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December 9, 1976

Arkansas Baptist State Convention

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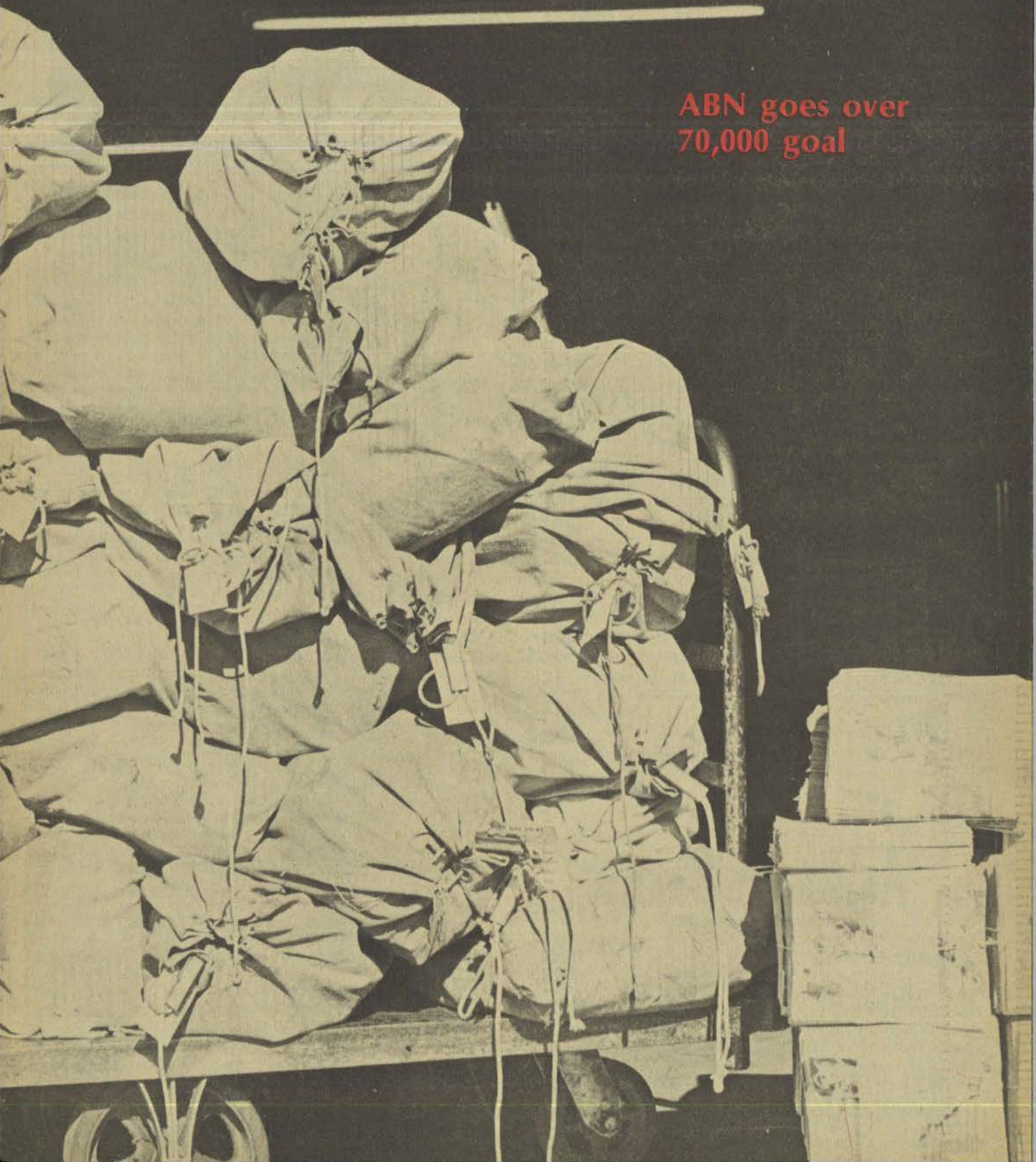
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December 9, 1976
Arkansas Baptist
NEWSMAGAZINE

**ABN goes over
70,000 goal**





I must say it

Charles H. Ashcraft / Executive Secretary

The Rich Man knew

The case history of two men as related by Jesus provides a most stunning but informative portrayal of life beyond the grave. Jesus opens the curtain allowing a clear view of what it is like beyond the grave and why. The rich man went to hell with both eyes open and he knew why. The rich man knew many things. He knew Lazarus by name. He knew a lot of theology. He knew about Abraham. He knew about Moses and the prophets. He knew he was lost. He knew his five brothers were lost. He knew about testimonies and warnings. He knew that Lazarus, though poor, was a better man than he. He knew that human destinies were irreversible. He knew why he went to hell. He knew that eternal destinies were determined on the plane of human life and learned there are no arrangements for repentance after death. He knew all this, yet he went to hell.

Our business in this life is to witness to the living, leaving that which comes after death to God, who only deals in this area. There is no evidence here that any person will be awarded another chance after death. Therefore, our work is clearly cut out for us; we must witness to the lost in this life.

The problem is intensified by the fact so many people do not know even as much as did the rich man. Our responsibility is to present the facts with a view to persuasion. We can do this in many ways. 1. Our Bible teaching ministry within the churches has proved to be our most valuable instrument in reaching the lost. 2. A great need exists for more direct personal encounter with those who need Christ. This is over and above the Sunday School classes. 3. A very forceful method is having lost friends in the home for a pleasant conversation on spiritual matters. 4. The evangelistic sermons of the pastor could be more effective if an all out effort was made to have lost people present in every service. 5. Seminars, workshops and evangelism committee meetings within the church council and staff, making full use of the resources of the Evangelism Department in the Baptist Building, are desirable. 6. But the absolute essential to reaching people is personal commitment to reach a specific person or persons.

By Jan. 9, 1977, (Soul Winning Commitment Day) every church should be prepared to call to commitment those people who will pledge to witness to specific people within 1977 and will evidence such by a determined effort to reach that person for Christ. Churches which observe this Commitment Day reach more people than those who do not.

I wonder if the poor man, Lazarus, who begged for crumbs from the rich man's table, ever attempted to encourage the rich man to seek God.

I must say it!

In this issue

The cover



The Arkansas Baptist Newsmagazine has reached and gone over a goal of 70,000 subscribers, a mark for growth set four years ago. It means that information which Baptists might use for growth and inspiration is reaching more people in our state than ever before.

Gifts from Brazil 5

During the season of giving, readers are urged not to forget those who give of themselves on foreign mission fields. Recipes for some candy come from a missionary to Brazil.

Reclaiming members 16

Southern Baptists are being offered a plan to reclaim those inactive resident members of our churches, that 30 percent who don't participate.

Arkansas Baptist

NEWSMAGAZINE

VOLUME 75

NUMBER 49

J. EVERETT SNEED, Ph.D. Editor
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On voting the pulpit vacant

Occasionally, a church will attempt to dismiss its pastor. In most instances such actions are not only harmful to the well being of the congregation but totally without foundation. There are really only two biblical reasons for a church voting its pulpit vacant — immorality and doctrinal unsoundness.

Many reasons are offered by members wishing to get rid of their pastor. They may say, "His sermons are not adequate," or "Our church isn't growing as fast as it should." Or "Our pastor doesn't visit the sick and shut-ins as much as he should." The real reason, most often, is that one or more of the members of the congregation are not controlling the pastor to the extent they desire. Often, these are good, well-meaning people who are unaware of their own motives.

Many of the attacks brought upon pastors grow out of misunderstanding of the role of a pastor. First, we can gain insight by a consideration of the names used to describe the pastor. The New Testament refers to the office as elder, bishop, and pastor. "Elder," originally referred to an older man but came to describe those with experience and worthy of respect. The word "bishop" literally means overseer while the word "pastor" means a shepherd. So, a pastor is to give guidance, spiritual food, and care to a congregation which respects him.

