallways is insufficient width. Almost all church hallways are too narrow. Hallways are never wasted space. There is always more fellowship in the hallways than in the fellowship hall. There are more conferences held in the hallways than in the conference room. There are about as many committee meetings held in hallways as there are in committee rooms. The pastor is usually heard as much in the hallways as in the pastor's study. In most churches, the real New Testament ecclesia meets in the hall, not in the auditorium. Most of our personal contact with each other at church happens in the hallways. Make certain that hallways act as adequate thoroughfares and that traffic patterns are not obstructed by diminishing widths at certain points, sudden corners, and intersections.

Never place a water fountain in a hallway which will obstruct the traffic flow. As best you can, make certain that the traffic flow in and out of adjacent restrooms do not present embarrassing situations. A hallway is more than just the space necessary to get from one room to another.

Restrooms

Now, let's discuss restrooms. There are 168 hours in each week. However, most church restrooms will be occupied less than two hours a week. A survey of most churches would reveal that over 50 percent of our people needing restroom facilities, will use our restrooms less than 30 minutes each week. When planning restroom space we must prepare to care for the maximum number of people at a given moment, rather than the sustained use of these facilities during the week. Restrooms are used by our people more during the usual 15-minute break between Sunday School and worship service, than in the other 167 hours 45 minutes each week.

Don't make the mistake of planning your restrooms in obscure areas. Space your restrooms where they can best serve the people. Always have your restrooms adequately designated with signs perpendicular to the traffic flow. Perpendicular signs are a special courtesy to your guests. Provide every restroom with a storage cabinet for cleaning supplies and paper goods. If you do not do this, every window ledge, towel cabinet, and any other flat surface will end up being used for these supplies and will present a constant eye-sore to the church membership and especially to your guests. Vanity type lavatories are solving many of our restrooms storage problems.

I have seldom found shelves or racks in church restrooms. The most obvious omission is a place for our people to put their Bibles, literature, and materials while using our restroom facilities. Few things are more disconcerting than trying to hold all our materials under

our arms while washing or drying our hands. An existing restroom could have shelves added for this purpose now, but never under-estimate the need for adequate shelving in planning new restrooms. Construct them low enough for children.

Some church restrooms are used less than once a month. If water supply pressure is adequate, insist on pressure valve type flush mechanisms. Conventional or residential type water closets work with rubber flush balls and stick closed when not in regular use. Pressure valve systems do require 1 1/4" minimum piping, but this can be included in a new building at moderate additional expense.

Storage needs

Clean, well-planned restrooms tell folks we care about them in a way no other area of our churches can speak.

Lastly, let us consider storage. If we fail to give adequate attention to planning storage areas, every room in our building will, in fact, become a storage room. Few organizations need as much storage space as churches.

There are three specific storage needs in every church; dispensary, seasonal, and transitional.

Dispensary storage is the most common. Dispensary storage is one from which you dispense, on a regular basis, such items as literature, paper goods, crayons, and glue. Space for all items in a dispensary storage area should be labeled. This will insure proper inventory. When a certain color of construction paper has been depleted, a blank space will occur on the shelf. We have so little time each Sunday to spend with people, especially with our children, until it is poor stewardship of time to spend 10 percent of classroom time searching for supplies. It is such a simple matter to let good habits make dispensary storage work for you.

Secondly, adequate storage space is needed for seasonal items. Never store seasonal items in dispensary storage.

If you do, you are likely to have to dig through piles of Christmas decorations to find a box of thumb tacks. Thumb tacks are dispensary storage items and Christmas decorations, as well as other special emphasis items, should be in seasonal storage.

Transitional storage is space used to store items not in current use. Unused, but usable, educational furniture is the most common need for transitional storage. Since most of our religious education programs are constantly changing, there is a real need for storage during this transitional time, when we do not need certain furniture now but will need it later. If possible, transitional storage space should be on the driveway level, adjacent to an open hallway and have a door at least three feet in width.

Obviously these three areas adequate hallways, restrooms, and storage facilities — cannot be easily added once your building is complete. The best time to prepare for these frequently understudied areas is when your construction plans are being drawn. Don't make the mistake of being so enthusiastic over where the second grade is going to be located that you forget to give proper attention to these three areas. You might end up with a new expensive facility which will not function at maximum efficiency.

Through the years

Enlargement campaigns

By Ralph W. Davis
(Seventh in a series)



Davis

form new units of organization and enlist leadership.

On several occasions I traveled by bus. One day I was on my way to conduct an enlargement campaign at First Church, Crossett, and I went down to the bus station to get my ticket, and all at once I forgot where on earth I was going. I quickly got my datebook out of my pocket and looked and found where I was going and bought my ticket. I then went to First Church, Crossett,

State BSU Leadership trains

Approximately 60 top Baptist Student Union leaders from 16 campuses met recently for a Leadership Workshop at the BSU Center at Henderson State College in Arkadelphia. Each campus was limited to four participants for a weekend of concentrated leadership training.

Seminars were held on various topics including how to relate to others, en-

listing and involving students in Baptist Student Union, organizing and directing dormitory Bible Study groups, and the organization of committees of BSU. Carol Smelley, Director of Youth Homes, Inc., of Little Rock, led the students in a model council meeting specifically pointing out how to meet the spiritual needs of all students on campus.



State BSU President Karen Montgomery talks with students at the leadership workshop.

adult union that you organized years ago in our church?" I told him that I remembered the occasion, and then he said, "Out of that union has come through the years the strongest leadership that our church has ever had and they received their training for leadership in that adult union."

Someone in a conference one night gave us two reasons why some people won't work in the church. Some think they are too big for the lowest position and some think they are too small for the big positions.

At one conference Dr. James Sullivan was talking about the importance of training. He said one patient before getting into the dentist's chair said to the dentist, "Do you promise to pull the tooth, the whole tooth, and nothing but the tooth?" A medical doctor once told Dr. Sullivan that the first appendectomy he ever saw was one he performed himself. "That was a miracle," said Dr. Sullivan. "The miracle was that the man lived," said the doctor. There may be times of emergency when certain types of work need to be done by a person who lacks training and experience, but it is far better to have people who have both training and experience.

where Harold White was educational director. During that week Brother White and I completely reorganized the Training Union and enlisted 30 workers. We hardly had time to eat. Many times we would spend only 15 minutes eating a sandwich and then visit a prospective worker. Brother White tells me that we traveled over 100 miles that week and never got out of the city limits. It was a wonderful week.

A number of years ago I led a group of workers in conducting an enlargement campaign in First Church, Fordyce. During that week we organized a young adult union. We started out with one couple and this couple suggested other couples and by the time the week was over we had a union of about a dozen people. The union soon grew until they had about 20 members.

About two years ago, I met one of the men from this church in Little Rock. He said, "Do you remember the young

Woman's viewpoint

A new clock — a new problem

By Iris O'Neal Bowen



Mrs. Bowen

I brought the little clock home from the store because it had an illuminated dial.

"Just what I need," I thought, for I often wake in the night, wondering if it is time to get up, or if that 6.30 wail train whistling in the valley is really

the midnight special.

Patting myself on the back for figuring out a way of telling the time without waking the spouse, I hooked up the clock and climbed into bed. Immediately I realized I had a loser, for the little clock wheezed and hic-cupped from the start. Even worse, its small light didn't shine. Oh, there was a muted glow that paled with each wheeze and disappeared with every hic-cup!

Thinking the little clock might do better with a bit of love and attention, I kept it. Finally Granddaughter helped solve the problem. She just dropped the clock and the glass front fell off. Now, I reach over and feel the position of the hands, and approximate the time!

But my little clock is not doing a good job of what it is here for. If I could talk

to my clock, I just might say:

"Little White Clock, why don't you keep your light shining and bright, the way you are supposed to?"

And I hear the wheezy rejoinder: "What's a clock for anyhow? I keep good time, don't I?"

"Yes," I admit, "but I have about six other clocks in the house, that I look at off and on all day, and they keep good time. But you are the one I depend on at night."

