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December 14, 1978

Arkansas Baptist State Convention

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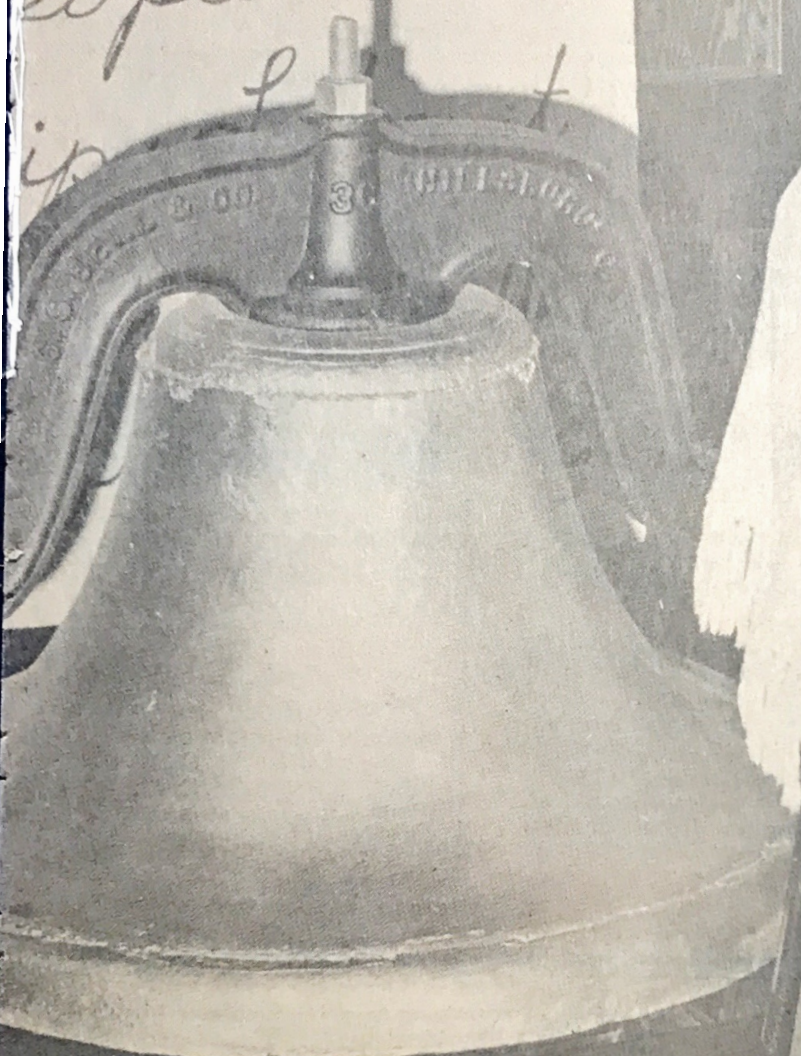
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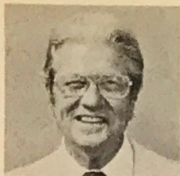
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on the 1889
to call
people to
in

Malvern, First,
marks 100 years
page 8





I must say it

Charles H. Ashcraft / Executive Secretary

Joy is where you find it

Joy is quite elusive. It is not found everywhere. It is not easily achieved, but it can be found in the most unlikely places. Joy is in fact where you find it.

Joy is a fruit of the spirit (Gal. 5:22-23) and its absence is consequently a work of the flesh (Gal. 5:19-21), so it is decidedly a spiritual quality which says much about our spiritual level of life. It is an indispensable element in a convincing witness. Those who are not happy with their faith will not gravitate seekers around them. It is a great factor in motivation as God requires us to be happy about serving him. Joy is a must. But the question is, "where do you find it?"

Jesus found joy amidst his suffering on the cross as he contemplated the enormity of the atonement and its potential in changing lives and bringing many sons into glory (Heb. 12:2) (Heb. 2:10). The angels of glory find joy when an earthbound sinner repents of his sins and receives the Lord (Luke 15:10). All sinners find joy in their experience of salvation (Psalms 30:5). Countless thousands have found great joy in bringing their friends to Christ (Psalms 126:6). Others have discovered joy in the blandness and sorrow of tragedy because it was a victory wrought in deep prayer and submission to God's will.

The good Samaritan found his joy in rescuing and rehabilitating a broken man on the Jerusalem-Jericho highway (Luke 10:30-35). He hacked himself out of a chunk of joy in a very unlikely setting, making his day a better day than was endured by the priest and the Levite who was too busy to do what their calling dictated.

Others will find joy in doing something for someone who will never know they did it. They will expend time and money which can never be repaid and with no desire for it to be repaid. A good deed of righteousness always abounds in joy so this area should be explored.

Where will you find your joy in this rather bland and dismal world? It is out there, lots of it only for the reaping. There is no better season in all the year than the Christmas season to find joy and to pass it on. Perhaps passing on such joy as one has the greatest potential of further joy. Joy can never be enjoyed alone. It must be shared to be enjoyed. I join all of you during this season in making joy the everyday, household thing it ought to be.

You may find a source of joy in seeking it in a dismal, dark, and depressing place, for Jesus found his joy in making the darkest situations bright and cheerful.

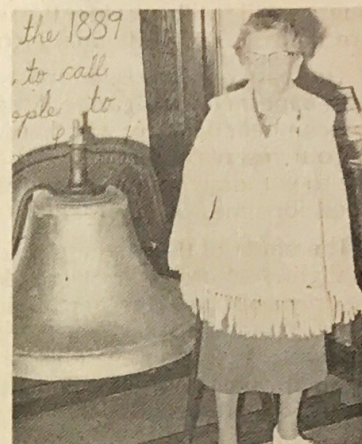
I must say it!

In this issue

Two for MSC 6

Two more Arkansans have volunteered to serve in the Mission Service Corps in answer to the SBC's call for a Bold Mission Thrust. The Smackover couple doesn't have an assignment yet.

Centennial 8



First Church, Malvern, has passed the 100-year mark. Their observance is reported in story and photos. It's the story behind the cover.

Other conventions 14

A Baptist Press article reports the actions of the meetings of most other state conventions for a look at the decisions made by Baptists around the nation.

Arkansas Baptist

NEWSMAGAZINE

Arkansas' third largest publication

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ERWIN L. McDONALD, Litt. D. Editor Emeritus

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Newsmagazine faces inflation

The editor's page

J. Everett Sneed



During the past year the staff of the *Arkansas Baptist Newsmagazine* has worked ardently to hold the subscription cost at its present level. But inflation has forced us to raise our price two cents per month per subscriber for those in the Every Resident Family and Club plans. In spite of government efforts inflation continues at a double-digit rate. The increase, although small, will provide the *Newsmagazine* with more than \$15,000 additional income.

The past year has been most difficult for the *Arkansas Baptist Newsmagazine*. Many combined factors have compelled us to withdraw more than \$15,000 from our reserve funds. Obviously, we can not continue to withdraw money from reserves which are intended for times of emergency.

The effect of the increase on our churches will be very slight. A church with 100 resident members would have only a \$24 per year increase in the cost of providing the *Arkansas Baptist Newsmagazine* to their congregation. The congregation which has a Sunday School enrollment of approximately 400, would have only an \$8 increase in their monthly bill.