That these three words refer to the same office is evident in two passages of scripture. I Peter 5:1-2 says, "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed (pastor) the flock of God which is among you, taking the oversight (bishop) thereof . . ." Also see Acts 20:17 and 28.

Second, the pastor is to provide training or equip the members of a church to serve Christ. In Ephesians 4:11-12, the apostle enumerates a group of God-called people who are to work with churches whose purpose

ABN reaches 70,000 goal

The *Arkansas Baptist Newsmagazine* recently went over its 70,000 goal which was set in 1972. Your editor and staff wish to express their appreciation to the numerous people who have helped to make this achievement possible.

In 1972, the Executive Board did an indepth study of each department in the Baptist Building. When we met with the sub-committee assigned to study the *Newsmagazine*, a 70,000 was recommended to be reached by the end of 1976. At that time, we had less than 60,000 subscribers. We protested the goal because we felt that it would be impossible to attain. A member of the committee replied, "It is better to shoot at something and miss, than to shoot at nothing and hit it dead center."

Our 70,215 subscribers were attained as a result of the efforts of many people. Your editor and staff wish to express their gratitude to the associational missions

The editor's page

J. Everett Sneed



is "for the perfecting of the saints (members)." The word translated "perfecting" was used in New Testament times for the setting of broken limbs. In politics it was used to denote the pulling together of opposing factions so that government could go on. The basic idea of the word is the putting of a person or thing into the condition he or it ought to be. The pastor is to train or equip the members so that they can "do the work of ministry." Training can only take place when there is readiness to accept or receive instruction.

There have been a very few pastors across the years who were morally unfit or doctrinally unsound. Usually, if a pastor is immoral it becomes evident. More often false charges have been trumped-up against God's servants. Each of us should be aware that God will deal with those who viciously harm his special servants.

Doctrinal heresy is more difficult to define. Baptists have always given considerable latitude in the interpretation of any doctrines. Any minister who adheres to the teachings of the "New Hampshire Confession of Faith" or "The Baptist Faith and Message" (the two are very similar) would certainly be doctrinally sound. While such confessions should never be considered as creeds, they are useful as guidelines.

The work of a pastor is extremely demanding. It is a great tragedy when someone attempts to harass or harm a special servant of God. In most instances confrontation between a pastor and a congregation can be avoided through an understanding of the office and the relationship of the minister and his people. Each of us should pray for our own church and our own pastor daily. As a member makes himself available to the Holy Spirit, he will be a valuable aid to his pastor. But of greater importance, he will assist in the furthering of the kingdom's work.

directors, Baptist Building staff, and pastors and church leaders who have assisted in gaining new subscribers.

We believe that one of the greatest helps we have had is our "Day of Prayer." The last Sunday of each May has become a special day of prayer for the *Newsmagazine*. We believe that it is only through God's guidance that we can even begin to meet the informational and inspirational needs of the Baptists of Arkansas.

We have not arrived. There are still 349 churches, representing 29 percent of state churches, which do not provide the ABN for all of their resident members. Since we believe that it is essential for Baptists to be informed, we pledge to do our best to increase our subscriptions and to provide a quality newsmagazine for the Baptists of Arkansas. Please pray that God will enable your ABN staff to fulfill the task to which he has called them.



One layman's opinion

Daniel R. Grant / President, OBU

Bringing honor while being honored

One of the most enjoyable privileges that comes from being president of Ouachita Baptist University is seeing our graduates recognized for outstanding service. By a coincidence two distinguished Ouachita graduates — each the pastor of a church about 50 miles from the Ouachita campus — preached their retirement sermon on Sundays just two weeks apart recently. These two men that stand tall in Arkansas Baptist life are Dr. Bernes K. Selph, First Baptist Church of Benton, and Rev. Gerald Trussell, First Baptist Church of Hope. It was my privilege to be a guest on both occasions.

These special days honoring veteran pastors had several things in common. Both occasions tempered the somber seriousness of the event with delightful good humor. It is a special tribute to each that the speakers would feel free to poke fun at the retiring pastor without fear of being misunderstood as disrespectful. In each case tribute was paid to the retiring pastors by all ages, from the very young to the most senior of citizens. The microphone had to be moved down very low for lovely little Christi Gunter as she read her penciled letter of tribute to Gerald Trussell. She thanked him for being at the hospital when she was born and later for baptizing her. She concluded, "I'm sorry you will be leaving us. I love you, Bro. Trussell."

Both services at Benton and Hope gave recurring emphasis to the theme, "he was there." "He was there when we had joy . . . when we were in need . . . and when we had sorrow and grief." Each included many testimonies that "when it comes to the pulpit, he has been faithful to the Word."

Of interest to me, of course, was that each pastor honored is a graduate of Ouachita. Each man wisely and seriously considered the call to preach to be just as surely the call to prepare and both chose to attend a Baptist college. They worked their way through Ouachita during difficult depression years with a variety of jobs that would amaze modern college and university students. In looking back through the *Ouachitanian* (yearbook) for 1935, I discovered that Bernes Selph was a member of two very special clubs among many others. One was the Greek Club and the other was the Life Service Band. His commitment to developing his mind while committing his life for Christian service was very clear even in his college days.

Both of these services were intended to honor these two remarkable individuals and they certainly did that. In addition, as Bernes Selph and Gerald Trussell were being honored, they also brought honor to their alma mater Ouachita, which is proud to claim them as outstanding products of Christian education.

Bob Garrett is one reason!

In the remote bush country of Rhodesia, Dr. Robert Garrett is serving the cause of Christ in a ministry of healing, teaching and preaching.

A big man physically, a fine physician, Dr. Garrett operates 13 clinics around the region of a jumping off place called Sesame.

I watched Bob Garrett examine sick people, give shots, pull teeth, make arrangements to send one woman on the mission plane to the Baptist Hospital at Sanyati, and heard him counsel the people.

He is working at one of those "uttermost parts of the earth" where the Gospel is being preached effectively by deed as well as word. All of us Southern Baptists had a part in placing him and his fine attractive family at this fascinating frontier.

Bob Garrett is one of the reasons why it is such a privilege to support the Cooperative Program with the tithe throughout the year, and then give extra through the Lottie Moon Christmas Offering for Foreign Missions.

And there are 2,600 other persons who are also reasons for faithful support of Southern Baptist missionary endeavors in 82 countries.

These missionaries are faithful on their end of the line. We must be faithful on our end! — W. C. Fields

Letters to the editor

Opposing abortion

With so much being said, by men and women and young people, about abortions and not enough of what God says, I feel compelled to write to all concerned on this issue.

I would like to have three or four articles printed concerning God's laws on life.

First in God's Word, we read Genesis 1:1 — what did God create? Life.

Genesis 1:11, 20, 21, 22, 24, 25. After reading the above carefully, several times, what do you find?

God is the Creator of life — from the day of your conception, God and his angels know, even before you, the mother knows.

Then Genesis 1:26, 27, 28, 29, 30, and 31. What has God done? God created man to rule over that which he has made and provided all the blessings man would need to sustain life.

Then God said to them, Gen. 1:28 what to do? Multiply and replenish the earth and subdue it. Give new life to the earth I made for you.

Did he tell Eve to kill her unborn child? No, God loves life and gave warning; Exodus 20:21. How can you know your mothers, fathers, sisters and brothers, by committing adultery? How can you know your father and mother by leaving the church and your home to live an unwedded life? Marriage was instituted of God and gives names to your children. Gives honor to the boy's parents and gives honor to the girl's parents. God has warned in Exodus 20:13, 14, 15, and 16. When you have an abortion, you become a killer. You steal God's talent from the child you kill, you become weak, lose sight of God, wander about in darkness, begin to hate others, you tell lies to cover up; all the things God has asked you not to do, you will do.

God says, "Be still and know that I am God."

Pray to God, not to man, for guidance and strength.

Let us pray —

Oh! God, stand with me this hour, give me strength to overcome this sad desire to kill your child you have placed within me, that I may find favor with you from this day on. Thank you, God, for life, all life, because we know, all life comes from Thee. Amen.