"And that's another thing," Clock whines. "You think more of those other clocks than you do me. You just admitted you look at them all day. You don't even give me a thought till about two in the morning!"

"Do you mean you are jealous of those other clocks?"

"You'd be jealous, too, if nobody ever paid you any attention!"

"Aw, now," I begin — then I climb into my Mother-role, and I say, "Now, listen here, Young Fellow, whine if you want to, but I'm going out and shut the door, and I'll be back when you think you can act right. And I want to see that face with a smile on it, and I am going to expect you to have that little light all shining and bright!"

As I close the door, I raise my finger above my head, wave it around and

sing, "This little light of mine, I'm going to let it shine..."

If that little tick-tock doesn't straighten up and shine right, it's not because I'm not setting it a good example!

Foreign mission briefs

Comayagua, Honduras — Otniel Viera, an agricultural engineer who manages the Honduras government-owned grain storage elevators, was re-elected president of the Honduras Baptist Convention by a unanimous vote at a recent meeting of the convention. Addressing the convention, Viera said, "There is only one Baptist for every 13,433 inhabitants. We need to reach those places where there is no Baptist work, especially where there is no work at all being done by any evangelical denomination."

Luanda, Angola — A five-year plan of advance, adopted by the 82 messengers attending the recent Angolan Baptist Convention, outlined future goals. The Angolan Baptists will attempt to organize 27 new churches during the next five years, bringing the total of 45. Other goals include an increase in membership from 1,820 to 15,000 and an effort to triple the Cooperative Program gifts. During the past year four new churches were organized, three pastors received and 429 persons baptized. With Baptist work established in six of the 16 districts of Angola, the convention will attempt to enter six more. They also plan to start work in eight of the 27 cities. Seven cities already have Baptist work. The convention will also attempt to support at least one missionary of its own.

Feni, Bangladesh — Jason Das, the son of a former pastor, became the first person licensed to the ministry in the 80-year history of the Comilla Revival Baptist Church here. Members of the church were pleased that one of their members had taken this step, according to missionary press representative Mrs. James Young. A Moslem friend and a Hindu friend of the preacher expressed appreciation for him during a period in the service when the audience was invited to speak.

Deaths

David Earp, died Feb. 9. He was a member of Glendale Church.

Mrs. J. H. Vinsant, 71, Ft. Smith, died Feb. 17. She was a member of Trinity Church.

News briefs

Don Hustad, past organist for the Billy Graham Crusades, will perform a varied recital at Central Church, Magnolia, March 3, at 3 p.m.



PRESIDENT VISITS — Don Cooper (right) visits here with two Southwestern Seminary students, Bill Hogan and Oma Jean Robbins of State University and Manila respectively, during a recent meeting of Southwestern's thirty-two state alumni presidents. Cooper is president of the seminary's Arkansas alumni association. (Photo by Southwestern Seminary)

Sunday School

Attendance, literature plans can increase your Sunday School



Hatfield

In the state promotion plan for 1974, relating to the theme "Share the Word Now," there are several important projects for a church that could be helpful if conducted in the last late winter or early spring.

Two projects in April are the Sunday School Literature Distribution Plan, April 3-6; and High Attendance Day, April 7.

The Literature Distribution Plan is described below and the visits to every home in distributing the literature for the new quarter serves as a visit toward High Attendance Day.

High Attendance Day

High Attendance Day is a quarterly emphasis much like the Great Day In the Morning High Attendance Day conducted last Oct. 7. There is one difference for April 7. There is not an associational and state-wide reporting plan for April 7. In other words, use the High Attendance Day, April 7, to reach as many absentees and prospects as

possible. Use the Literature Distribution Plan as a visit to support High Attendance Day.

Literature Distribution Plan

Most churches have next quarter's literature about ready to distribute.

Consider the following literature distribution plan as a part of an effort to have a high attendance on April 7, which is High Attendance Day.

Purpose: To place every piece of literature for every Sunday School member, in every home, prior to every quarter.

This plan will guarantee personal delivery of Sunday School literature to every family in your Sunday School. Use the plan the week before the first Sunday of April.

Briefly and simply here is the two step plan.

1. Provide an 8 1/2 by 11 envelope for every family represented in your Sunday School. Write family name, address and phone number on the envelope and place in it the appropriate pieces of literature for each member of the family. Volunteers can help make up these packets.

2. On a specific evening lead Sunday School teachers, officers and other

interested members to meet at the church for the purpose of collecting their own packets, then to visit and deliver all remaining family packets.

This plan does not provide for a teacher to visit his or her specific class or department members, since most packets will contain literature for individuals enrolled in different classes and departments.

The undelivered packets of "not-at-home" families could be distributed by team members the next day, or returned to the church for reassignment. Accurate records should be made of each packet being assigned for delivery to avoid losing a whole packet containing several pieces of literature.

Results: Use of this plan

- places the literature in the homes of the people ahead of the quarter in which it is to be taught;
- stimulates some chronic absentees to attend Sunday School the first Sunday of a new quarter;
- encourages the chronic absentee to read his Bible lesson at home — He can't read literature stacked on top of the piano in his department room at the church;
- eliminates a 'pile-up' and waste of unused literature in department or classrooms;
- helps teachers and visitors feel comfortable in making a purposeful visit;
- opens doors for future visits and witnessing opportunities.

In addition to this family visit, it is suggested that each teacher make a personal visit to every pupil every quarter as a part of the teacher's opportunity to better know the pupil and minister to member's needs. — Lawson Hatfield, Sunday School Director

Have you heard?

8th Baptist Youth World Conference

Portland, Oregon, USA

July 31-August 4, 1974

Take the Arkansas bus!

Leaves: July 25, 1974

Returns: August 10, 1974

Cost: (includes registration, transportation and motel) \$250

Ages: 16-25

For further information contact either:

BSU Office or WMU Office

Box 550

Little Rock 72203

French Baptist named chief chaplain

PARIS (BP) — Raymond Sedeyn of Fontenay-aux-Roses has been designated chief of Protestant chaplains for all French Armed Services. He is to take office next September upon the retirement of the present commanding chaplain.

Sedeyn is a graduate of Spurgeon's College in London and a former president of the Baptist Union of Belgium.

Currently chief Protestant chaplain of the French Air Force, Sedeyn is one of four Baptist chaplains now on military duty, according to European Baptist Press Service.



Life Abundant — the message of home missions

Week of Prayer for Home Missions Annie Armstrong Easter Offering Goal \$7,200,000

To a nation searching for fulfillment in materialistic gimmicks, Southern Baptists have a way to say, "In Him Is Life."

Southern Baptists hold out lifelines through home missions to Americans they usually do not see.

The message of home missions is that Jesus Christ can give a believer new and joyous life.

This message is conveyed by 2,178 missionaries and thousands of volunteer short-term home missions workers.

The message is conveyed in many ways — evangelism, church extension, language missions, Christian social ministries, work with National Baptists, contacts with persons of other faiths, resort missions.

The message can be conveyed because Southern Baptists undergird home missions with their prayers and with their money. If the message is to continue next year with new momentum, the Annie Armstrong Easter Offering must supplement Cooperative Program allocations for home missions with at least \$7,200,000.

"This, then, is the witness: God has given us eternal life, and this life is ours in his Son. Whoever has the Son has this life" (1 John 5: 11-12 Today's English Version).



Phillip Stover is an Anglo minister, but language missions becomes his business at the Mandarin Baptist Church in Los Angeles, where he discusses the Word of Life with English-speaking Chinese.



Children of many nationalities come together in Christian love at the Olivet Baptist Church's preschool in Honolulu.



Hope for new life is the message Pastor Charles Brown gives to the children of Antioch Baptist Church in Hartford, Connecticut. Mr. Brown is one of the National Baptist pastors who cooperate with the Home Mission Board.



Workers care for the elderly in a day care program at University Baptist Church.



The message of life in Christ is given person to person. The tutoring program at First Southern Baptist Church, San Francisco (Paul Cobb and Eleetta Lewis shown here) is an example of ministries that help people find new life in Christ and a better life in the world.

