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Arkansas Baptist Newsmagazine

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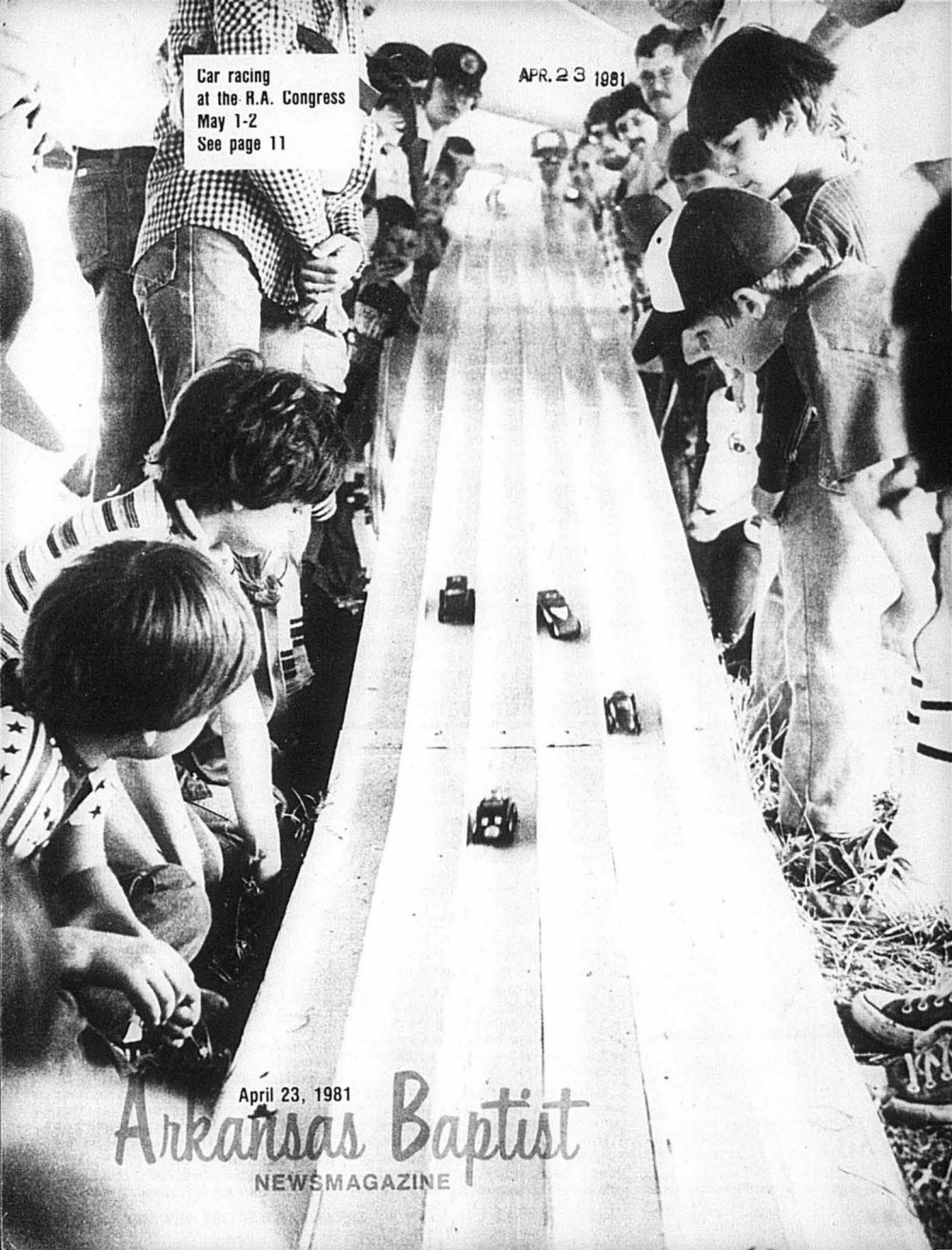
April 23, 1981

Arkansas Baptist State Convention

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Car racing
at the R.A. Congress
May 1-2
See page 11

APR. 23 1981

April 23, 1981

Arkansas Baptist
NEWSMAGAZINE

Greatness and service

by T. B. Maston

Do you know some really great Christians? What is it that makes them great? What did Jesus say concerning greatness?



Maston

His teachings
The teachings of Jesus were frequently in sharp contrast to the perspective of people

in general. In no area was this more evident than in his teachings concerning greatness. The world says, "The great are served." Jesus said, "The great serve."

The disciples argued at times about who among them was the greatest. On one occasion Jesus said to them, "If any man desire to be first, the same shall be . . . servant of all" (Mark 9:35). Again he said, "He that is greatest among you shall be your servant" (Matt. 23:11).

Furthermore, there was the occasion when John and James (Mark) and/or their mother (Matthew) made a request of Jesus. The request was that John and James might have the seats of honor in Christ's kingdom. Jesus first made a statement that may be applicable to us at times, "Ye know not what ye ask." A request may involve a price we had not contemplated.

When the other disciples heard the request, "they were moved with indignation against the two brethren." Then "Jesus called them unto him and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister (servant, RSV); and whosoever will be chief among you, let him be your servant (slave, RSV)" (Matt. 20:20-27; Mark 10:35-44).

Example of Jesus

One of the most remarkable characteristics of Jesus as a teacher was that he exemplified the things that he taught. He never asked a disciple of his to do anything he did not or would not do.

The preceding was clearly evident in his statement at the close of his conversation with John, James, and the other disciples. His word was, "Even as the Son of man came not to be served but to serve, and to give his life as a ransom for many" (Matt. 20:28, RSV).

The example of Jesus regarding service was most strikingly underscored on the occasion when he washed the feet of the disciples (John 13:1-17, RSV). It was shortly before his crucifixion. None of the disciples had volunteered to perform this accustomed and necessary service.

There are several things that make the incident particularly impressive. Notice the background: "When Jesus knew that his hour had come to depart . . . to the Father"; "when the devil had already put it into the heart of Judas Iscariot . . . to betray him"; and when he knew "that the Father had given all things into his hands, and that he had come from God and was going to God." If there were ever a time when Jesus could justifiably have been thinking about himself, it was at that particular time. But he rose from the supper and washed the feet of his disciples.

Then Jesus applied the truth he had demonstrated. First, he asked a question, "Do you know what I have done to you?" He answered his own question, "You call me Teacher and Lord . . . If I then . . . have washed your feet, you also ought to wash one another's feet." Then he pointedly said, "I have given you an example . . . A servant is not greater than his master; nor is he who is sent greater than he who sent him."

His closing words, which are applicable to all of us, were, "If you know these things, blessed are you if you do them."

Now, when we measure greatness by the standard of Jesus, who are some of the great Christians we have known? How do you and I measure up?

Letter to the editor

Puzzled over SBC sponsorship

In the March 13, 1981, issue of *Christianity Today*, page 72, under the heading, News, is the following headline, "Alarmed at Government Intrusion, Religious Groups Close Ranks".

In the article that follows, I find that our Southern Baptist Convention were co-sponsors of this convocation. This is quite disturbing because I find listed as other co-sponsors groups that are and have always been diametrically opposed to everything for which the Southern Baptist Convention has heretofore stood.

