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November 24, 1977

Arkansas Baptist State Convention

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November 24, 1977

Arkansas Baptist

NEWSMAGAZINE

Thanksgiving . . . for some
page 11





I must say it

Charles H. Ashcraft / Executive Secretary

Frontiers within

Alexander the Great died an alcoholic at the age of 32 lamenting there were no remaining worlds to conquer. His world at age 32 admitted to no new frontiers. This is a fatal untenable position because the frontiers within are more significant than the frontiers without. Life at its best always seeks new experiences, open access to new worlds, and mastering new frontiers. Where there are no new frontiers, life stagnates and decays. The frontiers from without may be diminished, but the undiscovered frontiers within can furnish a lifetime of excitement.

There are frontiers within every human being which need to be opened to the light of day and made accessible to the languishing multitudes who need encouragement. The human soul is God's most amazing creation and has never been explored or exposed to any degree of finality. There are also darkened areas in many lives which should be opened and laid bare for God to do his perfect work within.

There are frontiers within the body of Christ which should challenge some to discover those new worlds, penetrate those unsettled areas, and find that special something in the context of the old. Only a small potential within churches has ever been subjected to a critical exploration deep within.

There are frontiers of truth within the Biblical revelation hardly touched by the minds of able scholars. How exciting to open whole worlds of inspiration to famished people by this frontier within. There are also frontiers within the Bible Belt which some daring pastors should penetrate. One frontier inside the Bible Belt which may be equally as strategic as opening new worlds in undeveloped countries is the challenging frontier of bi-racial and multi-racial communities in the deep south. Are there not those who would seek to penetrate this undiscovered world and open it to the full access of the whole counsel of God? This frontier is no less challenging than the opening of the Amazon Basin for world commerce and travel. This frontier has barely been touched. The need for pioneers in the field is greater than many foreign fields.

Perhaps some who may never be assigned the task of opening frontiers in a foreign country may become motivated by the thrill of opening this frontier to the sunlight of God's grace. There are bright new experiences, beautiful people, untold potential, rewarding friendships, and the blessings of heaven for those who cross this border.

Alexander could find no new frontiers, so he died. Death awaits anybody who cannot be challenged by the frontiers within. A lifetime of excitement awaits us in these frontiers within.

I must say it!

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Arkansas Baptist churches are building, dedicating and paying for buildings. These include one built with volunteer labor and some paid for early through extra effort by the members.

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Arkansans making plans to attend the 1978 meeting of the Southern Baptist Convention in Atlanta need to make hotel reservations quickly. Locations of hotels and costs are furnished by the SBC Housing Bureau.

Arkansas Baptist

NEWSMAGAZINE

VOLUME 76

NUMBER 46

J. EVERETT SNEED, Ph.D. Editor
BETTY KENNEDY Managing Editor

ERWIN L. McDONALD, Litt. D. Editor Emeritus

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

Original poetry cannot be considered for publication.

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Respect for parents

The editor's page

J. Everett Sneed



One of the tragedies of our contemporary world is the lack of respect for parents. Many children feel no need to obey their parents and many adults have little or no respect for their elders. There are many reasons for this awesome situation, but the primary cause is that parents themselves have not required obedience of their children.

The Bible teaches the necessity of children respecting parents. It also gives definite guidance on the rearing, guiding and developing of children by their parents. Our contemporary world verifies the accuracy of this instruction.

God commanded, "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee" (Ex. 20:12). Paul restated this command, adding that it "... is the first commandment with promise" (Eph. 6:1-3). If parents are to be honored, it should go without saying that they should be honorable. Surveys, for example, reveal that the majority of drinking persons had drinking parents.

There are instances in which a child cannot pattern his life after his parents. But there is never a time in which a child is not to honor his parents. God requires this of every person.

The word "honor" means to attach weight to, to hold in great respect, to place in highest regard or to reverence in the highest meaning of the word. In the Old Testament the word was used to refer not only to parents but to the priesthood as well.

Guest editorial/Speak out on TV programs

Times have changed, so they tell me. We are out of step with the real world and need to adjust our antiquated values and beliefs to the modernization of a New Morality. Absurd! Impossible! Never! These would be the common responses if the above statements were to be verbalized from the pulpits of our Southern Baptist churches. But it is just possible that we have defaulted to that exact philosophy. The change has apparently occurred, not because we endorsed nor supported the weakening of our biblically founded morality, but because we slowly became entrenched in an attitude of passive resistance. We were weakened, not because of a lack of outrage and contempt for a flagrant violation of Christian principles, but because we silently allowed the slow but steady decline of our basic values to deteriorate through neglect of New Testament teachings which demand that we speak out against social sins.

I firmly believe that thousands of Southern Baptists are as incensed as I am over the direction that network television has taken in recent years. There is certainly no need for any amplification on my part to document the tremendous impact and influence that this media commands over human behavior and moral tones for this generation. Seemingly with little or no regard for responsible censoring and basic human dignity in programming for millions of American homes, we now are deluged with situation comedies which exploit the natural sin nature of man by exposing us to hours of prime time series which make a mockery of Christian principles. Unashamedly, homosexuality, adultery, incest, nymphomania, murder, co-habitation and almost any other type of offensive immoral behavior is brought into our homes nightly. Fred Silverman, President of ABC entertainment, has boldly declared that the media, "Is in harmony with the contemporary preferences of an overwhelming majority of the American viewing public." He further declared, "We not only reflect those preferences, we also respect those preferences."

There are many reasons why parents should be respected. First, they are to be honored because they are regarded as representing God. The practical reason for the Old Testament teaching is obvious. The first and most immediate knowledge a child has of God should come from his parents.

Second, the parent knows more than the child does. Experience and training have given them opportunity to provide guidance and counsel for their children. A child often becomes aware of his parents' wisdom after he has attained adulthood.

Honor is to continue after a child is an adult. The time comes for each person when he is no longer under the minute guidance of his parents. Even then honor and respect for a parent should continue. This command calls for a child to be alert to the needs of his parent. In their old age we are to care for them. This means that we are to see their physical needs are met. In most instances, the greatest gift that we can give is our love. When a child remembers what his parents have given him, it becomes a joy.

Respect for parents and proper rearing of children are integrally connected. When children have proper teaching, example, love and discipline, they will usually honor and respect their parents. This relationship will bring joy and happiness when followed.

Have we as a nation actually reached this level of "sickness" that is, indeed, encouraging more productions of the same by the T.V. networks? God forbid! It is my belief that we have forfeited the right of decent family entertainment by our passive attitudes. It is a clear case of the majority of decent, moral people who have remained silent and have allowed the surge of smut to saturate our homes without a public outcry.

There is a great deal of good to say for the television industry and their achievements for the betterment of mankind. Normally we have a tendency to criticize and never praise. There are some Christian executives in the local stations as well as the networks that are disturbed and concerned about the trend that has developed. We need to remember that some are standing courageously and vigilantly in the face of overwhelming pressure from their peers and are voicing their opposition to the current trend of programming. Let us always encourage the T.V. industry to provide us with good entertainment and programs which will indeed appeal to the best in us and let us develop a higher level of appreciation for the tremendous responsibility that the networks have to the public.

Someone once said, "Things must get a lot worse before they get better." I would hope that today a cry of outrage would begin and a message would be sent loud and clear to the T.V. industry that the "majority" is insistent upon being heard. We no longer want our homes infiltrated by the vulgar, obscene filth that some of the networks are now proclaiming as "The Most Popular Shows". Let us denounce the "New Morality" and speak out against social sin. "Things cannot afford to get any worse before they get better." — Dwight Linkous

Dwight Linkous, a member of Geyer Springs Church, Little Rock, is chairman of the Board of Trustees of Ouachita Baptist University and a Little Rock City Director.

Letters to the editor

Christians beware

The Devil has come so-called churches, or organizations in Arkansas that play on a Christian's good nature. Christians are to give, but which causes are worthy of our gifts?

Christians are to follow our Bible as a guide when it says (1 Cor. 16:2) "lay by in store as God has prospered him." We see that giving is planned, organized, and thought out. In Isaiah 1:11 God asked, for what purpose is one's giving? We should as His children, also ask others, who seek our gifts or donations "for what purpose" will it be used?

In II Corinthians 9:7 we are to "give as you have purposed in your heart." A Christian's purposes will always be carried to God in prayer for guidance. If a person asks a gift or donation from us and we have not prayed about it. Should

we give it? If a person refuses to wait until we have prayed about our giving to him or his organization; what must we conclude about his purpose?

You remember the apostles James and John, sons of Zebedee, went to Jesus and asked Him to give them a gift (Mark 10:35) and Jesus asked them two questions. "Can you drink of the cup that I drink?" And secondly, "Can you be baptized of the baptism that I am baptized?" It is these important questions that a Christian should ask of someone soliciting a gift from us. The "baptism", Jesus speaks of, is for us to ask the solicitor to tell us about his conversion experience. How he was saved? Who saved him? Who does he pray to? Who forgives his sins?

The "cup" refers to suffering. Ask the

solicitor to share some of his Christian experiences with you. Thus it is through the biblical scriptures that we shall be able to "give" more scripturally and not to false doctrines.

"Walk in wisdom toward them that are without" (Col. 4:5), and apply the 3 P's to giving — Prayer, Purpose, and Plan. — Dean Combs, Lonoke Baptist Mission

Ordaining women

There is a matter we would like to call to the attention of Arkansas Baptists. We are opposed to the ordination of women as ministers or deacons. Further we are distressed and discouraged that the Home Mission Board has hired one of these women.

We are opposed to the ordination of women on the fundamental premise that it is contrary to the Word of God. We feel this to be so fundamental and basic that any argument to the contrary would not be worthy of our attention.

We are fully aware of the autonomy of the local church. No one tells a church what they can or cannot do. However, what the Home Mission Board does is another matter. That affects us. Therefore, we are asking that the Board refrain from hiring any more ordained women.

The Board's action regarding ordained women has already caused much unrest and ill feeling toward our Cooperative Program in our association. Some of the brethren here are seriously considering withdrawing their financial support.

We are mature enough to realize that a convention as large as ours will never please all the people all the time. We all have our problems and short-comings. We know that cooperation demands patience and forbearance from all of us. The question is when do we draw the line. How patient are we to be with things that are so blatantly contradictory to what we believe? To what extent are we to say that the good which the Cooperative Program does justifies the support of the unscriptural things that it does?

The folks in our association are Southern Baptists. We believe in the Cooperative Program. We pray that we shall never be forced to be anything else. — Little Red River Associational Executive Board; David Miller, director of missions



One layman's opinion

Daniel R. Grant / President, OBU

The beauty and ugliness of Lake Tahoe

Of all of the places visited during a recent tour sponsored by the Home Mission Board to the Western states and Canada, the visit to Lake Tahoe was the most interesting and yet most depressing. Lake Tahoe, on the border between Nevada and California, is an area of dazzling beauty and overpowering ugliness.