Photos by Home Mission Board

Minister's study costs may be tax deductible

Income tax laws concerning an ordained minister are complex and differ at many points from laws affecting the layman. Since Christian stewardship involves the right use of one's money and that includes the payment of taxes, this department will from time to time try to offer some helpful insights which come to our attention.

A certified public accountant in Little Rock who serves one of our denominational agencies shared with us recently

a bulletin which he receives from a private publishing firm. The interpretations in the bulletin are not official policy or legal rulings of the Internal Revenue Service, but it is published by one of the leading firms in the business. In fact, it is the same firm that publishes one of the best known textbooks used in college courses on Federal tax law.

The bulletin points out that costs of education can be deductible business expenses on one's income tax return

if the education was undertaken for the purpose of improving or maintaining skills needed in the taxpayer's trade. This means that if a minister can show that costs of certain education are necessary to improve or maintain skills in order to maintain his pastorate or professional position, the cost of such education may be a legitimate tax deduction.

Some professional men have tried to use this tax benefit as a loophole for deducting costs of trips abroad reportedly for educational purposes for studies undertaken solely for one's personal benefit or pleasure. Deductions for those purposes will not be allowed and neither do the courts permit deductions for expenses incurred simply to broaden one's cultural awareness.

Nevertheless, in one recent court case an ordained minister at the age of 19 returned to college after a three year interruption. His college major was in English, but his courses assisted him in serving his congregation and his church had encouraged him to return to school. Since the schooling did not qualify him for another profession, he was allowed in a ruling to deduct his college costs.

Extreme care and caution should be used by the minister before exercising this benefit of the tax laws, but if he can show that his educational endeavors are ordinary for members of his trade or business or profession and necessary in the sense that such pursuits are helpful and appropriate to his job, the tax courts will usually allow such deductions for educational expenses, even though IRS agents may counsel otherwise.

One authority in the field made the observation that tax courts often use 20-20 hindsight to determine if the taxpayer claiming the deduction actually used his acquired learning in his trade or business.

Be careful not to claim any deductions which are not lawfully proper, but it is good stewardship to take those that are legitimate and proper. —Roy F. Lewis, Secretary, Stewardship-Cooperative Program Department

State Youth Convention

Friday, April 12, 1974

Robinson Auditorium

Little Rock

10:00 a.m. – 12:00 Noon

2:00 – 4:15 p.m.

6:00 – 7:15 p.m.

Program Highlights

- Speaker – Grady Nutt, preacher, entertainer, writer
- Music by Russ And Helen Cline
- "Verbatim" – Choral Reading Group From Ouachita
- State Bible Drill and Speakers' Tournament
- Central Baptist Youth Choir – Magnolia, Arkansas
- "Jesus Christ Power And Light Company" – B.S.U. Group, Ouachita



Grady Nutt



Russ And Helen Cline

Did you know . . .

Baptist people themselves determine the amount of the budgets by their gifts, and by the amount provided by the churches for Cooperative Program ministries?

Foundation can aid your lawyer when you remember Baptist causes

"Is a will drawn by an individual rather than an attorney still valid?" This is a question frequently asked in conferences and clinics.

The validity of a will is not determined by the one who prepares it. There have been cases recorded where an individual wrote his own will on scrap paper, and it was subsequently upheld by the courts. There are other cases where a competent attorney prepared a will that was not upheld by the courts because of some minor oversight at some point or even a typographical error.

The validity of a will is basically determined by whether or not it meets the requirements of the law in that state. Our legislators have conscientiously tried to provide laws that would give a basic measure of protection to every individual, and certain wishes of a testator cannot be honored if his wishes contravene the law.

It should be noted that laws vary greatly from state to state, particularly as related to wills. Therefore, a will that may be completely acceptable in one state may be invalid at certain points in another state. Consequently, when one moves from one state to another he should have his will updated by a competent attorney or authority.

The interpretation of law is a complex matter and often the court (usually meaning the judge himself) may have to make a human interpretation of a written legal provision. In most cases the court will try to determine the intent of the testator and then, if at all legally possible, carry out his wishes. However, in some cases the testator's exact intent cannot be determined, or possibly because of some legal requirement it cannot be fulfilled.

In many of these cases an attorney could have advised the testator of some

matter that needed further clarification, or he might have suggested use of a different terminology.

It is possible for an individual to prepare a valid will for himself even though he may not be an attorney. However, such a procedure is at best highly risky and is definitely not recommended. Competent legal counsel is relatively inexpensive and should be sought by every person preparing a will.

One other word of warning needs to be sounded. When an individual is remembering Baptist causes in his will, he may find that his attorney, if not a Baptist, may have some difficulty preparing the proper terminology in order to exactly provide for the testator's wishes. This does not mean that the non-Baptist attorney is incompetent; it does mean that he may need some assistance in understanding and using Baptist terminology.

For that reason the Arkansas Baptist Foundation offers its counsel and services both to individuals and to their attorneys without any cost or obligation. Our purpose, when Baptist causes are being remembered, is to assist in accomplishing that. —Roy F. Lewis, Acting Executive Director, Arkansas Baptist Foundation

Did you know . . .

the Cooperative Program is the channel through which Southern Baptists' support the world ministry committed to them by Christ in the Great Commission?

WMU

Charter to Dallas meeting

Arkansas Woman's Missionary Union has announced plans for a chartered bus to the WMU, SBC, Annual Meeting and Southern Baptist Convention, Dallas, Tex. The bus will leave Little Rock June 9 and return June 13. This schedule will enable persons to attend all the WMU meeting and the greater part of the Southern Baptist Convention.

"Listen to Your World" is the theme of the WMU Annual Meeting. Traditionally, this meeting is a time of inspiration and learning. Featured

speakers will include home and foreign missionaries and denominational leaders. Music will be under the direction of Dr. Sidney Buckley, and Miss Irene Jordan, Metropolitan Opera singer, will be featured each session in testimony and song.

Reservations for the party are being held at the Adolphus Hotel. Inquiries should be addressed to State WMU Office, P. O. Box 550, Little Rock 72203. — Nancy Cooper, Executive Secretary and Treasurer

Baptist Men

Outstanding musicians featured at meeting

Music is an important feature of every Baptist Men's Meeting. Good music will be a feature of the State Baptist Men's Meeting to be held on March 15. The meeting will be held at Calvary Church facilities, North Pierce and "R" Streets, Little Rock.

Low T. King, minister of music at Calvary, will direct music for the Baptist Men's Meeting and be responsible for special music. King is an excellent congregational director and enjoys leading men in singing.

King, a native of Texas, came to Calvary in November, 1973. He was born in Houston and attended the public schools of the city. He graduated with the B.A. degree in music, from Houston Baptist College in 1969.

King attended Southwestern Seminary. He received the master of church music degree from the institution in 1973.

King, before coming to Arkansas, served churches in Houston and Arlington, Tex. His hobbies are ham radio, photography and Volkswagens.

Assisting with the music, as pianist, will be Ron Bohannon. Ron is a member of First Church Kensett. He serves as pianist and organist for the church. He served as pianist for four weeks of state Royal Ambassador Camps in 1973. He will serve as camp pianist again this year.

He is a junior in high school and serves as manager of the basketball team.

In 1973, he made a three week tour of mission fields in Brazil. He was used of the Lord in several of the churches, where he played congregational singing and special numbers.

Music provided by King and Bohannon will be a blessing to men. Plan now to attend.

Mark the date on your calendar, March 15. The conference and worship will provide information, inspiration and a challenge to involvement for all men interested in Christ's mission. — Brotherhood Department, C. H. Seaton, Director



King



Bahannon



Cliff Holcomb conducted classes in worship service planning, song leading, using the hymnal for special music, and other topics of interest to the musician from our smaller churches.



Mrs. Ann Johnston met the organists and pianists in the dining hall for their sessions. Approximately 35 accompanists attended this year.

