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Arkansas Baptist Newsmagazine

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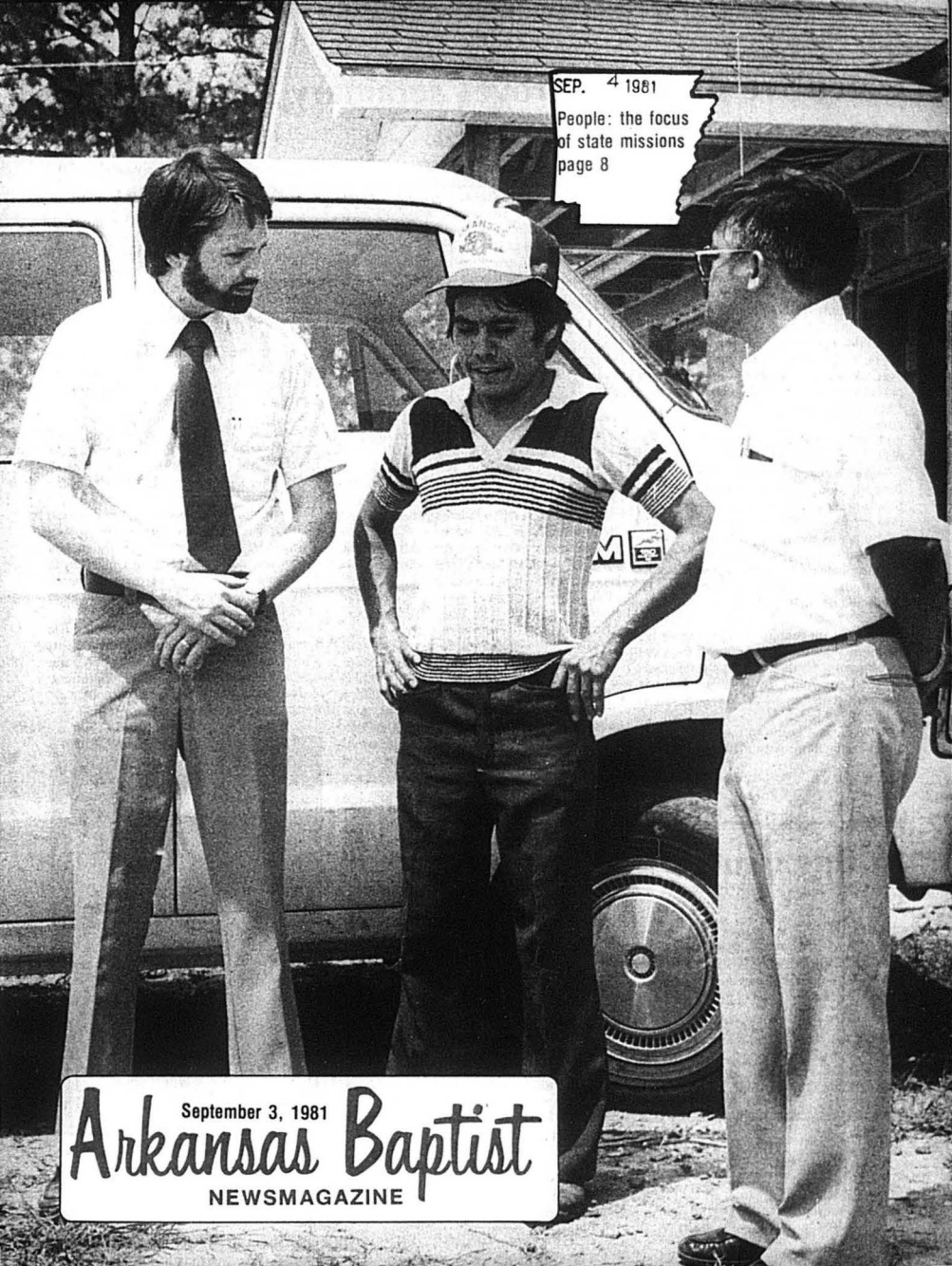
September 3, 1981

Arkansas Baptist State Convention

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People: the focus
of state missions
page 8

September 3, 1981
Arkansas Baptist
NEWSMAGAZINE

Executive Board approves seminary satellite, passes new budget formula

by Robert Dilday

The Executive Board of the Arkansas Baptist State Convention, meeting Aug. 25 in Little Rock, passed a record budget for 1982, approved a new budget formula that will increase the amount of money going to Southern Baptist Convention programs, and elected a state evangelism director.