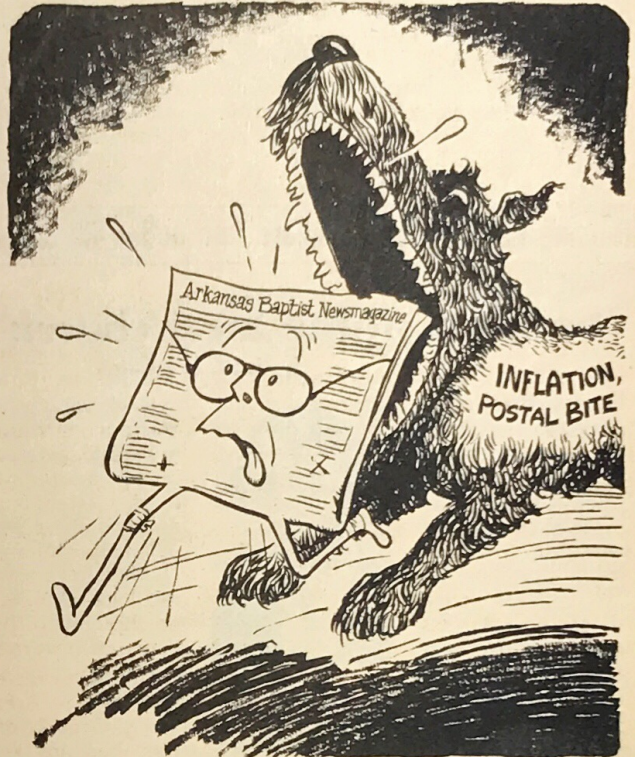
We would like to share briefly with our readers the reasons for this increase. Everything, of course, is feeling the bite of inflation. Printing costs and paper costs are no exception to the steady escalation produced by inflation. Through careful management and additional Cooperative Program money, we have been able to offset many of these costs, but we have not been able to compensate for the increase in our mailing cost.

Six years ago it cost \$10,353 a year to mail the *Arkansas Baptist Newsmagazine* under our second-class mailing permit. We have placed \$60,846 in our 1979 budget to mail the *Newsmagazine* to the homes of the Baptists of Arkansas, and it may be that our estimate is too low.

The *Newsmagazine* has only a few sources of income. The major portion of our budget comes from subscriptions. The second major source is Cooperative Program money. The Executive Board has been exceedingly generous with the *Newsmagazine*. On several occasions the Executive Board has given us a higher percentage than the formula actually called for. Our final source of income is through advertising. We should earn approximately \$14,000 of our \$336,300 budget through ads next year.

We believe that the Baptist paper is a must for every Baptist family. Baptists are different from most other denominations in that each congregation makes its own decisions. We are totally committed to the autonomy of every local church. But if we are to work together, information is imperative. History has proven that the state paper is the best way to provide this information.

The new prices effective January, 1979, will be: the Every Resident Family plan, \$2.52 per year (21¢ per month); Club Plan, \$3.12 per year; and the individual subscription, \$3.50 per year. We believe that even with this modest increase the *Arkansas Baptist Newsmagazine* is one of the best bargains available to the Baptists of Arkansas. Let's work together to keep our people informed.



Losing ground

Guest Comment

'Leadership danger'

Churches of Southern Baptists and other Christians are not immune from the kinds of ego-centered leadership and unquestioning membership seen in Jonestown. The potential for disaster lies within any religious group which depends on one person for direction and does not practice a healthy exchange of viewpoints in seeking God's will. — **Glenn Iglehart, Director of Department of Interfaith Witness, SBC Home Mission Board** (see page 16 for the complete article.)



One layman's opinion

Daniel R. Grant / President, OBU

Should we allow less religious freedom?

The awful tragedy of more than 900 murders and suicides in the religious cults known as "Peoples Temple" has shocked us all and raised serious questions about religious freedom. We cannot dismiss the problem simply by a shrug of the shoulders or by chauvinist comments about a weird foreign cult in far-off Guyana. This religious community had roots as American as apple pie and received its strong beginnings in San Francisco under our constitutional protections of freedom of religion. Rev. Jim Jones' Peoples Temple enjoyed the

same guarantees of freedom of speech and assembly, free exercise of religion, access to radio and television networks, and exemption from taxation, that Baptists, Methodists, and Presbyterians enjoy.

Washington columnist Carl Rowan took this occasion to lash out against the use of "religion" as "America's greatest sanctuary for people who engage in systematic theft, tax evasion, rape, torture and even murder." He admitted that the constitutional dilemma is very troublesome, but argued that we must find a

safe way "for the state to rein in those who steal and kill in the name of God."

This is not a new issue. For years the courts have been asked to decide if religious freedom includes the freedom to handle snakes in public, the freedom of parents to refuse to let a child have a blood transfusion, the freedom of a Christian Scientist to refuse a compulsory chest X-ray requirement, or the freedom of Mennonite parents to violate the compulsory school attendance laws. We will always have the problem of deciding what should happen when one's religious freedom conflicts with government regulations for public health, education, or safety.

It would be a tragedy of great proportions if our national opinion leaders decide that the government should begin to determine what are good religions and bad religions in the United States. The last thing we need is for the Internal Revenue Service to begin defining what is true religion and what is not. This would be a violation of religious freedom in itself.

Kidnapping, physical abuse, fraud, theft, and rape are all crimes and any guilty groups should be prosecuted, whether it masquerades in the name of religion or not. It would be foolish to narrow the scope of religious freedom simply because some sick individuals commit crimes in the name of religion. In spite of our state of shock over the mass suicides and murders in Guyana, I am confident we can find a way to throw out the dirty bathwater without also throwing out the baby.

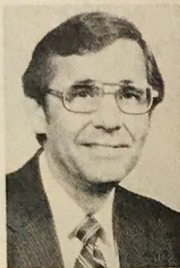
Guiding new church members into active Christian discipleship

Third in a series

The need of the local church

by J. W. L. Adams

In the first two articles of this series, it was pointed out that perhaps half or more of the people who unite with our local churches do not become active disciples. Across the Southern Baptist Convention, statistics reveal that perhaps as many as one-third of all of our church members are non-resident. Evidently about one-third of our members see no need to become a part of the body of Christ in the communities where they live. They feel no responsibility to support the local church nor to serve as active and recognized Christian disciples.



Adams

new members to observe what the Master commanded. In order to be true to herself as well as to her Lord, the local church must assume the responsibility to adequately counsel and instruct her new members. A part of the blame for so many church members remaining "babes" in Christ must rest at the feet of the local church. Many churches give no thought to the instruction and guidance of new members.

This writer recently contacted 30 large churches, in Arkansas, Oklahoma, and Texas. Only 11 of the 30 indicated that they had any kind of new members' program and most of those were not operating on a continuous basis nor did they require the new members to attend. Less than half of the new members were availing themselves of the opportunity for instruction where it was offered. A study of the materials being used in the churches revealed that very little was being done to actually challenge and motivate new members to become more active disciples.

Only one of the 30 churches seemed to be making a wholehearted effort to effectively minister to their new members. We need today to stop and consider: to fulfill her own obligation as a Christian church, each local congregation needs to properly instruct and guide her new members!

J. W. L. Adams is pastor of Beech Street Church, Texarkana.

New church constituted

A constitutional service for First Southern Church, Central, was held on Sunday afternoon, Nov. 5.

The constituting council was made up of Charles Skutt, moderator, and Jack Bettis, clerk. Ernie Perkins, Director of Missions for Concord Association, preached the challenge.

A reception honoring the council closed the service.

Jim Hughes is pastor of the new church.

Letter to the editor

Legal equality

As a woman, an attorney, and a Baptist, I would like to express my displeasure in the decision of the state convention regarding the Equal Rights Amendment. I strongly endorse the

Equal Rights Amendment and will work for its passage by the Arkansas Legislature in 1979.

The equality of men and women is first seen at the beginning of the Old Testament and is further developed in the New Testament. God created male

and female in the image of God. Jesus acknowledged women as human persons and promoted the equality of women with men, contrary to social customs. He encouraged women to study the Scriptures, speak in public, use their intellectual skills, and to bear witness.

The Equal Rights Amendment is a constitutional and not a social issue. It will abolish discrimination in employment and credit; it will not abolish separate restrooms. The Equal Rights Amendment will establish a consistent pattern of legal status and rights for women in all 50 states.

The Equal Rights Amendment will eliminate the need for the continuing individual struggles against discrimination which are being waged in the courts and state legislatures. It will extend to the women of this country "equal protection of the laws". It will affirm the equality of men and women as God intended in the beginning. —
Susan McCain, Little Rock



Food and fellowship

Virginia Kirk and Jane Purtle

Leftovers

"They all ate to the hearts' content; and when the scraps they left were picked up, they filled twelve great baskets." (Luke 9:17 NEB)

It is late afternoon. You are in the large crowd gathered around Jesus in a lonely place. You are not thinking of the crowd; his eyes pierce yours, and you think only of his words and of the love that flows from him. He has talked most of the day, and you've hardly thought of food. As the shadows lengthen, however, everybody becomes restless, babies begin to cry and you feel empty; familiar hunger pangs set in. "It will be a long walk home on an empty stomach," you think.