Church music retreat at Paron attracts 103 for instruction

One hundred and three people attended the recent retreat conducted for volunteer and part-time church musicians at Camp Paron. This is a very enthusiastic group of folks and it certainly was a joy to share with them.

Cliff Holcomb, recently retired from the Music Department in Nashville, and Mrs. Ann Johnston, organist at Pulaski Heights, were our faculty members. Jim Little, First Church, Heber Springs, also assisted us with program features. Response to these instructors was very gratifying.

The retreat was enlarged this year to include the

organists and pianists. There were approximately 35 who responded to this area of training. In our combined sessions it became obvious that we should have our pastors present also to share when we discuss worship service planning, so we plan to enlarge again next year and invite the pastors to attend. We are already excited about the possibilities of having pastors, music directors, and pianists from many of our smaller churches attending the retreat next February 7 and 8. We'll have a preaching — singing — good time. Ervin Keathley, State Music Secretary.

Church Training

Church administration workshops and church library conferences

Pastors, church staff members, deacons, church secretaries, and library workers have something in common. They fulfill a vital role of leadership and ministry in their church. They also need occasional opportunities to sharpen their skills and get new ideas and insights that will strengthen their ministry. Such an opportunity will soon be available in our state. Area-wide Church

Administration Workshops and Library Conferences are to be held in four areas of our state April 29-May 2. The locations are as follows:

Monday, April 29, First Church, Jonesboro

Tuesday, April 30, First Church, Pine Bluff

Wednesday, May 1, Park Hill Church, North Little Rock

Thursday, May 2, Calvary Church, Ft. Smith

The conferences on Monday, Tuesday, and Thursday will be held from 1:30-4:30 p.m. and from 7 to 9 p.m. The conference on Wednesday at Park Hill Church in North Little Rock will meet from 10 a.m. until 2 p.m. and a noon luncheon will be served.

The conference leaders are pastors and staff, Walter Bennett; deacons, Charles Treadway; church secretaries, Idus Owensby; library workers, Keith Mee. Bennett, Treadway, and Owensby are from the Church Administration Department at the Sunday School Board. Keith Mee is supervisor of field services in the Church Library Department at the Sunday School Board.

These conferences will offer very practical help to strengthen the ministry of those who serve in these important leadership positions. Plan now to attend the conference in your area. — Robert Holley

Clergy Economic Education Conference

May 5-9 — Avenelle Motor Lodge — Hot Springs

Sponsored by the State Department of Education

All-expenses-paid scholarships available. Get applications by writing the Missions Department, Baptist Building, P. O. Box 550, Little Rock, Ark. 72203.

It's happening at



The Park Hill Baptist Church in Arkadelphia is discovering that church is truly the Sunday night place for training, for worship, and for fellowship. Under the able leadership of their pastor, Tommy Cupples, the church began its preparation last June. July and August were spent in preparation for the CHURCH: the Sunday Night Place emphasis during September. Using the Church Training Inreach Survey a need for an additional adult training group was discovered and a leader was enlisted for that group. According to the pastor, "The Church Guide is a smorgasbord of ideas for promoting Church Training and the Sunday evening service. We used as much of the publicity materials as we could during September."

Age group workers were asked to visit their members and deliver their periodicals, post cards were mailed and personal calls were made during September. On Sunday evenings during September special training sermons were preached, bulletin inserts were used, bumper stickers were given out and an All-Church Sing was held on Sept. 16. The emphasis was climaxed with a very special meeting on Sept. 30. A church supper was held followed by a Church Training Fair and a special evening service. Ninety people attended the special event. The pastors say, "Booths were set up all over the educational building and the fellowship was tremendous. I was anxious to see what effect the emphasis would have on the attendance. My anxiety was a lack of faith because our average attendance in October was 100. The average attendance for 1970-71 was 44, for 1971-72 it was 66, and for 1972-73 it was 70."

On Jan. 6 a new member training program was begun and a leader training program for potential leaders will begin in late February. The leader training director, Mrs. Barbra Shepherd, will be using three leader training books: *Introduction to Church Leadership*, *Developing Leadership Skills*, and *Developing Skills in Human Relations*.

According to Brother Cupples the CHURCH: the Sunday night place emphasis has made a tremendous contribution to the fellowship and spirit in his church. He says, "I believe this emphasis to be what we need to bring our people back to the need for training and back to God's house on Sunday evening." We commend Brother Cupples and the Park Hill Church in Arkadelphia for providing one more example of the fact that church is the Sunday night place. —Robert Holley

Child Care

Camp benefits child and you can send one

Summer-time is camp time for Arkansas Baptists — R. A. Camp, G. A. Camp, Siloam Springs Assembly, Music Camp, and others. Weeks of relaxation, inspiration, and good fellowship are ahead! These camp activities provide rich Christian experiences for those who participate and are carefully planned by our able leadership.

Each year many W.M.U. groups and other church groups offer to sponsor a child from the Children's Home for summer camp. I have known many young people who have made meaningful discoveries about themselves during their camp experience. Some have dis-

covered Jesus Christ as their personal Savior; others have made commitments to a closer relationship with our Lord; others have responded to special areas of Christian service; while others have absorbed the total camp experience to become stronger Christians. These are significant experiences and have life-long implications.

This year we have tentative plans for a number of our children to attend one of our assemblies. Some of the children are being sponsored by an individual or group while others do have camp sponsors at this time. If you would like to sponsor a child from the Children's Home for a rich camp experience, please let your wish be made known by writing Mrs. Eula Armstrong, P. O. Box 180, Monticello 71655.



The Ouachita-Southern Advancement Campaign

The Arkansas Baptist Campaign for Ouachita Baptist University and Southern Baptist College

Stewards in spending

By Jim E. Tillman, Director

The Ouachita-Southern Advancement Campaign has an original goal of receiving \$4 million for Christian Higher Education in Arkansas. Priorities for spending this money were also set at the beginning of the Campaign. Stewardship is a "two way street." This means a good steward gives willingly and the spending of the gift also calls for stewardship.

The churches of Arkansas are continuing to become involved in the four-million dollar goal by pledging and giving. The schools are faithfully discharging this monetary trust.

Southern Baptist College report these long range plans are becoming a reality as the school spends the Campaign money. The much needed Fine Arts Building is moving toward completion and occupancy by the fall term. Items number two and three are also seeing activity; "upgrade and repair existing facilities to acceptable standards. Remove unused and unusable buildings."

The next three priorities will receive attention as funds become available. "Construct field house/recreation facility. Provide married student housing. Renovate Administration Building."

In like manner, Ouachita Baptist University is exercising faithful stewardship with Campaign funds. As a direct and indirect result of the Campaign, chairs of instruction are being endowed, and scholarships are increasing.

Brick and mortar results of the Campaign are seen in the construction and occupancy of the new Student Center Building as well as the class room and office building. The third building of the megastructure, a Fine Arts Center, is now under construction.

This article was written in response to a question that I am asked often, "Is there any specific way we can help?" We appreciate the thoughtfulness and Christian concern that prompts a question like this. For at the heart of it all are people who have experienced the love of Christ in their own lives and want to express this love by sharing with others. — Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.

'Jesus — He's where it's at,' says singer

By Tim Nicholas

NASHVILLE (BP) — Noel (Paul) Stookey, the singing, comedic and guitar playing one-third of the now defunct Peter, Paul and Mary folk-singing group, says the world-famous trio parted company partly because, "All I wanted to do was talk about Jesus.

"We were all headed in different directions. I felt I was being called to work in other areas — like my family and being at home," he says.

Stookey has magnetism now and he had it when he sang with the group, but he says the source changed for him four years ago when he became a Christian.

He was applauded wildly for a performance of his "Wedding Song," during recent taping of segments for a guest spot on Spring Street, USA, the syndicated evangelistic program produced for the Southern Baptist Home Mission Board by the convention's Radio and Television Commission.

The singer, who says the name Paul was invented because, "Peter, Noel and Mary sounded funny," related his Christian experience to members of the studio audience here between takes for the Southern Baptist program.