In addition, the 80-member board agreed to support a seminary satellite program and heard the reports of four study committees.

The \$9.1 million 1982 budget, the largest ever passed by the board, represents a 38 percent across-the-board increase over 1981. Of that figure, \$4.5 million has been allocated for state programs, and \$3.4 million for the Southern Baptist Convention.

Ferrell Morgan, chairman of the budget formula study committee, presented the proposal for a unified budget formula to go into effect in 1983. Morgan said that the formula was designed to "respond within one year to economic conditions," allowing budget planners to alter the amount of the total budget by as much as 15 percent. The Executive Board would reassess the plan in 1987.

A significant feature of the formula is a yearly increase in the amount of Cooperative Program funds going to the Southern Baptist Convention. By raising the allocation sent to Nashville by three-fourths of one percent each year, money will be equally divided between the state and national conventions within 20 years.

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Clarence Shell Jr. was named State Evangelism Director at the Executive Board meeting Aug. 25. He succeeds Jesse S. Reed, who was in the Baptist Building for 27 years.

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Missions in Arkansas are varied and effective; they will be emphasized during the Season of Prayer for State Missions and the Dixie Jackson Offering Sept. 20-27.

The plan would also eliminate overage by zero-based budgeting. Receipts that come in beyond the needs of the convention would be placed in a Cooperative Program reserve fund, designed to supplement shortages in any month or year.

Both the 1982 budget and the new formula must be approved by messengers to the state convention in November in Fayetteville.

The board unanimously endorsed the nomination of Clarence Shell Jr. as state evangelism director. Shell, who has served in the department since 1969, replaces Jesse S. Reed, who retired in April after 27 years in the Baptist Building.

In response to the seminary satellite study committee's report, the board allocated up to \$10,000 from the convention contingency fund to help establish a seminary satellite in Little Rock.

Drumwright said he expected the joint project of the six Southern Baptist seminaries to begin three classes in the spring of 1982. The theological center would offer master's level degree programs taught by professors in SBC seminaries.

The board also suggested to the constitution and bylaws committee of the state convention a return to the pre-1980 method of nominating interim Executive Board members. Before an amendment was passed at the 1980 state convention, Article IV, section 1, of the constitution allowed the nominating committee of the Executive Board to name interim members to replace those who left their board positions between annual convention sessions, when board vacancies are normally filled. Interim members served until the next state convention meeting. The change in 1980 prohibited that procedure.

Eddie McCord, who presented the suggestion at the board meeting, said that several associations were currently not represented because of the 1980 action, making a remedy necessary. He noted that guidelines accompanying the change would help the nominating committee.

If the constitution and bylaws committee agrees to the change, it must present it to the first session of the state convention in November.

In other action, the board heard progress reports from study committees on a pastor's retreat, the Baptist Building, an adult conference center and a statewide woman's conference.

They also named a special committee to study the feasibility of four-year status for Southern Baptist College, and passed a restatement of the SBC church annuity plan that brings it in line with applicable law.

Clarence Shell named Evangelism Director

Clarence Shell Jr. has been unanimously elected Director of Evangelism for the Arkansas Baptist State Convention.

The nomination of Shell, who has been in the department since 1969 and first associate since 1977, was approved at the Aug. 25 meeting in Little Rock of the Executive Board.

"Clarence Shell is a good and godly man, with a burden for evangelism," said Executive Secretary Huber Drumwright in recommending Shell as director.

Drumwright said he and the Operating Committee of the Executive Board had considered 24 people since former Evangelism Director Jesse Reed announced his retirement in December after 27 years in the department.

"I am confident Clarence Shell is the man for this job," Drumwright said.

Shell, 50, received the bachelor of arts degree from Ouachita Baptist University in 1960 and the bachelor of divinity degree from Southwestern Baptist Theological Seminary in 1964.

A native of Saline County, Ark., he has served as pastor of several Arkansas Baptist churches and as rural evangelist and state evangelist for the Evangelism Department. The department has been without a director since Reed's departure April 30.