In our overflowing Thanksgiving and Christmas season, we know nothing of the feelings of this anonymous Galilean. But we do know about eating to our heart's content. That day he and his friends did, and then faced an unfamiliar problem — too many leftovers. What would you do with 12 baskets of bread and fish pieces? What was the first century equivalent of bread pudding and turkey casserole?

It's easy to imagine that Jesus and his disciples would have no trouble disposing of the twelve baskets full. There were hungry people enough everywhere, just as there are today. Getting the overabundance to them might be some problem, however, as it is in the modern world. Whatever Jesus did with his 12 baskets, many American homemakers who want to be good stewards of all that God has given, even leftovers, have to think of appetizing ways to serve holiday "scraps." The recipes this month can be tucked away for a time when you face such a blessed "problem."

Turkey Broccoli

- 3 to 4 cups leftover turkey
- 2 10 oz. packages frozen broccoli spears
- 1 cup fresh or canned chicken broth
- 2 cans undiluted cream of chicken soup
- 1 cup mayonnaise
- ½ teaspoon curry powder
- 1 teaspoon lemon juice
- 2 teaspoons minced onion

Cook broccoli in chicken broth. Blend rest of ingredients except turkey. Place cooked broccoli in large baking dish. Cover with turkey. Pour mixture over and sprinkle with 1 cup bread crumbs. Drizzle 4 tablespoons melted butter over bread crumbs. Bake about 30 minutes (until bubbly) at 350 degrees.

Chocolate Bread Pudding

Melt 2 tablespoons margarine over low heat. Add 3 tablespoons cocoa. Add 2½ cups milk and heat until hot and chocolate is melted. Add 3 cups soft bread crumbs. Add 1/3 cup brown sugar, 1/3 cup white sugar, ¼ teaspoon salt and ½ teaspoon vanilla. Mix well. Stir in 3 beaten eggs. Pour into greased 9 inch square pan. Bake in pan of hot water at 350 degrees until firm, about 30 minutes. Serves 8.

Note: In last month's recipe for pecan tarts we omitted a sentence from the directions. After the crust has been pressed into the tart or muffin pans, distribute half of the broken pecan pieces in the bottom of the shells. Ladle a spoonful of egg mixture into each and sprinkle the rest of the pecan pieces on top.

No issue Dec. 28

Since the Arkansas Baptist Newsmagazine publishes 50 issues each year and skips an issue at July 4 and at Christmas, there will be no issue Dec. 28. Sunday School lessons for both Dec. 24 and Dec. 31 will be carried in the Dec. 21 issue.

Christmas concert promotes spirit

The annual Christmas concert presented by the Southern Baptist College (SBC) Concert Choir and Southern Singers was Tuesday night, Dec. 12 at 7:30 in the college chapel.

The Concert Choir presented excerpts from the Christmas portion of Handel's "Messiah."

The Southern Singers presented "Music for Your Christmas Season," a group of secular numbers.

Jim Sides, program director, said, "The program was designed to contribute to the Christmas spirit on campus and in the surrounding areas."

The accompanist for the Concert Choir's portion of the program was Glenda Hicks, and the accompanist for the Southern Singers' portion of the program was Debbie Westbrook. Both are students at the college.

by Millie Gill

Ray Y. Langley

will retire as pastor of First Church, Eureka Springs, Dec. 31. A graduate of Ouachita University and Southwestern Seminary, Langley has pastored churches for 34 years. He has been at the Eureka Springs church for 14 years and was pastor at Crawfordsville for four years and Parkin for 16 years. Upon retirement he will reside at 5328 East 26th Street in Tulsa, Okla.



Langley

Burton A. Miley

has been called as interim pastor of Caudle Avenue Church, Springdale. He be-

gan his duties there on Dec. 3.

Marguerietta L. Stradley

died at her home in Springdale on Nov. 25 at the age of 57. A member of Caudle Avenue Church, Springdale, she was serving the church as Sunday School secretary at the time of her death.

David Jarry

has been called as associate director of youth at Calvary Church, Little Rock. He is a student at the University of Arkansas at Little Rock.

Don E. Carter

has been called as music/youth director by Ironton Church, Little Rock.

John Eason

has resigned as pastor of the Brookland Church to become pastor of Southside Church, Jonesboro, La. Eason has been in the ministry for 31 years, all of which have been spent in serving Arkansas

churches.

Mark Cushman

has joined the staff of Baring Cross Church, North Little Rock. He will serve as part-time youth director. Cushman is a student at Ouachita University.

Henry O. Malone

a retired Army chaplain died in Ft. Worth, Tex., on Nov. 25. He was a former pastor, serving the Lake Village First Baptist Church at one time. He was a graduate of Baylor University and Southwestern Seminary. Malone was the founder and executive director of the Tarrant Literacy Association.

Survivors are his wife, Mary Ida; a son, H. O. Malone Jr. of Germany; a daughter, Mrs. Marilyn Sanders of Ft. Worth; three brothers; two sisters; and six grandchildren.

Smackover couple volunteers for MSC

Ron Swafford, Minister of Music and Youth at First Church, Smackover and his wife, Lois, are recent volunteers for the Mission Service Corps.

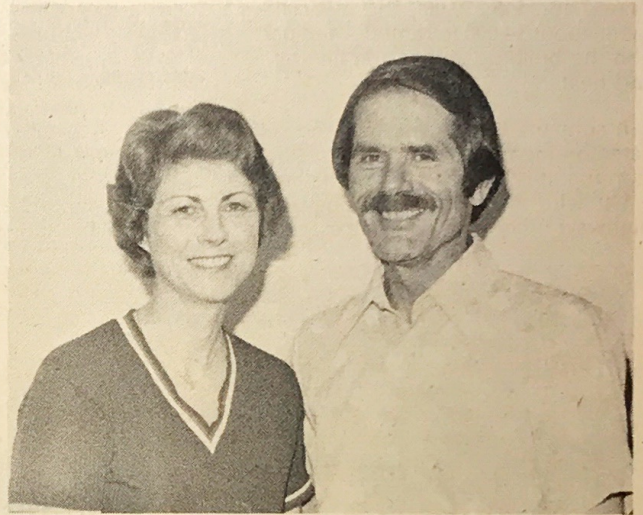
They have corresponded with David Bunch, Director of the Mission Service Corps, at the Home Mission Board in Atlanta, and they were interviewed by him there in August.

The Swaffords have been approved for appointment and are scheduled for orientation in the Spring of 1979. Their ministry would be primarily in music leadership and training in churches in new work areas. They are equipped for a travel ministry in a mobil trailer.

Presently they are seeking sponsors to underwrite salary for a two-year term. Plans are being made for beginning work in the Summer of 1979, but their area is yet to be assigned.

Swafford has served the Smackover Church for the past seven years, and he worked with churches in Oklahoma and Texas before moving to Smackover. The Swaffords have two grown children, Jan and Brad.

Mission Service Corps volunteers serve through the financial support of Southern Baptists, either individuals, congregations, or other groups.



Lois and Ron Swafford



'Missionary' honored

Raymond Reed (right) of Warren, who is Director of Missions for Bartholomew Association, was honored Nov. 28 as "Director of Missions of the Year." Daniel R. Grant, President of Ouachita Baptist University, presented the plaque to Reed at a banquet at Ouachita's Evans Student Center. This was the seventh annual award and Reed was chosen by a committee of Arkansas Baptist leaders. Reed attended Ouachita and he holds degrees from the University of Arkansas and Southwestern Baptist Theological Seminary. He has been a pastor and has worked to establish volunteer chaplaincy programs in industry for pastors. Reed has developed a program to bring worship services to the farms in his area while migrant workers are there, and he was named "Man of the Year" jointly with the mayor of Warren for his service to the community following the tornado in 1975. (ABN photo)



Current-Gains Association now has offices in this building in Corning.