The beauty is God's creation but the ugliness is man-made. Lake Tahoe is a striking deep blue jewel with breathtaking mountains serving as a backdrop. The depth of the lake averages more than 1,000 feet, we were told, with between 400 and 450 inches of snow each year to supply the wonderful ski slopes and keep the lake replenished with water from melted snow.

The ugliness is found in the luxurious hotels, night clubs, and gambling casinos. I cannot recall a more depressing sight than the hundreds and even thousands of people of all ages feeding money to the one-armed bandits, apparently grimly determined to prove that gambling casinos are operated on a not-for-profit basis. I was surprised at my own feelings about the ugliness of casino gambling at Lake Tahoe. I came expecting to reinforce my contempt for the owners and employees of the gambling establishments. I discovered that my greatest contempt, and a

genuine sense of sadness, was for the thousands of customers, more than for the employees and operators. I have always heard that people gamble in order to have fun, but it was deathly serious business for the overwhelming majority of those patronizing the slot machines and gaming tables. I came away wondering if God is not more grieved by the poor stewardship of the gambling customers than by the greed of the casino owners who sell what so many people seem to want.

The one bright spot in the midst of this paradox of beauty and ugliness at Lake Tahoe is Tahoe Resort Ministries, supported jointly by the Home Mission Board and the California Baptist Convention. Sam Worley is director and Ed Smith, a graduate of Ouachita Baptist University, is a US-2 missionary and assistant director of the project. I had trouble adjusting to the idea of building a church out of casino employees, but I was reminded more than once that Lake Tahoe does not have a monopoly on the sin of the world. It helps to be reminded occasionally that the devil is just as active in our Bible Belt Southland, and maybe just a little more so. It is disturbing to consider that we may have more than our share of man-made ugliness in the midst of God's beautiful creation.

Bible Study, messages provide inspiration at the convention

"Who are we, as preachers, to proclaim the gospel of redemption?" asked William B. Tolar, Professor of Biblical Background, Southwestern Seminary, Ft. Worth, Tex., who was the Bible teacher for the 1977 annual session of the Arkansas Baptist State Convention. Dr. Tolar developed the theme "Let the Church Reach Out". In his four messages he dealt with various reasons why the church should reach out. He said, "The church should reach out in spite of problems, because of God's command, because of the greatness of God, and because of the example of Christ."

In his first message Dr. Tolar dealt with four problems that confront the contemporary church. Using Exodus, Chapters 3 and 4, he cited the problem of identity, the problem of authority, the problem of credibility, and the problem of ability.

In Tolar's second message he dealt with Ezekiel 33:1-11. He emphasized a picture, a person, and a promise. In conclusion he said, "If a man or a woman will turn to God in repentance, God will give him life and the ability to serve."

Tolar, in the Wednesday afternoon session, led a Bible study on, "The Greatness of God." "We must reach out," he said, "because of the greatness of God's gift (the world) to us. Some people want to say that human life began by chance, but I say according to the scriptures it was God who created man and this great universe.

"It is not enough to know there is a God," he concluded, "we need to be aware of the power and presence of him in our lives and commit our lives to the one who created us. When we do this then we can reach out because of his greatness, his love, and his infiniteness."

In Dr. Tolar's final Bible study he dealt with Colossians 1:15. He emphasized that Jesus was in the exact image of God. Since this is true, if one would want to know what God is like, they should look at Jesus Christ. "In times past," Dr. Tolar said, "men had tried to find out what God was like in two ways." He said that men had looked outwardly to nature to determine what God was like and had looked inwardly at their own drives to try to determine what God was like. Both of these were wrong and resulted in false concepts. In conclusion Dr. Tolar challenged the churches of Arkansas to reach out because Jesus saw the multitudes and reached out to them. He said, "We are to follow the example of our Lord. We are never to do less."

James Pleitz, pastor of Park Cities Church, Dallas, Tex., closed the

Wednesday afternoon session with a message of inspiration and challenge. He used Ruth 1:16 as scripture text.

"Naomi, following the death of her two sons, looked back across the Jordan River and said it was time to go home," Pleitz said. One of her daughter-in-laws walked to the river and bid her farewell," he continued, "but Ruth said, 'Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God.'

"When we say 'Thy God Shall Be My God,'" Pleitz said, "we need to face the full realization that today there are people who hunger for God. We need to know how to deal with people who face heartache and tribulation, as did Naomi. We are not going to win many to Christ today if we do not start showing our love for them.

"My prayer today for the people of

Arkansas," he concluded, "is that you will be so winsome and loving that people will so see God in you that many will be won to his kingdom."

The closing message of the convention was delivered by Ralph M. Smith, pastor of Hyde Park Church, Austin, Tex., who spoke from Romans 8:1; 26-39. Dr. Smith emphasized that Christians are more than conquerors in Christ; they are more than conquerors because of the work of the Holy Spirit; they are more than conquerors because of the assurances of good; and they are more than conquerors by reason of God's love. In conclusion Smith emphasized that there was no force in the universe that could separate an individual from the love of God. He said, "Have you ever read the end of a book? We, as Christians, are privileged to know the end of the course of events in this world. Christ is coming as the King of Kings and Lord of Lords. And he will wipe all tears away. Christians will be more than conquerors because of the love that God has for his children."

Missionary gets new job

James E. Hampton, foreign missionary who was elected second vice president of the State Convention Nov. 9, has been named field representative for Eastern Africa by the SBC Foreign Mission Board, effective Jan. 1, 1978.

(Hampton's new title was stated incorrectly in the Nov. 17 issue of the ABN)

The Hamptons have served in Tanzania and Kenya since 1957, and are now on furlough, living in Little Rock. Hampton will serve as "missionary-in-residence" for the State Convention during the furlough.

Hampton is a native of Arkansas and a graduate of Ouachita University and Southwestern Seminary. When he was appointed by the Foreign Mission Board he was pastor of Cavern Church, Carlsbad, N.M. Hampton has held pastorates in Arkansas and Texas.

Mrs. Hampton is the former Gena



Hampton

Ledbetter, a native of Harrison. She is a Ouachita University graduate who attended Southwestern Seminary. The Hamptons are the parents of three daughters and a son.

The Hamptons did general evangelistic work in Kenya and Tanzania. Hampton has been missionary adviser for the North Tanzania Baptist Association, and was elected administrative secretary for the organization of Southern Baptist missionaries of the East Africa Mission, and treasurer of the Tanzania Baptist Convention. Mrs. Hampton has taught part-time at the seminary at Arusha, Tanzania.

As field representative, Hampton will be an administrative link between the Foreign Mission Board's home office staff and the missionaries in Eastern Africa. The field representative counsels missionaries on personal and family matters, ministers to individuals and families in crisis situations, and assists missions and missionaries in planning, conducting and evaluating their work.

Eastern Africa includes Tanzania, Malawi, Kenya, Uganda, Rwanda, Zambia, and Ethiopia, with 300 missionaries working among approximately 80 million people in those countries.

Messengers elect members of committees and boards

The following Arkansas Baptists were elected by the messengers to the State Convention to serve on committees and boards for the terms listed. *indicates laymen.

Executive Board

Terms to expire in 1980

Benton	John Holmes, Pea Ridge
Black River	Leslie Riherd, Newport
Buckner	Paul McClung, Mansfield
Buckville	*Robert Harper, Buckville
Caddo River	*Bill Roach, Mount Ida
Caroline	Charles Chesser Jr., Carlisle
Central	James E. Hill, Hot Springs
Clear Creek	*Paul Hurst, Van Buren
Concord	W. Trueman Moore, Ft. Smith
Concord	*Ken Lilly, Ft. Smith
Delta	Eddie Simpson, Dermott
Faulkner	William W. Probasco, Conway
Greene County	*Charles Northen, Paragould
Harmony	Ed Hinkson, Pine Bluff
Independence	*Raymond Morris, Bradford
Liberty	*David Tate Jr., Camden
Mississippi	John Gearing, Blytheville
Mount Zion	*Frank Lady, Jonesboro
North Arkansas	Elmer E. Greiver Jr., Berryville
North Pulaski	Carel Norman, North Little Rock
Ouachita	*Jim Blackmon, DeQueen
Pulaski	Jerry Wilcox, Little Rock
Tri-County	Milton Wilson, West Memphis
Van Buren County	James M. Evans, Clinton
Washington-Madison	Larry Baker, Fayetteville
Washington-Madison	Edward L. Powers, Prairie Grove
District 1	Mrs. Clifford Palmer, Springdale
District 6	Mrs. L. C. Carter, Stuttgart
District 7	Mrs. Evelyn Pace, Texarkana, Tex.

Terms to expire in 1979

Arkansas Valley	James E. McDaniel, Brinkley
Big Creek	Lowell Jamison, Cherokee Village
Central	Richard L. Johnson, Lake Hamilton
North Pulaski	Mason Bondurant, Jacksonville
Pulaski	Tommy Robertson, Sheridan
Carey	O. W. Hogan, Hampton
Tri-County	John R. Maddox, Wynne

Terms to expire in 1978

Dardanelle-Russellville	Tony Berry, Dardanelle
Liberty	Jerry Wilson, El Dorado
Clear Creek	George Domerese, Van Buren

Arkansas Baptist Family and Child Care Services

Terms to expire 1980:

*George Wadley, Searcy
Lamar Lifer, Little Rock
*Rodney Landes, El Dorado
*Jack Lovell, Ozark
*J. L. Ussery, Texarkana
C. Harold Brewer, Beebe

Arkansas Baptist Foundation

Terms to expire 1980:

Allen D. Thrasher, Pine Bluff
*Jesse Porter, West Helena
*Keith Robbins, Fayetteville
*Clifton Bond, Monticello
*Charles A. Gordon Jr., Pine Bluff

Terms to expire 1979:

*Charles Fager Jr., Hot Springs

Terms to expire 1978:

*Ed Snider, Arkadelphia

Arkansas Baptist History Commission

Terms to expire in 1980:

District 5 Hugh Owen, Malvern

District 7

Member at Large

Terms to expire in 1979:

District 2

James Dean, Nashville
Harold Elmore, Lake Village

*Garvin Carroll, Mountain Home

Baptist Memorial Hospital, Memphis

Terms to expire in 1980:

Ray Langley, Eureka Springs
*Bob Harrison, Jonesboro
*Larry Sloan, Walnut Ridge

Baptist Student Union Advisory Committee

Terms to expire 1980:

District 2	Don A. Nall, Batesville
District 3	*Roy Jolly, Jonesboro
District 8	Dennis Baw, Dumas
District 6	Bill Burnett, Searcy
District 5	Cary Heard, North Little Rock
District 5	Mrs. Leon Dunham, Little Rock

Christian Civic Foundation of Arkansas, Inc.