Now, stand tall and declare to God: I will carry this child and give it life, for your sake no matter who opposes me.

Thank you, God. — An R.N.

R. Keith Parks, director, Mission Support Division, Foreign Mission Board, Richmond, Va., spoke at the morning worship services on Dec. 5 at **First Church, Russellville**. An afternoon mission Seminar was held.

Royal Ambassador Day was observed by **Cash First Church** on Nov. 14 with Rodney Rhodes being recognized as RA of the year. Rodney was second place winner in the State Speakers Tournament of the Arkansas Baptist State RA Congress. The Cash Church has also organized a Pioneer Chapter this year.



Food and fellowship

Virginia Kirk and Jane Purtle

God's gift

"For God so loved the world that he gave . . ." John 3:16

Christmas "giving" has a way of getting us caught up in shopping, buying, and wrapping to the point where we need to stop and think. We need to stop and think about the greatest gift of all which God gave. God so loved that he gave his only begotten Son, and that's what Christmas really is all about — to reply to that magnificent gift.

This season of the year reminds us of the many dedicated men and women who give their lives to serve Jesus, the son of God, as missionaries. Particularly should this be true for Southern Baptists because the Lottie Moon Christmas offering is given at this time. Missionaries are sent all over the world to tell others of God's gift for everyone.

Miss Ann Wollerman, a missionary to Brazil for almost 30 years, now living in Pine Bluff, is an example of the personnel that has been sent by the Southern Baptist Foreign Mission Board. She lived closely with people in small towns and villages in Brazil. Most of her work was educational and evangelistic; she traveled first in the pioneer years on horseback, later in a Jeep bought through the Lottie Moon offering. Jeeps, Bibles, buildings, medicine . . . the list is endless for the use of the offering. Your gift to the Lottie Moon Christmas offering is used every day to "teach all nations, baptizing them . . ."

Miss Wollerman says that Brazilian people are very hospitable and warm hearted. Because coffee is one of their principal crops, along with sugar cane, they always serve guests a small cup (demitasse) of coffee, very black, strong, and sweet. She shares two Brazilian sweets with us. They are unusual and easily made.

Mr. and Mrs. David McAlister are RA workers.

Trinity Church of Blytheville observed its 25th Homecoming Anniversary on Nov. 7. Thomas G. Robinson is pastor. Former pastors present were David McPeake of Pocomoke, Md.; Martin Sifford of Houston, Mo.; Henry Applegate of Pangburn, Ark.; and Myron Dillow of Carbondale, Ill. Following the noon meal Mrs. Idelle Lowe gave the church history. Special music and a message by Applegate concluded the afternoon's program.

Docinho de Abobora (pumpkin candy)

- 1 cup canned pumpkin
- 1 cup sugar
- 1 7-ounce package grated coconut (1¾ cups)
- ½ teaspoon cinnamon
- ¼ teaspoon cloves
- ⅓ teaspoon salt

In 2-quart saucepan, combine pumpkin, sugar, 1¼ cups of the coconut, and the spices. Cook and stir over medium high heat until mixture pulls away from the sides of the pan (about 18 to 20 minutes). Turn mixture onto buttered platter. Cool. Shape mixture in balls, using 2 teaspoons for each. Roll balls in the remaining coconut to coat. Cover and store in refrigerator. Makes 2½ dozen.

Quindins (little yellow coconut sweets)

- 1 cup sugar
- ¾ cup of water
- 1¾ cups grated coconut
- 6 beaten egg yolks
- 2 teaspoons lemon juice
- 1 teaspoon butter or margarine

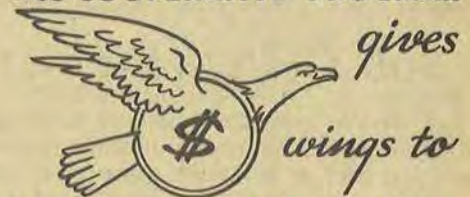
In 2-quart saucepan, combine sugar and water. Bring to boiling and cook and stir over medium heat until mixture reaches 234 degrees on candy thermometer (about 8 minutes, a soft ball stage). Remove from heat; stir in coconut, egg yolks, lemon juice and butter. Using about 1 tablespoon in each, divide the mixture among 24 buttered 1½ inch muffin pans. Place pans in shallow pan that has ½ inch hot water in bottom. Bake in 350 degree oven 30 minutes. Cool candies in pan. Loosen edges and unmold by inverting pan over wire rack. Keep chilled.

Ozark First Church held a note burning ceremony during morning worship services on Oct. 31. The \$60,000 note was for the educational building. Roy Gean Law is pastor and was assisted during the ceremony by Jim Vardaman and Mrs. Faber L. Tyler. Special recognition was given to Hearn Oliver, Jephtha Dane, Bill Anderson, Bill Baskin, Gene Adams, Gorman Kelly, Abner Jones and Merle Busby.



Union Valley Church, located on Highway 10 near Perryville, paid off their debt on a sanctuary building and burned the note Oct. 24. A seven-year mortgage of nearly \$20,000 was paid in only 22 months by the congregation. Burning the note were Paul Hightower, a deacon and member of the building committee; Stan Wallace, pastor; and John Tindell, chairman of deacons. Guest speaker was J. Everett Sneed, editor of the "Arkansas Baptist News-magazine".

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Arkansas all over

Wayne B. Davis has resigned as pastor of Oak Grove Church near Van Buren to become the pastor of Grand Avenue Church, Hot Springs. While Davis served as pastor of the Oak Grove Church there were 683 additions to the church, 477 of these by baptism. Davis led the congregation to erect a children's building; improve the auditorium and foyer with a new baptistry; and build a new 2400 square foot parsonage. Davis, a graduate of Ouachita University and Southwestern Seminary, has pastored churches in both Arkansas and Texas. He is presently serving on the Arkansas Baptist State Convention nominating committee and has also served as secretary of the Pastors' Conference of the state convention, as well as holding various associational positions.



Davis



Pamela Jean Johnson of Hot Springs, a third-year divinity student at Southern Seminary, Louisville, Ky., was recently administered the oath of office that confirms her reserve commission as a second lieutenant in the Staff Specialist Branch. When Lt. Johnson graduates from the seminary this spring she will remain a member of the Army Reserves until her application for acceptance in the regular Army is accepted. Lt. Johnson plans to enter active duty as an Army chaplain. The Army currently has two women chaplains serving on active duty. The oath of office is being administered by Chaplain (Lt. Col.) Jack C. Randles of Ft. Knox, Ky.



Dr. and Mrs. Kwee

Dr. James and Sunny Kwee, now members of First Church, Little Rock, formerly of Indonesia, were naturalized into American Citizenship along with twenty-three other candidates on Nov. 23. Dr. and Mrs. Kwee were brought to the states by a Southern Baptist missionary, Ruth Vanderburg, who met them as they both worked in the medical field at the Baptist Hospital in Kadiri, Indonesia.

Since living in Little Rock the Kwees have been under the sponsorship of **Dr. Orman Simmons**, also a member of First Church. Dr. Kwee received additional training at the Baptist Medical Center and University Medical Center. He is now a practicing gynecologist in the group of Simmons, Floyd and Kwee.



Seminarians send greetings

Some of the new students from Arkansas who have enrolled at Southern Seminary, Louisville, Ky., this year gathered in front of the seminary library recently to have their pictures taken for the folks back home. While at seminary, students keep in contact with Baptist work in their home state through church bulletins, state Baptist papers, and state clubs which meet on a regular basis. Pictured here (left to right) are Bob Clark, Forrest City; Joe DeRouhac, North Little Rock; Berry Samples, Fayetteville; Charles Overton, Hot Springs; David Spiegel, Little Rock; Herb Sennett, Black Oak; and Diana Edmondson, Danville. There are 53 students from Arkansas enrolled at Southern Seminary this fall.