Current-Gains Baptists dedicate office

The Current-Gains Baptist Association met on a recent Sunday Afternoon to dedicate the new office facilities for the Association. The building which was formerly used as a flower shop was purchased for \$15,750.00. The association spent about \$4,000 to remodel and partition the building and to add central air and heat.

It contains 1120 square feet and is located on highway 67 on the west side of Corning. It is located on a lot that is 160' x 140' with the 160 feet fronting on the highway. It contains two offices, a small

kitchen and work room, rest room, executive board room, and a full print shop.

The Moderator of the Association, Leslie Elam, presided over the meeting. William Hayes, pastor at Corning, First, led in the scripture, and Richard Maness of New Hope led the opening prayer. Elam, pastor of Piggott, First, presented the keys of the building to Missionary, J. D. Passmore and Mrs. Don Settles the office Secretary. Passmore brought the message of dedication and Don Settles, pastor at Biggers, led the dedication prayer. Refreshments were served.



Meeting place destroyed

Harold White, Director of Missions for Harmony Association, surveys the wreckage of the mobile unit which was the meeting place for Shepherd Hills Chapel before a tornado destroyed it at 3 a.m. Sunday, Dec. 3. The mobile chapel was being rented from Pulaski County Association by Harmony Association. Chairs from the chapel were salvaged, according to White. The organ was water-soaked but was moved to another location. The chapel was insured for \$8000 but it will cost \$15,700 to replace it, White said. (photo by Larry Henderson of Pine Bluff)

Paragould First Church

has elected six new deacons for the coming year. Previously ordained deacons elected were Roy Draffen, Kenneth Hamilton, Bob Inman, Isaac Jenkins and Kelmer Johnson. Everett Rogers was elected and will be ordained later.

Southside Church, Fordyce,

has begun Sunday School for young children with 22 attending. Kaye Dunn is children's director, assisted by other adults of the church.

Toltec Church, Scott,

held a special missions emphasis Dec. 10-13. Jo Scaggs, a retired missionary to Africa, was speaker.

Southside Church, Damascus,

ordained James Dawson as a deacon in services on Sunday evening, Dec. 10. A Glenn Artt is pastor.

Rover Church

celebrated its 90th birthday with services on Dec. 3. Jesse Reed, Director of Evangelism for the Arkansas Baptist State Convention, was guest speaker. James Johnson is pastor.

Ridgeway Church, Nashville,

has added a "Children's Time" to Sunday morning worship services Tommy Hagle, pastor, is leader.

Harvey's Chapel Church, Hot Springs,

observed the Lottie Moon Season of Prayer with a Day of Prayer a missions program featuring all organizations of the church and Darrel Garner, missionary to Malawi. Other activities will include a Lottie Moon party on Dec. 16 and a Christmas film on Sunday evening, Dec. 17. Marvin James is pastor.

Calvary Church, Osceola,

has organized a single adult Sunday School class. Mrs. Ernestine Rogaisis and Jim Guffie, pastor, will be teachers.

Focus on youth

Harvey's Chapel Church, Hot Springs, observed Youth Day on Nov. 26. Youth assumed leadership responsibility in all areas of church work. Speakers were Jay Dennis, a student at Ouachita University, Mark Jackson, and Garland Beggs.

Greenfield Church, Harrisburg,

observed Youth Day on Dec. 10. Wayne Davis and Wilson Cooper were speakers. Bob Kinnett is pastor.

Did you know that the Cooperative Program provides approximately one-half of the budget of the Home Mission Board, with the other half coming from the Annie Armstrong offering?

First Church, Malvern, observes centennial

by Erwin L. McDonald

MALVERN — First Church, Malvern, observed its centennial Oct. 29, as it held a day of homecoming, fellowship, preaching, prayer, and rededication.

Perry Webb, the 82-year-old pastor emeritus of First Church, San Antonio, Tex., recognized as one of Southern Baptists' outstanding pulpiteers, was on hand to preach for the morning worship service. He was pastor of the Malvern church 1922-25, this being his first pastorate following his graduation from Southern Seminary, Louisville.

Preaching for the evening service was Don Hook, a former president of the Arkansas Baptist State Convention, now retired and living at Little Rock, who was pastor of the church 1951-60, when the present church building was completed.

Other speakers included Charles H. Ashcraft, who grew up in the Malvern church from the age of 12, and who is now executive secretary of the Arkansas Baptist State Convention, and Ed F. McDonald III, who attended the Malvern church as a child and who is now chaplain at the Baptist Medical Center, Little Rock.

Also present was another pastor of the church, T. K. Rucker, who was pastor 1943-51 and is now retired and living in Little Rock. He had preached at both services of the church the previous Sunday to inaugurate the centennial observance.

An interesting exhibit in the church foyer was the large bell which had first been used by the church in 1889, and a display of historical pictures, clippings, and other memorabilia from the cornerstone of a previous church building.

Still another highlight of the day's celebration was the release of Hannah Sue Weaver's history of the church, "They That Wait Upon the Lord," a 308-page paperback published recently by Foreman-Payne Publishers Inc., of Mabelvale. Mrs. Weaver, now of North Little Rock, was present for the day's activities.

Presiding was Zane Chesser, pastor of the church since 1972.

In addition to the morning and evening services, a luncheon was served at noon on the brilliantly sunlit grounds of the church.

A special afternoon service, back in the sanctuary, featured singing and the showing of color slides by Deacon C. R. Ellis of various church activities and personalities since about 1950.

Telegrams and letters from former pastors were read to the congregation by Pastor Chesser. These included special greetings and congratulations from James W. Kelly, pastor of the church 1940-42 and now retired chief of chaplains of the U.S. Navy; and Andrew Hall,

pastor 1942-43, now pastor of First Baptist Church of Del Ray Beach, Fla.

Oldest member present was Mrs. Henry Givens, 93, who had been a member of the church for 61 years. Other long-time members present included: Mrs. Deane Hardy, 83, a member for 68 years; Mrs. C. W. Dixon, 90, a member since 1912; Mrs. John Denny, 88, a member since 1914; Mrs. Sam Tussey, 82, a member since 1918; Mrs. John Giles, 69, a member since 1920; and Mrs. Earle Taylor, 86, a member for 67 years.

On the cover

Mrs. Henry Givens, 93, the oldest member present, stands beside the bell used in 1889 to call people to worship.



Webb, recalled numerous highlights of his pastorate at Malvern, including the baptizing of the late U.S. Senator John L. McClellan, then a young Malvern attorney, in a leaky baptistry containing only 18 inches of water.

"I wallowed him," the venerable former pastor said, with a laugh.

"Many years later, when Senator McClellan was presenting me to the U.S. Senate, he told the Senators that I was the pastor who had baptized him," Webb recalled.

Webb stressed our great debt to the

Charles H. Ashcraft, Arkansas Baptist State Convention Executive Secretary, who is a former member of the church, was a speaker for the observance.



Three former pastors joined Pastor Zane Chesser (right) for the centennial. They were (from left) T. K. Rucker, Perry F. Webb, and Don Hook.

past, pointing to the many institutions Baptists have today as a result of the sacrifices of the people who have gone before. He used as his text: "Don't you know that your body is the temple of the Holy Spirit, who lives in you and who was given to you by God? You do not belong to yourselves but to God; he bought you for a price. So use your bodies for God's glory" (1 Cor. 6:19-20).

Dr. Ashcraft left a sick bed to fill a 6 p.m. speaking engagement at the old home church. He said the church had sent a steady stream of Christian leadership into the local community and out to the state, the nation, and to many foreign countries.

Calling attention to the fact that the Malvern church has been in existence for approximately half of the life of the nation, he said that men from the church had fought in all the wars involving their nation in the past 100 years.

Turning to the future, Ashcraft predicted the church would rise above all its problems and "be here till the Lord returns."

The task of the church — winning people to Christ — can never be accomplished "by hiring a few choice people" but must involve the total membership, Ashcraft said. "Presently more people are being born in the world every hour than are being 'born again' in a year," he warned.