Terms to expire 1980:

Eddie Simpson, Dermott
Shelby Bittle, Wynne
*Earl McWherter, Hot Springs
Bill Kreis, Paris
Glen Hicks, Flippin

Terms to expire 1979:

*Hunter Douglas, Little Rock

Ouachita Baptist University

Terms to expire 1980:

Miss Elma Cobb, Little Rock
Mrs. William E. Carter, Fayetteville
Carroll Caldwell, Harrison
*Jay Freeman, Little Rock
Wilbur Herring, Jonesboro
James Walker, Mount Ida
*Russell Miller, Mountain Home
Al Sparkman, North Little Rock

Terms to expire 1979:

*Sherwin Williams, Arkadelphia
*James Baugh, Dermott

Southern Baptist College

Terms to expire 1980:

*Kendell Berry, Blytheville
*Tom Sloan, Walnut Ridge
*Billy Rogers, Earle
Mrs. (Mary) Buck, Paragould
Mrs. Donna Hatley, Jonesboro
*Bill Rosa, Mountain View
*James Bryant, Russellville
Kerry Powell, Forrest City

Terms to expire 1979:

*Harold Stocks, Russellville

Terms to expire 1978:

Harold Ray, Jonesboro
*Albert Wynn, Little Rock

Constitution And Bylaws Committee

Terms to expire 1980:

Don Hook, Little Rock
*Dr. Bob Riley, Arkadelphia

Convention Program Committee

Terms to expire 1980:

Jon Stubblefield, Magnolia

Terms to expire 1979:

John Finn, Harrison



The Convention heard reports from College presidents Daniel Grant and D. Jack Nicholas (left photo) and from Child Care head Johnny Biggs and Foundation's Harry Trulove.



Executive Board elects Kenneth Threet

The Executive Board of the Arkansas Baptist State Convention convened on two occasions during the week of the annual session of the Arkansas Baptist State Convention.

Four major items of business were transacted in these meetings. First, Kenneth Threet, pastor, First Church, Mountain Home, was elected president of the Executive Board.

Three personnel items were cared for during the two meetings. Pete Petty, currently director of missions for the Washington-Madison Association, was employed as Director of Special Ministries in the Missions Department.

Executive Secretary Charles Ashcraft read a letter of resignation from Wilson Deese who has served as Director of Chaplaincy since January 18, 1972. His resignation was accepted with regret.

Benny Clark, Baptist Student Director at Arkansas State University, was granted a one-year leave of absence to accept the invitation of the Home Mission Board to serve as pastor of the Kearnes, Utah, Church.



At the Baptist Book Store display, Martha Henderson of Pine Bluff autographed copies of her book, "Being a Kid Ain't Easy". Robert Barnett, book store manager (standing), featured her book at the Convention display. (ABN photos)

Arkana Church was in revival Oct. 31-Nov. 6. Troy Melton, Director of Missions of White River Association, was evangelist. Michael Treat is pastor.

Fairdale Church, Hot Springs, held deacon ordination services on Sept. 25 for Danny Morrison. The ordination council included Graham Fowler, Bob Tucker, John Johnson, Donny Larsen, Charles Fager and Murrill Sheets.

Millcreek Church, Lonsdale, has voted to increase gifts to both associational missions and the Cooperative Program. Norris Garner is pastor.

Eastside Church, Osceola, was in revival recently with Keith Mathis as evangelist. Jonathon Cude of Southern College directed music. There were 19 professions of faith. Neal Stevens is pastor.

North Crossett First Church was in revival Nov. 7-13. A. W. Smart was evangelist and H. L. Seamans was music director. Orvell Bryant Jr. is pastor.

Magnolia Church near Crossett was in revival Nov. 10-13 with Mickey Bonner as evangelist. E. J. Gannaway is pastor.

Calvary Church, Hope, has selected Jim Martin, Billy Dougan, Warren Plyler and Buck Clemons to serve as deacons. Vernon C. Wickliffe is pastor.

Pulaski Heights Church, Little Rock, held deacon ordination services on Nov. 13 for Charles Boling, Terry Elliott, Jim Gattis, Marcus George, Charles Holt and Richard Vogan.

Bear Creek Springs Church held a WIN School on Nov. 14-17. John Finn, Director of Missions for North Arkansas Association, was director. Jesse Matlock is pastor.

Grandview Church was in revival recently with Jamie Coleman as evangelist. There were 10 professions of faith. Freddie Blevins is pastor.

The youth choir of **First Church, Hatfield**, presented a musical concert recently for the Malbrook Church at

Blevins.

Harvey's Chapel Church, Hot Springs, has begun the Deacon's Family Ministry Plan. The ministry was begun following a study taught by Marvin James, pastor.

First Church, Cash, will be in revival Nov. 27-Dec. 4. Lon Brown of Belton, Mo., will be evangelist and the music will be directed by Jimmy Walker of Springdale, Ark. Johnny Lemmons is pastor.

First Church, Wooster, was host for the observance of the Baptist Women's World Day of Prayer on Nov. 7. "A Future and A Hope" was theme for the program attended by 36 with nine churches represented.

"The Right Side Singers" is the name that has been chosen for the youth group of **Norfolk First Church**. Randy Blades, youth director, selected this name for the new group. The Norfolk church also has a newly organized married couples Sunday School class. Mrs. Myrtle Doane is teacher.

Members of **First Church, England**, in a recent Sunday evening service were given an insight of how people in Communist countries have to worship. This was done through a dramatic presentation directed by Tommy Webb, Bob Frizzell and Mrs. Richard Lisk. Richard Lisk is pastor.

Cooperative Program breakfast held

The annual Cooperative Program Fellowship Breakfast was held on Nov. 9, in Immanuel Church, Little Rock. The purpose of the annual breakfast, established by Roy Lewis, associate executive secretary, is to express appreciation to Arkansas Baptists for their support of the Cooperative Program.

The brief program consisted of words

Grober said that in the past the work in Brazil had centered in the rural area and that work established in the cities was a result of the rural people moving to the urban area. "But now," Grober said, "the Lord is opening doors in our cities."

He told of a revival in Belem which was held in a gymnasium. As a result of prayer, an overflow crowd attended. He also related the experience of God opening doors so that a Baptist witness could be placed on television during prime time.

Missionary Crockett said, "I thank God for the Cooperative Program. I eat of it every day. It puts clothes on our back. It gives us assurance that if anything happens, we can come home."

He discussed the difficulty of the work in Argentina where there is only one church and two missions in a radius of 180 miles. "This is not an isolated area," Crockett said, "for there are 17 cities within this area."

He shared the experience of a woman named Martha and the impact that the gospel had had on her life. He quoted her as saying, "I know what my life was and I know what my life is. The dramatic difference is because of Jesus."

Crockett said that it was because of the Cooperative Program that people like Martha were hearing the gospel and their lives were being changed."



Crockett



Grober

of welcome by Associate Executive Secretary Lewis, a personal word from Executive Secretary Charles H. Ashcraft, and current Cooperative Program highlights in Arkansas were given by Lewis. The featured speakers for the occasion were Glendon Grober, missionary to Brazil, and Robert Crockett, missionary to Argentina.

Missionary Grober said, "The Cooperative Program not only permits us to continue to achieve for the Lord but it also permits advancement."

Missions directors to be honored

The annual Director of Associational Missions Banquet sponsored by Ouachita University will be held in Evans Student Center at OBU on Nov. 29, at 5:30 p.m.

Entertainment will be provided by "The Ouachi-Tones." Daniel R. Grant, OBU president, will address the banquet after which the award for the Director of Associational Missions of the Year will be announced.

The banquet is designed to honor all the directors of associational missions of the Arkansas Baptist State Convention.



Harold E. Wilson of Little Rock, a member of Immanuel Church and an employee of the Little Rock District, U.S. Army Corps of Engineers, was presented, on Nov. 4, the Department of the Army Meritorious Civilian Service Award. It is the second highest honor that an Army civilian employee can receive. Presentation was made by Col. Ernest Edgar, District Engineer, in ceremonies at the Federal Building in Little Rock. Wilson, who began his career with the Corps in 1941 and was appointed to his present position in 1969, is Procurement Officer for the District. The citation commended his performance of duty from May 1969 to June 1977 for "his demonstrated technical competence, initiative and foresight." During his tenure with the Corps Wilson has been responsible for administering contracts in excess of \$600 million. He and his wife, Annie Mary, are parents of three daughters.



Wilson



Gates



Moore

Richard Gates assumed the position of minister of music and youth at West Church, Batesville, Oct. 9. A native of Mobile, Ala., he has a bachelor of arts degree from Mobile College and a master of church music from New Orleans Seminary. Gates has served churches in Louisiana, Alabama and Mississippi prior to coming to Arkansas. He and his wife, Lois, are parents of one daughter, Rebecca.

Mark Moore has accepted the position as minister of Childhood Education for the Park Hill Church, North Little Rock. He is a graduate of Mississippi College and New Orleans Seminary. Moore served as a consultant in the Children's Division of the Southern Baptist Sunday School Board in Nashville for 10 years. He has also served as a minister of education and childhood education in churches in Mississippi and Tennessee. He is the author of *Together with Daddy*, a Broadman Book. Moore has also written for children's publications for the Sunday School Board.

Joe Epting has resigned the pastorate of Calvary Church, Osceola, to accept the pastorate of a church in Mississippi.

Owen Ring, who has served as pastor of Etowah Church, is now pastoring Mary's Chapel Church near Blytheville.

Bill Knott has resigned as pastor of



Rev. and Mrs. Norman L. Sutton represented Arkansas at a recent pastors' conference at New Orleans Seminary where they met with Landrum Leavell, president of the seminary (left). Sutton is pastor of First Church, Lewisville.

Buie Church near Prattsville.

Phil Hinkson has resigned as pastor of Faith Church, Central Association.

Leroy Waggner and **Danny Hubbard** are serving as interim pastors of Martinville Church.

Sing Oldham has joined the staff of Emmanuel Church, Forrest City, as associate pastor and youth director. He and his wife, Debbie, reside in Memphis.

Ken Jordan has resigned as pastor of Barnett Memorial Church, Little Rock. He has accepted the pastorate of First Church, Bruceton, Tenn.

Elbert Warren accepted the pastorate of Pine Grove Church Nov. 6.

James McBee has resigned as pastor of Marble Falls Church.



Mr. & Mrs. Spires

Arkansan to serve in Malawi

RICHMOND, Va. — Mr. and Mrs. Jerry D. Spires were among 24 career missionaries appointed Nov. 8 by the Southern Baptist Foreign Mission Board here in the board's Baker James Cauthen Chapel.