Cooperative Program breakfast held

Harold Elmore, pastor of Park Place Church, Hot Springs, for the past three years, has resigned to accept the pastorate of Lake Village Church. Elmore, who pastored Mountain Home First Church for 13 years before coming to Hot Springs, has been active in the Hot Springs Ministerial Alliance and Central Association.

Boice B. Donaldson was ordained to the ministry by Batson Church, northwest of Clarksville, on Nov. 21. Deacons of the church and pastor of other churches in Clear Creek Association participated in the ordination. Paul E. Wilhelm, Director of the Association, assisted with the service.

Ricky Dean Blackwell has been called to serve as pastor of Gilead Church in Malvern. Blackwell is a graduate of Arkansas State University in Jonesboro and is currently attending Boyce Bible School in Little Rock. Blackwell, the son of Mr. and Mrs. Davis Blackwell of Benton, is married to the former Nancy Colbert of Jonesboro. They are parents of a son.

Barry Len Reno, son of R. E. Reno of Little Rock, was one of 40 students to receive the juris doctor degree from Baylor University School of Law on Nov. 13 in ceremonies ending the fall quarter.

Mount Zion Church of Union held special ordination services recently. **Tom Shell** was ordained to the ministry and **Olen Stuart** and **Warren Newman** were ordained as deacons.

The third annual Cooperative Program breakfast was held at First Church, Sherwood, Nov. 17. The speakers for the occasion were Porter Routh, Harold Bailey, and Mrs. Beth Reynolds.

Roy Lewis, director of the Cooperative Program-Stewardship, presented words of welcome and gave some current highlights of the Cooperative Program in Arkansas. Lewis pointed out, "Arkansas ranks 13 in size of State Conventions, but is fourth in percentage giving to the Cooperative Program. We will be giving 40.32 percent in 1977 to world missions."

Porter Routh, executive secretary of the Executive Committee of the Southern Baptist Convention, expressed appreciation to Arkansas Baptists for our support to the Cooperative Program. Dr. Routh said that Southern Baptists recognize the importance of the Cooperative Program. "Recently," he said, "a survey was made to analyze attitudes toward the Cooperative Program. More than 91 percent said that the Cooperative Program was the best means of collecting money to serve God around the world."

Harold Bailey, first vice president of the Annuity Board, said, "The Cooperative Program is lives touching lives." He said that the Annuity Board receives some SBC Cooperative Program money which is used entirely

as a relief fund. (The Board now uses the term "Supplemental Assistance".) "This money," Bailey said, "is used mainly for crisis grants — paying of hospital bills or providing food for preachers or religious workers in times of emergency."

He said that the state Cooperative Program money is used to provide retirement for people who have been in full-time Christian vocational service.

Mrs. Beth Reynolds, missionary to Botswana, said, "Because of the Cooperative Program there are now six missionary couples in Botswana. While the work of other denominations is declining and their missionaries are returning home, our support is increasing. Because of the Cooperative Program, we have security."

Mrs. Reynolds said that her husband became seriously ill during their last tour of service. They were far removed from adequate medical facilities. "But because of the Cooperative Program" she said, "I was able to charter a plane to have him flown to a hospital. I called another missionary who was able to post the approximately \$400 needed so he could enter the hospital."

In conclusion Mrs. Reynolds said, "The Cooperative Program provides assurance that a witness for Christ will remain in Botswana."

Annual international conference attracts students from 24 nations

Over 100 students from 24 different countries attended the annual International Retreat sponsored by the Student Department and Woman's Missionary Union at Camp Paron recently.

The principal speaker for the weekend was James Dunn of Texas Baptist General Convention. The music was led by Elmer Goble, Baptist Student Director at Ouachita University. James Smalley, Baptist Student Director at the University of Arkansas for Medical Sciences, coordinated the weekend activities.

Saturday afternoon was free time, and the students were allowed the choice of visiting the zoo, the Arts Center, the museum, and all of the students visited the planetarium at the University of Arkansas at Little Rock. Saturday evening supper was provided at Pulaski Heights Church by 10 local WMU groups.

The closing worship service Sunday noon was led by James Dunn.



This "singing group" from Taiwan included a Ph.D. holder and two medical students.



Bernes Selph honored on retirement from pastorate

Bernes K. Selph was honored by First Church, Benton, Oct. 31 as he retired from the pastorate. Dr. Selph had served the church as pastor since 1950.

During the recognition service Daniel R. Grant presented Dr. Selph with a plaque from Southern Seminary, where Dr. Selph serves on the Board of Trustees. The retiring pastor also was given a check representing gifts from church members and friends.

The service included special tributes paid by Sam Adkins, interim pastor; Mrs. Don Fellers, representing the youth of the church; Hugh Owen, retired director of missions for Central Association; R. H. Dorris, director of

State Missions for the Arkansas Baptist State Convention; Daniel R. Grant, president, Ouachita University, Arkadelphia; Preston Cooper who has served as chairman of deacons and in numerous other positions; and Jim Hunt, present chairman of deacons.

Dr. Selph is a native of Brown Springs. He felt called to preach at the time of his conversion in 1933. He graduated from Ouachita College in 1937 with a B.A. degree in Bible and history. He received the master of theology degree from Southwestern Seminary in 1940, and got the doctor of theology degree in 1948. During his years of study Dr. Selph was pastor of churches in Arkansas and

Texas.

In 1938 Bernes Selph married Verna Tommie Green. They are now the parents of two daughters and have four grandchildren.

During Dr. Selph's pastorate the Benton Church has launched six Baptist churches from missions it started. This includes a church in Binkleman, Neb. The Benton church has been led by their pastor to build a new sanctuary (1958) and to remodel the old one into an education wing. In 1973 they dedicated a two-story nursery building.

Dr. Selph's work in the association includes organizing and leading the mid-winter Bible conference for 22 years, and being instrumental in obtaining and building Spring Lake Camp for Central Association.

In 1960-61 Selph served as president of the Arkansas Baptist State Convention. He has been a member of the Board of Trustees of Ouachita University and has served as trustee for Golden Gate Seminary and Southern Seminary. He has served on the SBC's Historical Commission for six years.

Bernes Selph has written the third volume on the history of Arkansas Baptists, as well as historical articles for local newspapers. He wrote a column for the *Arkansas Baptist Newsmagazine* for 13 years.



Woman's viewpoint

Iris O'Neal Bowen

Christmas can mean more

During World War Two, my brother was called into service. He spent some time overseas as an army doctor in Japan. After the war was over, he started his practice here in Little Rock, but was soon called back into service as a member of the reserves.

Part of this last tour of duty was spent at Ft. Chaffee, where his duties kept him in the post hospital there.

As Christmas drew near some of the ladies in his home church, seeking to bring cheer to the enlisted people of the church, sent Christmas cards to all of them.

My brother said he was much pleased with his, because someone back home was thinking of him, but what pleased him most was the little added message the lady had penned below the verse.

What she said was, "I hope you will get out of the hospital soon."

Of course, he was hoping he would get out of the hospital soon, also, for he had had about all of the army hospital

duty he would be needing for a long time.

As the Christmas season draws near, we all begin to think and plan for our gift-givings and food fests. We work so hard at it and have to spend so much money, we often lose sight of the real meaning of Christmas.

Perhaps Christmas would mean much more to us if we, like the ladies in the above-mentioned church, would concentrate our energies on helping someone in need of some Christian compassion.

Even a smile and a greeting will warm someone's heart, and if you have ever taken the time to look at people's faces as they go about doing their Christmas shopping, you can be sure they need a smile!

But let us remember those who "go into all the world," and give cheerfully and willingly and sacrificially that God's greatest gift will be withheld from "none of the least of these."