His conversion experience was the end of a search. "I had gotten into marijuana a lot in 1967, but I never did anything harder because I was using it as a tool like you would use a knife to whittle," he said.

"Every time I got high I would ask all the questions I could about where "it was at" — "it" being life, the world, what life was about." Stookey said he couldn't come up with any answers.

"Truth was about the closest I could get. If you could tell the truth all the time you were really ahead of the game. The poor people we met who didn't know that fact. Gee, how they suffered with guilt and trying to cover up lies."

Stookey's search continued into the rock music festival at the now legendary Woodstock, N.Y. He asked folksinger and poet laureate of the counterculture, Bob Dylan, where he thought "it was at. Dylan was beautiful," Stookey chuckled. "He said, 'Where do you think it's at?'"

"So I started reading the Bible and shortly after, as if in answer to prayer at a show in Austin, Tex., a boy came backstage and asked if he could talk to me about the Lord.

"He was a bit more somber than most of the other kids at the concert, and he told me he didn't even have a ticket. The Lord had gotten him past the security guards into the back hall," Stookey said.

"On one hand I was signing autographs and on the other this guy was telling me about Jesus. I was saying, 'Wow, fantastic!'"

"We went back to my hotel room to talk and before long I was down on my knees asking the Lord to come into my life."

Stookey's music changed and so did his life.

"Now instead of a vague generality of wanting to do good or better the world condition, suddenly I knew a specific down in my heart, and I began relating that."

"Wedding Song" is one result of his new life. Stookey wrote it for the wedding of Peter Yarrow, also of Peter, Paul and Mary fame.

He's "left the road" but Stookey is far from retired. He performs locally, singing in churches and local high schools.

"I feel more accountable when I work in the neighborhood. People can call me up and ask questions or comment on my music. It makes me feel more like a contributing member of the neighborhood and not just a jet setter."

In a few months Stookey will move even further from the jet set life when he leaves his present residence just outside New York City and moves into a farm he has purchased in Blue Hill, Maine.

"I'll grow living things right out of the ground," he said. Stookey said he expects to grow even closer to his wife, Betty, their daughter, Elizabeth, 8, and two-year-old twins, Kate and Anna.

Stookey said he has completed his third solo album and has a Warner Brothers contract for three more. He plans to expand into the field of animation where he recently discovered a talent in art "I never knew I had." Money still comes in from radio playing of old Peter, Paul and Mary songs like, "I Dig Rock and Roll Music."

"When you have less you live on less," he philosophized. "Some would say I'd hit the skids, but it's the happiest skids I've ever been on."



Noel (Paul) Stookey, formerly a member of the folksinging trio, Peter, Paul and Mary, performs his famous "Wedding Song" for the television studio audience during the taping of a segment of the nationally syndicated *SPRING STREET, USA*. (Baptist Press photo by Tim Nicholas)

Mr. 'Cust' Odian introduces new manual

NASHVILLE — The "Church Custodian's Manual," a new Convention Press guide for individual or group training, brings into sharp focus an old staff member with a new identification.

Mr. "Cust" Odian is the cartoon character who guides the reader through the book with illustrations and written suggestions for a better church housekeeping program.

Authored by Idus V. Owensby, church administration consultant at the Sunday School Board, the spiral-bound manual provides a useful tool to train the custodial staff in doing general and specific cleaning jobs in the church.

After meeting Mr. "Cust," the reader discovers how the custodian does his work and how he relates to those who supervise him. He notes things he must remember: how to improve his "impression quotient"; how to do special jobs; how to care for his equipment; and how to spot danger signals in housekeeping.

The manual also includes sample forms that will aid the custodian and his supervisor in rating the performance of the church housekeeping chores.

Available in Baptist Book Stores, the "Church Custodian's Manual," is included in the Christian Leadership Course of the New Church Study Course. It is book #6941.

Lay Renewal Director named by Brotherhood



Haney

MEMPHIS (BP) — David P. Haney, pastor of the Heritage Baptist Church in Annapolis, Md., and author of three books on church renewal, has been named director of the department of lay ministries for the Southern Baptist Brotherhood Com-

mission here.

Haney will direct the commission's emphasis on lay renewal, effective March 1, working in close cooperation with the Southern Baptist Home Mission Board's division of evangelism, which has responsibility for the area of renewal evangelism.

The Maryland pastor will succeed James Johnson of Arlington, Tex., who resigned Oct. 1.

Born and reared in Ohio, he is former pastor of churches in Kentucky and Ohio.

He attended Harrison-Chilhowee Baptist Academy, Seymour, Tenn.; Georgetown College, Georgetown, Ky.; Southeastern Seminary, Wake Forest, N.C.; and Earlham School of Religion, Richmond, Ind., where he earned a master's degree in religion.

Glendon McCullough, executive director of the Brotherhood Commission, called Haney "one of Southern Baptists' greatest leaders in the area of renewal."

At Earlham School of Religion, he studied under Elton Trueblood, who has been called the father of the church renewal movement in America.

Haney has written three books on renewal, including one entitled Breakthrough into Renewal scheduled for release in May by Broadman Press. He is also author of Renew My Church and The Idea of the Laity, both published by Zondervan.

Haney and Reid Hardin, renewal evangelism consultant for the Home Mission Board, will coordinate for the two agencies a joint effort in renewal to develop a Southern Baptist program which will lead churches and laymen into what they call a "journey into lifestyle evangelism and ministry."

Part of Haney's responsibilities will include training and enlisting coordinators for lay renewal weekends in Southern Baptist churches.

In April, the Brotherhood Commission will publish a Lay Renewal Preparation Manual, edited jointly by Haney and Hardin, to help churches in scheduling and holding lay renewal weekends.

Annuity Board sets benefit record

DALLAS (BP) — Trustees of the Southern Baptist Convention's Annuity Board learned at their annual meeting here the agency set two records in 1973 for retirement and protection benefits paid out.

The one-year disbursement of \$15,837,988 was the highest of any 12-month period. It topped the \$11.2 million in 1972, the previous high, board President Darold H. Morgan reported.

The board also passed the \$100 million mark in total retirement and protection benefits paid out in the agency's 56-year history. The all-time total stands at \$109,991,426.

Benefits were disbursed to over 7,000 annuitants.

The largest number of new annuitants ever entered on the roll in one year were added in 1973. Plan A, the basic church plan for ministers, saw an increase of 767, Morgan said. Plan B, a basic plan for agencies and institutions and supplemental plan for those eligible for plan A, gained 531 new annuitants. Plan C, variable plan, supplemental to the others, reported a gain of 74.

Some overlap in numbers exists since many annuitants participate in more than one plan, Morgan said.

Insurance benefits paid out for health, life and disability coverage during 1973 approximated \$10 million, the board president said.

The Annuity Board handles retirement and insurance plans for churches and agencies in the Southern Baptist Convention. About 38,000 pastors, other church staff personnel and denominational agency employees participate in the plan.

Funds held in trust for these participants reached a record \$350,262,186, according to Morgan. This compares with the 1972 figure, then a record of nearly \$336 and a half million.

These funds are held in trust to disperse as benefits when participants retire from their places of service.

The Annuity Board invests these funds in stocks, bonds and real estate to increase retirement benefits.

Investment income for 1973 amounted to \$10,001,735, down from the record \$22,295,543 reported in 1972. "The decrease was the direct result of poor performance in the general stock market during 1973," Frank L. Durham of Dallas, the board's senior vice president and director of investments, declared.

Durham expressed concern over the decrease but said he was "not alarmed by it." He said he feels optimistic for the months ahead.

"We anticipate great rates of return on equity (stock). Stock investments will be on the plus side in 1974," he added. "We believe the U.S. economy is strong and will do a turnaround."

Mortgage loans and real estate lease-banks were "good, profit-making investments," in 1973, Durham indicated. They produced an average return of more than nine percent.

Durham compared the 17.8 percent decline in equity, or stock, investments with several nationally recognized market averages.