They were appointed to Malawi, where he will be a business manager for the Baptist mission, organization of Southern Baptist missionaries.

Presently they are students at New Orleans Seminary. Prior to entering seminary they were both teachers; he at the Jackson County campus of Mississippi Gulf Coast Junior College, and she at Pascagoula (Miss.) High School.

Born in Gould, Ark., Spires also lived in Arkansas City, Star City, and Cale, Ark., and Samnorwood, Carey, and Lelia Lake, Tex. He later returned to Gould. He received the bachelor of business administration degree from Arkansas A&M College, College Heights (now University of Arkansas at Monticello), and the master of business administration degree from Mississippi College, Clinton. Business-related jobs have taken Spires to Pine Bluff, Ark., Jackson, Miss., and Laurel, Miss. Spires also taught at Southwest Mississippi Junior College, Summit.

The former Joyce Milner, Mrs. Spires was born in Rankin County, Miss., lived in several different Mississippi towns and grew up in Morton, Miss.

The couple has two children. Jerry Douglas Jr. was born in 1971, and Michelle Leigh, 1973.

Senator Dale Bumpers was the featured speaker at the banquet.

Jerry Warmath, pastor at Little Rock's Pulaski Heights Church (left photo, left), presented plaques to Dr. and Mrs. Sawyer and Judge Digby (right photo). (ABN photos)



Citizenship award banquet features Senator Bumpers

"As a nation, and as individuals, we deplore torture. But here the matter becomes difficult. Perhaps some of you are thinking the United States of America does not torture its people, and we don't. But, unfortunately, just because we set such an example, other nations don't necessarily follow," Senator Dale Bumpers said during the Christian Citizenship Award Banquet held in Immanuel Church, Little Rock, Nov. 10.

The second annual Citizenship Award Banquet, sponsored by the Pulaski County Association, honored three people — Judge Tom F. Digby, and Dr. and Mrs. James Sawyer. The awards were presented by Jerry Warmath, pastor of Pulaski Heights Church, Little Rock, while the introduction of speakers was made by Charles Kelley.

Senator Bumpers praised the Carter administration for its stand on human rights. He said, "What Carter was saying came right out of Sunday School. That the way to enhance freedom in other lands is by demonstrating the value of our own system. That is the age-old concept of personal behavior, translated into foreign policy."

Senator Bumpers acknowledged the problem of getting other countries to follow the example of the United States. He said, "I wish international reform worked that easily. So does Jimmy Carter. I know that he doesn't think for a moment that the millennium will be reached by "witnessing" alone. He knows, as those of you who reflect upon it will, that a complex and intermittently heartbreaking task lies before

us if our leadership is going to mean anything to the wretched people of this earth."

In conclusion, Senator Bumpers challenged those in attendance to continue their dedication to witnessing for Christ and democracy. He said, "The most interesting phenomena of witnessing is that it makes good common sense. I am all for common sense. And I am telling you that there is a lot we can do to alleviate suffering and enhance liberty in this world . . . so, as pragmatists and idealists, let us prepare a table for humanity, even if it is in the presence of our enemies."

At the outset of the program, the guests were introduced by Gene Herrington. After Scripture reading and a responsive prayer of thanksgiving and commitment, Dr. Warmath presented the awards. The first award was presented to Judge Tom F. Digby. The committee chose him on the basis of his contribution to humanity and the cause of Christ.

Judge Digby has served in many positions of leadership. Among these he has served on the Ouachita University Board of Trustees, he is a former member of the board of the Arkansas Baptist Foundation; he has served as vice president of the Arkansas Baptist State Convention; he is a member of the Hospital Commission of the Southern Baptist Convention; he is a member of the Committee on Order of Business of the Southern Baptist Convention; he served as president of the Future Planning Committee of Ouachita University in 1976; he received the Distinguished

Alumni Award from Ouachita University in 1977; and he is a Sunday School teacher and a deacon at Park Hill Church, North Little Rock.

The final two awards were presented to Dr. and Mrs. James Sawyer. In presenting the awards, Dr. Warmath said, "It is a good thing for a man to be proud of his community. It is a better thing when the community is proud of this man. Such a man is this honoree." Dr. Sawyer has served in many places of leadership in his community including being president of the Chamber of Commerce; he was recognized as one of 25 leaders by the State Chamber of Commerce; he has served as president of his Rotary Club and chairman of his school board; he has served as chairman of deacons; Sunday School superintendent; he is serving on the Foreign Mission Board of the Southern Baptist Convention and has been vice president of the Arkansas Baptist State Convention.

Both Dr. and Mrs. Sawyer have been active in missions endeavors having extended their love and assistance to the San Blas Indians of Panama where Dr. Sawyer used his skills as a dentist to meet human needs. Mrs. Sawyer has been very active in the Parent-Teacher Association and has been honored as a lifetime member of that organization; she has served as state president of an International Women's Club; she has been elected as an outstanding community leader by the Rotary Club of her community; and she is currently the president of the Arkansas Baptist State Convention's Woman's Missionary Union.



Woman's viewpoint

Jane Purtle

Age and contemplation

I visited recently with an older friend. We talked of her feelings about the aging process, where her mind had moved in these later years of her life. "I never thought I would be like this," she said. "I don't have the energy or desire to do things any more. I never think about eating between meals like I once did.

Things don't mean the same thing to me now." She has lived a rich and full life; she has grown old gracefully, but things don't look the same to her. It is not regret or bitterness or unhappiness. It is a movement away from the temporal toward the eternal, and it is a puzzle to her.

I have lived only a little more than half of my expected life span and have not experienced what she is describing. But because I understand the difference in my outlook at 25 and now, I think I can understand her feelings.

Why is it a puzzle, even a disappointment, to us that temporal things lose their appeal as we grow older? They should. As we move toward the eternal, wouldn't we expect that God in his grace would prepare us for eternity? As we move through what we know as time, experiencing the most universal of all cyclic processes — birth, decay, death — we can know more and more of what lies beyond time. We are prepared by the very nature of the aging process to value contemplation. We are moved toward the cessation of bodily functions and toward the silence and rest of God.

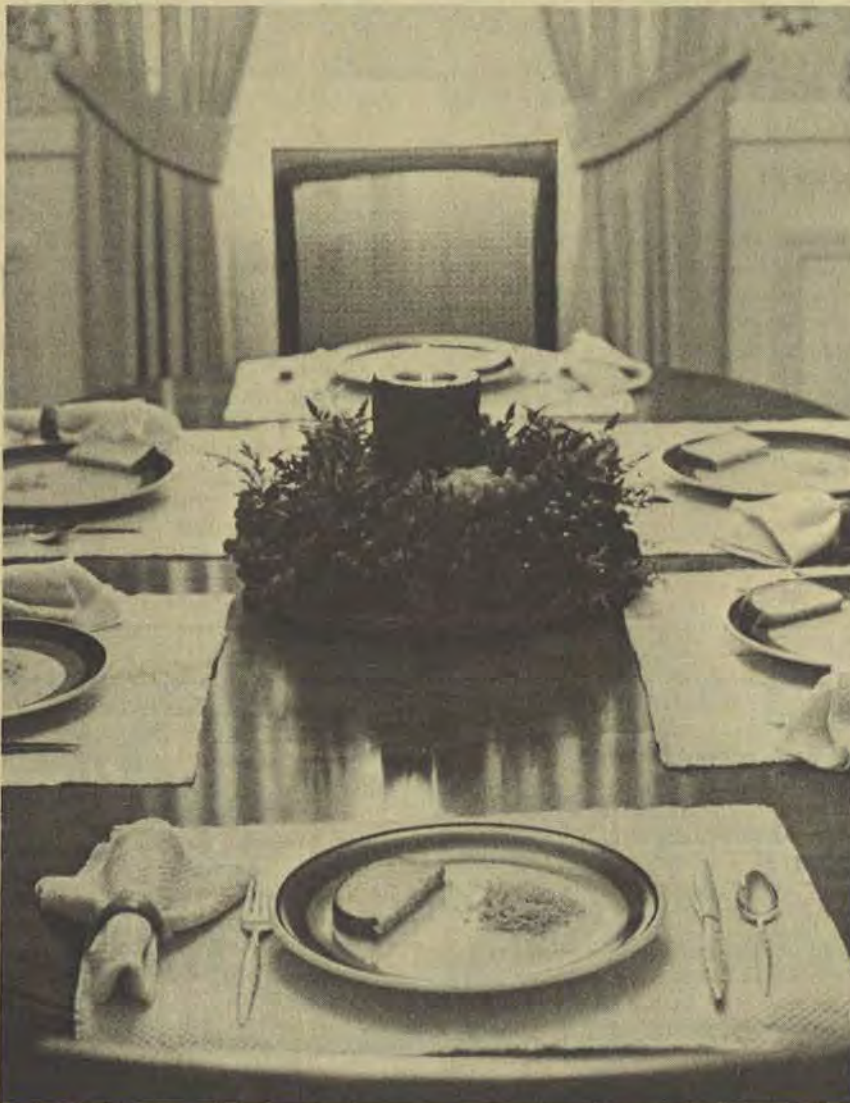
I wrote in earlier columns that contemplative prayer is God breaking in upon us in the Eternal Now. Time vanishes, and we know the reality of the eternal. Movement ceases and our silence meets God's silence. Old age is a physical parallel to this spiritual experience. If we embrace it, it should provide us with the state of body and mind to enter God's Eternal Now.

My older friends, do not despair, fret, or even puzzle over your temporal losses. In the life with God, there are many losses, but what you save is your life. Lean gently into the quietness, the inactivity, even the pain, and listen for His gentle silence.

Ministers' workshop on alcohol planned

A ministers' workshop on alcoholism will be held Nov. 29 at Pulaski Heights United Methodist Church in Little Rock. The meeting is sponsored by the United Methodist Church of Arkansas in cooperation with the Arkansas State Office on Alcohol Abuse and Alcoholism. Speakers will include the wife of an alcoholic and persons who work with alcoholics. The workshop is scheduled for 8:30 a.m. to 3 p.m.

On the cover



Thanksgiving . . . for some.

It's difficult to be thankful when your stomach is empty. Americans will say a prayer of thanksgiving over turkey and pie, but much of the world would be grateful for half a piece of bread or some grain. Through the Foreign Mission Board, Southern Baptists work to alleviate hunger. And that's something else to be thankful about. (ABN photo/Millie Gill)

The building of First Church, Hardy, was built with volunteer labor, including the help of some Texans. (Photo by "Spring River Times")



Hardy building done by volunteers

First Church, Hardy, dedicated their new church building Sunday, Oct. 16, in an afternoon service. The day began with 194 attending Sunday School, and 304 gathered for morning worship, and a potluck dinner was served at noon in the fellowship hall of the new building.