Former Pastor Don Hook preached on

the topic "Stormy Weather," a sermon based on Paul's account in Acts 27 of a storm at sea.

He said that stormy weather often alters life's destinations, as it altered the destination of the ship on which Paul was a passenger. "Many a seemingly stable life has been upset by storms — the storms of financial loss, of moral lapses, of defeat or crushing disappointment, of dreams coming to naught," said Hook. "Sometimes faith suffers and almost dies."

Stormy weather usually issues certain warnings, as Paul offered in Acts 27:9, "We ought to stop," Hook said. He added that he had felt it his duty, as a minister and pastor, sometimes to give warning to people in his churches who appeared headed for storms.

Stormy weather also has its deceptions, he added, citing the scripture which referred to "the south wind blowing softly." So many people say in effect, "We are back on our feet now, why worry about God?" he said.

Stormy weather may last a long time, Hook warned, reminding that for 14 days and nights, Paul and his shipmates did not see the sun or the stars because of the severity of the storm.

Finally, Hook concluded, stormy weather "offers opportunity for witnessing and demonstration of faith. Paul was able to say to his shipmates, "Be of good cheer, no one will be lost," be-

cause of the revelation he had received from the Lord.

"Stormy weather is always a call to courage and, for the child of God, cause for rejoicing," Hook concluded.

McDonald, whose father, the late Ed F. McDonald Jr., was ordained by the Malvern church when he left the practice of law to become a minister, spoke at the Sunday School hour. He gave an exposition of the Lord's Prayer.

Pastor Chesser believes that First Church has a bright future. He said, "I have every reason to believe in the future of this fine church. It possesses a heritage that reflects a strong emphasis upon Christian missions and that same concern is most evident in the congregation today. The church is blessed with a wholesome fellowship composed of many capable and dedicated workers who continually give solid support to pastoral leadership. The congregation, like many others, has had some stormy days, yet God has seen them through and made them a stronger people. Rooted in a spiritually rich past, I am confident this church will continue to grow in the Lord's grace and knowledge and yield the expected fruit of the Lord's people."

Erwin L. McDonald is editor emeritus of the "Arkansas Baptist Newsmagazine."



Woman's viewpoint

Marian Dickson

Seeing Christ in human need

An old man shivers; the night is cold and he has no coat. A neighbor cries because she feels so alone. A mother clutches her critically ill baby; she is terribly afraid. A confused teenager searches for a purpose to go on living. We walk along the corridor of life, aware that human need does exist ... somewhere.

The great tragedy in the story of the rich man and Lazarus is that he did not even see the poor, hungry beggar lying at his gate. If our vision is such that we cannot clearly see faces and names of those in need, then perhaps we are no better off than the rich man.

A 14 year old boy longed to go on a singing tour with other youth from our church. He did not sign his name to go, however, because he knew his family was having a difficult financial struggle. A Christian woman, who had not been able to attend church for many years, became aware of the situation. Motivated by the love she had for her Lord and for his people, she did what she

could — where she was. She provided the lad with the clothing and the money he needed. While on the singing tour, the boy came to know Jesus Christ as Savior of his life.

The woman died recently. Since the age of 42, she had been confined to her bed, and there she had remained for the past 12 years. She was blind and she was paralyzed. Truly, the ability to see human need is not reserved for those with 20/20 vision; nor the task of ministering limited to those physically fit.

It is the love of Christ living in our lives that enables us to see the needs of others. It is the knowledge that we are serving Christ as we meet those needs that provides us with our motivation.

Our time is precious; so is our energy and our money. If we are going to invest them in helping others, (many who seem to care less whether we help them or not) we need to have strong motivation. This comes in knowing that as we are meeting the needs of other people, we are serving Christ.

Several years ago our church portrayed the first Christmas by staging a live nativity scene on the church lawn. I recall watching parents bring their children up close to the stable, point to a character, and say, "See, there is Baby Jesus," or, "There is Mary."

Like little children, our Heavenly Father leads us to specific people and helps us to see their need.

Some needs are more difficult to see than others. It is easier for us to recognize a hungry child than to see that real hunger exists in an irritable neighbor's soul.

At Christmas time, more than any other season of the year, we ought to be aware of human need. What more special way could we honor Christ on his birthday than by serving him through helping other people.

On this Christmas 1978, look closely at the people in your world. Look closely, for: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Your state convention at work

Seventh in a series of eight

What are Cooperative Program funds?

Question: Why do published figures of Cooperative Program gifts from the churches, as reported by the state convention, frequently differ from the church's records?

In the vast majority of cases, such discrepancies usually result from using two different accounting periods. For example, the Arkansas convention uses the calendar year as its fiscal year, but many of our churches report their gifts for a church year, meaning from Oct. 1 through Sept. 30. Thus the annual totals from the two sources will never agree, because there are two different periods

of time involved.

Another similar discrepancy occurs on a monthly basis. A church treasurer may date and mail a check on the last day of the month. However, if it is received in the state convention office after the books are closed for that month, it will not be reported by the state convention until the following month. On a few occasions a church treasurer has been known to back date a check several weeks, resulting in the state convention receiving it almost a month after the time shown on the church records.

A discrepancy in totals can also result if the church does not make a proper distinction between designated gifts and Cooperative Program gifts. For example, the church may give an additional designated gift to a ministry included in the Cooperative Program. A church treasurer might, without realizing his error, report both amounts to the church as Cooperative Program gifts, while the state convention would record the designated gift as such and would not include it in the Cooperative Program total. — **Roy F. Lewis, Associate Executive Secretary**

Joy Explo '78 highlights

Dec. 28 and 29

Second Church, Hot Springs

"Christ alive in his people"

Thursday afternoon, "Awake My Heart"

1:00-1:50 "The Place"

- *Registration
- *Banner Contest
- *Display Booths
- *The "Carousel"

1:50 Session begins

Theme Interpretation — "Act of Love" First Church, Russellville, Phil Newberry, director

Youth Ensemble — First Church, Osceola, John Dresbach, director

Interfaith witnessing — Dr. Glenn Igleheart (Dating other faiths)

Message — Dave Bennett

3:45 Benediction — visual meditations, Marvin Black

Thursday evening, "Come Alive"

6:00-7:15 "The Place"

7:25 Session begins

7:30 Theme interpretation

7:40 Youth choir — Mt. Carmel, Cabot — Buddy Barnett, director

8:50 Message — Dave Bennett

9:30 Benediction

Friday morning, "God So Loved"

9:00-9:50 "The Place"

9:50 Session begins

10:00 Theme interpretation

10:10 Youth ensemble — First Church, Conway, Don Bingham, director

10:25 Interfaith witnessing — Glenn Igleheart (Defend your Doctrine)

11:10 Message — Dave Bennett

11:45 Benediction

Friday afternoon, "He Lives"

1:00-1:50 "The Place"

1:50 Session begins

2:00 Theme interpretation

2:10 Chapel choir — Park Hill, North Little Rock — David Doty, director

2:25 Interfaith witnessing — Glenn Igleheart (Confronting cult on campus)

2:40 Neal Jeffrey

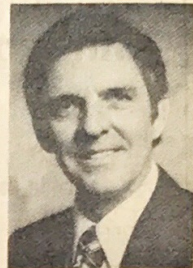
3:15 Message — Dave Bennett

3:45 Benediction

A welcome for Joy Explo '78

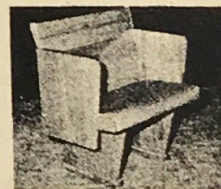
We, at Second Baptist in Hot Springs, joyfully welcome all Arkansas Baptist Churches and their Youth to "Joy Explosion." This event comes at one of the most celebrated seasons of the year and the program of "Joy Explosion" promises to add to that season by providing a grand Christian celebration for Youth.