The average stock in Value Line, made up of 1500 different stocks, was down by 32 percent. Dow-Jones was down almost 13 percent, and Standard and Poor's 500 stocks were down almost 15 percent, he noted.

Premiums and dues income for 1973 amounted to \$30,516,377, about \$660,000 below the 1972 figure. The difference occurred because certain temporary reserves used in 1972 were not utilized in 1973.

Persons receiving relief payments increased for the first time in a number of years Morgan reported. 405 relief recipients at the end of 1973 compared with 398 at the close of 1972.

National Cooperative Program funds from the SBC are used for relief payments, and these payments amounted to \$189,742 in 1973, about \$18,000 more than the previous year.

The 405 relief recipients included 120 ministers and 285 widows. Most of these completed their active service before retirement plans achieved wide acceptance in the denomination, it was reported.

"Seminaries are filled with thousands of men and women preparing for the multi-faceted ministries of SBC churches and agencies, Morgan continued. He said the board is intensifying its efforts to enroll new seminary graduates in the board's retirement and insurance plans.

Bruce McIver, pastor, Wilshire Church, Dallas, was re-elected chairman of the board.

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Nixon renews pledge to aid parochial schools

By W. Barry Garrett

WASHINGTON (BP) — In spite of firm Supreme Court decisions to the contrary, President Nixon, in his State of the Union message to the Congress, restated his commitment to give public aid to private and parochial schools.

"Although governmental efforts aimed at supporting these schools have encountered difficulty in the courts," the President said, "I believe we must continue our efforts to find ways to keep these schools open.

"For that reason," Nixon pledged, "I continue to support legislation which permits tax credits for parents who pay to send their children to nonpublic schools."

The President made no mention of aid to parochial schools in his 45-minute speech to the Congress. His renewed pledge was included in the education section of the 51-page State of the Union message which elaborated on his speech.

The President's continued efforts to aid parochial schools flies directly in the face of recent Supreme Court rulings that tax credit plans are a violation of the First Amendment to the Constitution.

Last year the Supreme Court invalidated laws in New York and Pennsylvania that provided aid to private religious schools in a variety of ways. These included (1) funds for maintenance and repairs of facilities and equipment, (2) tuition reimbursement to parents in the low income bracket who send their children to nonpublic elementary and secondary schools, (3) income tax deductions for tuition paid to parochial schools and (4) across-the-board tuition reimbursement to parents of parochial school pupils.

Following these decisions it was widely believed throughout the country that "tax credits" to aid parochial schools, as proposed by President Nixon, had been effectively killed.

Mr. Nixon has not revealed new proposals to aid parochial schools. However, the U.S. Office of Education in the Department of Health, Education and Welfare continues to experiment with voucher plans in some states. This plan would give parents school tuition vouchers which could be spent in any school selected for the education of their children. Many believe that the voucher plan is also unconstitutional, but it has not yet been tested in the Supreme Court.

Home Mission Board appoints missionaries and staff member

ATLANTA (BP) — Five missionaries and seven missionary associates were appointed and a staff member promoted here by the Southern Baptist Home Mission Board's directors.

Mrs. John R. (Anita) King was named assistant director of the department of art services. Her duties will include supervising in the production of all the board's printed materials, which include pamphlets, brochures, books and special exhibits.

A native of Wynnwood, Okla., Mrs. King has worked for several years in the board's communications division. She received her associate degree in religious education from Southwestern Seminary, Ft. Worth, Tex.

Ralph and Melba Gardner were appointed career missionaries to California, where he will serve as superintendent of missions of the Feather River, Mother Lode and Sierra Foothills Baptist Associations.

A native of Oklahoma, Gardner received his bachelor of arts degree from Grand Canyon College, Phoenix, Ariz., and his bachelor of divinity degree from Golden Gate Baptist Theological Seminary, San Francisco. A native of Arkansas, Mrs. Gardner is the former Melba McCallister.

J. C. Matthews, a native of Hinds County, Miss., was appointed to career missionary status. Matthews is a missionary teacher at Mississippi Baptist Seminary, Jackson, a school for blacks. He received his bachelor of science degree from Jackson State College and his bachelor of theology from Mississippi Baptist Seminary.

Allen and Brenda Kay Oliver, also appointed to missionary status, will serve in Staten Island, N.Y., where he is pastor-director of the Richboro Church, for church extension.

Natives of Maryland, the Olivers both attended the University of Maryland, College Park, where he received his bachelor of arts degree. He received his master of divinity degree from Southern Baptist Theological Seminary, Louisville, Ky.

Also appointed as language missionaries are Paul and Berryl Seal. They will work with the Eskimos and Indians in Nome, Alaska. A native of Paragould, Ark., he is pastor of the

Nome Southern Baptist Mission and received his bachelor of arts degree from Arkansas State University, State College, and his master of religion degree from Southern Seminary. The former Berryl Prince, Mrs. Seal is a native of Jackson, Miss.

Natives of Valparaiso, Chile, Francisco and Juana Eris Bilbao were appointed missionary associates to Corpus Christi, Tex., where he is Spanish pastor of the Emmanuel Baptist Church.

Also appointed as missionary associates to the indians were Billy and Janie Jones, Oklahoma natives. Jones is the pastor of the Little Springs Indian Church, Oklahoma City.

Missionary associates to the deaf are Bob and Nancy Parrish, North Carolina natives. Parrish had been minister to the deaf at the First Baptist Church, Little Rock, Ark.

Three people were appointed student interns for Christian social ministries — Stephen Aycock of Russellville, Ark., and Donald Reams of Orlando, Fla., both students at Midwestern Seminary, and Samuel Beene, Georgetown, Tex., who attends Golden Gate Seminary.

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Power for growth

By S. D. Hacker,

Superintendent of Missions, Independence Baptist Association



Hacker

What power do you possess? Such a question can be relevant to almost any conceivable thought; therefore, it is important that our reactions to the question be channeled.

The lesson text presents a proper channel through

which our thoughts can be constructively molded by the ministry of the Holy Spirit in the New Testament Church.

We may fail to recognize just what did happen in the three short years of the earthly ministry of Jesus or in the 50 days between the resurrection and the ascension. Yet in this span of time, his church was afforded power for growth sufficient to sustain its ministry until Christ returns for his own.

The manifestation (Acts 2:1-4)

The seven weeks following the atrocities of Calvary were filled with much disorder. The government was unstable and laws were bent under the pressure of tradition. Barabbas, an insurrectionist and murderer, was released in preference to Jesus. Barabbas' acquittal and Jesus' condemnation was a judicial farce transpiring in a territory occupied and ruled by the Roman empire. It was at this exact point when the church was being victimized by religious and political leaders that she received her power for growth.

There is little doubt but that the hostility prevalent 50 days ago at Calvary still existed at the festival of the completed grain harvest. Pentecost was one of three great annual Jewish feasts which all male Jews were expected to attend, and was therefore an opportune time for the witnessing which was the immediate business of the Holy Spirit.

Although Christians were an unpopular sect of people during this period of time, they would receive power that could never be quenched and this power would insure their perpetual growth.

The sensation in the city (Acts 2:16-17)

Living under harassment is never a pleasant experience. The religionists of the day had but one purpose, a drastic plan to finish off the followers of Jesus. We conclude from earlier events that the disciples met behind closed doors for fear of the Jews. However,

Jesus' careful ministering to them after the resurrection and directing them to carry the responsibility of feeding his disciples prepared them to stay in fasting and prayer for 10 days awaiting the fulfillment of his promise.

When a team huddles to regroup and call a play according to a game plan, it often can achieve a successful play. As the 120 prayed and fasted, they, too, received the power for the divine play of God and the salvation of all who would believe. These disciples were now drawing on the inner experience of faith deeply rooted in Jesus Christ. They were bold because they knew him to be alive and lifted up beyond death's futile attempts to cause despair. They reached back into that inner experience in their lives and coupled that to Christ's demonstration of power over sin, death and the grave, and unveiled God's will to forgive and save whosoever would repent and believe.