Clarence Shell Jr. (left), newly elected Director of Evangelism, was presented to the Executive Board by Executive Secretary Huber Drumwright (center), while Board President Joe Atchison looked on.

The danger of emotionalism

The editor's page

J. Everett Sneed



One of the most frightening events on the contemporary religious scene is the overemphasis on emotions. While emotion is basic to every personality, there is much more involved in the true Christian experience.

Emotionalism has led to a number of problems and false teachings. The very heart of emotionalism is the idea of total expression of one's feelings. The idea is to reach an emotional "high." If an individual fails to have this "high" he feels that he has failed to worship. If he has this emotional experience, with such an individual, nothing else matters. This concept has led to distortions of the Word of God and even to church splits.

There are several reasons for the development of an overemphasis on emotions. Baptists, like other major denominations, have sometimes provided a sterile, intellectual experience, without fully ministering to the whole man. Furthermore, existentialism, which maintains that there is no truth apart from experience, has influenced many Christians. The existentialists maintains, "I know only what I feel." Everyone should remember that feelings are often deceiving and misleading.

A valid Christian experience should include both intellect and emotion. Both feeling and reasoning should always be measured by the Scripture. If any doctrine does not square with the Bible, no matter how it was developed, it is wrong.

Emotionalism lacks an emphasis on the gospel of Christ as preached by the apostles. The book of Acts tells us that Christians went everywhere telling what had been done in Christ for the entire human family. Paul said, "God was in Christ, reconciling the world to himself..." (II Cor. 5:19). Valid New Testament Christianity, then, must exalt Christ and not self.

Emotionalism by its very nature, exalts the individual and tends to ignore Christ and others. Many who have been caught up in emotionalism will tell you how insignificant they are, but a careful analysis of their statement will reveal the true intent, which is self exaltation. The true Christian spirit is to follow Christ and love others as well as self.

The New Testament teaches that faith in Christ produces a dynamic change in the life of a believer. Emotion-

alism produces only a momentary ecstatic experience. When the emotion is gone the experience is ended. Individuals seeking to reclaim this emotional experience may claim repeated conversions and desire repetition of baptism.

It is possible, of course, that a person can be genuinely wrong about his experience with God. In such an instance, it is imperative that this individual truly accepts Christ as his Redeemer. But there is something dreadfully amiss when several people in a single church are "converted" three, four, or five times.

When an individual doubts his salvation, as most people do at some time, he can determine his condition by examining the Bible. If a person has met the conditions of salvation as laid down in the scripture he will know that he is a Christian. (John 5:24)

Emotionalism lacks the New Testament emphasis on repentance, faith and obedience. Since the emphasis is on self-exaltation, there is no opportunity for the true gospel. Paul proclaimed "repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21).

Emotions are untrustworthy. Sometimes an individual will feel good. Other times he will feel bad. Many things can affect an individual's feelings. If our eternal well-being depended upon our emotions there would be no security. But salvation depends upon God and not on an individual's feelings.

We need not fear true intellectualism. The Bible says, "By his knowledge shall my righteous servant justify many" (Is. 53:11). Again, God said, "Come... let us reason together" (Is. 1:8).

Finally, emotionalism misinterprets love. Christian love is the essence of Christ. It is not a foolish or frivolous thing. The one who said, "I do it because love makes me feel like doing it," should read the Scriptures more carefully. Paul said, "The love of Christ constraineth me." God's love is not an emotional high, but a constant abiding strength which will be present regardless of emotional feeling.

A whole person is both emotion and intellect. Let us never extract either from our Christian experience.

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BETTY KENNEDY Managing Editor

ERWIN L. McDONALD, Litt. D. Editor Emeritus

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One layman's opinion

Daniel R. Grant

No teaching without listening

I must have heard it said hundreds of times, "Keep your ears open and you might learn something." But I can't recall ever hearing anyone say, "Keep your ears open and you might teach something."

I suspect the vast majority of parents, teachers, and perhaps even young people, think of listening as more a part of the learning process than of the teaching process. We even poke fun at the stereotype of

the psychiatrist who never really gives advice, answers, or solutions, but only asks questions and listens with an occasional nod or grunt. The teacher who only seems to ask questions and is very hard to pin down on what he personally believes, is thought by many to be falling down on his job of giving answers.