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ACT VI features missionaries

Mr. and Mrs. Norman Coad, missionaries to Upper Volta, will be featured during ACT VI for older Ac-teens to be held in Park Hill Church, North Little Rock, Jan. 28-29. Other per-

sonalities will be Mr. and Mrs. Marvin Reynolds, Botswana; Robert Parrish, Arkansas Baptist State Convention language missions; Bob Gross, migrant missions; Mrs. Max Alexander,

Thailand; Mr. and Mrs. Bill Matheny and daughter, Joanna, from Peru; Mr. and Mrs. Murray Smith, Cheryl and Keith, from Uruguay; and many others.

Using as a theme, "What Can I Do?", the event will begin at 6 p.m. Friday with a Missions Marketplace. Booths will be set up with artifacts and useful information from many areas of the world. Featured also will be vocations through which the girls can serve Christ whether as a missionary or lay person.

Mrs. Richard Lisk and "The Children of the Son" from First Church, England, will bring special music. Fellowship, inspiration, information and fun will be packed into the short hours from 6 p.m. on Friday until 3 p.m. on Saturday. The schedule is made up of short periods with opportunities for choices and some personal conferences aimed at helping girls in the tenth, eleventh and twelfth grades to know best how to use their talents for Christ. — Betty Jo Lacy, Ac-teens Director



Mr. and Mrs. Norman Coad, missionaries to Upper Volta, look over music for ACT VI with Karen Russey (left) of the state WMU staff.

Tough questions about the Cooperative Program

(8th in a series of 10)

Question: What can one person do if there is something in the Cooperative Program he doesn't like?

Answer: There are several things he can do. The first, and perhaps best, option is to work to have the budget changed. He should talk with elected and employed leaders. He may present his views at meetings of the trustees, committees, or executive bodies who approve the budget recommendations, and any registered messenger may propose a change at convention sessions. Of course, if he expects a fair hearing, he should be well prepared and well informed, so that he does not waste the messengers' time with misinformation.

If a person feels that a certain cause should have more money than is allotted, a second option is for him to give extra, designated gifts to that cause. Of course, in doing so, he should first examine his own motives and make sure that it is a genuine conviction about a real need and not just a personal, emotional feeling.

Before pursuing either of these options or any other course of action, the

individual should remember that the Cooperative Program is a plan for presenting a united appeal in behalf of the total work of the denomination. It is meant to be a composite of many interests and causes and ministries, and therefore can never be exactly as any one individual would personally like. So long as his conscience is not violated, he should be willing to compromise his minor differences of opinion in the interest of the total work.

A person should also keep in mind that a problem or deficiency in one area of work, or a failure on the part of one employee or missionary, is not necessarily the fault of the Cooperative Program or the cooperative system itself. We are imperfect humans living in a sinful world, and we will have to deal realistically with the faults and shortcomings of each other. Therefore, the entire plan should not be scrapped or abandoned when occasional and partial failures occur. — Roy F. Lewis, Secretary of Stewardship-Cooperative Program

Deacon ministry training available

Deacons all across our state are becoming involved in deacon ministry in their churches. There is a growing interest in and commitment to the servant/ministry concept of the deacon's role. This is the concept that sees the major function of deacons as that of ministry and witness rather than managing the business affairs of the church. Many deacons in our state are becoming involved in the Deacon Family Ministry Plan in their church and they are discovering a new sense of excitement and fulfillment as deacons.

We receive frequent requests for deacon conferences and deacon retreats from churches and associations. These may be scheduled as one or two-night conferences or as Friday night and Saturday retreats. Most conferences also involve the deacon's wife.

Eight pastors in our state recently received extensive training in conducting deacon training projects and they are available to assist our department with the request we receive from churches and associations. These men are Larry Baker, First Church, Fayetteville; Kenneth Threet, First Church, Mt. Home; Ray Crews, First Church, Osceola; James Bryant, Second Church, Russellville; John Maddox, Wynne Church; Sidney Sample, Second Church, Hot Springs; John Holston, First Church, Nashville; and James Walker, First Church, Warren.

If your church or association would like to schedule a deacon training project during the coming year, please send your request to our department and we will assist you in planning and conducting the project.

YOUR RIGHT TO KNOW

Annuity Board decisions will affect retirement plans. positively!

by
Darold H. Morgan

Major policies approved by Annuity Board trustees during 1976 definitely will influence retirement planning and funding for decades to come. Some of these policies pertain to internal administration. But three decisions will have great impact on retirement benefits of members in a very positive way. Here are the decisions:

New Retirement Program. The new program, announced early in the year, goes into operation on January 1, 1978. The state Baptist conventions have approved it and are recommending it to their churches. After that date, any minister or church employee who joins the retirement program will be in the new plan.

The new program has two sections. One section pertains to the disability and survivor benefits in the event of a member's death. The state convention contributes up to \$200 a year

into this section for all eligible active career ministerial personnel. In the other section, the church is asked to pay a minimum of 10% of total compensation for the retirement of each minister and salaried employee.

Some current members may find it advantageous to participate in the new plan. If you stand to gain, you will have the opportunity to transfer during 1977.

We'll let you know in ample time!

New Fixed Income Plan. All Plan B participants will have a choice of the kind of investments they want the Board to make in their plan. They may choose the new Plan B11 with fixed income investments only, or Plan B10, which is a combination of equity and fixed income investments. Fixed income investments are those where earnings remain at a relatively stable rate, while equity investments vary.

New Annuity Rates. Retirement benefits for Plans B and C will be larger in the future because a new annuity rate will be used to figure these benefits. For persons retiring, benefits will be computed on 6%, up from 4% previously. Most persons currently retired will get larger checks in 1977 also.

An Urgent Appeal. Regardless of where a member serves, he has a first class retirement program. Our primary objective is to make it even better. Thousands of staff members in our churches need the benefits of this pension program. May I again appeal to each layperson to see that his church provide all staff members protection benefits based on an amount equal to 10% of total compensation. Each employee will need at retirement all the benefits the full 10% will yield.

We're always glad to serve you. If you have any questions about the Annuity Board programs, write me. I'll see that you get an answer as quickly as possible. Or you may call our toll free number any time between 8:30 a.m. and 4:30 p.m. (CST) Monday-Friday. Dial 1-800-527-4767.

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ACT

#6

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Cast

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 Norman and Beverly Coad, Upper Volta
 Betty Alexander, Thailand
 Mirle Matheny, Peru
 Murray and Dixie Smith, Uruguay

Bob Parish, Language Missions
 Bob Gross, Migrant Missions
 Bob Focht, Christian Social Missions
 Karen Russey, Journeyman
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Park Hill Church

North Little Rock

January 28-29

For older Acteens

Sunday School

The Standard and growth

(Second in a series)

A question is asked, "If we use the new Arkansas Standard of Excellence for Sunday School work, will it help our church grow numerically?"



Hatfield

If the director and pastor lead teachers and officers to earn Standard recognition, then a proper emphasis will be given to the function of outreach.

If . . . then . . . if the Standard is used properly, then numerical growth can be the result.

A net gain of 7,312 in Sunday School growth is the record we share in this bicentennial year. Now, forward into the third American century.

Life and Liberty has been a good slogan to remind us of the special opportunities of service in our program of outreach and evangelism as Arkansas Baptists. The review of the results heard

recently at the state convention caused us to both rejoice and take heed. We rejoice in the advances made in witnessing and the celebrations held. However, life and liberty, as concepts rather than a mere slogan, are ongoing elements in the Lord's work. They existed before the bicentennial and need to go forward into the third century of American existence.

An important part of moving forward is the encouragement of the past. History reminds us to keep our emphasis on reaching people for Bible study. More specifically, this means to keep our emphasis on a growing Sunday School. Another lesson from history is to keep our pulpits strong. What can be better for the health and growth of all of God's work than a strong pulpit and a

strong Sunday School?

We share this comparative record which you, the churches of Arkansas, set in Sunday School growth:

1972 - 6,699
 1973 - 3,373
 1974 - 6,624
 1975 - 3,828
 *1976 - 7,312
 27,836

*The 1976 figure is unofficial, to be confirmed later.