Second Baptist is privileged to host "Joy Explosion" and the entire Church Staff stands ready to serve you during this time. Our prayer is that this will be a high, spiritual time for the Youth of our churches. — **J. Sidney Sample, pastor of Second Church, Hot Springs**



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Evangelism Conference speaker

Frederick Sampson, pastor of Tabernacle Missionary Baptist Church, Detroit, Mich., will be one of the main speakers for the Evangelism Conference. The conference will be held at Immanuel Church, Little Rock, Jan. 29-30. Dr. Sampson has received seven degrees which include two doctorates from Virginia Theological Seminary. He is an outstanding pulpiteer and lecturer.

In addition to outstanding men preaching, there will be identical conferences on "A People Search", "Women in Direct Evangelism", "Revival Music", "Revival Countdown for the Local Church", "Using the Sunday School in Evangelism", "Preparation for Baptist Doctrinal Study", "Bus Ministry", "Renewal and Revival", "The Work of the Chairman of Evangelism", and "The Deacon's Role in Evangelism", on Monday afternoon and Tuesday night. — **Jesse S. Reed, Director of Evangelism**



Sampson

Did you know that the 1978 Cooperative Program budget of the Arkansas Baptist State Convention provides \$207,391 for Arkansas Baptist Family and Child Care Services?

Foundation continues to show growth

The report of the Foundation to the Convention revealed continued growth in assets that will provide financial support for Baptist causes.

Harry D. Trulove, President of the Foundation reported assets managed by the agency had reached \$2,600,000, an increase of 51 percent over the previous year. Since the operating budget of the Foundation is provided through the Cooperative Program all of the income earned from investments is allocated to the causes designated by the donor or selected by the Convention. For 1978 the earnings will exceed by \$76,000 the amount the agency receives through the Cooperative Program.

In the report Trulove indicated the Foundation is: the trust agency of the Convention serving all Baptist causes; an extension of the local church extending and expanding her ministries; a channel through which individual stewards could provide continuing support for any cause or causes related directly or indirectly to the Arkansas Baptist State Convention; and a service agency to individuals in estate planning.

He indicated the theme for the ministries of the Foundation in 1979 would be "Investing In Love".

The Charter of the Foundation requires that the Convention select the beneficiary for the income earned from undesignated gifts. The recommendation from Dillard Miller, Chairman of the Institution Liaison Committee for the Foundation, that during 1979 this income be allocated to the scholarship fund established by Ouachita Baptist University to honor Ben Elrod when he left to become President of Georgetown College in Kentucky, was approved.

The Book of Reports carried a detailed report of the Foundation and a copy of its charter and bylaws. A copy of the annual audit will be printed in the Convention annual.

Did you know that the Cooperative Program provided theological training last year for nearly 200 laymen and ministers' wives in the Kansas City area through Midwestern Seminary's Evening School?

Did you know that the 1978 Cooperative Program budget of the Arkansas Baptist State Convention provides \$40,933 for new mission sites?

Boyce Bible School Classes

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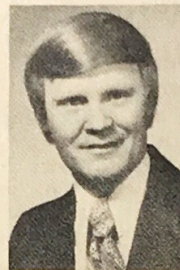
- 6:00-7:55 p.m. and 8:20-10:15 p.m. —
History and Philosophy of Religious Education —
Dr. Ryan
- 6:00-7:55 and 8:20-10:15 p.m. —
The Role of Women in the New Testament —
Molly Marshall

Saturday schedule:

- 8:00-9:55 a.m. and 10:30-12:25 p.m. (noon) —
Biblical Preaching — Dr. Holland

Dr. Jim Ryan is pastor of Levy Baptist Church, North Little Rock, and formerly director of and professor in Boyce Bible School, Louisville, Ky.

Molly Marshall is minister to youth and single adults at Pulaski Heights Baptist Church, Little Rock. The textbook is Frank and Evelyn Staggs' new book, "Woman in the World of Jesus".



Ryan



Miss Marshall

Term III:

Feb. 2 — March 24, 1979 — Dr. Larry Baker teaching two courses.

Term IV:

March 30 — May 26, 1979 — Dr. Jon Stubblefield teaching two courses.
For information call Dr. W. T. Holland (501) 227-9324

God judges and forgives you

The Apostle wrote: "all have sinned and fall short of the glory of God . . ." (Rom. 3:23). This is a hard lesson for the human race to learn. We learn it, then we forget it.

We are sinners. God, the only qualified Judge, judges us through his Son (John 5:22). Our response to God's judgment determines our relationship to God. If we accept his judgment, repent of our sin, and turn in faith to his provision for sin — Jesus the Savior of the world — then God will gladly forgive our sins. If we reject his judgment and continue in our sins, then we must suffer God's wrath.

Hosea helps us to see these basic realities of our human existence. He proclaims God as the long suffering Judge who wants to forgive.

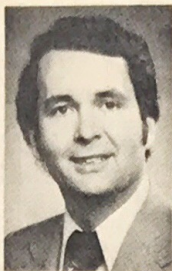
God judges you

God judges sinful humanity. He judged sinful, rebellious Israel. Hosea pronounced the judgment of God upon Israel: "the Lord has a controversy with the inhabitants of the land. There is no faithfulness or kindness, and no knowledge of God . . . there is swearing, lying, killing, stealing, and committing adultery . . ." (4:1-2). So great was the sinfulness of Israel that the land itself mourned (4:3).

God does not keep his judgment to himself. He pronounced his judgment of Israel through his prophet Hosea. He proclaims his judgment in our day through his preachers. He convicts sinful humanity through the power of his Holy Spirit and through his word (I Thessalonians 1:5). God's word and Spirit will instruct the sinner who seeks after righteousness.

God is long-suffering with you

Read Hosea 11:1-4 and see just how long suffering God really is. God judged Israel but she kept on sinning. God called again and again, but the more he called the more Israel went from him.



Thrasher

International

Dec. 17, 1978

Hosea 4:1-3; 11:1-4, 8-9

by Allen D. Thrasher
First Church, Booneville

The Outlines of the International Bible Lesson for Christian Teaching, Uniform Series, are copyrighted by the International Council of Religious Education. Used by permission.

The desired result of judgment is repentance and faith toward God. God loves the sinner. He wants to forgive the sinner. He wants the sinner to trust his Son. For this reason his mercy is long suffering even for those who reject his judgment.

God forgives you

The prophet Isaiah saw the heart of God. He wrote: "though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall become like wool" (Isaiah 1:18). Hosea also understood the grace of God: "How can I give you up, O Ephraim! How can I hand you over, O Israel . . . My heart recoils within me, my compassion grows warm and tender" (11:8).

God judges sinful humanity with the hope that we will repent of our sins and turn to him by faith through his Son. God saves and forgives us of all unrighteousness through his abundant grace in Christ Jesus (Eph. 2:8). God is eager to forgive all who will turn to him through repentance and faith in Christ Jesus.

Conclusion

God is the righteous, long suffering Judge who wants to forgive us of sin and reconcile us to himself. Oh, that we could always hear his judgment and turn to his Son in repentance and faith!

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Allyson B. Tolett, assistant administrator

A ministry of Central Baptist Church

The action tells

I John 2:6 says, "He that saith he abideth in him ought himself also to walk, even as he walked." When Jesus was here, his earthly ministry reflected his great love for everyone. His was a life of ministering to people's needs, physical as well as spiritual. Because Christ has already lived the perfect human life, we have the necessary example on which to base our every action.



Gallegly

The judgement (vv. 31-33)

The "Son of Man" (v. 31) is Christ's favorite term for himself. He also refers to himself as "King" (v. 34) in this parable. Christ assures that everyone (v. 32) will ultimately stand before the judgement of God. The term sheep designates the true followers of God throughout the Bible. Sheep and goats are easily distinguished. Likewise, the saved (sheep) will be easy for God to distinguish from the lost (goats) at the end of time. The place on the right is one of honor. The left is the place of dishonor. God is going to honor (reward) his faithful servants.

The judgement test (vv. 34-36)

As Jesus calls out his sheep, he expresses to them a test that has been applied to their lives. As with the first lesson in this unit where Jesus gave the parable of the good Samaritan, Jesus is not presenting a way of works that can earn salvation. Rather he is expressing what outward action will result from the inward change. James expressed it this way, "So faith by itself, if it has no works, is dead" (James 2:17).