The unbelievers and rejectors of Jesus live where all forms of life grow old with age and die. They live where their struggles submit to the ever-changing environment and the limitations of time. But the sustaining power of the resurrection, of Pentecost, of salvation, and of eternal life rests upon Jesus' disciples.

The first sermon in the new order (Acts 2:36-42)

Pentecost was the right moment for God to say, through Peter, that Jesus is both Lord and Messiah.

At this point, at the climax of all the grain harvest festivities, these "devout men" are brought squarely face to face with God. Peter has driven home the awful fact of the present antagonism existing between them and God.

There is no power for growth until the price is paid. Nothing is cheap and the awareness of Jesus' word that "the world will hate you for it first hated me," spurred Peter to be blunt and thorough with his charges. Peter's last words, "whom ye crucified," went straight home, and our text tells us they were "pricked in their heart."

Notice upon whom the power for growth descended. These same men who a few weeks before had called down upon themselves and their children the blood of Jesus, now turned

with pleading humility to ask, "Brethren, tell us what we can do."

How could they get right with God and wash out the stain of murder and their blindness in rejecting the Messiah?

We must bear in mind that Peter's reply includes all that is recorded through verse 40 and is not to be limited to verse 38. This is extremely important. We ought also to take careful note of their question. It is simply, "What shall we do?" The question comes because it is channeled by what they have just heard to meet with God's response. They have been shown to be in direct conflict with God and have been named the wicked murderers of Jesus, the Christ.

Jesus is alive and permanently seated at the right hand of God. In him, the issue between them and God must be settled. The unbelievers cannot abolish the power of the church nor reduce her to a sterile vessel; neither can unbelievers quench God's power. Their attitude toward God and toward life had been wrong. The word "repent", in verse 38, is used in the imperative case and means much more than merely "being sorry."

On the basis of forgiveness of sins they must openly profess their faith in Jesus. Not only are they to accept Christ, but they must become actively involved — they must join Christianity.

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How to be successful

By Billy R. Usery, Pastor
First Church, Clarksville



Usery

It is a natural thing to want to be successful. It is a proper ambition, but achieved only when we meet the test of revealed spiritual standards.

Last week we learned that life is found by losing it. (Mark 8:34) Today's text teaches us another

spiritual paradox, we move to the front by being last. Spiritual success is not a matter of being served, but of serving.

Ambition for success (Mark 9:30-34; 10:35-37)

The events of our text follow the beginning and continuing teaching of our Lord that he was to be a suffering servant. As well, our text is preceded by the revelation of his glory thru the experience of transfiguration (9:2-13.) One would now expect his disciples to be occupied with thoughts of his approaching death and/or of his revealed glory. To the contrary, we find them preoccupied with thoughts of personal ambition, disputing among themselves "which of them was the greatest." Their silence, when confronted by Jesus, reveals their guilt and shame.

Two of the disciples, "James and John", make very personal their claim for preferential position asking, "that we may sit in your glory, one on your right, and one on your left" (10:37.) Matthew's account (Matt. 20:20-28) reveals that the request came to Jesus through the mother of James and John. Apparently the request was a family matter.

Peter, James and John, as a result of their being present at the transfiguration, were probably important participants in the claims to greatness mentioned in Mark 9:34. However, in Mark 10:41 we find that "the ten", a figure which would include Peter, join together in feeling "indignant toward James and John." The harmony of these strategic days was being threatened by their selfish ambition for greatness.

The contrast between the self-sacrificing Christ and the self-serving disciples is vividly drawn. Jesus was about to "give" himself, they were wanting to "advance" themselves.

The disciples fell prey to two errors. One, they did not understand his teachings concerning the Kingdom of God.

They were still thinking in terms of an earthly Kingdom, in which they would serve as chief officers. Two, they did not understand true greatness. They thought in terms of power and position rather than in terms of sacrifice and service.

The standard for success (Mark 10:41-44)

Jesus reveals his own definition of and requirements for spiritual success. We are reminded, "Jesus did not denounce greatness, he merely taught that it came in a different way than men supposed." For the disciples, success was measured in terms of having servants. Jesus teaches that success is measured in terms of being a servant saying, "whoever wishes to become great among you shall be your servant; and whoever wishes to be first among you shall be slave of all." (43, 44)

Our Lord uses two words that arrest our attention, "servant" and "slave." Servant is a word of action. It pictures the activity of serving. Slave is a word of attitude. It is the most servile term for a slave, often translated "bond-servant." Our service must flow from a proper attitude. A proper attitude will reveal itself in service. The inclusiveness of our actions and attitudes as servant-slaves is revealed when Jesus said, "you shall be slave of all."

Our example of success (Mark 10:45)

The supreme example of the spiritual principle of putting others before oneself is Jesus who "... did not come to be served, but to serve" (45.) He is both teacher and example. Paul (Phil. 2:6-8) eloquently describes the role of Jesus as servant, "who although he existed in the form of God, did not regard equality with God a thing to be grasped, but emptied himself by becoming obedient to the point of death, even death on a Cross."

The unlimited nature of his self-giving service is seen in that he gave "his life a ransom for many." The thrust of our lesson is not at the point of how a man is made right with God but rather the focus is on the results of a man's being made right with God. Although this verse overflows with the truth that he died "for" us, that is in our place, the thrust of the lesson is that, like him,

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Life and Work

March 3, 1974

Mark 9:30-34;

10:35-37, 41-45

we are to find success through service, placing no limitation on those we serve or the extent to which we will serve.

Elizabeth Elliot, in "Shadow of the Almighty" summarizes the lessons of this unit of study concerning our response to Christ as Lord in self-giving service, by saying, "He is no fool who gives what he cannot keep to gain what he cannot lose."

Woman assumes Florida Baptist presidency

ORLANDO, Fla. (BP) — Mrs. Henry Allen (Virginia) Parker, wife of the pastor of First Baptist Church here, will become the first woman president of the Florida Baptist Convention.

Mrs. Parker, whose husband served as the Florida convention's president in 1963, will succeed to the office from the second vice presidency following the resignation of the president and the first vice president.

Mrs. Letha Cassazza, a past president of the District of Columbia Baptist Convention, dually aligned with Southern and American Baptists, is believed to be the first woman to ever serve a Southern Baptist-affiliated convention as president. Mrs. Parker would be the second.

A. Rudolph Fagan, a pastor from Bradenton, Fla., was elected president of the Florida convention last November, but announced his resignation after his election as executive director-treasurer of the Southern Baptist Stewardship Commission, Nashville.

The first vice president, Fred Cooper, director of information services at Stetson University, Deland, Fla., resigned after learning of Fagan's proposed move, because, he said, "it would be impossible to give the time and leadership" the presidency of the Florida convention would require.

Did you know . . .

that before the Cooperative Program, Southern Baptist institutions and agencies had to hire "agents" to "lift" special offerings from the churches?



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• **DRIVING LESS, DRINKING MORE** — The president of the Women's Christian Temperance Union said recently that people are turning to drink to escape the worries of the troubled national economy. "Liquor dealers admit that since the energy crisis began, the consumption of alcoholic beverages has greatly increased," said Mrs. Fred Tooze, head of the national antialcohol group. Mrs. Tooze said the need to conserve gasoline will cause people to stay home and drink more, creating broken homes and harming the mental capacity of the nation's work force. She also criticized the Nixon administration's budget for "giving no consideration to dealing with the most serious problem facing the nation today — alcohol."

(The Nashville Tennessean, Jan. 17, 1974)

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the "agent plan" depended upon the wealthier members, but the Cooperative Program depends on all who give?

A smile or two

An American in London was having a difficult time with his pronunciation. It was bad enough to learn that Worcester was pronounced "Wooster," and That Chumley was spelled out as Cholmondeley. But when he saw a movie-house marquee which read: "A revival of Cavalcade: Pronounced Success," that settled it. "I give up," he said, "I'm going home."

A farmer, disturbed by watermelon thieves, posted this sign in the middle of the patch: "ONE MELON HAS BEEN POISONED — BEWARE!" A few days later he was astonished (and confused) to see these words scrawled on the sign: "NOW IT'S TWO!"