Pastor Richard L. Avey presided over the dedication service, and Lloyd Boothe led the congregation in singing. Special music was provided by the adult choir. Mrs. Juanita Rees gave a brief history of the church and the building was officially presented to the church by the building committee: Gene Street, Chairman, Lloyd Boothe, Frank Wiggins, Orland Grissom, Don Gourley, Rose Mary Weaver, Juanita Rees and Mabel Weaver.

Fraternal greetings were given by J. C. Montgomery, Director of Missions, Rocky Bayou Association; Bruce Scott, pastor of Spring River Church; and Roy Lewis, Associate Executive Secretary of the Arkansas Baptist State Convention.

Visiting in the service were several couples from the three Texas churches which helped in the building of the church this past summer. Also present were Rev. and Mrs. Leonard Williams, a former pastor, and Mrs. T. S. Cowden, the wife of a former pastor.

W. Deryl Edwards from Jonesboro preached the dedicatory sermon. Edwards titled his sermon "The House of the Lord Dedicated" and emphasized that buildings cost something but the Lord deserves the best.

The church plant is 160 by 42 feet and consists of a walk-in basement from the parking lot, and the main floor, which is at street level. There is approximately 13,400 square feet of space. The sanc-

tuary seats 300 and there are seven classrooms and a pastor's study on the first floor. Six classrooms, a kitchen and a fellowship hall are in the basement.

New cushioned pews and wall-to-wall carpeting have been installed.

The exterior is of wood and Ozark rock with the basement built of poured concrete and concrete block.

The building was built at a cost of \$175,000. Volunteer labor from the church, plus three groups of "Builders for Christ", made it possible to build at

that cost. The Builders for Christ came from Iowa Park, Carthage and Odessa, Tex. They spent three weeks this summer working on the building.

Work still being done to the outside is landscaping, building a parking lot and clearing of land. This work is being supervised by one of the deacons, Melvin Rollins.

Since the church moved into the new building Oct. 9, seven people have joined the fellowship by baptism and two came by letter.



Woodson Church held a noteburning and 40th anniversary Nov. 9. Burning the note were H. Lee Lewis, Mrs. Lona Moncrief, Billy Hudson and Alfred Cullum.

The church borrowed \$32,250 Nov. 1, 1962. The building was erected under the ministry of Pastor Alfred Cullum, now associate at First Church, Forrest City. The first pastor of the congregation was H. Lee Lewis who has now served the congregation the third time as pastor. The present building is a replacement of a similar building that was destroyed by fire. Pastor Lewis recalls that the congregation originally was organized in the old Presbyterian church building and continued to worship there for several years before they erected a building of their own.

Norfolk dedicates education space

First Church, Norfolk, dedicated a new 3,000 sq. ft. education building Oct. 23. The new facility was constructed at a cost of \$14,000 but has a replacement value of \$30,000. It has a full basement which is used as a Fellowship Hall and Children's Church. It also has four classrooms, a pastor's study, a choir room and a secretary's office. The basement of the old building was remodeled and the Sunday School rooms were enlarged. This provides the church with a total of 14 Sunday School classrooms.

The church has experienced significant growth under the leadership of Pastor Paul Huskey, who returned as pastor in August of 1976. The church has baptized 26 people and had 11 additions by letter. The total budget of the church was reached in 10 months and the church is averaging approximately 100 in Sunday School attendance.

Pastor Huskey says that the church has been blessed in the Lord's working with people. Joe Huddleston has surrendered to the gospel ministry and has been licensed to preach, and the church has employed Randy Blade as a full-time music and youth director. A part of Blade's responsibility is Children's Church which was begun approximately two months ago.

Special guests for the occasion included Troy Melton, missionary of

White River Association, and J. Everett Sneed, editor of the *Arkansas Baptist Newsmagazine*, who brought the morning message. The prayer of dedication was given by J. F. Duncan and a testimony service was led by Tom Casey, a former pastor.

Pastor Paul Huskey delivered the dedicatory message speaking from Matthew 16:13-19, and from Acts 1:1-11. He emphasized that Christ established the church, equipped the church, and that the church achieves through Christ. In conclusion, Huskey said, "Paul chal-

lenged Christians to present their bodies a living sacrifice which was their reasonable service. As we follow this admonition, we will be able to do the Lord's will in our community, state, nation and throughout the world."

Huskey sees a very bright future for First Church, Norfolk. He said, "I anticipate a continuing growth of our congregation. We should be running 150 or more in Sunday School in the next two years. As our congregation labors together, our future is exceedingly bright."



Pastor Paul Huskey and Mrs. Huskey have served the Norfolk Church 15 months. Behind them and to their left is the new education building. (ABN photo)

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Tyler Street retires building debt

A note burning ceremony Sunday, Nov. 13 at Tyler Street Church, Little Rock, marked completion of a building program begun in 1959, leaving the church debt-free. The church borrowed an original amount of \$157,000 in 1959 for construction of an education building housing four nurseries, kitchen and library in addition to Sunday School facilities. The loan was refinanced in the

amount of \$100,000 in 1967 and has been paid off on schedule.

Tyler Street Church was organized in 1948, with 66 charter members, to fill a need for population just beginning to move to western Little Rock. The present sanctuary was a chapel building from the old Stuttgart Air Force Base, moved onto the property in 1949 and since renovated several times.

Participating in the note burning ceremony were Harold Hightower, pastor; Norman Young, chairman of deacons; Oswald Weise, current trustee and a trustee who signed the original note; and Mrs. W. A. Austin, oldest charter member.

The church is being asked to set priorities for future building plans and renovation of present properties.

Paul Orton of Pine Bluff, former deacon and chairman of the 1959 building committee, was a special guest on the note burning program held during the morning worship service. A church-wide dinner followed.



Ceremony participants were (from left) Norman Young, Mrs. W. A. Austin, Pastor Harold Hightower, and Oswald Weise.

The building and grounds committee for **First Church, Booneville**, has completed repairs on the educational building and also has painted the exterior of both the sanctuary and educational building. The parking and paving committee has completed its work with the striping of the parking lot.

First Church, Mulberry, has begun construction on a \$200,000 auditorium and basement. Completion is expected in about six months. Bill Spears is pastor. David Rouse is associate.

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Cooperative Program budgeting

(Fourth in a series of four)

The word partnership accurately describes the Cooperative Program at two different points.

First, it represents a partnership between the state convention and the Southern Baptist Convention. Southern Baptists have a multitude of ministries and causes which they support. Many of these are somewhat localized and vary from state to state. An example would be our educational institutions supported by the state conventions.

Other causes transcend state lines and are supported by all Southern Baptists. These causes would include all SBC agencies, but the two best known examples would be our home mission work and foreign mission work.

While there are separate budgets for the state convention and the Southern Baptist Convention, it is not necessary for the church to split its mission gifts between these two types of mission work. When the Cooperative Program was begun in 1925, it was agreed that the state conventions, by virtue of their proximity to the churches, would serve as the "collecting agencies" and would

gather funds from the churches and channel a portion of them to the Southern Baptist Convention.

This procedure also avoids a duplication of effort and keeps promotional and administrative costs at a very minimum. More importantly, it helps the church plan a unified program of mission giving.

The second point at which the partnership relationship is evident is between the Cooperative Program and the special offerings for home and foreign missions. The Home Mission Board receives approximately half of its total budget from the Annie Armstrong offering and approximately half from the Cooperative Program. The same is true of the Foreign Mission Board with the Lottie Moon offering and the Cooperative Program.

The two mission boards rely upon both sources of income in their budget planning. The special mission offerings provide opportunity for Baptists to give over and above their regular tithes and offerings to a special phase of mission work, and undoubtedly some of the

funds received in these offerings would not otherwise be given. However, Cooperative Program gifts are a consistent month-by-month source of support and do not require special promotion every month or even monthly decisions on how much will be raised or contributed. Therefore, through the years a partnership has developed between these special offerings and the Cooperative Program.

The partnership aspect of the Cooperative Program means that each partner is treated equally. The Cooperative Program does not seek to cut off or hinder designated gifts to home missions and foreign missions, but works together with the Annie Armstrong and Lottie Moon offerings. The state convention does not compete with the Southern Baptist Convention for the church's contributions, but the two work together to help individual Baptist churches carry out the Great Commission both at home and abroad.

— Roy F. Lewis, Associate Executive Secretary

BOLD BELIEVERS IN GIVING

The church budget: living with it

Few people in a local Baptist church carry more responsibility than the church treasurer or church financial secretary. This person has a key role in administering the church budget.

The position can be abused. The person authorized to write checks for the church may assume too much responsibility or over extend the authority of the office.

To prevent one-person control of church finances, the administration of the church budget needs to be placed under the supervision of a budget administration committee, a sub-committee of the stewardship committee. In many churches, the finance committee is given this responsibility.

Regardless of who administers the church budget, three basic principles should guide all actions or decisions.

Number one: When members share their gifts, the money is the Lord's money to be used by his church. No person or committee can lay a claim on what has been given by the people.

Second, once the money is given, it is subject to church control. Churches with adopted budgets have already ex-

pressed their control. The money is spent according to budget allocations. This eliminates one person having to make decisions on church expenditures.

The third basic principle relates to ministry. People believe their money ministers to human needs, missions, and for the equipping of the saints, when it is given to the church.

As suggested earlier, the administration of the budget falls under the direction of a budget administration committee or some other committee elected by the church. This committee counsels with and gives general supervision to the person authorized to write checks for church expenditures.

This committee may check and authorize the payment of all bills. They can make recommendations to the church on the expenditure of non-budgeted items. In addition, the budget administration committee can keep tab on the expenditures of individual budget accounts.

A church needs established policies regarding the budget. Budget controls are essential. The church needs to decide who can make purchases and

how much individuals or committees can spend without special authorization from the church. A purchase order system helps budget control.

A church is entitled to open books and full reporting. A monthly financial report should detail balances, receipts, and expenditures. A good report will satisfy questions raised by members. It should not be so detailed that it is difficult to understand.

The financial status of a church is information for all the members. Even those who don't attend or contribute need to be aware of their church's ministry.

An annual outside audit protects those who administer church funds. It is good business to have the books checked every year.

The church budget is like a family budget. It can be adjusted during times of emergency. It can be expanded to meet increased ministry opportunities. It's a tool that every church can adapt to fit its ministering hands. — James A. Walker, Secretary of Stewardship

Prison was God's training

by Toby Druin

WACO, Tex. (BP) — Sixteen days of imprisonment in Ethiopia were simply "training for reigning" and a part of God's plan to prepare his people, according to Southern Baptist missionary physician Samuel R. J. Cannata.

The physician spent 16 days in jail in Addis Ababa last April on a firearms technicality during a general move against foreign interests in the African nation.