Depending on how many of these 27,836 are not Christians, on their age and on how well we minister to them, we can expect an increase in baptisms.

Life and liberty means celebrate and take heed. — Lawson Hatfield, state Sunday School director

New subscribers:

Church

New budget:

Wycamp, W. Helena
 Immanuel, Elaine
 Lone Rock, Norfolk

Pastor

Charlie Alley
 None
 Roy Dunn

Association

Ark. Valley
 Ark. Valley
 White River

Brotherhood Plan a Christmas mission project

Soon we will be celebrating the birth of our Saviour. We will be reminded of the joy of giving. We will be studying the graded series of mission studies for Foreign Missions and will be making gifts to the Lottie Moon Christmas offering. This is always a challenge to every Christian and plays an important part in helping provide assistance to churches and mission work around the world.

Every group of Baptist Men and every Royal Ambassador Chapter should have a part in the mission study. Every organization in the Brotherhood program should be an active participant in the offering. This, of course, should include every member of each organization if at all possible.

It is not too late now, if your groups have not made plans or had the mission study, to do so. It is better to be late than not do it at all.

It is also not too late to plan some mission project for your own area.

Royal Ambassador chapters can plan to assist some needy family to have a

more enjoyable Christmas. They can provide food for the Christmas meal. Toys and clothing can be provided for children in needy families. This is simply a sharing ministry that Christian boys can do and enjoy doing, if they are given an opportunity.

Baptist men's groups can not only assist the boys but can become involved with other need groups. Baptist men can do much for adults in nursing homes, retirement homes, and to many others in their home and community.

Baptist Men's groups can provide help to some pastors in pioneer areas. Some in the past have provided funds for a suit of clothes for the pastor and a new dress for his wife. Friends, this is missions, just where Christ taught us to begin.

If you desire to help and need a pastor's name and address, the Brotherhood Dept. will be happy to assist you. Call 376-4791 or write to Brotherhood Dept., P.O. Box 552, Little Rock, Arkansas 72203.

Evangelism Nationally known pastor is keynote speaker

Edward Victor Hill, pastor of the Mt. Zion Missionary Baptist Church, Los Angeles, Calif., in the Watts Area, will be the keynote speaker for the 1977 Celebration Evangelism Conference. It will begin Monday, Jan. 24, at 1:45 p.m. and close Tuesday night, Jan. 25.



Dr. Hill

The three Conventions that participated in our Bicentennial Life and Liberty Campaign this year will be celebrating together.

Dr. Hill has become nationally known by his involvement in more than 20 programs to get "The Good News" to the people of the United States. Those positions range from The Mayor's Committee on Economic Development, Los Angeles City Planning Commission, to President Nixon's Right to Read Commission, to being a member of the Executive Board World Youth Conference of the Baptist World Alliance.

Dr. Hill won many awards and honors during high school and college days and in 1954 was listed in "Who's Who Among University and College Students in America."

He received the bachelor of science degree from Prairie View A&M College, Prairie View, Tex., in 1955.

The greatest thing about this man is his power in the pulpit. He has become one of the great preachers in America. Billy Graham uses him in his schools of evangelism. He will speak Monday night at 8:30. Tuesday afternoon at 3:45 he will bring his famous message on "The Evangelistic Church" and then close the conference Tuesday night.

This will be the first time most of our people have had an opportunity to hear this great man of God.

Pray for the conference.

A nursery will be provided for infant to four years of age. — Jesse S. Reed, Director of Evangelism



Discovery Day, a conference on church vocations for high school students, was held recently on the campus of Ouachita University. Sixty-five youth from across the state participated in the event sponsored by the Church Training Department in cooperation with Ouachita. Pictured above are Daniel Grant, president of Ouachita; Vester Wolber, chairman of the division of psychology and religion; and Robert Holley, secretary of the Church Training Department visiting with two of the students who participated in Discovery Day.

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The coming anticipated: reason for joy

Dec. 12, 1976

Luke 1:39-55

The anticipation of the coming of Christ was an occasion for joy to all those of the immediate experience. His coming was anticipated by a nation and a world and those who would recognize him as the Messiah that was promised would find great joy. There are also seen here the seeds of paradox that will be planted in joy and rejoicing and come to crushing sorrow only to turn again to the greatest rejoicing.



Wells

Mary's joy at the anticipated coming of the Son of God

There may be great difficulty for us of our generation and cultural setting to understand Mary's jubilation. We will need to remember that the Messiah of God has been a point of prophecy among the Hebrew people all the way back to the Garden experience. Every Jewish generation looked for one who would appear to be the Messiah. The Old Testament prophecy that declared God would send this Messiah through a virgin must have had its effect upon her.

Also, the role that this anticipated Messiah would fulfill was revealed in Mary's Song of Praise. He was to be a deliverer for his people. He was to be a champion for the underdog. He was to be a warrior who would gain victory for the weak and oppressed. He would be the eternal salvation of men from all suffering.

Then in addition to all of that, was the wonderful experience of having been visited and confronted by a special messenger from heaven. Some of us, perhaps, most of us, know something of the joy and happiness that comes from knowing that we are in the will of God with our lives. Some of us know the inner joy and honor we feel in knowing we have been "called" for a special task or role in life. Now think of what must have gone through Mary as she was confronted by the angel from heaven. Contemplate the joy that must have been hers in being aware that the great God of the ages had chosen her to be

the mother of the Holy Messiah. The great God has considered the "humble handmaiden". Perhaps a part of the reason for joy is that realization of individuality and personal identity that we have in the love of the Almighty God.

Mary's heart is filled with joy to overflowing. She does not attempt to hide her emotions. She seems from the language of the text to have expressed herself quite serenely. Her song that has become known as the "Magnificent" is a song of praise and admiration to God. Though the language in contrast to that of Elizabeth is quiet, it is no less moving in its expression.

The song contains, according to Barclay, a declaration of the Messiah's revolutionary role. First he scatters the proud in the plans of their hearts. That is a moral revolution. Christianity is the death of pride. Why? Because if a man sets his life beside the life of Christ it tears away the last vestiges of pride from him. Christ enables a man to see himself. It is the death blow to pride. The moral revolution has begun.

Secondly, he casts down the mighty — he exalts the humble. That is a social revolution. Christianity puts an end to the world's labels and prestige. When we realize what Christ has done for all men, it is no longer possible to speak about a common man. The social grades and ranks are gone.

Finally in the Song of Praise from Mary she declares — "he has filled those who are hungry — those who are rich he has sent empty away". That is economic revolution. A non-Christian society is an acquisitive society where each man is out to amass as much as he can get. A Christian society is a society where no man dares have too much while others have too little, where every man must get only to give away. There is loveliness in the "Magnificent" but in that loveliness there is dynamite. Christianity begets a revolution within each man, and a revolution in the world.

A paradox in the joy of Mary and Elizabeth

This same Mary who has the message

of God's angel still ringing in her ears and heart cannot at this day see what will happen just 30 years hence. On this day the sun is shining so brightly and on that day there will be darkness. The face that is turned toward heaven with eyes aglow with love, adoration and praise to God will on another day be fallen. The eyes that are bright with joy and hope, on another day may be dark and cloudy because the promised son will be hanging in shame and agony on a cruel cross.

God does not give us crowns without there being some costs involved. Perhaps a bit trite, yet the principle is applicable: without the thorns there are no roses. God's purpose in our lives is to bring us to himself. God's purpose in us is that we should be conformed to the pattern of his Son. Also, God chooses a person for the purpose of using that person. Sometimes the avenue of service to God is through suffering. The tears of life were lit by the sense that this too was in the plan of God. An obvious and quick illustration: How many mothers and fathers have looked down in a cradle with beaming eyes of joy only in later years to face those same eyes from the cradle in a heart tearing confrontation and then years later know the joy and sweetness of reunion.

Mary could not know the future on that day when the initial announcement came to her. Neither can we know the future. Mary would face heartache and tragedy, then she would see the risen Lord and her heart would be filled with joy again. With trust in him also can we know his joy and possibly some of the joy that was hers.