But I am convinced that listening is just as important for the teacher, whether in the Sunday School class, the first grade, or in the university classroom, as it is for the student. As I look back on my college days at Ouachita, I believe I learned more from the questions R. C. Pettigrew asked me in English classes, than I learned in other classes that were almost exclusively lectures. It was not just the first questions Dr. Pettigrew asked; it was the second, third and fourth questions that came after he had listened very carefully to my bold and brash attempt to answer his earlier questions. He always knew what his first question was going to be, but questions number two, three and four were tailor-made for me as he kept his ears open and analyzed my learning need.

Of course, teaching by listening is risky business. The discussion method that majors on a lot of listening by the teacher means that a lot of talking is done by students — the ones who aren't supposed to know the answers. Some of the talk may be far off base and clearly a lot of nonsense, but usually there are other students who are quick to cut through the nonsense.

Taking a chance on what may be said in an open discussion of some controversial question reminds me of the story of the man who plotted to get rid of his wife's cat. She loved the cat to excess, and the cat was all over the husband's chair, bed, clothes, fishing tackle, etc. So he secretly tied 500 pounds of cement to the cat and dropped it to the bottom of a deep lake. His wife grieved so much over the loss of the cat that he advertised in the local newspaper, offering a \$5,000 reward for the return of the cat in good health.

A friend asked the man why he would offer such a generous reward when he hated the cat so. He replied, "When you know what you know, you're willing to take a chance on some things."

The listening teacher takes some chances on some crazy answers, but nothing really permanent has been lost and he may have learned how to teach better another day.

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



Woman's viewpoint

Miss Glenn Kirkland

The wheat field

The following is a story I loved as a child: Some children were sent to reap in a wheat field. The wheat was as yellow as gold. The sun shined gloriously and the butterflies flew hither and thither. Some of the children worked better and some worse, but there was one, as he gathered the sheaves, who ran here and there to catch butterflies to give to the children who were despondent. He sang as he ran, cheering all the other children.

By and by, evening came and the angel of the wheat field came to the children and said, "Come now to the gate and bring your sheaves with you." So the children came, bringing their sheaves. Some had gathered great piles, laid close, so that they might carry more. Some had theirs laid large and loose, so that they looked more than there were. But one, the child that ran to and fro showing the butterflies, came empty-handed.

The angel said to the child, "Where are your sheaves?"

The child hung his head. "I do not know," he said. "I had some, but I lost them. I do not know how."

"None enter here without sheaves," said the angel.

"I know that," said the child, "but I would like to see the place where the others are going. Besides that, the others would not let me leave them."

Then the children cried out together, "Dear angel, let him in."

One child said, "In the morning, I was sick and this child came and played with me, and showed me the butterflies and I forgot my pain. Also, he gave me some of his sheaves. I would give them to him, but I cannot tell them from my own."

Another said, "Dear angel, let him in. At noon, the sun beat upon my head so fierce

that I fainted and fell down like one dead, and this child came running by and when he saw me brought water to revive me and then he showed me the butterflies and I became so glad and merry that my strength returned to me. He also gave me some of his sheaves. I would give them to him, but they are so like my own that I cannot tell them apart."

And the third said, "Just now, as evening was coming, I was weary and had so few sheaves, that it hardly seemed worth while to keep on working, but this child comforted me, showed me the butterflies, and he gave also of his sheaves. Look, these may be his, and yet I cannot tell, they are so like my own."

And all the children said, "We also have sheaves of his, dear angel. Let him in, we pray you."

The angel smiled, reached inside the gate, and brought out a pile of sheaves. It was not large, but the glory of the sun was upon it so that it seemed to lighten the whole field. "Here are his sheaves. They are known and counted every one." And he said to the child, "Lead the way in."

The Bible tells us that some give "alms to be seen of men . . ." (Matt. 6:1), while others respond out of love. "Lord, when saw we this an hungred, and fed thee?" (Matt. 25:37).

Instead of bragging about our alms, let us thank the Lord for all he has given to us.