These six actions by no means describe every action we must perform. They are representative of what we should do. Also, they do not reflect that we wait until someone is totally destitute before helping them. Let me illustrate. The term "naked" (v. 36) was used by the Jews to describe someone who was dressed very poorly as well as someone who totally lacked clothing, and Christ was addressing Jews when he uttered this parable.

Judgement surprises (vv. 37-46)

The attitude of the righteous (37-39) is one of complete surprise. Service to others had been a result of the great love for God in their hearts, not the result of compelling laws. It had been a

The sacrifice of Isaac

Life and Work

Dec. 17, 1978

Matt. 25:31-46

by Rudy Gallegly
First Church, Danville

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natural action and passed without any attention being drawn to it.

The lost (v. 44) try to make an excuse. Christ simply reflects to them how much he identified himself with the saved. Just as I feel that something done for or against my two boys is really done for or against me, so feels God concerning his children.

The words "everlasting" and "eternal" in verse 46 should both be translated "eternal", as they are the exact same word in the Greek text. They reflect once again the surety and length of God's judgement.

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Bible Book

Dec. 17, 1978

Gen. 20:1-22:24

by C. W. Brockwell,
Little Rock

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Early this year I decided to make a list of 52 great chapters in the Bible. My purpose was to read one of these chapters three times a day for a week at a time. Of course my list included such great chapters as Psalm 23, John 3, Matthew 5, 6 and 7, I Corinthians 15, Hebrews 11 and many others. These are popular chapters and well read by many. Yet Genesis 22 must rank near the top of the list because it explains how each and every person can be successful and great. If the formula for success contained in Genesis 22 were for sale, it would bring a fortune. Indeed, many have made fortunes by following it and translating it into daily living.

You can have this priceless formula for nothing except for one thing. As soon as you read it and understand it you will be forever bound to follow it or be forever defeated by ignoring it. If you are not willing to accept such a risk, you had best read no further and plead ignorance. However, you really cannot do that either because you now know where the formula is and you will be judged on the basis of it whether you read it or not. I'm sorry, but there is no turning back so you might as well read it anyway. And as you read it, commit yourself to following it so you will be what God intended for you to be all along.

Since this formula for success and greatness can be written in only three words, it will help us to see it in action in one man's life. By seeing it in action in a person's life, it becomes even more believable. And when it is believable, it can be acted upon.

Please note first of all that Abraham was available to God. "Here I Am" is so important to acknowledge to God each and every day. God uses everyone but he directs those who are readily available.

Note also that availability brings revelation. Why doesn't God speak as clearly to us as he did to Abraham? The answer can be found at the end of this question: Are we as available to God as Abraham was?

Most often we know what God is saying. Naturally we hear better sometimes than at other times because we already plan to act a certain way so we ignore what God says. Remember Abraham had finally arrived at the point of sight, or so he thought. He had a son of his own who would fulfill God's plan. He loved that son dearly. It was his future. Then God called him to give up

his future the way he had given up his past. God gave him his future by giving him Isaac and now God wanted it back. Abraham had to decide between the gift and the giver. It was a choice between love and love — his love for his son or his love for God.

We are getting close now to seeing this amazing formula for success and greatness. Can you sense it coming? Are you anxious to know it?

This dilemma of Abraham set him back for years and years. He had started his walk with God by faith and now he was right back at the same point. Friend, you will never in this world get beyond faith. You will never see the way but you will see the One who is the way, the truth and the life. You do not have the capacity to understand God's ways. You only have enough spiritual sight to see Jesus who is God's way. The oldest saint and the youngest saint, the novice saint and the experienced saint, all are walking by faith. It is the least and the greatest thing you will ever do in this life.

And now here is the secret formula for success and greatness. You will find it oozing from every page of the Bible. It is the testimony of every believer who has ever lived, who now lives and who will ever live. God has plastered it in every circumstance so it is really no longer a secret at all. You probably already know it and believe it. This is as simply as I know how to write it.

"Obey God now!"
Amen and amen!

Did you know that the 1978 Cooperative Program budget of the Arkansas Baptist State Convention provides over \$1 million for Ouachita Baptist University?

Baptist conventions mix harmony and debate

by Robert O'Brien

NASHVILLE, Tenn. (BP) — Southern Baptists, gathering in annual sessions across the nation, approved goals and promised resources to escalate the Southern Baptist Convention's ambitious Bold Mission Thrust goal to proclaim Christ's message to the entire world in this century.

That common thread wove together the deliberations of 33 currently organized conventions covering work in 50 states and the organizational meeting of the Nevada Area Baptist Convention, which will begin operation Jan. 1, 1979, with churches previously affiliated with the California and Arizona conventions.

While the convention sessions emphasize mission outreach and harmony, they did have their share of debates on such issues as doctrine, educational institutions, matters of Baptist polity and a wide range of resolutions.

And several state conventions dealt with retirement issues.

One, Arizona, gave a number of gifts to retiring executive director, Roy F. Sutton, 70. They include a \$300 a month retirement supplement for the lifetime of him and Mrs. Sutton because, a convention spokesman said, Sutton's retirement income would have been only 31.5 percent of his pre-retirement income.

Another convention, Ohio, called for "a moving toward adequate retirement provisions for all Southern Baptist church and convention employees on a fair and equitable basis."

That was part of a resolution, passed by a vote of 73 to 63, which said the SBC Executive Committee unwisely used

Cooperative Program funds by voting recently to add \$500 per month to the retirement income of its chief executive, Porter W. Routh, who will retire at age 68, Aug. 1, 1979, after 28 years in the post. The resolution was sparked by an editorial by Kentucky editor, C. R. Daley, one of three Baptist editors to question use of the funds.

"The Executive Committee took that action," said Charles L. Harvey, chairman of the committee handling details of Routh's retirement, "because Dr. Routh's annuity would have amounted only to 38 percent of his final pre-retirement income.

"Our committee," the former Executive Committee chairman told Baptist Press, "realized after careful study, that the small retirement benefit was far insufficient. There was no effort on our part to take this action as an honor to Dr. Routh, even though he deserves honor, but to compensate for the dereliction on our part to establish an adequate retirement program in years gone by.

"The retirement committee would concur with the principle that no provision should be made for additional pension from Cooperative Program funds to honor or reward executives who have been provided a recommended adequate retirement program," Harvey said. "However, we would encourage churches, state conventions, and Southern Baptist Convention agencies to provide an adequate program based on a 10 percent participation on the salary, which would result in at least 50 percent of final pre-retirement income."

In other matters, doctrinal issues confronted several state conventions.

In Georgia, messengers at first approved and then reconsidered and refused an effort to require colleges to publish a list of the affiliations of non-Baptist faculty. They also affirmed the authority of trustees of colleges to deal with such matters as requiring professors to sign the Baptist Faith and Message, a statement of faith passed by the 1963 SBC, and refused to take a stand on ordination of women because it is "solely a local church matter."

In the Northwest Convention, which covers Oregon and Washington, messengers deleted the convention's current statement of faith, which churches must sign for affiliation, and replaced it by the statement of Baptist Faith and Message. The old statement required acceptance of persons baptized only by "a New Testament Baptist Church." The Baptist Faith and Message calls only for baptism of believers by immersion without mention of the church in which baptism occurred.

In a similar action, California Baptists, after failing by 20 votes on the first effort for a two-thirds majority, voted 469 to 179 to delete a constitutional provision imposing penalties on churches accepting "alien immersions" and practicing open communion.

South Carolina Baptists, who elected a woman as first vice president, voted 352 to 309 to authorize a study of the role of women in the churches after a debate.

Arkansas Baptists, who voted to oppose ordination of women at the 1977 convention, refused to report a similar resolution out of committee this year on grounds last year's vote had spoken on the matter.

In Missouri, messengers ruled a motion against ordination of women out of order because it would interfere with local church autonomy but did pass, after considerable debate, a motion which resolved to "exhort," rather than demand, the convention's four colleges to "preserve doctrinal integrity."