He was released on April 19 and all charges dropped after news of his plight drew the interest and prayers of Southern Baptists and other Christians around the world.

All Southern Baptist missionaries have since left Ethiopia until the political unrest subsides. The Cannatas took a leave of absence to return to the United States to assist their oldest son in getting settled in college and to write a book about their experiences. They plan to return to Kenya in December.

Looking back on the Ethiopian incident, they feel it was a part of God's plan to prepare his people for fellowship with him — "training for reigning" — to unify Southern Baptists and to underscore the resources available to Christians through prayer.

"We learned many important lessons during the incident," Cannata said, "and one is that of the importance in God's economy of the Body of Christ, the church, and how God is committed to the prayers of his people.

"God wants to do great and mighty things," Cannata said, "and is waiting for his people to come together to pray."

He is convinced it was the prayers of people around the world that brought his release.

Cannata and his family — his wife, Ginny, and their three children, Michael, 18, Stanley, 16, and Cathy, 13 — were arrested on April 3 at their home in rural Alem Ketema in northern Ethiopia.

They were suspected of a firearms violation, although the guns they owned and used against marauding animals were registered with the government.

However, Cannata had recently purchased a reloader from a Lutheran pastor which he feels probably was the basis for the charge.

"I hadn't even looked at it — hadn't even made a bullet," he said. "I bought it with the idea that the boys might use it some time for hunting." The reloader, however, turned out to contain several

hundred rounds of ammunition.

The Cannatas were loaded into a van under armed guard and driven to Addis Ababa, the capital.

Cannata was the only one of the family detained. The rest were allowed to go on to the guest house maintained by the Southern Baptist missionaries in the city.

He was at first placed with a dozen other men in a single cell. "The room was only about 10 feet by 10 feet," Cannata said. "There was not enough room for all of us to stretch out that night without crossing legs or arms with another person."

It really was the only bad night of his confinement, Cannata said.

The story of Jeremiah's stay in a pit (Jer. 38:6) occurred to him, and he compared it with his confinement. Later, when his Bible was returned to him by the police, he read and reread the story.

"The Lord showed me that this was what his Son had done for us," he said. "It was a bad night, but only of my own making. He took me down low so he could bring me up high."

The next day the police, whom Cannata says never mistreated him or used any violence, moved him to a different place of confinement, this time the

telephone room. He was given the bed of the guard who usually slept in the room.

He was interrogated and the rest of his belongings returned to him, including his Bible. "It's wonderful to be in jail for a while," he said. "I read and prayed as I had never prayed before."

Mrs. Cannata was given free access to visit him and brought him all his meals. She also used it as an opportunity to bring in Bibles and other Christian reading materials.

"At first I thought I might smuggle them in," she said, "but then the policemen began to ask for them. They even helped me carry the boxes."

"The nights were the worst time," she said. "I was afraid they would take him off during the night. When I would take his breakfast to him, I would be afraid he wouldn't be there."

"I knew it all had a reason; the Lord was teaching us," she said. "Finally, I got a real peace that the matter was in his hands and Sam would get out when the Lord wanted him out."

On the Saturday before his release on Tuesday, a cable came with the news that the Castle Hills Church of San Antonio was praying for Cannata. And on



"The power of prayer by the body of believers in Christ" is the story that Dr. and Mrs. Samuel Cannata love to tell. This power, which will be the subject of a book the missionaries are writing, was experienced during Dr. Cannata's imprisonment in Ethiopia last April. (photo by Bobbye Hill)

ground for Dr. Cannata

Sunday morning, one of the members at Christ's Chapel, the congregation the missionaries attend in Addis Ababa, stood and said she felt the church ought to pray around the clock for his release.

"They worked it out for 48 hours," Cannata said, "although they were willing to pray until I was out."

"When I got the news of those who were praying for me," he said, "the greatest peace came over me. 'I'm out,' I

thought."

On Sunday he was so convinced of his impending release that he began to write down hurriedly all the things he had learned from his imprisonment.

Monday came and still no release, but when he awoke on Tuesday he prayed, bathed and rolled up his bed. He placed all his belongings in a bag and got ready to leave.

"The telephone operator asked me if I

had talked to someone," Cannata said. "I told him I had talked to the Lord."

Mrs. Cannata, in the meantime, had located the report on her husband and had found an Ethiopian colonel — Ebedmelech in the Jeremiah story, says Cannata — who said he would get her husband's release. By then, however, it was late in the day, and he said there was not time, that the offices would soon be closed and he would need a paper signed by Cannata's interrogators.

Almost miraculously, they said, the interrogators walked into the colonel's office with the release paper.

As news spread that he was being released, many of the police came to his room. "We had prayer together," Cannata said. "I thanked the Lord for their friendship and asked him to bless their lives."

Cannata, his wife and fellow missionaries, Ed Mason and Jerry Bedsole, who had come to the police station to obtain his release, arrived at the mission station in the last two minutes of the 48-hour prayer vigil.

The Cannata children had participated in the vigil. "No one will ever be able to convince them there is no God," Mrs. Cannata said. "They have seen him at work."

IT'S MORE THAN JUST AN OFFERING...

The Lottie Moon Christmas Offering is A TRADITION.

A TRADITION eighty-nine years old. In 1888, Woman's Missionary Union accepted the challenge of missionary Lottie Moon for a special Christmas offering for foreign missions which became known as the Lottie Moon Christmas Offering.

A TRADITION based upon sacrifice. Each year millions of Southern Baptists share of their material wealth to support this special offering. Sacrificial giving is an important part of this response.

A TRADITION supported by prayer. During early December, church members throughout the world join in a special Week of Prayer for Foreign Missions which coincides with the Lottie Moon Christmas Offering emphasis.

IT'S MORE THAN JUST AN OFFERING

\$34 Million

Lottie Moon Christmas Offering

A BOLD GOAL FOR A BOLD MISSION

Woman's Missionary Union, SBC

Foreign mission briefs

ANTIGUA — The Central Baptist Church on the tiny island of Antigua, West Indies (population 73,000), experienced another great evangelistic crusade Sept. 4-11, 1977, resulting in 265 professions of faith, of which 235 were adults and teenagers. Preceding this crusade, Jack Stanton of Bolivar, Mo., conducted a W.I.N. school with 126 enrolled and 41 professions of faith. Charles Carter of Birmingham, Ala., (pastor of Shades Mountain Church) along with a medical-evangelistic team of 16, conducted the crusade. During the crusade 656 patients were treated at the Baptist Medical Clinic, of which 139 made professions of faith. Missionary Pastor Shelby Smith reports that during the past three and one-half years this church has had 2500 professions of faith and has established six missions and four preaching points and has given medical-dental care to 10,300 patients.



SOUTHERN BAPTIST CONVENTION APPLICATION FOR HOTEL OR MOTEL RESERVATIONS

Atlanta, Georgia — June 13-15, 1978

Please fill out form completely and mail to:

SBC Housing Bureau
233 Peachtree Street, N.E.
Atlanta, Georgia 30303

RESERVATIONS TO BE CLEARED THROUGH THE SBC HOUSING BUREAU. Each request must give definite date and approximate hour of arrival, and include name and addresses of all persons who will occupy the rooms requested. If it should become necessary to cancel a reservation, please notify the SBC Housing Bureau promptly. At least four choices of hotels or motels are desirable. Reservations will be filled in order of date of receipt. Processing of reservations to begin October 1, 1977.

If accommodations at the hotel/motel of your choice are not available, the Housing Bureau will make a reservation elsewhere as near your request as possible, and you will receive confirmation directly from the hotel/motel.

HOTEL OR MOTEL PREFERENCES

1st Choice _____
2nd Choice _____
3rd Choice _____
4th Choice _____

ARRIVAL DATE _____ at _____
____ A.M., ____ P.M. DEPARTURE DATE _____

MODE OF TRAVEL: Automobile Plane Bus Other

NAMES OF ALL OCCUPANTS: (bracket those sharing room)

ADDRESSES:

MAIL CONFIRMATION TO: NAME _____
ADDRESS _____
CITY _____
STATE _____ Zip Code _____ Telephone _____

SCHEDULE OF MEETINGS

Southern Baptist Convention	June 13-15
Woman's Missionary Union	June 11-12
Pastors' Conference	June 11-12
Religious Education Association	June 11-12
Church Music Conference	June 11-12



HOTEL	SINGLE	DOUBLE BEDDED	TWIN BEDDED	TRIPLE
9. Atlantan Hotel 111 Luckie Street 524-6461	\$14.00-16.00	\$17.00-19.00	\$21.00	\$24.00
10. *Best Western- White House 70 Houston St., N.E. 659-2660	\$24.00	\$28.00	\$32.00	\$36.00
11. Colony Square Peachtree & 14th Sts. 892-6000	\$32.00-42.00	\$42.00-52.00	\$42.00-52.00	\$42.00-52.00
12. *Days Inn 1-85-Clairmont Rd. 325-0400	\$13.88		\$16.88	
13. *Days Inn 1-85-Shallowford Rd. 633-8451	\$13.88		\$16.88	
14. *Dunfey's Royal Coach 1-75-Howell Road 351-6100	\$26.00		\$32.00	
15. *Georgian Terrace 659 Peachtree St., N.E. 872-6671	\$14.00	\$18.00	\$18.00	\$21.00
16. Holiday Inn- Downtown 175 Piedmont Ave., N.E. 659-2727	\$27.00-30.00	\$30.00	\$35.00	\$39.00
17. *Holiday Inn 1-85-Monroe Dr. 1944 Piedmont Circle			\$26.00	
18. *Howard Johnson's- N.E. 2090 N. Druid Hills Rd. 636-8631	\$21.00	\$26.00		\$30.00
19. Hyatt Regency- Atlanta 265 Peachtree St., N.E. 577-1234	\$29.00-41.00	\$37.00-49.00	\$37.00-49.00	\$45.00-57.00
20. Inntown Motor Hotel 89 Luckie Street, N.W. 524-7991		\$22.00-24.00	\$28.00	\$32.00
21. *Marriott Motor Hotel Courtland & Cain Sts. 659-2727 (Ext. 7741)	\$31.00-50.00	\$41.00-60.00	\$41.00-60.00	\$45.00-64.00
22. *Passport Center Inn 231 Ivy St., N.E. 577-1510	\$26.00	\$30.00	\$30.00	\$35.00
23. Peachtree Plaza Peachtree at Inter- national Blvd. 659-1400	\$35.00-48.00	\$45.00-58.00	\$45.00-58.00	\$55.00-68.00
24. *Peachtree Motel 330 Peachtree St., N.E. 525-6351	\$23.00	\$23.00	\$25.00	
25. *Ramada Inn- Airport 845 N. Central Avenue 763-3551		\$30.00	\$30.00	\$35.00
26. *Ramada Inn- Central 1-85 N. & Monroe Drive 873-4661	\$25.00	\$30.00	\$30.00	\$35.00
27. Riviera Hyatt House 1630 Peachtree St., N.W. 875-9711	\$24.00	\$28.00	\$28.00	
28. *Rodeway Inn- Lenox 3387 Lenox Rd., N.E. 261-5500	\$19.00-21.00		\$24.00-26.00	
29. *Save Inn-Midtown 1152 Spring St., N.W. 875-3511			\$19.00	
30. Sheraton-Atlanta 590 W. Peachtree St. 881-6000	\$27.00	\$32.00	\$32.00	\$36.00
31. Sheraton-Biltmore 817 W. Peachtree St. 881-9500	\$28.00	\$32.00	\$32.00	\$33.00
32. *Terrace Garden Inn 3405 Lenox Rd., N.E. 261-9250	\$29.00-33.00		\$36.00-40.00	\$41.00-45.00