Miss Glenn Kirkland, 86, has been teaching an adult Sunday School class at Plummerville First Church for nearly 55 years. Before she interrupted her teaching career in 1943 to care for her mother, Miss Kirkland had taught speech, drama and music at Fulton High School and Arkansas State Teachers College (now University of Central Arkansas).

World Hunger Day 1981

During 1980 approximately 300 of the 1200 plus Arkansas Baptist churches gave about \$125,000 to minister to the 10 million starving and disaster victims of the world. One might take pride in that accomplishment were it not for other sobering facts.

First, there were over 900 Arkansas Baptist affiliated churches that evidently did not bring this world tragedy to the attention of their members. Surely some people would have felt led of the Lord to give something if it had been mentioned!

Second, the need of the hungry in our world increases every day that we live. More than two million die every year of simple starvation while countless children are doomed to a life of severe limitations because of the effects of malnutrition in childhood.

Third, the disasters such as hurricanes, floods and earthquakes seem to affect ever larger numbers of people when these calamities strike more populous areas of the world.

Fourth, no group offers a better channel through which to give for hunger and emergency relief assistance. Every dime that is given through our state convention to be channeled through the Southern Baptist Foreign Mission Board, reaches the field of need. Many other agencies, particularly independent and TV personalities, must assess funds given to them for a large part of each gift for promotion and administration.

Remember, Jesus commended those who gave to satisfy his hunger as found in human beings. He also indicated that those who did not see and minister to the hungry were not his followers. What is your response?

World Hunger emphasis has been changed from the first Wednesday in August to Oct. 11. What will your church do?

H. E. Williams, Chairman
World Hunger Committee
Arkansas Baptist State Convention



The Southern accent

*This I believe:
security of the believer*

by Earl R. Humble

The Bible teaches that true believers — those who have been born of the Spirit — will never perish. Limited space allows only the listing of the major points.

True believers are chosen of God

It is true that believers choose Christ as Saviour, but the Bible teaches that these are chosen of God also (Col. 3:12; I Thes. 1:4). If salvation were simply a matter of our choice, and security depended on our faithfulness or consistency, we might well have cause for fear of falling. The Bible teaches that God takes the initiative in salvation and that he continues what he has begun (Phil. 1:6). This does not make robots of us. We are free and responsible.

True believers have eternal life

Eternal life is the life that comes from



Humble

the eternal God. Those who have eternal life shall never perish and cannot be separated from God (John 10:28-29). In his act of giving eternal life to the believer God establishes a relationship and a fellowship with the believer. The relationship is never ending, but the fellowship fluctuates according to our faithfulness. We become heirs of God and joint heirs with Christ (Rom. 8:17). This is relationship. Fellowship can be broken by sin. This sin, however, does not nullify the covenant, because he deals with us as with sons (Heb. 12:7). Fellowship is restored when confession of sin is made and forgiveness received (I John 1:9).

The believer is justified

The true believer has the righteousness of Christ imputed to his account (Rom. 3:22). In his position in Christ the believer has been delivered from every charge (Rom. 8:33).

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

Informed Baptists ...

I have been an Arkansas Baptist since my conversion. At my conversion several desires were created in my heart. The Holy Spirit gave me a desire to know Christ and his Word. I, also, received a desire to know about our denomination and to serve him through it. I discovered that the *NewsMagazine* is one of the best channels to keep me informed. It is with eagerness that I look forward to receiving the *NewsMagazine*. It delights my heart to read about the progress of our churches, associations and denomination. Special news stories of our mission work stir and cause me to rejoice.



Finn

I encourage all the churches of our state convention to place the *NewsMagazine* in the budget for every member of the church. They need to receive positive information about our convention. The church using the budget plan is making wise use of God's money. Informed people can practice intelligent praying, giving and going.

There are some churches who do not place the *NewsMagazine* in the budget. In these circumstances I encourage an individual to subscribe through the Club Plan or on an individual basis.

John Finn
president, ABCS

... are concerned Baptists

Southern College marks 40th year

Southern Baptist College in Walnut Ridge will mark its 40th anniversary during Founders Day ceremonies Sept. 9.

Rex Holt, pastor of Pocahontas First Church, will speak in a special chapel service that day as part of the celebration of the school's founding in 1941 in Pocahontas.