The motion said they were to do this by employing or continuing to employ professors who believe "in the inspiration of the whole Bible, the inerrancy of the original manuscripts, the existence of a personal Devil and a literal Hell, the actual existence of a primeval couple named Adam and Eve, the literal occurrence of the miracles as recorded in the Bible, the virgin birth and bodily resurrection, and the personal return of the Lord Jesus."

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Attendance report

Dec. 3, 1978

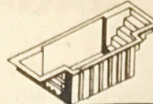
Church	Sunday School	Church Training	Church adms.
Alexander			
First	110	54	
Vimy Ridge Immanuel	84	43	2
Alma, Clear Creek	166	62	
Alpena, First	84	18	
Ash Flat, First	79	24	
Atkins, First	91	21	
Batesville, First	174	86	2
Bentonville			
Central Avenue	75	41	
First	274		
Berryville			
First	154	43	
Freeman Heights	159	51	
Blevins, Marlbrook	61		
Booneville			
First	272		
Blue Mountain	20		
South Side	90	48	
Cabot, First	434	127	2
Camden, Cullendale First	613	153	
Charleston, First	195	61	
Conway			
Pickles Gap	178	121	
Second	441	186	1
Crossett			
First	486	101	
Mt. Olive	299	85	
Temple	187	84	
Danville, First	178	46	
El Dorado, West Side	441	437	
Fordyce, Southside	75	66	
Ft. Smith			
First	2428		24
Grand Avenue	1076	229	6
Mission	24		
Westside	85	64	
Fouke, First	117	50	1
Gentry, First	181	64	9
Grandview	84	58	
Halley	49		
Hampton, First	160	78	
Hardy, First	144	33	
Harrison			
Eagle Heights	278	75	1
Woodland Heights	120	54	
Hector, First	34	23	
Helena, First	159	48	2
Hot Springs			
Harvey's Chapel	134	60	
Park Place	291	97	1
Hughes, First	106	61	
Huntsville, First	82		
Jacksonville, First	385	67	
Jonesboro			
Friendly Hope	121	94	
Nettleton	235	108	
Kingston, First Southern	47	43	
Lavaca, First	365	149	
Little Rock			
Crystal Hill	165	66	
Martindale	104	45	4
Magnolia, Central	645	185	2
Monticello, Second	286	85	1
Mulberry, First	277	145	2
Murfreesboro, First	192	33	
Norfolk, First	76	45	
North Little Rock			
Calvary	322	107	
Harmony	76	52	
Levy	470	96	
Paragould			
Calvary	194	119	
Center Hill	80	68	
East Side	344	146	3
First	415	109	
Paris, First	355		
Southside Mission	17		
Pine Bluff			
Centennial	112	38	
Central	115	48	
First	556	93	4
Hardin	113	56	2
Lee Memorial	238	68	
White Sulphur Springs	141	76	
Rogers			
First	596	176	
Immanuel	549	153	2
Russellville			
First	528	112	
Second	192	64	1
Sandusky, Okla., Faith	44	38	
Springdale			
Berry Street	71	47	
Caudle Avenue	98	32	
Elmdale	284	104	
First	1671		7
Texarkana			
Highland Hills	99	72	
Shiloh Memorial	185	87	
Valley Springs	46	14	
Van Buren, First	541	160	1
Vandervoort	79	42	1
Ward, First	106	37	
West Helena, Second	172	97	2
Wooster, First	117	64	
Yellville, First	184	91	



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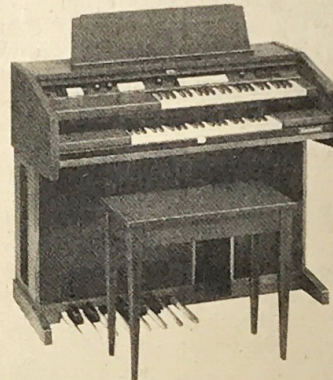
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Jonestown: What does it reveal about cults?

by Glenn Igleheart
For Baptist Press

Editor's note: Dr. Igleheart, director of the department of interfaith witness at the Southern Baptist Home Mission Board, Atlanta, has done extensive study into the influence and effect of cults on modern life. In the wake of the tragedy of the People's Temple in Jonestown, Guyana, he offers these thoughts and suggestions.

The People's Temple began as a church and ended as a cult.

The church Jim Jones started has been

reaction. Parents with children in sect groups should not panic and take extremist measures to separate their children from these groups. They can use Jonestown as a prod to sect leaders to let them see and communicate with their children, but be cautious not to over-respond.

Another form of overreaction includes the call for government investigation of all religious groups in this country. The need for accurate information is imperative, but we need to be careful before we further accelerate political intrusions into religious life.

The events at Jonestown should burn into our awareness the dangers of this kind of cultish thinking. Many groups exist which began with a leader who claimed a heavenly vision with its derived authority, and who gathered a group of committed followers around him.

When he proclaims religious beliefs or practices which deviate from biblical patterns, his followers either do not recognize them as distortions of biblical teaching or else choose to accept them as a more valid truth. Members will condone questionable practices like faked healings or deceptive fund-raising because of the end it serves of getting new members and new money.

Christians need to be aware of the beliefs and practices of other religious groups in their community. They need to stand for the preservation of free religious expression, but also should be able to evaluate other religious groups and to speak out against deviant beliefs and abuses against persons.

Every Christian should examine religious groups in light of biblical norms. These include acceptance of the ultimate authority of God, the unquestioned lordship of Jesus Christ, the unimpeded right of each believer as a member of the body of Christ to communicate with God, and use of the Bible as the norm against which all religious doctrines and practices should be verified.

Public pressure causes groups to change. Public outcry was at least one element which forced changes in Mormon practices of plural marriage and in opening their church's priesthood to blacks.

Churches of Southern Baptists and other Christians are not immune from the kinds of ego-centered leadership and unquestioning membership seen in Jonestown. The potential for disaster lies within any religious group which depends on one person for direction and

does not practice a healthy exchange of viewpoints in seeking God's will.

But most Baptists have a safeguard against the horrors of Jonestown happening in their church. It's called the priesthood of all believers, a doctrine held by a number of Christians. When this doctrine is taken seriously, it deters exalting the priesthood of one believer above others. God's leadership may come through the pastor, but it is to be confirmed by God's spirit in the total membership of the church.

Mutual searching for truth and direction, mutual criticism and correction need to be built into our church and denominational life.

The horror of Jonestown should prompt Baptists and other Christian leaders to renewed self-examination of their own motives, methods, and style of leadership. Even legitimate Christian leaders may cause cult-like devotion by manipulating people into following them blindly.

Resources for persons desiring more expertise in understanding other religious groups are available from several sources, including materials and conferences sponsored by the department of interfaith witness at the Southern Baptist Home Mission Board, Atlanta.

Cooperative Program 14.57 percent ahead

NASHVILLE, Tenn. (BP) — Strong giving in November, the second month of the 1978-79 fiscal year, increased contributions to the Southern Baptist Convention's national Cooperative Program budget to \$9,512,166, or 14.57 percent ahead of the first two months of 1977-78.

Giving in November itself amounted to \$4,696,217 — an 18.7 percent jump over the same month in 1977.

"The 18.7 percent increase in November reflects a continued concern for Bold Mission Thrust" (the SBC plan to proclaim Christ to the world in this century), said Porter W. Routh, executive secretary-treasurer of the SBC Executive Committee.

"If the 14.57 percent increase for the first two months continues, we will be able to meet the basic operating and capital funds goal for 1978-79," Routh said.

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affiliated for the last 20 years with the Christian Church (Disciples of Christ), a respected, full-fledged Christian denomination. But press coverage related to the mass deaths of more than 900 people in Jonestown, Guyana, reveals how deviant the People's Temple group became.

But even though shocked by the mass murder-suicide, we should not accept at face value some of the overstatements printed by media representatives who have interviewed everybody in sight.

Those overstatements include quotes which imply that all cult groups are like the People's Temple in that they physically, mentally and morally abuse their members. Some do, but few are as suicidal and sadistic as Jones and his followers.

We also need to guard against over-