HOTEL	SINGLE	DOUBLE BEDDED	TWIN BEDDED	TRIPLE
1. Admiral Benbow Inn 1470 Spring Street 872-5821	\$21.00-24.00	\$23.00-27.00		\$30.00
2. *Atlanta Airport- Hilton Inn 1031 Virginia Avenue 767-0281	\$30.00	\$38.00	\$38.00	\$46.00
3. *Atlanta American Spring St. at Carnegie Way 688-8600	\$26.00	\$30.00	\$30.00	\$35.00
4. *Atlanta Cabana 870 Peachtree St., N.E. 875-5511	\$20.00	\$23.00	\$26.00	
5. *Atlanta Central Travelodge 311 Courtland St., N.E. 659-4545	\$21.00	\$24.00	\$28.00	\$31.00
6. Atlanta Hilton Courtland Street 659-2000	\$34.00-55.00	\$46.00-67.00	\$46.00-67.00	\$58.00-79.00
7. *Atlanta Internation- ale 450 Capitol Ave., S.E. 688-1900	\$27.00	\$35.00	\$35.00	
8. Atlanta Townhouse 100 10th St., N.W. 892-6800	\$21.00	\$25.00	\$30.00	

*Deposit required (1 night).

Maps furnished by Atlanta Convention and Visitors Bureau

News about missionaries

Mr. and Mrs. Robert E. Geiger, missionary associates to Jordan, may be addressed at Baptist Hospital, Ajloun, Jordan. He was born in Bakersfield, Calif., and grew up near Huntington, Ark. The former Faye McClendon, she was born in Springdale, Ark., and grew up there, Waldron, Mena and Mansfield, Ark.; Heavener, Okla.; and Neosho, Mo. Before they were employed by the Foreign Mission Board

in 1976, they were living in Ketchikan, Alaska, where they were serving as Christian Service Corps volunteers under the Southern Baptist Home Mission Board. They worked with Trinity Church there.

Shirley Jackson, missionary to Brazil, has completed furlough and returned to the field (address: Caixa 950-ZC-00, 20000 Rio de Janeiro, Rio de Janeiro, Brazil). Born in Bentonville, Ark., she

grew up near Natchez, Miss. Before she was appointed by the Foreign Mission Board in 1956, she was a secretary at New Orleans Seminary.

Dr. and Mrs. Harrison H. Pike, missionaries to South Africa, may be addressed at Box 180, Wynberg, Cape 7800, South Africa. He is a native of Texarkana, Tex. The former June Summers, she was born in Ft. Smith, Ark., and lived in El Paso, Tex., Liberty, Mo, and Texarkana, Tex., while growing up. Before they were appointed by the Foreign Mission Board in 1956, he was pastor of First Church, Oden, Ark.

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

Looking ahead: Arkansas events

November 1977

- 20 Child Care Day
- 21-22 Weekday Early Education Workshop, Pulaski Heights, Little Rock (Sunday School and Missions)

December 1977

- 1 Evangelism Workshop, Camp Paron
- 4-11 Week of Prayer for Foreign Missions and Lottie Moon Christmas Offering
- 21 Carol sings
- 25 Student Day at Christmas
- 29-30 Youth Evangelism Conference, Park Hill Church, North Little Rock

Child Care Say 'thanks' with your offering

How do you say thanks? Do you make a practice of saying thanks to people for things they do for you? Is the expression of thanks a part of your prayers to God? Saying thanks is very important to us as we express it and to the one to whom we express it.

Saying thanks should go far beyond word of mouth expression. It should be said through our actions. The word Thanksgiving includes giving. The Thanksgiving Offering is one way of doing this. We can share what the Lord has entrusted to us with those who are less fortunate than we.

There are hundreds of children who are unloved, abused, neglected and unwanted, with tremendous needs. These needs may be physical, social, emotional, or spiritual. Arkansas Baptist Family and Child Care Services is meeting the total needs of children.

We encourage you to say thanks through the Thanksgiving Offering. This is Thanksgiving week. We can express our thanks through sharing.

Please remember our two-fold goal: (1) Every church participating; (2) \$1 per member as a minimum. Do your best to get your offering to us as soon as possible so your church will get credit during the current year. — Homer W. Shirley Jr., Director of Development, Arkansas Baptist Family and Child Care Services.

THE HIDING PLACE



A Worldwide Pictures release

Sponsored by the Baptist Student Unions of the following campuses:

- Westark, Ft. Smith, Dec. 1, Breedlove Auditorium at 7 p.m.
- Univ. of Ark., Little Rock, Dec. 2, Baptist Student Center at 6:30 & 9 p.m.
- Univ. of Ark., Fayetteville, Dec. 4, Men's Gym at 2:30 & 8:30 p.m.
- Ark. St. Univ., Jonesboro, Dec. 5, Wilson Hall at 6:30 & 9 p.m.
- South. Ark. Univ., Magnolia, Dec. 8, New National Guard Building at 7 p.m.
- Univ. of Ark., Monticello, Dec. 12, Ballroom at 6:30 & 9 p.m.
- Univ. of Central Arkansas, Conway, Dec. 13, Ida Waldron Auditorium at 7 p.m.

Who is the greatest?

Nov. 27, 1977

Luke 22:24-27
Mark 9:33-37

Because Christians live in the world and are exposed to the standards of the world, there is always the temptation to be influenced by these standards. Success in the world is measured by achievements, possessions and power.



Bryant

The famous heavyweight boxing champion has expressed very vividly that which society says everybody should desire by saying, "I am the greatest." Humanly speaking, we all probably want to be the greatest. There is nothing wrong with wanting to do your best at what you do, but when position becomes an obsession, then the true meaning of life will likely get all out of balance. This is especially true in the Christian experience. The concept of being the greatest in terms of honor and praise before others has no place in the Christian church and community. Yet, this very thing does exist and manifests itself like a disease as it eats away at the very heart of fellowship. It is the area of fellowship that is first effected as one gets to thinking that he is worth just a little more than another. People resent being looked down upon by the "super-spirituals" who view themselves as being at a little higher level than most others. This seems to have been a problem even among the disciples.

The dispute (Luke 22:28-24; Mark 9:33-34)

In both the passages to be studied, there is the picture of the dispute. The fact that these two disputes came at different times is a good indication that this was a point of conflict for quite a long time. In the Mark account, Jesus and the twelve were at Capernaum. (See Matt. 18:1-5, Luke 9:46-48) Jesus asked them to share with him what they had been discussing on the way there. It is quite apparent that the disciples were embarrassed by Jesus' question because none of them answered him. Even though they did not answer, Jesus was aware of the dispute. They had been arguing

among themselves about who was the greatest. The disciples were having a problem understanding the purpose for which the Messiah had come. They could not yet see him being humiliated by his enemies. They obviously had visions of Jesus sitting on an earthly throne and since they were his closest companions, there was no doubt that they will occupy the highest office in the new kingdom.

The second dispute recorded in Luke 22:24 came later. In a sense the timing of this one must have been even more distressing to Jesus. From the context we see that this dispute over which one of them would be the greatest came in the midst of the last supper in the upper room, on the eve of his crucifixion. Still they had not gotten hold of what he was all about.

In the Luke passage, Jesus suggested that if one wanted to be greatest, he should become as the youngest in the family. This was an illustration out of the Jews family structure, in which, age was very important. The youngest was the least important member who had to do the tasks that no one else wanted to do and who expected to receive the smallest reward. Jesus is saying that the greatest of his followers will always be those who will lovingly submit themselves in service to others. It is believed that it was at this point that Jesus demonstrated humble service by means of washing the feet of the disciples (John 13). The greatest example of what Jesus was trying to teach was not just his words, but his life. In Luke 22:27 he said, "But I am among you as one who serves." Jesus did not station himself in the public places and boast of his rank or achievements. He walked quietly and lovingly among the people, seeking out their needs and meeting those needs. When Jesus issues the call to men to come and follow him, he expects that we follow him totally and completely. There is more involved than the acceptance of his teaching; there is also required the commitment of our

way of life that follows the pattern that he has already laid down for us.

Greatness illustrated (Mark 9:36-37)

In the midst of the dispute at Capernaum, Jesus used a very simple yet beautiful method of illustrating the true meaning of greatness and service. He took a little child and stood in the midst of them. We can imagine the disciples gathered in a circle with Jesus in the middle of that circle holding that child very tenderly in his arms. First he said, "Whoever receives one such child in my name receives me." Now what was Jesus teaching? To "receive" that child probably meant to reach out and help a child who could not help himself. That child needed to be loved and cared for by someone who recognized that child's needs. If that child is a concern to Jesus, he should also be a concern to the disciples. Therefore to accept that child is to "receive" Jesus, that is to embrace the same humility and service which was true of Jesus. When that is applied to Christian service, it might be seen this way. Christians are in the midst of a world filled with people who have needs. To truly express the spirit of Jesus, the Christian will make very effort to meet those needs. Some Christians may be more spiritually mature than others. This does not place one in a position to be honored and looked up to by those less mature. The very opposite is true, those more spiritually mature have an obligation to those weak in the faith to serve them with the motive of helping them to grow. There are no "class" levels with the Christian fellowship. There must be the spirit of mutual "co-laborers" or "fellow servants", serving in the name of Jesus.

Secondly, Jesus said, "Whoever receives me, receives not me but him who sent me." That is to say that as we pattern our lives after Jesus we are also receiving the Heavenly Father. It was the Father's will that Jesus came to do. Following Jesus will certainly result in living a life that is pleasing to the Father.

Jesus redefined the meaning of greatness, suggesting that the person who is truly great spiritually does not try to make all those around him know how important he is, rather, he does his best to be of service to all.