The joy that comes to those who receive him

We are not alienated from this event. Men and women are still looking for a deliverer. Men and women are still searching for someone to give comfort where they are hurting with all the hurts that are a part of their lives.

Jesus, the anticipated Son, is that source of life. Jesus is the person who is able to take away our guilt, our fears, our hopelessness and give to us reason to rejoice. That long dark night of loneliness need not continue for those who trust in him who was the source of joy even in anticipating his arrival.

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Teach us to pray

Dec. 12, 1976

Luke 11:1-4; Eph. 3:14-21; 6:18-20

Man has been created for God and only in fellowship with God can he find fullness of life. When sin drove Adam and Eve from the Garden of Eden they forfeited their right to daily fellowship with God. Genesis 4:26 states that



Cheatham

"then man began calling upon the name of the Lord." This we call prayer.

Everyone knows how to pray. Don't they? Prayer must not be a natural thing or the disciples of Jesus would never have asked him to teach them to pray (Lk. 11:1).

Prayer becomes the means by which we enter into, maintain, and deepen our fellowship with God, and God is life eternal. We pray for the following reasons: (1) to live in fellowship with God; (2) to give God that which is due — offerings of praise, thanksgiving, penitence, and an obedient life; (3) to receive God and his gift into life; and (4) to cooperate with God in achieving his purpose for all mankind.

How can you learn to pray? There are five main ways: (1) You learn to pray by praying, by acting upon what you already know, by habitual practice. (2) You learn to pray from the textbook, the Bible, especially from the teaching and example of Jesus. (4) You learn to pray by reading and studying the devotional writings of others. (5) You learn to pray by being alert and responsive to the inspiration of the Holy Spirit within the heart.

The need and desire

The disciples observed something wonderful in the prayer life of Jesus, and they wanted it. Their relationship to God may have been distant and cold compared to his, and they longed for the sweetness of communion with God. Perhaps they knew his inner strength and composure came from those long hours spent in prayer. They wanted this strength to overcome their weakness. But whatever the reason, the disciples knew that prayer provided Jesus with spiritual power.

They sought to know more than words. They desired what prayer could

do. They fully realized they could not become like their teacher until they mastered the secrets of prayer.

The instructions of Jesus in Luke 11:1-4 contains the spirit and the form of prayer. Prayer must be from the heart. The mere repeating of words is not prayer. "When we pray, say ye" Jesus said. The spoken words must be ours and from our heart. They must state our needs or the needs of others. Our prayer is to be directly to God as Heavenly Father with the honest belief he will answer us. Our first desire is that God's will will be done through us even by the answering of our prayer.

This model prayer is an acknowledgment that the Heavenly Father is the only source for our needs. We are to ask that our physical needs be provided such as our food. We are to seek daily the forgiveness of our sins. We are to pray for a forgiving spirit for those who have wronged us. We are to pray for strength in times of testing and in times of temptation.

Intercession

The apostle Paul utilized the power of prayer in his work among the churches in Asia Minor. Since he was unable to personally aid in solving their problems he frequently assured them of his concern with the promise of his prayers for them. The prayer in Ephesians 3:14-21 is an excellent example of Paul's spirit, love, concern, and desire for the church. This prayer is also a model for us as we pray for others.

Paul's prayer is for encouragement and strength in the face of trial. This spiritual stamina will come from God's personal heavenly storehouse. It will be the result of God's infinite perfection and divine sufficiency.

Four requests for them are made. There is a request for inner strength or power (v. 16). It would come in the awareness of the Holy Spirit's presence. He would give them abundant strength to withstand trials, to perform their spiritual duties, and to glorify God's name.

Paul also prays for them to possess an awareness of the indwelling Christ (v.

17). Christ's presence will strengthen their faith and produce a boldness to serve their Lord.

Spiritual knowledge is also sought (vs. 18-19). This knowledge would allow them to grasp the full meaning of Christ's love. This knowledge would be as stable as a rooted tree and as supportive as a building's foundation. Paul believes this knowledge will bind together all the saints, past, present and future, in a renewed experience in Christ's love. This renewal would carry them to new spiritual heights and result in a fresh empowering of the Holy Spirit.

Attitudes

Our attitude in prayer is as important as our requests. A man once prayed, "God bless me and my wife. My son John and his wife. Us four and no more. Amen." Little time is needed to divide whether or not his prayer was answered.

Paul urges the Ephesians and us to "pray at all times in the Holy Spirit" (Eph. 6:18). This involves an alertness and perseverance as our prayers must be adjusted to varying conditions of need. It also serves as a constant reminder that we are dependent upon God for all things. Our prayers affect our inner spirit and spiritual depth.

We should always pray for others. It proves we possess Christ's love. The prophet Samuel considered it a sin if he did not pray for his people (1 Sam. 12:23). Intercessory prayer places the emphasis where Christ placed the center of his activity: others.

Paul requests the Ephesians to pray that he would have a great boldness in witnessing (Eph. 6:19-20). They would automatically share in his victories and agonize in his defeats. As Christians pray for others they enter into a spiritual sharing in the problems, needs, and joys of others. It is beyond our ability to understand how God uses our prayers to help others, but we all could testify that "the effectual fervent prayer of a righteous man availeth much" (James 5:16).

When we are willing for our hearts to be searched and explored by God's omnipotence we will then discover the heart of prayer. It is not getting something, but getting close to someone. That someone is the eternal God, our Heavenly Father.

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'Pace setting' changes in policy made by Annuity Board trustees

HOUSTON (BP) — Annuity Board trustees meeting here established new policies for administering the agency's retirement funds, created a new money plan fund, approved a 13th Check for annuitants, and allocated additional interest credits for most Plan A members. The new policies will ultimately improve protection benefits for participants.

The actions by the trustees came during the first semi-annual meeting and the first official full trustees meeting ever scheduled outside of Dallas, Tex., home of the Annuity Board.

Darold H. Morgan, president and chief executive of the 58-year-old agency that administers the retirement plans for Southern Baptists, called the trustees' actions "not only history making but also pace setting in the field of retirement planning and funding."

Morgan said the 13th Check will amount to 8.33 percent and equal to one month's benefits for most retired Plan A members. This is the 11th time the Board has paid the 13th Check.

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

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

Morgan pointed out that the desired investment posture for each of the benefit reserves includes fixed income

investments for the fixed benefits of the members who are in the annuitants and Plan A funds; fixed income and equity investments for Plan B-10 funds; equity investments for Plan C, and fixed income investments for the new Plan B-11 fund.

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

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

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

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

A smile or two

"Your age, madam," the judge said. "Thirty years," the woman replied. "You may have a hard time proving that," the judge commented and received this retort: "You'll have a hard time proving the contrary. The church that had the record of my birth burned down in 1920."

□

Preacher, after long sermon: "What more can I say?"

Voice from rear: "How about Amen?"

□

"Do you know who this is?" the second-grade teacher asked the class after she had posted a picture of Abraham Lincoln on the bulletin board. A voice in the rear of the room piped up: "That's the man who makes pennies!"

□

Tramp: "Have you a piece of cake,

lady, to give a poor man who hasn't had a bite to eat in two days?" Lady: "Cake? Isn't bread good enough for you?" Tramp: "Ordinarily, yes, but this is my birthday." — *The Lion*

□

Lawson Hatfield, interim pastor at Little Rock's Olivet Church, using Paul's description of believers introduced evangelist Jerry Wayne Bernard of Houston by simply stating:

"And now, we'd like for you to meet our Saint Bernard."