We find that attendance to this meeting was by invitation only, which in itself isn't bad but when you look at the list of those who were invited and attended, you wonder why Southern Baptist were there.

Representatives from these occults were among those who attend: the Unitarian-Universalist, Unification Church (Moonies), World Wide Church of God (Armstrongism), and, of all things, the Hare Krishna's.

Since when do we as Southern Baptists

need the help of such like to carry out the Great Commission God has given us? Who authorized those who represented the SBC to spend our Cooperative Program funds to co-sponsor such a meeting?

This action is close akin to the action of Judah's king Asa, whom God had mightily blessed in winning great victories. Instead of continual reliance upon God for additional victories over his enemies, he made a league with foreigners (II Chronicles 16:1-10). His action cost him the victory over the very ones with whom he had made the league.

Could not God have given Southern Baptists the victory over government intrusion without our alignment with foreigners?

Heretofore Southern Baptist have obeyed God's command to be a separate and a peculiar people. I pray to God that we will repent of this evil and return to our former stand and never again be aligned with foreigners.

I pray that our action hasn't cost us the war. — Paul Parker, Holland, Arkansas

In this issue

2

T. B. Maston discusses the contrast of greatness and service in the life of the believer in the continuing "Both/And" series.

3

Southern Baptists emerged from a number of groups which contributed to the pluralistic nature of the denomination. J. Everett Sneed traces some of these influences on the editor's page.

Forces that have shaped our denomination

The editor's page

J. Everett Sneed



It is urgent that Southern Baptists understand the historical factors that have shaped our denomination. Only through a correct synthesizing of the priorities of our Baptist forefathers have we become the greatest evangelical denomination in the world today. Any drastic rearrangement of this balance could have very undesirable consequences.

During the 18th and 19th centuries, at least four distinct groups of Baptists emerged in the South.

The first of these groups emerged in Charleston, S.C. It had its roots in the Particular Baptists of England. The Charleston Baptists believed that every individual must have a religious experience and that the scripture is the sole authority for religious faith and practice.

We are indebted to this group of Baptists for an emphasis on theological order. In 1767 the Charleston Association adopted and adapted the Philadelphia Confession of Faith. It became known as the Charleston Confession. It was Calvinistic in character and became a consensus of Baptist theology in the South.

The Charleston Baptists placed great emphasis on the formal worship experience and the role of the minister in the church and the community. Naturally, they were great believers in the value of education. As a result a number of Baptist colleges, as well as Southern Seminary, were born.

The second group to have an impact on Southern Baptists of today were the Baptists of Sandy Creek, N.C. They were noted for their evangelistic fervor and can be traced back to the Separate Baptists. They came to New England during the era of the Great Awakening.

They believed in religious freedom and had much to do with the establishment of separation of church and state in the South. Because of their emphasis on the freedom of individual conscience, they were reluctant to sign any confession of faith.

The Baptists of Sandy Creek were evangelistic in worship. Their ministry was charismatic and they were ruggedly independent. It, sometimes, was difficult to determine if they

were Calvinistic, moderately Calvinistic, or Arminian (believed in falling from grace). They placed little importance on education.

The third group of Baptist forefathers to have an impact on Southern Baptists are those of Georgia. This group of Baptists gave us the cooperative method of working together. They placed great emphasis on missions.

With the forming of the Southern Baptist Convention in 1845, a new kind of denominational structure was born, which was more cooperative than Baptists had ever been.

We are indebted to the Georgia Baptists to a large extent for our mission boards (home and foreign). But this group of Baptists left a tradition of sectionalism which remained with us for many years affecting our relationship with blacks and our outreach beyond the South until recent times.

The final group of Baptists to have an impact on Southern Baptists are those from Tennessee. The leader of this group was J. R. Graves. Perhaps, the major contribution of this group was pride in our Baptist distinctives.

We owe much to our Baptist forefathers. Each of these groups have provided emphases which have helped to make the Southern Baptist Convention what it is today. Through the years there has been a combining of the strengths of these groups, while many of the weaknesses have been eliminated.

We do well, however, to see the weaknesses of the teachings and practices of our forefathers. We must make every effort to not re-inject these weaknesses into contemporary Baptist life. Finally, we should remember that, because many factors have influenced us, inevitably, some differences will exist from one individual to another. Baptists have long cooperated despite minor differences of opinion. Our future depends on the continuation of our cooperation.

EDITOR'S NOTE: Much of the data for this editorial is taken from a lecture by Walter B. Shurden for the Carver-Barnes Lecture Series, Nov. 4-5, 1980 at Southeastern Baptist Theological Seminary. Dr. Shurden is Dean of the School of Theology at Southern Baptist Theological Seminary.

Arkansas Baptist

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Arkansas' third largest publication,
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VOLUME 80

NUMBER 16

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

ERWIN L. McDONALD, Litt. D. Editor Emeritus

Letters to the editor expressing opinions are invited. Letters should be typed double-space and must be signed. Letters must not contain more than 350 words and must not detract the character of persons.

Photos submitted for publication will be returned only when accompanied by a stamped, self-addressed envelope. Only black and white photos can be used.

Copies by mail 25 cents each.

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

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One layman's opinion

Daniel R. Grant

Are Christian colleges too Christian?

The president of a Christian college inevitably spends some of his time explaining to people that they should not expect the college to be perfect. Most supporters of the Christian college have the wisdom to realize this, and support it because the good features far outweigh the bad.

Strangely enough, one of the most serious arguments occasionally heard against the Christian college is not that it falls short of its Christian goals, but that it is too Christian. I have heard this argument made by sincere Christians as well as by those who have no interest in Christianity.

The argument goes something like this: "Isn't the whole idea of a Christian college very much like a monastery sheltering the Christian students — a kind of cowardly retreat from the realities of the world in which they must eventually live? Won't they be unpre-

pared for living in the real world?"

On the surface this appears to be a devastating criticism of the Christian college, but it assumes some things that simply are not true. In the first place, there has always been plenty of sin in and around every Christian college, certainly enough to give every student a good idea of what the devil is up to in this world. Recent revolutionary advances in transportation and communications either bring all parts of the real world to the student, whatever his college, or take the student to all parts of the world. Then too, it is the sins of pride, greed, egotism, selfishness, and hatred, that grieve Christ the most, and all colleges have plenty of this. The Christian college does provide a faculty and administration that point to Christ as the answer to all sin.

But certain kinds of shelter in this world do make sense to me, especially if we are talking about shelter from

something that may do irreparable damage on first contact. Even though the threat of radioactive nuclear fallout is a part of the real world in which we live, no rational person would expose his sons and daughters to those deadly rays without benefit of the best shelter he can find. Some aspects of higher education can also be deadly without benefit of reasonable shelters, strategically placed, more for the freshmen and less for seniors, at critical points along the way.

The chief answer to the shelter criticism, however, lies in a different idea of the role of the Christian college. I prefer to think not so much of the negative role of shelter from evil and danger, as of the positive role of a kind of growing magnetic attraction to the love of Christ as seen in the lives of faculty members, administrators, and fellow students. —

Daniel R. Grant is President of Ouachita Baptist University at Arkadelphia



Woman's viewpoint

Mary Lou Heard

The salt is missing

Knowing that Jesus himself called us to be the salt of the earth is a real challenge when applied to our busy time schedules. The concept of saltiness can help us decide when it is time to stay home. Consider three aspects of salt.