Southern is encouraging Arkansas Baptist churches to call attention to the occasion by observing "SBC Founders Day in the Churches" on Sept. 13.

Grenada Baptists form their own association

ST. GEORGE'S, Grenada — Baptist witness on the tiny Caribbean island of Grenada took a step forward when the growing body of Baptist believers organized the Grenada Baptist Association June 28.

Delegates representing the four constituted churches and three mission churches voiced the will of some 400 members in electing the association's first officers.

Arkansas all over

by Millie Gill/ABN staff writer

Charles C. Treadway has joined the staff of Heber Springs First Church, serving as minister of education and youth. A native of Hollandale, Miss., he is a graduate of Delta State University, Cleveland, Miss., and Southwestern Baptist Theological Seminary. Treadway previously served churches in Mississippi and Texas. He is married to the former Teresa Saucier of Land, Miss.



Treadway

Clarence Hill

began serving Aug. 23 as minister of music at Hot Springs Rector Heights Church. He will also continue his work in music evangelism.

Ken Martin

was ordained Aug. 16 to the gospel ministry by Hot Springs Rector Heights Church where he serves as associate pastor. Clytee Harness, pastor of the Hot Springs Grand Avenue Church, preached the ordination message. Martin and his wife will leave in January to do volunteer mission work in Chile.

Jay Close

has accepted the call to serve Magnolia Central Church as minister of youth intern. He and his wife, Darlene, come there from the Fern Creek Church in Louisville, Ky.

Kelly Dunn

was recently licensed to the ministry by the Fort Smith Rye Hill Church. He is a student at Ouachita Baptist University.

Victor A. Gore

began serving Aug. 1 as pastor of the De Queen First Church, going there from Texarkana, Texas, where he served on the staff of the First Church. A native of Hot Springs, he is a graduate of Ouachita Baptist University and Southern Baptist Theological

Seminary. He has served on the staff of several Arkansas churches, as well as churches in Indiana. He is married to the former Brenda Hensley of West Helena. They have two children, Vanessa and Jeremy.

David H. Wick

died Aug. 8. He was a member and deacon of the El Paso First Church where a memorial fund has been established in his name to purchase a church steeple. Survivors are his wife, two sons, and a half-sister.

Cody Rogers

celebrated his first anniversary Aug. 17 as pastor of the Jacksonville Military Road

Church.

Ron Clark

is serving as interim pastor of the Altus First church. A bi-vocational pastor, he is enrolled in the seminary extension program of Clear Creek Association. His wife, Karen, is associational secretary. They have two children, David and Susan.

Nelson Tucker

is serving the Wynne Harris Chapel as pastor, going there from the Gladden Church.

Sam Dunham

has resigned as pastor of the Fair Oaks Church to move to Texas.

buildings



Oppelo First Church burns note

Oppelo First Church recently celebrated the completion of payment on its building, a piano, and church furniture with a noteburning. Pastor Sheri C. Blake reported that the indebtedness was paid in four years rather than 10 as originally planned. Gerald Jackson, associate in the Church Training Department of the Arkansas Baptist State Convention, was speaker. Participants in the noteburning included Blake, Charles Masters and Wesley Leach.



Plainview Church celebrates payment

Little Rock Plainview Church celebrated the payment of its building program debts Aug. 23 with a noteburning service. Pastor William R. Passmore led 42 members March 31 in raising the additional \$3,800, through cash gifts and pledges, to complete payment on church property. Participating in the noteburning were (left to right) John Zimmerman, Passmore, Charles Harrelson, Don White and Jeff Haley. C. A. Johnson, director of missions for Pulaski County Association; Homer Haltom, a former pastor; and Jesse Reed, former evangelism director for the Arkansas Baptist State Convention, were guests.

focus on youth

Little Rock Rosedale Church

youth have returned from Formosa where they led a Vacation Bible School and shared testimonies in evening services. A puppet team also shared in services.

Jonesboro First Church

youth recently returned from an eight-day mission trip to Rockford, Ill., working with the Rockford Calvary Church and its pastor, Steve Easterwood. Mission efforts included Backyard Bible Clubs and survey work.

Hampton First Church

closed a revival Aug. 14 led by Clarence Shell, evangelist director of the Arkansas Baptist State Convention, and Jim Wallace of Smyrna, Ga. Pastor O. W. Hogan reported eight professions of faith and five additions by letter.