Our language is funny — a fat chance and a slim chance are the same thing.

Driving in the country one day, a man saw an old fellow sitting on a fence rail, watching the automobiles go by. Stopping to talk, the traveler said, "I never could stand living out here. You don't see anything. You don't travel like I do. I'm going all the time." The old man on the fence looked down at the stranger slowly and then drawled: "I can't see much difference in what I'm doing and what you're doing. I set on the fence and watch the autos go by and you set in you auto and watch the fences go by. It's just the way you look at things."

Abraham Lincoln had difficulty getting an education but what do you expect from a guy who didn't play football, basketball or baseball.

A man went to his doctor and said, "I sure hope I'm sick."

"You hope you're sick!" said the doctor.

"Well, I sure would hate to think I felt this bad if I wasn't sick."

Attendance report

Feb. 17, 1974

Church	Sunday School	Church Training	Ch. mem.
Alexander, First	72	46	
Alma, First	328		1
Alpena	57	26	
Banner, Mt. Zion	37	27	
Bentonville, First	255		
Berryville, First	147	45	
Camden, First	429	116	
Concord, First	112	36	
Crossett			
First	500	167	
Magnolia	178	115	
Mt. Olive			
El Dorado, Trinity	146	48	1
Ft. Smith			
First	1287	294	9
Grand Avenue	825	346	
Moffett Mission	23		
Temple	158	74	
Trinity	196	66	1
Windsor	750	282	4
Gentry, First	135	53	4
Greenwood, First	293	121	
Hardy, First	125	49	2
Harrison			
Eagle Heights	283	115	1
Woodland Heights	74	42	
Helena, First	268	111	
Heber Springs, First	282	57	
Hope			
Calvary	149	72	
First	432	127	
Hot Springs			
Grand Avenue	323	134	8
Leonard Street	86	55	1
Park Place	346	106	
Hughes, First	208	50	1
Jacksonville			
First	397	75	3
Marshall Road	282	110	4
Jonesboro			
Nettleton	258	96	
North Main	574	250	8
Lexa	141	80	
Little Rock			
Crystal Hill	150	53	1
Geyer Springs	706	229	1
Life Line	583	146	
Martindale	120	53	
Woodlawn	94	48	
Melbourne, Belview	138	94	
Monticello, Second	328	105	7
Murfreesboro, First	113	39	
North Little Rock			
Calvary	389	127	1
Levy	406	123	7
Gravel Ridge	186	68	1
Runyan	110	49	
Paragould			
Calvary	224	165	2
East Side	198	84	2
Paris, First	354	95	2
Pine Bluff			
First	570	102	2
Second	147	49	
South Side	642		
Tucker	14		
Oppelo	21		
Watson Chapel	295	92	
Prairie Grove, First	154	69	
Rogers, First	473	122	3
Russellville			
First	436		6
Kelley Heights	32	15	
Second	166		1
Sheridan, First	228	90	2
Springdale			
Berry Street	86	34	
Elmdale	320	79	7
Van Buren, First	489	186	4
Mission	20		
Vandervoort, First	51	16	
Warren			
Immanuel	246	93	1
Westside	55	47	
West Helena			
Second	195	93	
West Helena Church	293	92	1
W. Memphis, Vanderbilt Ave.	142	70	
Wooster, First			

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Works without pay

Baptist layman gives time to recruit lay volunteers

By Toby Druin

A day seldom passes at the Southern Baptist Home Mission Board offices in Atlanta without a request — usually from one of the denomination's "pioneer" states — for help in facing a new mission challenge.

The pleas for help are almost infinite — for someone, anyone, to do anything from teaching a Sunday school class, working in resort ministries, directing day camp activities, to helping build a church building.

You name it and the chances are good that the Home Mission Board has had a request for a volunteer to do it. Since 1961, such requests have been channeled through the board's Christian Service Corps. Through the years the number of persons serving short term assignments — from two to ten weeks — and those volunteering for longer terms, even a lifetime, has totaled into the hundreds.

No exact figures are available on those who have served as CSC volunteers or who are now serving because, admittedly, the CSC has had somewhat of a "stepchild" status.

But William L. "Bill" Wilson, a Southern Baptist layman and deacon, has adopted the "stepchild" and its future is looking up.

Wilson, a mustachioed 55-year-old native Atlantan and graduate of the University of Georgia, last fall volunteered to take over the reins of the CSC without pay, explaining, "I've been giving my money so long that it's no longer exciting. I want to give more of myself."

In reality, he has been giving more than just his money for some 25 years in promoting missions through First Baptist Church of Decatur, Ga., and its one-time mission, Columbia Drive Baptist Church in Decatur. He has served both churches as chairman of the deacons, in addition to many other leadership positions.

At First Church, Decatur, he helped begin eight churches that are among the strongest in the Atlanta area. A few years ago, he was instrumental in getting the church to turn its attention to social ministries.

"We had worked our way out of immediate prospects for starting new churches in the suburbs, which had been the major thrust of our church in cooperation with the Atlanta Association," Wilson said.

"We began to see the needs of the

inner city and shifted our emphases and resources into ministries in a number of local areas, not always with success; but it gave me a new insight into missions." Those ministries have made a lasting impression on Wilson.

"I've seen social ministries that I felt changed lives on both ends of the spectrum — both the person being ministered to and the person doing the ministering," he said.

Experiences with missions in Decatur and memories of two mission trips — the first some 10 years ago to California to work in a language missions setting and the second a few years ago to Wyoming with other laymen to assist some struggling churches — led him to a deeper involvement.

Wilson also got some prodding from Don Hammonds, the board's director of special mission ministries.

Hammonds knew that Wilson was in the process of disposing of his retail nursery business and faced him with the challenge of taking charge of the Christian Service Corps.

Wilson said he had been wanting to do something in the way of an outreach ministry and knew the CSC's direction had been largely unattended.

"I finally just ran out of reasons for saying no," he said.

Wilson assumed direction of the CSC in mid-October, 1973, with the idea of giving it some 15-20 hours each week, working it into the middle of his usual work day. Since then, however, he has usually given the CSC about 35 hours per week.

Wilson is eager to get out the CSC story believing that many people would be led to give their time and effort if they were aware of the needs.

He has plenty of such "needs." Many of the 750 or so associational superintendents of missions across the United States regularly send him requests for volunteers. Wilson also hears of needs from other home missionaries and churches and individuals.

The needs vary. On a typical day recently he got three letters from three widely separated points in the country. One was seeking help in resort ministries for both summer and winter.

Another sought help in conducting day camps and the third asked for workers in constructing a mission church in a pioneer state.

Volunteers can go for a short term of from two to ten weeks, or if they want

to relocate to help on a relatively permanent basis, they can find new work in the area of need and change their place of residence. Wilson will help them make connections with prospective employers.

One of Wilson's first contacts after assuming direction of the CSC was with a young couple in Georgia who indicated they felt God was leading them to relocate to assist some struggling church.

Almost simultaneously, he got a request from a West Coast pastor asking if someone might be interested in coming to assist the church in getting on its feet.

The problem in many pioneer areas is a lack of persons skilled in doing the things most Southern Baptists take for granted, such as teaching a Sunday school class or working in outreach.

Wilson communicates with selected groups of churches to present the need for more volunteers and for persons who possibly cannot go themselves but will agree to sponsor a volunteer.

He has offered to provide free bulletin inserts on the ministry to any church if the pastor will direct a morning sermon on the "Stewardship of Service. Wilson will go to any church to speak about the program if the church will guarantee him an audience of at least 15 persons who have indicated an interest.

"As I view it, the people are ready for us to acquaint them with our program and let them know what is available," Wilson said. "We don't expect fantastic results overnight. Many people will have to grapple with it for awhile. Some will volunteer; some won't. But they need to know they have an option."

Toby Druin is editor of the news service of the Southern Baptist Home Mission Board in Atlanta.

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