Salt was of monetary value to the whole Roman world. God expects our lives today to be of value to those around us. The devil's delight is a valuable life turned worthless because of over commitment. Learning when to say no is a difficult lesson, but many times being involved in a dozen good causes keeps us from being aware of what is best.

Salt has always been used to purify. Power to witness for Christ is diluted if we are away from home so much that the atmosphere there lacks calmness and a sense of order. A professional decorator is not necessary, but if we are constantly leaving home for meetings or other activities at the expense of order at home we have probably lost our saltiness. If meal time is an after thought and everyone's clothes need washing it is time to stay home. When dust is thick on every-

thing and the kitchen is a disaster area it is not the Lord who calls us to hurry off to another meeting. Being a slave to an immaculate house is the other side of this deception. Either extreme is dangerous.

Salt is known the world over as a flavor enhancer. Warmth in a home is usually contagious. If you want your home to be a place of comfort and a retreat for a husband with many responsibilities it will take time and effort. Children are more willing to share their thoughts with a mother who is available, than one they have to track down.

When I am feeling trampled upon it is usually because my witness for Christ has lost its value, purity of flavor. When the salt box in my kitchen is lost, I have usually lost my saltiness as well. I know it is time to stay home.

Mary Lou Heard has been a pastor's wife for almost 14 years. For the last five, her husband Cary has been pastor of North Little Rock Park Hill Church. A mother of three, Mrs. Heard has a degree in home economics and education.

1980 index ready

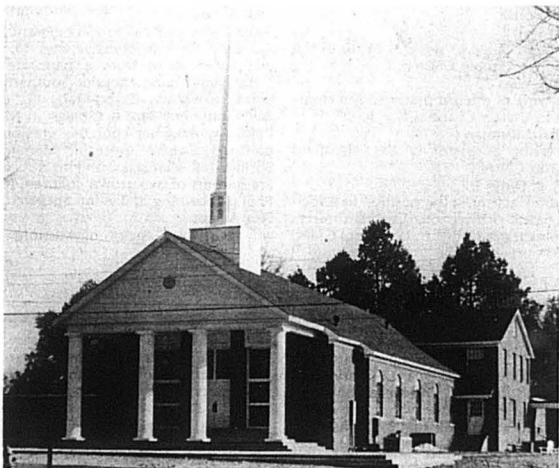
Copies of the index to all 1980 issues of the *Arkansas Baptist Newsmagazine* are available to churches or individuals who will send \$4 cents in stamps and a complete return address to the Arkansas Baptist Newsmagazine, P.O. Box 552, Little Rock, AR 72203.

Church, land paid for in five months

SINGAPORE — Singapore Baptists raised \$170,000 in five months to buy land and a building for Neighbourhood Baptist Church, a newly formed congregation. Some took out personal bank loans, others sold jewelry which they had received as wedding presents and one elderly deacon gave \$15,000 from his retirement fund. Land is at a premium in Singapore and prices are rising rapidly.



The "Dr. H. E. Williams and Beatrice M. Williams Trust Fund" was established at Southern Baptist College March 25 by Dr. and Mrs. H. E. Williams. Income from the \$25,000 initial investment will be used in the general operation of the College. From left to right are Mrs. Beatrice M. Williams; SBC founder and president emeritus H. E. Williams; SBC president D. Jack Nicholas; and Vice President for Development Jim E. Tillman.



Hampton First Church dedicated on March 22 the installation of nine stained glass windows, a lighted steeple, chimes and the purchasing of new brass offering plates. The remodeled auditorium will now seat 275 according to Pastor O. W. Hagan. Hagan and Don Williams, director of missions for Carey Association, led dedication services.

Former Arkansan named home missionary

ATLANTA — Donoso Escobar and his wife, Geanine, of Little Rock, were among 36 persons appointed to mission service by the Southern Baptist Home Mission Board.

Escobar will serve in refugee resettlement in Atlanta, Ga. Prior to appointment he was bi-vocational pastor to the Spanish congregation at Little Rock Lakeshore Drive Church, and interim manag-



The Southern Accent

This I believe: about man

by Earl R. Humble

"What is man that thou art mindful of him, and the son of man that thou takest thought of him?" (Ps. 8:4). This Psalm is not an exaltation of man as such, but as the prime example of God's redeemed creation.



Humble

Man is the product of the direct creative act of God. "Male and female made He them" (Gen.1:27). God made Adam the first man and Eve the first woman. Those who consider the Genesis account a myth cannot produce a substitute with half as much beauty, consistency, and forcefulness as the book of Genesis. Jesus and the apostles who wrote on the origin of man believed in the Genesis account of creation.

Gen. 1:27 says that man was made in God's image and likeness. This likeness is a spiritual quality rather than physical. It is in the realm of (1) **Spirituality**. Man is a soul; he has a body (Gen. 2:7). (2) **Intellect**. Man, like God, thinks, plans, considers consequences, assumes responsibility, weighs actions. (3) **Volition**. Man is a creature of will. He must make choices. God's choices are always right, morally acceptable. Man's choices may not be right at all, but he must still choose, or he would be a robot. (4) **Dominion**. "Be fruitful and multiply and fill the earth and subdue it and rule over it" (Gen. 1:28).

Though made in the divine image, man is a sinner both by nature and by choice. The penalty of sin is death, both physical and spiritual. The death of Jesus provides a remedy for man's sin. Through repentance and faith in Christ we become sons of God. Now we are being conformed to the image of his son (Rom. 8:29).

Earl R. Humble is professor of religion at Southern Baptist College at Walnut Ridge.

er at the SBC refugee resettlement unit in Atlanta.

Escobar is a graduate of the University of Arkansas at Little Rock.

Arkansas all over

by Millie Gill/ABN staff writer

Rex Holt Jr.

has been called as pastor of Pocahontas First Church. A native of Bay, he is married to the former Sherry Puckett of Caraway. He is a graduate of Arkansas State University and Southwestern Baptist Theological Seminary. The Holts



Holt

have served churches in Texas and Arkansas. They were appointed as missionaries to Togo, West Africa, in 1975, and have served there the past five years.

Ronald L. Whitlock

began serving Berryville First Church as minister of music/youth, effective April 1. Whitlock, an Illinois native, came to Berryville from Calvary Church in Greenville, Miss. He is a graduate of William Carey College, Hattiesburg, Miss. Whitlock has also served on the staff of other Mississippi churches. His wife, Lyndell, has a music degree from the University of Southern Mississippi, Hattiesburg. They are parents of a daughter, Jill.

John S. Ashcraft

is serving as pastor of the Little Rock Brookwood First Church following 30 years of pioneer mission work in California. He is a graduate of Ouachita Baptist University and Southern Baptist Theological Seminary.

Walter Jesser

has been called as pastor of the Elkins



Whitlock

First Church.

Mike Floyd

has resigned as pastor of the Oden First Church to begin work in Alaska.