McCrory Raynor Grove Church

held a deacon ordination service Aug. 2 for Gerald Gaston. Those assisting with the service were Frank Henson of Rocky Point and Bobby Cook of Higginson.

Des Arc First Church

has organized a Church Training group of married and single young adults. Pastor Jack Bledsoe will lead the study survey of the Old and New Testaments, Biblical records, history and doctrine.

Jacksonville First Church

held a commissioning service Aug. 16 for their former pastor, Mason Bondurant, and Mrs. Bondurant. The Bondurants have been appointed by the Southern Baptist Foreign Mission Board as missionary associates to Maracaibo, Venezuela. Leading the service were church staff members, representatives of the Arkansas Baptist State Convention, the Arkansas National Guard, Jacksonville city officials and leaders of the Jacksonville Ministerial Alliance, the North Pulaski Baptist Association and the Pulaski County Special School District.

Pine Bluff South Side Church

recently voted to enter a \$300,000 remodeling program that will include the construction of a new south entrance to the auditorium and improvements to the south interior of the existing auditorium. Joe Atchison is pastor.

Fort Smith East Side Church will hold a Bible conference Sept. 13-16. William (Bill) Tolar, dean of the school of theology at Southwestern Baptist Theological Seminary, will be conference leader according to W. Trueman Moore, pastor.

Little Rock Rosedale Church

has planned a Lay Renewal weekend Oct. 16-18. Mr. and Mrs. G. B. Hambrick of Pochontas will be coordinators. J. R. DeBuck is pastor.

Little Rock Olivet Church

recalled the founding of the church Aug. 30 with a "Thanksgiving Day". This marked the 35th anniversary of the church.



Photo by Jerry Staley

Church presents musical

More than a thousand people attended the annual musical presented by 250 boys and girls enrolled in Lake Nixon Day Camp, a ministry of Second Church, Little Rock. This year's musical, "Kid's Praise" was directed by Elizabeth Springer and featured Rusty Morecraft in the lead role "Psalty."

News about missionaries

Mr. and Mrs. Emmett A. Barnes, missionaries to Lebanon, are in the States on furlough (address: 406 Mineral St., Potosi, Mo. 63664). A native of Missouri, he was born in Bismarck and also lived in Potosi. She is the former LaNell Taylor of Monnette, Ark. They were appointed by the Foreign Mission Board in 1966.

Mr. and Mrs. Graydon B. Hardister, missionaries to Jordan, have completed furlough and returned to the field (address: P.O. Box 17147, Amman, Jordan). They are natives of Arkansas. He was born near Reydell and also lived in Pine Bluff. She is the former Betty Williams of Bauxite. They were appointed by the Foreign Mission Board in 1965.

Mr. and Mrs. Jim C. Dillard, missionaries to Kenya, have arrived in the States for furlough (address: 1521 Maple Ave., Owensboro, Ky. 42301). He is a native of Tyrone, Ark. She is the former Janet Davis of Owensboro, Ky. They were appointed by the Foreign Mission Board in 1969.

Jeff Pounders, missionary journeyman to

Japan, has completed his two-year service and returned to the States (address: #50 Flag Rd., Little Rock, Ark. 72205), his hometown. Before he was employed by the Foreign Mission Board in July in July 1979, he was graduated from Ouachita Baptist University, Arkadelphia, Ark.

Mattie Lou Bible, missionary to Brazil, has arrived in the States for furlough (address: 303 West Sixth St., Smackover, Ark. 71762). A native of Houghton, La., she was appointed by the Foreign Mission Board in 1956.

Mr. and Mrs. James D. Hampton, missionaries living in Kenya, have arrived in the States for furlough (address: 717 N. Hughes, Little Rock, Ark. 72204). He is associate to the Foreign Mission Board's director for Eastern and Southern Africa. A native of Arkansas, he was born in New Blaine and lived in Paris and Mena while growing up. The former Gena Ledbetter, she was born in Harrison, Ala., and grew up in Tulsa, Okla. They were appointed by the Foreign

Mission Board in 1956.