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Jesus — the divider of men

Nov. 27, 1977

John 7:37-52

Scriptural imagery gives clear and precise witness to the sharp divisions Jesus inevitably brings among men. He is at times seen dividing the hot from the cold, the sheep from the goats, the righteous from the unrighteous, those on the left hand from those on the right hand. He was earnest in proclaiming that he came not to bring peace, but rather a sword on earth. He rightly prophesied that he would turn son against father, daughter against mother and daughter-in-law against her mother-in-law. He discerned that a "man's foes shall be they of his own household" (Matt. 10:34-36).



Dodd

Someone has suggested that whenever faith and unbelief clash, there is always division. There is no neutral ground. James Sullivan, in *John's Witness to Jesus*, observes that here in John 7 some called Jesus "a good man" (v. 12) and "the prophet" (v. 40), while others called him a demon (v. 20), implying mental or moral blemish. Men have always been divided over Jesus, and it is no less true today. Faith in Jesus has etched a sharp and distinct line, drawn through the pages of history, against which men have committed their lives and destinies. Multitudes have boldly proclaimed their allegiance to Jesus. Tragically, even greater multitudes have lived their lives faithless, and apart from his redemptive love. The division is always there.

They don't like the claims he makes (John 7:41-42)

The citizens of Jerusalem considered their Galilean neighbors second-rate citizens at the very best. The misguided and misinformed notion that Jesus was a Galilean by birth triggered the deep-seated, cherished prejudices of these Judeans. That they were ignorant of his true birthplace is quite beside the point. As is true with all personal, racial, cultural or geographic prejudice, they were perfectly content to weigh the facts with one thumb heavy on the scales. They were not so much seeking facts to substantiate Jesus' Messiahship as they were rumors to prop up their own prejudices.

There are many today who resent the exclusive claims Jesus often made. He asserted himself to be "the way, the truth, and the life." He specifically declared "no one cometh to the Father, but by me." Yet, there are many, even among professing Christians, who insist that faith in Christ is not essential for salvation. They point to all the good and noble teachings of other world religions, and to the merits of humanism. They insist that God could not in love and justice condemn men simply because they never received Jesus Christ as Saviour. In reality, such teachings deny the trustworthiness of Jesus, repudiate his claims as God's only begotten Son, and undermine the authority of inspired scripture. As someone observed, either Jesus must be everything he claimed to be, else he is either a hopeless liar or a pitiful lunatic, and in either case, would be unworthy of our continuing love and devotion.

While some reject Christ because they don't like the claims he makes, other reject him because . . .

They don't like the company he keeps (John 7:48-49)

There was a proud, egotistical contempt among the Pharisees for the common man. Theirs was a religion of the elite, rather than a spiritual compassion for the populace. They despised the ignorant and indiscriminating masses.

The charge which would ultimately be brought against Jesus was that he kept company with publicans and sinners. His disciples were drawn from the common, and often, uncouth masses. Hardly material for the religious "jet-set" of the Pharisees!

Nearly 2000 years later, far too many evidences still exist of "social club" religion. Those who should know better continue to sort prospect cards by social standing, neighborhood, race and culture. When questioned about this unscriptural practice, they generally appeal to human practicality, realism or just plain fear. Few are so blatant as to deny that Jesus cares for and seeks the company of all people, but at the same time many prefer not to keep the in-

discriminating company he keeps. John drew the only reasonable conclusion of such inconsistent thinking when he charged that "if a man say, I love God, and hateth his brother, he is a liar . . ." (I John 4:20). Finally, there are those who reject Christ because . . .

They don't like the changes he brings (John 7:50-52)

Nicodemus the Pharisee, while perhaps a bit overcautious, finally spoke on Jesus' behalf. In doing so, he disclosed something of the change of heart begun by his initial encounter with Jesus (John 3:1-21). No doubt, we would liked to have seen greater boldness and assertion on his part. Yet, somehow, Nicodemus felt reluctant to lose the point of contact he enjoyed with the Sanhedrin. Certainly, a more forthright and courageous witness may have been in order, but he was risking ridicule and resentment as it was.

Nicodemus' defense, as flimsy as it was, brought immediate reaction from the accusers (John 7:52). They resorted to the same kind of degrading tactics they had already used against Jesus. They questioned his birth, his heritage and his integrity. Again, the charges were false and misleading. To the claim that "out of Galilee ariseth no prophet" (John 7:52b), Herschel Hobbs responds "as a matter of fact, many prophets had come from that area (cf. Elijah, Elisha, Jonah and others). But they asked the question both out of prejudice and in a senseless rage."

Simply put, the Pharisees greatly resented the changes Jesus was successfully bringing in human lives. Changes their pitiful rule-book religion was totally impotent to effect. As the spiritual changes became well-defined and apparent, the social divisions were always forthcoming.

In our age of sophistication, social pressures are far more subtle and elusive than they were in Jesus' day. There is usually not the danger of open ridicule, nor physical harm as a result of our faith. However, the underlying pressures to compromise and conform are always present. In our day, perhaps more than ever before, God needs disciples of courage, conviction and consistency. He needs those who will take their stand for God and for right whatever the costs, whatever the sacrifice and whatever the reprisals.

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Attendance report

Nov. 13, 1977

Church	Sunday School	Church Training	Church addns.
Alexander, First	112	51	
Alpena, First	67	22	
Batesville, First	234	109	
Berryville			
First	180	56	
Freeman Heights	164	56	
Rock Springs	45	30	
Biscoe, First	82	31	
Booneville			
First	290		
Mission	30		
South Side	108	64	
Bryant, First Southern	220	86	6
Cabot			
First	414	121	
Mt. Carmel	351	175	2
Camden, Cullendale First	535	133	2
Cash, First	116	51	
Conway			
Pickles Gap	194	109	1
Second	396	140	1
Charleston, First	177	52	
Crossett			
First	563	162	1
Mount Olive	348	153	1
Dell	78	46	
Des Arc, First	164	38	
El Dorado, West Side	468	465	2
Ft. Smith			
First	1625		14
Grand Avenue	1033	219	
Mission	18		
Haven Heights	192	103	4
Phoenix Village	118	62	6
Trinity	147	37	
Fouke, First	96	52	
Gentry, First	152	49	
Grandview	63	54	2
Greenwood, First	354	146	4
Hampton, First	143	76	
Hardy, First	152	55	3
Harrison, Woodland Heights	170	72	
Hector, First	28	16	
Hope, First	362	66	
Hot Springs, Park Place	281	67	
Hughes, First	173	66	
Jacksonville			
First	444	89	1
Marshall Road	212	76	1
Jonesboro, Nettleton	274	128	
Kingston, First	51	32	
Lavaca, First	355	192	1
Little Rock			
Crystal Hill	132	55	
Life Line	466	129	1
Martindale	99	37	
Melbourne, Belview	159	91	2
Monticello, Second	300	79	
Mulberry, First	244	138	1
Murfreesboro			
First	174	42	
Mt. Moriah	66		
North Little Rock			
Calvary	359	135	
Harmony	67	48	1
Levy	473	93	5
Park Hill	1281		8
Paragould			
Calvary	306	188	4
East Side	350	189	7
First	445	94	
Paris, First	379	52	
Pine Bluff			
Centennial	148	59	
Central	121	52	
East Side	161	63	
First	609	75	6
Lee Memorial	245	89	1
South Side	578	72	
Watson Chapel	430	132	2
Rogers			
First	538	107	7
Immanuel	477	97	4
Russellville			
First	508	90	1
Second	149	66	
Sherwood, First	272	70	
Springdale			
Caudle Avenue	158	85	
Elmdale	319	121	
First	1530		6
Texarkana			
Hickory Street	166		
Shiloh Memorial	195	73	
Vandervoort, First	79	49	1
Wabash, Immanuel	60	32	4
West Helena, Second	204	120	3
Yellville, First	175	62	

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Crash Course on Exodus

Offered by the Little Rock Center
Boyce Bible School

Dec. 12, 13, 14, 1977

Teacher: **Dr. Wayne Ward**
Southern Seminary, Louisville, Ky.

Schedule

Dec. 12 — 11 a.m.-12 p.m.; 2:00-4:30 p.m.; 6:30-8:30 p.m.
Dec. 13 — 10 a.m.-12 p.m.; 2:00-4:30 p.m.; 6:30-8:30 p.m.
Dec. 14 — 8 a.m.-12 p.m.



Dr. Ward

Tuition: \$15 to audit the course or to receive one semester hour of Boyce Bible School credit.

Mileage for car pools. Some sleeping accommodations are available.

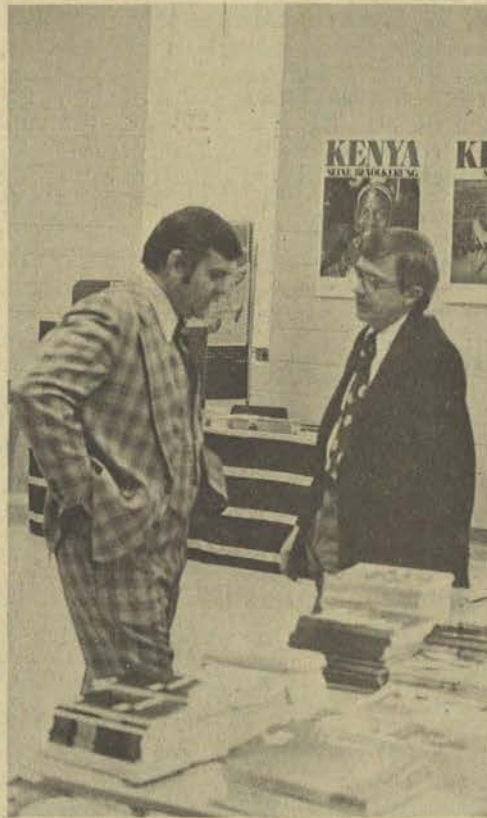
Write: **Dr. W. T. Holland, Director, Boyce Bible School**
60 Warwick Road, Little Rock, Ark. 72205 for pre-enrollment forms
and other information



Address change ????????

Two weeks before change of address send
name label below and new address to:

ARKANSAS BAPTIST NEWSMAGAZINE
P.O. Box 552
Little Rock, Ark. 72203



More state convention views

TOP LEFT: Nadine Bjorkman and Doyle Maricle of Dallas (standing) discuss a new SBC annuity plan with Bert Thomas, pastor at Lou-ora.

TOP RIGHT: Mrs. Charles Deitz and Mrs. Grant Martin, serving as hostesses at Immanuel church, take a break.

LEFT: Nilon Elliott, who brought Sunday School Board displays to the convention, talks with James Walker, state stewardship secretary, in a room set aside for displays.

BOTTOM LEFT: Charles Ashcraft, state executive secretary, was on the convention and auxiliary meeting programs.

BELOW: Elected officers of the Directors of Missions organization were J. A. Kuen, Conway Sawyers, Harold White. (ABN photos)