Glenn Carroll

is serving as music/youth director for the Moro Church. He and his wife, Debbie, are now residing in the Moro community.

Carl Rider

is serving as pastor of the Maynard Mount Pleasant Church, coming there from Portia.

John Heird

has been called to serve as pastor of the Waldron Temple Church.

Bob Reeves

is serving as interim pastor of the Huntington Clark's Chapel Church.

Richard Lanman

is serving as pastor of the Mansfield Dayton Church.

Billy E. Hines Jr.

recently accepted the position as associate pastor of Magnolia Central Church, coming there from First Church of Grand



Hines



Speer

Prairie, Tex., where he served as children's pastor. He is a graduate of East Texas Baptist College, Marshall, and Southwestern Baptist Theological Seminary. Hines is certified by the Home Mission Board of the Southern Baptist Convention to teach lay Evangelism seminars and has been approved to lead WIN Schools. He has also studied the "Evangelism Explosion" approach to outreach. He and his wife, Kathy, have three daughters, Lara, Melanie and Lydia.

Dea T. Speer

has accepted the call to serve as pastor of the Earle Church, effective May 10. He will come there from a pastorate in Cahokia, Ill. Speer attended Southern Illinois University, Carbondale, Ill., and Mid-Continent Baptist College in Mayfield, Ky. Arkansas churches previously pastored include those in Mammoth Springs and Manila. He and his wife, Fay, are parents of two grown children, Mrs. Phillip Browning and Allen Speer.

Eva Adams

will retire as Director of Missions for



Adams

Pine Bluff Lee Memorial Church

concluded, on March 29, a four-day crusade led by David Stockwell, an evangelist from Ft. Worth, Texas. Bob Bynum, evangelist/singer from Ft. Worth led music for the crusade held in the White Hall School gymnasium. Pastor Ron Condren reported 97 professions of faith and one addition by letter.

Sparkman New Hope Church

was in revival March 16-22 with Tommy Gerrish of Cardwell, Mo., as evangelist. Pastor Rick Hyde directed the music program. There were five professions of faith.

Sage Church

was in a revival March 23-29 led by Jack Parchman, an evangelist of Little Rock. Pastor Mitch Tapson directed music and his wife, Linda, served as pianist. There were three professions of faith.

Little Rock Pulaski Heights Church

honored Virginia Kennedy, March 25, recognizing her 11 years of service as nursery supervisor. The Pre-school committee presented her with a gift certificate and scrapbook that contained letters, pictures and art work of nursery children.

Hot Springs Barcelona Road Church

has added a Baptist Young Womens group and a children's choir to its ministries.

Little Rock Plainview Church

has made property improvements that include the erection of a lighted church sign and landscaping improvements.

Hot Springs Harvey's Chapel

recently honored Pastor Marvin James on the occasion of his fourth anniversary as pastor. Lester White led the appreciation service that included the presentation of a gift certificate and dinner.

Stamps First Church

has organized a Crusade chapter of Royal Ambassadors with nine boys and their parents attending the initial meeting. The Johnny Baker Chapter honors the pastor, a former missionary to Brazil. Chapter counselors are Danny Fitzpatrick and Doug Reed.

Norphlet First Church

recently purchased two 15-passenger vans valued at \$32,000. Van committee members were Bobby Love, John Peterson, Mary Hawkins and Lindy Long, chairman. Ron Williamson is pastor.

Liberty Association

held its annual Evangelism Rally March 16 at Norphlet First Church. Ernie Perkins, Director of Missions for Concord Association, was speaker. His son, Micah, a ventriloquist, was on the program. Billy Joe Rouse, minister of music/youth at the host church, and his wife, Rhonda,

Buckner Association, effective April 30 following 14 years of service. Adams and his wife, Myrtle, who have been residing in the Pleasant Grove area, will live at 317 East El Paso Street in Greenwood, Ark., upon retirement. He pastored churches in Oklahoma, Kansas and Arkansas prior to serving as a director of missions.

E. R. Armer will retire May 1 as pastor of Horatio First Church following 35 years of service there. He is a graduate of Ouachita University and attended Southwestern Baptist Theological Seminary. Armer led the Horatio church in a membership growth of 500 members by profession of faith and baptism and another 500 members by letter or statement. He has also served as moderator of Little River Association for four years. Rev. and Mrs. Armer will be honored with a church reception April 25 from 2 to 4 p.m.

Harry Woodall has been called as pastor of the Hot Springs Antioch Church. He and his wife, Gerry, and their two daughters, Jamie and June, are residing in Hot Springs.

Vernon Schaab has joined the staff of the Marmaduke Church, serving as music/youth director.

John Lemons resigned as pastor of Nutts Chapel, effective March 15.

Melvin York is serving as pastor of the Paragould Big Creek Church.

briefly

presented a mini-concert. Ron Williamson, pastor of the host church and associational evangelism committee chairman, reported 450 in attendance, a triple attendance from the previous year.

Lake Village Parkway Church held its spring revival March 30-April 4 with Joel Moody of Crossett as evangelist. There were three professions of faith.

Berryville First Church has begun a ministry to Single Adults with Keith and June Ham serving as director/teachers.

Harrison First Church was in revival March 15-20. Larry Taylor of San Antonio, Texas, evangelist, and Richard Emery of Siloam Springs, musician, were leaders. Pastor Carroll Caldwell reported 40 professions of faith and five additions by letter.

Sunday School

New King James Bible

In recent years an astonishing number of new translations and paraphrases of the Bible have been made available in our land. I have one book, edited by Dr. Curtis Vaughn of Southwestern Baptist Theological Seminary called *The New Testament from 26 Translations*.

Each translation has a special contribution to make to some segment of the English-speaking peoples of earth. In addition, foreign language translations have continued to multiply. And the process goes on.

A few weeks ago I read about another new Bible. It is the old King James version made new. On first thought many people think all new translations are attempts to make the King James Bible fit into our current language idioms. But this is not so. The King James Bible of 1611 was based on what is called the *Textus Receptus* of Erasmus. Most new translations are based on a variety of other texts of the Greek, Latin, Hebrew, and Aramaic languages.

The new KJV is a new translation based exclusively on the Erasmus' text used in the 1611 translation. The New Testament is now available.

The result is a very readable and accurate account of God's revelation to man.

And do you know what? The gospel of Matthew and John in the new King James N. T. was translated by Dr. Huber Drumwright, our own Arkansas Baptist State Convention executive secretary-treasurer. Dr. David Garland, also of Southwestern, is on the editorial council of the new KJV.



Hatfield

I have always especially liked the King James version. This new translation makes it even better for me. Whatever translation you use, the main purpose is to bear witness to the gospel and share your experience of grace with others. The gospel according to you is the bottom line. — Lawson Hatfield, state Sunday School director

Church Administration

Pastor-Deacon Retreat

The annual Pastor-Deacon Retreat provides an excellent opportunity for fellowship, worship and training experiences for pastors and deacons. This year's retreat will be held on Friday night and Saturday, May 15-16, at Camp Paron. The retreat will begin with supper at 6 p.m. Friday and conclude with lunch on Saturday.