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Attendance report

Nov. 28, 1976

| Church | Sunday School | Church Training | Church adns. |
|-----------------------------|---------------|-----------------|--------------|
| Alexander, First | 93 | 45 | |
| Alpena, First | 46 | 14 | |
| Batesville, First | 188 | 84 | 1 |
| Benton, Trinity | 104 | 37 | |
| Bentonville, Central Avenue | 88 | 37 | |
| Berryville | | | |
| First | 153 | 70 | |
| Freeman Heights | 162 | 62 | |
| Rock Springs | 60 | 37 | |
| Biscoe, First | 89 | 44 | 1 |
| Bryant, First Southern | 158 | 89 | 6 |
| Cabot | | | |
| First | 419 | 119 | |
| Mt. Carmel | 242 | 89 | 6 |
| Camden | | | |
| Cullendale First | 521 | 167 | |
| First | 387 | 104 | |
| Cash, First | 74 | 55 | 2 |
| Cave Springs, Lakeview | 91 | 53 | |
| Conway, Second | 281 | 142 | |
| Crossett, Mt. Olive | 209 | 98 | |
| Dell | 115 | 59 | |
| Elkins, First | 93 | | |
| Forrest City, First | 514 | 50 | 1 |
| Ft. Smith | | | |
| First | 1183 | 240 | 7 |
| Grand Avenue | 846 | 195 | |
| Mission | 23 | | |
| Haven Heights | 213 | 126 | 1 |
| Temple | 127 | 69 | |
| Trinity | 146 | 55 | |
| Fouke, First | 106 | 66 | |
| Gentry, First | 154 | 50 | |
| Gillett, First | 45 | | |
| Gillham | 75 | 38 | |
| Grandview | 74 | 73 | |
| Green Forest, First | 153 | 56 | 4 |
| Greenwood, First | 275 | 108 | |
| Hampton, First | 124 | 71 | |
| Hardy, First | 120 | 63 | |
| Harrison | | | |
| Northvale | 155 | 77 | |
| Woodland Heights | 105 | 71 | |
| Hope | | | |
| Calvary | 132 | 76 | |
| First | 304 | 82 | |
| Hot Springs | | | |
| Memorial | 87 | 38 | |
| Park Place | 257 | 61 | |
| Hughes, First | 153 | 30 | |
| Jacksonville, First | 368 | 84 | |
| Jonesboro | | | |
| Friendly Hope | 125 | 95 | 2 |
| Nettleton | 226 | 108 | |
| Lavaca, First | 259 | 119 | 1 |
| Little Rock | | | |
| Crystal Hill | 141 | 58 | |
| Life Line | 436 | 117 | 1 |
| Woodlawn | 115 | 60 | |
| Magnolia, Central | 532 | 186 | |
| Marked Tree, First | 149 | 61 | |
| Monticello, Second | 229 | 64 | |
| Mulberry, First | 198 | 91 | 3 |
| Murfreesboro, First | 131 | 47 | |
| North Little Rock | | | |
| Calvary | 354 | 113 | |
| Levy | 403 | 72 | 3 |
| Park Hill | 746 | | 4 |
| Paragould | | | |
| Calvary | 240 | 174 | |
| First | 839 | 75 | 2 |
| Paris, First | 270 | 75 | 1 |
| Pine Bluff | | | |
| Centennial | 146 | 69 | 1 |
| East Side | 150 | 75 | |
| First | 539 | 69 | 1 |
| Lee Memorial | 210 | 107 | 2 |
| South Side | 448 | 77 | 5 |
| Tucker | 15 | | |
| Sulphur Springs | 173 | 89 | 2 |
| Watson Chapel | 368 | 102 | |
| Rogers, Immanuel | 449 | 77 | 1 |
| Russellville | | | |
| First | 370 | 95 | 3 |
| Second | 104 | 69 | 2 |
| Sheridan, First | 165 | 52 | 2 |
| Springdale | | | |
| Berry Street | 63 | 27 | |
| Caudle Avenue | 137 | 66 | 1 |
| Elmdale | 276 | 118 | 2 |
| First | 1353 | | 6 |
| Texarkana | | | |
| Arabella Heights | 92 | | 1 |
| Hickory Street | 91 | | |
| Highland Hills | 140 | 65 | 2 |
| Van Buren, First | 442 | 157 | |
| Vandervoort | 48 | 28 | |
| West Helena, Second | 164 | 65 | 6 |
| Wooster, First | 93 | 64 | |
| Wynne, Harris Chapel | 73 | 50 | 2 |

Baptists begin emphasis on inactive church members

NASHVILLE — Nearly 30 percent of the resident members of Southern Baptist churches can be classified as "inactive" members, which represents nearly three million people.

No one is sending out truancy officers to pick up the "delinquent" church members, but the church training department of the Southern Baptist Sunday School Board here has developed a plan for bringing inactive members back into the church fel-

has become inactive. For the purposes of the survey, which was conducted by the Sunday School Board's research services department, an "inactive" resident member was defined as a person who has not participated in any activity of the church in 12 months.

Philip B. Harris, secretary of the church training department, points out that the definition is inadequate because it encompasses church members who cannot physically participate in the church's activities, yet they are active supporters.

Nevertheless, Harris says that the findings of the survey are still considered to be conservative.

Although the Covenant Fellowship Emphasis will help increase church attendance, its primary focus is not on numbers, according to Harris.

"The purpose is to secure the involvement of persons who have drifted away from the church," he explains. "It is important to create a climate of acceptance in the church for those who return to active participation.

"The most important result of the emphasis is what happens in the lives of individual church members when they become involved again in the life and ministry of their church."

The pastor is usually the best person to direct the emphasis, according to Harris.

"The pastor's unique leadership role is essential in leading the church to develop a climate of acceptance," he points out. "And he is usually the best person to enlist visitors because of his experience."

The church training department has provided guidelines for preparing the congregation for the emphasis and selecting a director and visitors to implement the project.

Recommended preparation involves five training sessions for the selected visitors, including a visitation period during the final session.

Resources include a guidebook for the director and a flipchart, booklet and cassette tape for use in visitation.

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Foreign Board appoints 28; record 2,715 now serving

RICHMOND (BP) — With the appointment of 28 new missionaries by the Foreign Mission Board here, Southern Baptists' foreign missionary force has exceeded the 2,700 mark.

A total of 2,715 missionaries now serve in 84 countries. A major goal in the board's total missions thrust for the next 25 years is to have a missionary force of 5,000. In the past 25 years, the number of missionaries has increased from 832 to the present 2,715.

Baker J. Cauthen, executive director, said in his report at the board's November meeting that the missionary personnel outlook is good.

"With the appointment of the large group of missionaries today and the prospect of another splendid group in December, the outlook is good for bringing 1976 to a close with more missionaries appointed than in any previous year," he said. The record year for appointments was 1975, when 265 missionaries were appointed.

Cauthen said that he is encouraged by the greatly increased seminary enrollments and a deepening concern on the part of college and university students

for the needs of the world.

The increased number of volunteers for foreign missions and a simultaneous increase in support indicate the feeling that Southern Baptists have for the world missions program, said Louis R. Cobbs, secretary for the board's department of missionary personnel.

"This milestone is particularly important during this time of the year when Southern Baptists are praying for foreign missionaries and giving to the Lottie Moon Christmas Offering for Foreign Missions," Cobbs said.

The board also heard a report from Frank K. Means, secretary for Eastern South America. He reported that the South Brazil Mission (organization of Southern Baptist missionaries) has requested \$1,000,000 for church development and \$250,000 for mass media ministries to enable them to do their part in reaching Southern Baptists' goal of giving every person in the world the opportunity to hear the gospel by 2000 A.D.

Since Brazil has the largest number of overseas churches, he said, the mission feels it has the biggest job to do in multiplying its churches.

lowship.

The Covenant Fellowship Emphasis, which was introduced last January in a special seminar in Nashville, has already been implemented in a number of Southern Baptist churches. Other churches are planning to initiate the program in the early months of 1977 in preparation for April's C.A.R.E. revivals during this year's convention-wide emphasis on Growth Evangelism.

The project should not be confused with "Hello Baptists," which is an organized effort to identify nearly 3.5 million Southern Baptists who are non-resident church members.

The Covenant Fellowship Emphasis focuses on the resident member who