Dr. Henry Webb, Deacon Ministry Consultant in the Church Administration Department at the Sunday School Board, will lead four sessions during the retreat. His subjects include "Pastors and Deacons Working Together," "Improving Deacon Family Ministry," "Ministering to Families in Times of Crises," and "How to Be a Better Listener."

Dr. Webb is the author of *Deacons: Servant Models in the Church*, a new book on deacon ministry. Those who attend the retreat will receive an autographed copy of this book.

Each session of the retreat will open with a Bible study and worship experience. A fellowship time is planned at the close of the Friday night session.

Reservations for the retreat should be made by May 12. For additional information write Deacon Retreat, Church Training Department, P.O. Box 552, Little Rock, Arkansas, 72203. — Robert Holley



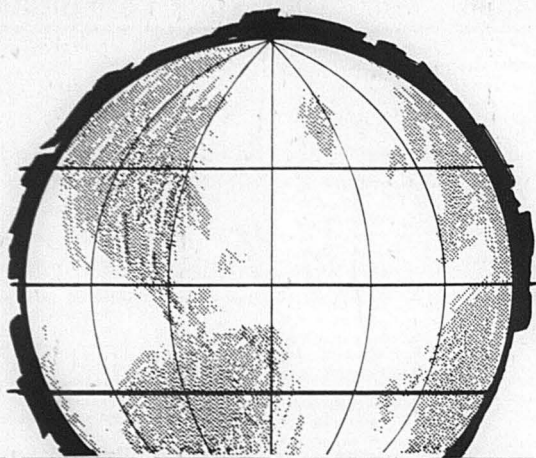
Webb

Cooperative Program

Cooperative Program Report: March

1980		1981	
\$ 591,258.08	March budget	\$ 669,511.50	
<u>615,282.48</u>	March receipts	<u>660,353.33</u>	
\$ 24,024.40	Over (under)	\$ (9,158.17)	
\$1,773,774.24	Budget year-to-date	\$2,008,534.50	
<u>1,778,455.57</u>	Receipts year-to-date	<u>2,024,217.50</u>	
\$ 4,681.33		\$ 15,683.00	

Budget receipts for the five Sunday March were 98.63 percent of budget requirements for the month. Total receipts for the year are 13.82 percent above a year ago and .0078 above budget requirements.



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WMU

Acteens encounter

Pete Petty from the state Missions Department and his son Harley will head the list of clowns participating in the Acteens Circus at Baring Cross Church in North Little Rock, May 1 and 2.

In addition to Mr. Petty, an impressive list of missionaries will have booths on Friday night and lead conferences on Saturday. These include Norman and Beverly Coad from Upper Volta, Jo and Dru Dodson, Journeymen to Israel, Betty and Graydon Hardister from Jordan, Ed and Charlene Smith from Botswana, Mary and Ted Stanton from Argentina, and Chandra Tagnani, US-2 from Hope Migrant Center. There will be puppets by the Acteens from First Church, Geyer Springs, a mission action booth by the Acteens from Cedar Heights, N.L.R., and other booths showing mission opportunities as well as booths for popcorn, cold drinks, new Acteens shirts and patches.

Planned for all Acteens of the state, the Encounter will begin with a circus in the gym from 7-9 p.m., May 1. The informal "come and go" setting is planned so that girls from over the state will feel free to drop by regardless of time of arrival.

Saturday's program, which begins at 9:30 a.m. in the church auditorium, features music by Ted Stanton, interviews and dialogues with missionaries, a media presentation, and small group meetings with missionaries.

Girls attending the luncheon at noon will be treated to a style show by the Acteens from First Church, Stuttgart. Not only sharp clothes but Christian characteristics of the girls who wear them will be featured. Prepaid reservations are required for the luncheon. Although reservations are appreciated they are not essential to attendance at the meetings. For more information contact Betty Jo Lacy, P.O. Box 552, Little Rock, AR 72203, or call 376-4791.

Christian Life Council

Stealing stop signs

Recently, at least two news stories have told of fatal traffic accidents related to stolen stop signs. Thoughtless teen age pranksters might have taken the signs for bedroom walls.

Also serious is the current trend in our society which ridicules negativism in



Pete and Harley Petty

connection with all types of beverage alcohol and other dangerous drugs, illicit sex and gambling. The basis of this deceptive trend is monetary. Pushers of problem producing thoughts and actions do so for financial profit. Apparently it doesn't matter how many are injured or killed so long as covetous desire are fulfilled.

Some teens in Colorado are wearing buttons with the single word, NO. In this unique way their peers and others are informed of their desires not to become involved particularly with drugs, including ethyl alcohol, or pre-marital sexual relations. Whether worn on a button or simply spoken, this type "No" is an example of healthy, positive negativism.

God certainly was not wrong in stating as he did the Ten Commandments. He could not have been more positive. God still reminds mankind there are ten fundamental matters that need to be addressed as plainly as possible.

Previous to Sinai God had forbade the picking of fruit on a particular tree. He simply said "NO."

The U.S. Supreme Court recently ruled that the decalogue need not be displayed in public schools. To do so was ruled a breach of separation of church and state.

The Ten Commandments can still be taught at home, in Sunday schools and from the pulpit. For obvious reasons they are not taught as they should be. Could it be that the pushers mentioned earlier in this article are successful even in removing important stop signs from the homes, churches and human hearts of America?

Moses and Jesus both summed up the law and prophets by stressing first love for God and then for neighbor as oneself. We can't really display this love by stealing the stop signs. — Bob Parker

Single adults

Glorieta Labor Day conference

A group of Arkansas single adults will attend the national single adult labor day conference at Glorieta Sept. 4-7, 1981. The conference, sponsored by the Family Ministry Department of the Baptist Sunday School Board, will provide a comprehensive program for single adults and leaders of single adults. The conference will feature worship, music, special con-

ferences of interest to single adults and the opportunity for fellowship with Baptist single adults from many states.

The Arkansas group will travel by charter bus from Little Rock to Glorieta, leaving Thursday, Sept. 3, and returning Tuesday evening, Sept. 8. The group will spend one night on the way to and from Glorieta in Amarillo, Tex. Plans are being made for the group to attend a musical, "Festival of Stars," at Palo Duro Canyon near Amarillo on the return trip.

The tour is being arranged by the Church Training Department of the Arkansas Baptist State Convention. Information about the travel schedule, costs, registration procedures and other details can be obtained by writing to the Church Training Department, P.O. Box 552, Little Rock, Ark., 72203.

Conference leaders will be experienced leaders in single adult work across the Southern Baptist Convention and represent the world of singularity as well as the world of marrieds. The Labor Day Conference is an annual project of the Family Ministry Department. — Gerald Jackson

Seminary extension

We want to help you

I am thankful for the pastors and Associational Directors of Missions who have made it possible for us to have 13 Seminary Extension Centers in Arkansas. The scores of persons enrolled in Seminary Extension Home Study are a source of encouragement to me. The splendid work my friend Ralph Davis is doing in promoting and intensifying the work of Boyce Bible School is meeting a great need.

Yet there is greater need that remains. In a recent survey returned to me from 36 out of 41 associations we found that of our 1,096 pastors, 651 had not attended seminary. All but 30 of the men are married and have families. That these men are doing a fine work for our Lord is evidenced by the fact that the churches served by these men account for 42% of the baptisms reported by the 1,096 churches.

I gave some of these statistics in a public meeting recently and one of the men came to me and said, "I am in that group you are talking about and I don't know I am any worse for it." I replied in substance, "Thank you for that expression, for we don't intend to create the impres-



Webb



Jackson

sion that you are any worse off. In fact, you are probably better off than the seminary trained man who has not done any systematic study since graduation."

I tried to help him see that in Seminary Extension we are offering excellent opportunities through both the Centers and Home Study for a pastor and other workers to sharpen their skills and improve their excellence as servants of their Lord through their churches.

The curriculum offered by Seminary Extension Department gives a wide range of choices to meet the needs of a pastor who wishes further theological training; of the lay person needing to sharpen his skills for service; and of the seminary graduate for continuing education and theological update.

For further information contact Lehman Webb, 376-4791, in Little Rock.

Family and Child Care

Child care ministry has its rewards

Child care, like any other profession, has many ups and downs. Those of us who have committed our lives, or a portion of our lives, to care for the children of other people have a unique and sometimes difficult responsibility. Most of us are here because we care, and caring within itself can become a heavy load to carry.

Rewards come slowly sometimes, and we begin to question whether or not the rewards outweigh the load. However, there are things that happen that make this ministry vital and necessary.

A 10-year old girl comes into the office asking if she could be baptized. When asked why, she shyly dropped her head and answered, "because I want God to come into my heart". What a joy to search the scriptures with her and follow the Roman road plan of salvation.

To have a teen-ager who attended Siloam last year, but never made a profession of faith, offer to do vespers, study for an hour and do a very good program on "Christ, the Savior". To share a moment of communication from across the room as she said, "When you do wrong, it always comes out, or so I've been told many times".

To total the receipts of the sponsorship program for a year and realize anew that God is blessing through your life as his people respond to the needs of the children through prayers, support and concern.

To know that the values we hold dear are being caught rather than taught and that the care we give today will bring

dividends tomorrow.

These are the rewards of Christian Child Care. — Eula Armstrong, Director of Special Activities, Arkansas Baptist Home for Children.

Brotherhood

RA Congress set at two sites

The 28th Arkansas Royal Ambassador Congress will be held on May 1-2, 1981, at Geyer Springs First Church and Northeast High School Stadium in North Little Rock.

The Congress is for Crusaders, Pioneers, and their counselors. It's a chance to meet with boys and men from all over our state, swap ideas, make some new friends, learn and do, and have loads of fun.

The program is a great one. Included

are Missionary Carl Hall from the country of Kenya; Bob Banks of the Brotherhood Commission in Memphis; Mike Young, Arkansas Razorback basketball player, who will share his testimony and help with the track meet; John Hicks of Park Hill Church, who will present our music; and Bunny Martin, who is the Yo-Yo Champion of the World.

The highlight of the Friday night session will be the presentation of the mission flags from the countries where Southern Baptists have work. This ceremony should be very impressive.

The Congress will move to Northeast High School Stadium in North Little Rock on Saturday for exciting events for all ages.

Please send all reservations in early. For more information, please contact the Brotherhood Department. — Neal Guthrie, Director

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Retired missionary's book to be reviewed

BROWNWOOD, Texas — A retired missionary's guide to writing for religious publications has been chosen as a book club selection by Writer's Digest and will be reviewed in its monthly review section in April. John Allen Moore's book, "Write For the Religion Market," was published in the United States in Febru-

ary; it is a revision of an earlier book published in Norwegian. Moore was a Southern Baptist missionary in Switzerland, where he was director of European Baptist Press Service. His book examines news and feature writing as well as fiction.

Attendance report

Apr. 5, 1981

Church	Sunday School	Church Trng.	Church adds.
Alexander			
First	143		1
Vimy Ridge Immanuel	82	31	1
Alma, Clear Creek Southern	216	50	5
Alpena, First	70	22	
Atkins, First	207	28	
Batesville, First	270	147	8
Bentonville, First	419	1	1
Berryville			
First	211	107	5
Freeman Heights	255	80	
Blue Eye, Mo., First	146	57	
Booneville			
First	348		4
Blue Mountain Mission	23		
South Side	143	110	
Bryant			
First Southern	334	103	1
Indian Springs	141	63	6
Cabot			
First	421	134	6
Mt. Carmel	524	213	23
Camden, Cullendale First	414	126	3
Caraway, First	134	130	8
Cherokee Village, First	112	39	3
Conway			
Harland Park	120	67	
Oak Bowery	138	91	
Pickles Gap	204	93	

Crosssett	670		1
First	348	179	6
Mount Olive	209	90	
Temple	151	18	
Danville, First	30		
Nursing Home	239	86	
Des Arc, First	160		
El Dorado	31		
Paraguay	509	501	2
Nursing Home	702	166	3
West Side			
Forrest City, First	1,559	306	4
Ft. Smith	31		
Grand Avenue	102	35	1
Mission	112	36	
Westside	163	52	
Gassville	117	58	
Gentry, First	106	72	
Gillham, First	190	47	
Grandview	171	100	2
Green Forest, First	134	51	1
Hampton, First			
Hardy, First	318	142	3
Harrison	154	60	
Eagle Heights	106	45	
Northvale	92	41	
Woodland Heights	398	91	
Hot Springs	170	52	1
Fairdale	88	39	
Grand Avenue	280	100	
Leonard Street	172	73	
Memorial	323	30	
Park Place	74	41	
Hughes, First	300	92	
Jacksonville, First	137	57	2
Jessieville	102	58	
Jonesboro			
Nettleton			
Philadelphia			
Kingston, First Southern			
Little Rock, Crystal Hill	191	84	1
Magnolia, Central	901	227	16
Manfield, First	142	39	
Monticello, Second	312	109	2
Mountain Pine, First	93	38	
Mulberry, First	229		1
Nashville, Ridgeway	195	94	
North Little Rock, Stanfill	86	54	1
Paragould			
Calvary	240	146	2
East Side	438	234	3
Paris, First	362	75	
Southside Mission	67		1
Pine Bluff			
Centennial	126	67	1
Central	111	51	
First	624	178	4
Hardin	148	51	
South Side	639	151	6
Sulphur Springs	225	81	
Watson Chapel	449	138	1
Prairie Grove, First	171	106	
Rogers			
First	813	130	2
Immanuel	1,101		
Russellville, First	552	92	4
Sandusky, Okla., Faith	42	23	2
Springdale			
Berry Street	72	44	
Caudle Avenue	98	37	
First	1,972		9
Texasark			
Highland Hills	113	76	3
Shiloh Memorial	162	79	
Trinity	318	151	
Vandervoort, First	75	36	3
Valley Springs	75	33	
Walnut Ridge, First	286	115	3
Ward, First	141	90	
West Helena, Second	279	104	
Wooster, First	109	60	

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Attendance report

Apr. 12, 1981

Church	Sunday School	Church Trng.	Church addns.	Calvary			Sandusky, Okla., Faith		
Alexander				East Side	222	153	Springdale	40	27
Vimy Ridge Immanuel	126	52	1	First	447	239	Caudle Avenue	109	47
Alpena, First	79	30		Paris, Southside	508	178	First	1,897	5
Batesville				Pea Ridge, First	59	2	Texarkana		
First	279	125	3	Pine Bluff	254	83	Highland Hills	118	77
West	250	69		Centennial	103	40	Shiloh Memorial	162	79
Nursing Home	40			Central	117	43	Trinity	341	194
Bentonville				Lee Memorial	242	58	Valley Springs	89	42
First	474		4	South Side	584	123	Van Buren, First	495	85
Mason Valley	70	31		Sulphur Springs	195	61	Vandervoort, First	76	39
Berryville				Watson Chapel	493	131	Walnut Ridge, First	277	95
First	236	114		Ratcliff	127		West, First	129	75
Freeman Heights	328	104	3	Rogers, Immanuel	1,121	6	West Helena, Second	282	210
Blue Eye, Mo., First	139	90		Russellville, First	570	123	Wooster, First	110	48
Booneville									
First	361		3						
South Side	306	128	4						
Branft									
First Southern	329	78	1						
Indian Springs	158	75	1						
Cabot									
First	403	152							
Mt. Carmel	534	203	6						
Camden, Cullendale First	415	104	4						
Caraway, First	180	119	1						
Cherokee Village, First	109	56							
Conway									
Harlan park	106	69							
Oak Bowers	130	81							
Pickles Gap	210	110	2						
Second	508	250							
Crosssett									
First	468	92							
Mount Olive	346	151							
Temple	214	95	2						
Danville, First	145	22							
Nuzy's Home	25								
Des Arc, First	216	87	1						
El Dorado									
Parkview	176	69	1						
Nursing Home	34								
West side	480	480	1						
Eureka Springs, First	53								
Beaver Lake Mission	12	5	2						
Forrest City, First	750	147	1						
Ft. Smith									
First	2,629		16						
Westside	145	41	1						
Fouke, First	93	54	4						
Gassville	110	29	4						
Gentry, First	166	50							
Green Forest, First	209	41	5						
Hampton, First	174	85	1						
Hardy, First	120	46							
Harrison									
Eagle Heights	292	116	5						
Northvale	159	71							
Woodland Heights	115	48	1						
Hot Springs									
Grand Avenue	418	91	5						
Harvey's Chapel	164	99	1						
Leonard Street	198	56	4						
Memorial	77	42	4						
Park Place	303	127	2						
Rector Heights	101	50							
Hughes, First	162	71							
Jacksonville, First	351	35	1						
Jessieville	104	56							
Jonesboro									
Friendly Hope	149	99							
Nettleton	285	120							
Philadelphia	164	77	1						
Kingston, First Southern	107	67							
Little Rock, Crystal Hill	174	75	2						
Mountain Home, East Side	230	113	4						
Mulberry, First	224	104							
Nashville, Ridgeway	357	170	3						
North Little Rock, Stanfill	78	47							
Paragould									

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George

International

April 26, 1981

Matthew 28:11-20

by J. Leo George

Jonesboro Central Church

Into all the world

The most important aspect of our Christian faith is that we understand the true message of Jesus. If we do not understand the truth, regardless of how zealous our witness, we will only lead others to a false commitment. And yet, to know the truth and not share it is sin.

Truth vs. lie

As one writer mentioned, what is good news for some may be bad news for others. The two Marys were looking for the disciples to tell them that Jesus had risen. The guards were on their way to Jerusalem to tell the chief priests that the tomb was empty and the body was missing — probably taken by his disciples.

Now, as then, the gospel story divides people. Some accept it by faith and believe, others go on in their unbelief.

His claim

The disciples kept their appointment with Christ, in Galilee. Although some still doubted, Jesus spoke to the entire group in love, yet with kingly authority. "All authority hath been given unto Me in heaven and on earth." Jesus once prayed, "Our Father Who art in the heavens . . . Thy will be done, as in heaven, so on earth." He was now proclaiming his place in the economy of God.

His command

"Go ye therefore; and disciple the nations." This command has a three-fold application: One, we are to go to the nations. This means more than simply winning individual souls. We are to influence all the nations towards God's standards. We are held accountable as to how we lead other nations, as well as how we lead our own life. Second, the individual work of "Baptizing them" is a definite part of the Lord's command. Then, "teaching them" is the work of insisting on the ethic of the Kingdom.

His commendation

"I am with you always, even unto the end of the world." Have we crowned him king? Are we obeying him? Are we helping to make our nation like him? Are we winning souls for his kingdom? Are we living out our lives in accordance with his ideals?

If not, we are only adding to our own condemnation!

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God's bold plan

Abram was the oldest son of Terah, a descendant of Noah through Shem. He and his wife Sarah lived without children in the city of Ur, about 150 miles up the Euphrates River from the Persian Gulf, in what is known now as Iraq.



Pipkins

Ur was a wealthy and highly civilized city. Their religion included many gods and offered human sacrifices. Abram was 75 when God called him to leave his country and go to a new world that God would show him.

God's bold plan calls for bold men, of which Abram was one. He was promised that he would be the founder of a great nation. He was to be blessed and be a blessing to "all the families of the earth." God was acting redemptively through this one man to provide salvation for all men.

God sent his son

Abraham never saw the fulfillment of God's promise to him. Only in and through Jesus Christ would all the families of the earth be offered the salvation that God's love required. He being who he is, and our being who we are, God could be expected to turn away from us and leave us to our own destruction. But, God loved the world. And, not in a weak, indulgent love that overlooked the distance between us, but came very near to us, demonstrating his love by giving all that even God could give. God gave his son. This was his plan from the beginning. God knew it would come to this when he called Abram.

His son sent us

That same love that required God to send his son to the world, required his son to send his followers into the world. Christ laid claim to universal authority over heaven and earth. His kingdom would be worldwide and his servants would go into all the world spreading the Good News of his love and seeking to win everyone to a personal acceptance of Christ as Savior and Lord. Every follower of Christ has the personal responsibility of telling others of his saving love. Those who are won to Christ are to fol-

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Life and Work

April 26, 1981

Genesis 12:1-3; John 3:16;

Matthew 28:18-20;

II Corinthians 5:18-20

by E. A. Pipkins

Stuttgart Southside Church

low him in baptism as a public commitment to their faith in Christ. Those who are baptized are to be taught the words of Christ. They are to be led in a Christ-like life, in the body of Christ.

Believers are to go into every area of the world, with the promise that Christ would always be with them. A greater promise than was given Abram. The primary task of the Church is the making of disciplines.

Christians are ambassadors

It is better to be an ambassador than an actor, we have learned recently. The Christian is an ambassador for Christ. He is to be the representative, the witness, of Christ, that all men, by faith, "might be made the righteousness of God in him." The work of reconciliation is that of bringing people into fellowship with Christ. What God has done for the Christian, through salvation, he reaches out through that Christian to do for all men. God's call has not changed. He took the initiative in man's salvation when he called Abram. In Abram God initiated a bold plan to reconcile the world unto himself. Abram did not refuse the call, and he became Abraham. We must not refuse the call to be ambassadors.



Jackson

Bible Book

April 26, 1981

I Samuel 6:1-7:17

by Bedford Johnson

Benton Baptist Association

Samuel's deliverance of Israel

We can save ourselves much misery by listening to the Spirit of God dictate to our hearts. God warns his people to be "doers of the word, and not hearers only" (James 1:22).

Samuel let God handle Israel's problems (6:1-21)

Samuel was in the background of Israel's history. He did not run ahead of God. He knew God could handle the situation and send "the Ark of the Lord" back home. He humbly ministered to the discouraged children of God, while God took action against the Philistines.

"For seven months" the Ark was held in captivity. The longer they kept it the greater the consequences. In less than a year, God killed more Philistines in "five" cities with plagues than Israelites could have slaughtered with the sword. The "Ark" did not belong to them and the more they moved it, they reaped what they had sowed. They devised a plan to get God off of their backs and stop the plagues and death. "Images and jewels of gold" were substituted for a "trespass offering." A "new cart" was loaded with the Ark and jewelry. Cows were hitched to it and if they headed for the Israelite border, they would know that God sent the plagues upon them. God sent the epidemic upon them.

Wheat harvesters at the border town of Bethshemesh "rejoiced" over the return of the Ark. "Levites" transferred the Ark and box to a stone, while the men made a burnt offering out of the cart and cows. They went too far with their celebration. Some looked inside the Ark and God killed 50,070 men, because they violated a fundamental teaching (Ex. 20:26).

God let Samuel lead Israel back to him (7:1-17)

Re-evaluation and the grace of God are healing conditions. The Israelites learned through God's man to trust and obey the Lord in prayerful repentance of sin. The "Ark" was kept at "Kirjathjearim . . . for 20 years."

Samuel's message on "return, . . . put away, . . . prepare, . . . and serve" got through to them. They lived through hostility, oppression, war, idolatry, decline of religious and moral values. They knew the Scriptures before they drifted away from them. They felt better by asking their burdened preacher to ask "God for us, . . . save us" from the Philistines.

The children of Israel confessed their sins, and got right with God. God fought again for Israel and all alone he disarmed and defeated the Philistines with a "great thunder" storm.

Outward signs of true repentance are "sacrifice, . . . name, . . . and peace," (preaching, and the preacher living among the people that he serves).

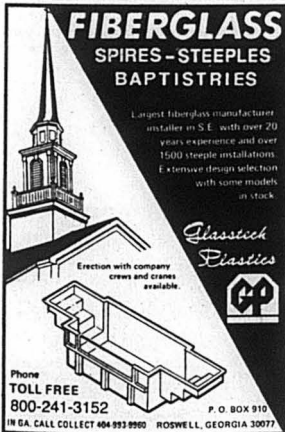
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Smith predicts harmonious convention in Los Angeles

ATLANTA (BP) — Saying he wanted to be "somewhat of a prophet," Southern Baptist Convention President Bailey Smith predicted the denomination's 1981 convention in Los Angeles would be harmonious rather than controversial.

"I believe when we get to Los Angeles, it's going to prove to be the greatest, most harmonious expression of love that our denomination has ever known," Smith told directors of the Southern Baptist Home Mission Board.

Repeating his pledge to be a peacemaker between conservative and moderate factions in the denomination, Smith said he was "totally committed" to doing whatever he can to see that love and harmony characterize the convention in Los

Angeles.

"It's not perfect," Smith said, "but I believe the Southern Baptist Convention is the greatest force ever put together for winning this world to Christ.

"Frankly, I don't want anything to bother that. I want God to keep blessing it and enriching it and strengthening it and binding it together in love and harmony."

Smith, who had just returned from Africa, praised the mission work of both the Home and Foreign Mission Boards of the SBC. He told home board directors "What you emphasize is what I emphasize and what almost every Southern Baptist emphasizes."

He challenged Baptists to match the missions commitment of the denomination's missionaries, saying too many Christians are so busy going to church that they never have time to get personally involved in missions.

"One reason we meet is to avoid doing what we ought to be doing," charged Smith, pastor of First Southern Baptist Church, Del City, Okla.

He told of speaking at one church where more than 400 Baptists attended a banquet on a rainy night. When asked how many would have come if there had been no steak dinner or program but instead a visitation effort to tell others about Jesus, more than 90 percent admitted they would not have come.

"We have trained our people to think that to meet and talk is synonymous with going and caring, but that's not true," Smith said.

"We must quit meeting and talking about strategy and start doing what we already know to do. I know people who pass 100 mission opportunities on the way to church to talk about mission opportunities," he said.

'Religious right' figure gets post

WASHINGTON (BP) — Robert Billings, a key leader of the religious right, was named March 18 as special assistant to the secretary in the Department of Education.

Billings, who two years ago opened Jerry Falwell's Moral Majority operation here, becomes the first well-known figure from the religious right to be named to a high position in the Reagan administration.

In the \$51,000-a-year job, Billings will be charged with finding ways in which the federal government can help private schools. That effort is expected to include heavy lobbying of Congress for a tuition tax credit bill, a measure Billings favors.

Billings' assignment also will include being the voice of Christian schools to the secretary of education and representing the secretary on special projects.

Billings, a Bob Jones University graduate, left his position as executive director of Moral Majority during last year's presidential campaign to work among evangelicals for Ronald Reagan's election. He also campaigned actively for other Republican candidates.

In a Baptist Press interview, the independent Baptist said he is "really not that unhappy" with Reagan's appointments thus far. The president has come under heavy attack in recent weeks from the New Right for not appointing more hard-line conservatives to top jobs in his administration.

"I have to be a pragmatist and realize that the president of the United States is president of all the people," he said. At the same time, he added he "would be less than honest" if he did not wish for the appointment of more born-again evangelicals to posts in the government.

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Secretary files suit against Brotherhood, SBC

MEMPHIS, Tenn. (BP) — A 43-year-old woman secretary for the Southern Baptist Brotherhood Commission filed a \$3 million lawsuit April 9 in federal court in Memphis against the commission, three of its executives, and the Southern Baptist Convention, charging sexual harassment and defamation of reputation.

Barbara (Mrs. Robert) Minor, a nine-year employee of the Brotherhood Commission, also named as defendants James H. Smith, commission executive director; Norman Godfrey, associate executive director; and David Haney, director of the Baptist men's division.

As an employee of the Baptist men's division, Minor contended Haney declined to promote her to division level secretary last summer after she refused to respond to what she described as a request for sexual favors on behalf of a friend.

The suit contends Haney, Godfrey and Smith made public statements questioning Minor's mental stability and morality, causing her grave embarrassment and humiliation.

The suit alleges the "defendants are employed by the Southern Baptist Convention in various positions at the Broth-

erhood Commission and that the defendants are officials, representatives, agents, servants or employees of the Southern Baptist Convention."

Speaking for the commission, Smith denied the charges, explaining that he, his staff and trustees had tried for six months to corroborate the sexual harassment claim but found no basis.

Minor filed a similar complaint in September 1980 with the Equal Employment Opportunity Commission. After hearings, the EEOC took no position in the case and issued Minor, at her request, a letter of right to sue.