Dr. and Mrs. Andy M. Norman, special project medical workers to Ghana, have completed their one-year term of service and returned to the States (address: 20 Doctors Park, Boone, N.C. 28607). He served as a physician at the Baptist Medical Centre, Nalerigi, Ghana, and she was a church and home worker. He is a native of Lincolnton, Ga. The former Judith Terrill, she was born in Gunnison, Colo., but also lived in Arkansas while growing up. They were employed by the Foreign Mission Board in 1980.

Mr. and Mrs. Carl M. Rees Jr., missionaries to Honduras, have arrived in the States for medical leave (address: The Ronald McDonald House, 1550 La Concha, Houston, Texas 76110). Born in Thayer, Mo., he also lived in Jonesboro, Ark., and Springfield, Mo. The former Martha French, she was born in Ball, Calif., but lived most of her youth in Aurora, Mo. They were appointed by the Foreign Mission Board in 1978.

People: the focus of state missions

"State missions is not about ministries, but people in need and how the various agencies meet those needs and how we can help..." enthusiastically concludes a character in a drama written for use in Arkansas churches during the season of prayer for state missions.

Arkansas Baptists provide, through the State Missions Department, chaplaincy work, church extension aid, language ministries, direct missions help and special missions ministries.

Yet these are not just ministries, but missions measured in terms of people: 579 professions of faith by Cuban refugees at Fort Chaffee last year; a mission church to reach people at Gravelly; a permanent site to minister to migrant farm workers coming to Hermitage; Arkansans working directly with a growing congregation of 150 in Indiana and a nine-year-old who made a profession of faith weeks after overhearing a

summer missionary talking to Christian campers at a state recreation area.

Missions, reaching out to people with the gospel, is done by individual followers of Christ. Enabling Baptists to do missions in Arkansas is the work of the State Missions Department and the directors of work for various types of missions.

Vignettes of missions in Arkansas in this special section show instances of missions opportunity in Arkansas — opportunity being taken, doors being opened.

These articles and photos may be used to supplement the study materials prepared by Arkansas Woman's Missionary Union for use in the local church.

Begin by checking your knowledge of missions to people in Arkansas and then read on to see the wide range of work supported by Baptists in the "Land of (Missions) Opportunity".



Photos by Conway Sawyers

Hosez, a Hispanic farm worker at Hermitage, gets a sympathetic ear from Randy Cash (left) and Ariel Hernandez (right). A new center for ministry at Hermitage ministers to this language group.

Doors of mission opportunity

by Conway H. Sawyers

Arkansas has probably been the place of mission opportunity for more years than "Arkies" like me would admit or recognize. But in the last five or six years it has become home for literally thousands of "outsiders". Our beautiful state has become one of the fastest growing areas of the South.

The mission fields of the world have suddenly come to our doors in the form of refugees from around the world. In our own country those who have lived for many years in the metropolitan areas are coming to our state to buy and build new homes. New industries are moving here in search of a better labor market.

All of these have come here to join the "native Arkies" and now call Arkansas their home. Arkansas Baptists have a unique and growing challenge to share Christ with their new neighbors. The Missions Department is addressing this opportunity through the efforts and ministry of department personnel and volunteers across the state. The following pages will tell part of the story.

The personnel of the Missions Department would be grateful for your prayer support as well as your participation in the Dixie Jackson State Missions Offering which will be received in most churches during the month of September. Approximately 45 percent of our \$500,000 plus budget comes from this source.

What do you know about state missions?

Circle the correct answer.

- | | | |
|---|---|---|
| T | F | 1. Approximately 45 Southern Baptist Chaplains endorsed by the Home Mission Board are serving in various capacities throughout Arkansas. |
| T | F | 2. Arkansas Baptists have sponsored more than 200 refugees in the last two years. |
| T | F | 3. State Missions funds have helped provide five portable chapels to be used by congregations out over the state. |
| T | F | 4. Nineteen Southern Baptist churches in Arkansas offer some kind of ministry to the deaf in their communities. |
| T | F | 5. Arkansas Baptist State Convention plans to help the state of Indiana in organizing 275 new churches and missions by the end of 1990. |
| T | F | 6. The director of the Migrant Mission Center is Bob Hope. |
| T | F | 7. Twenty-seven student summer missionaries served in resort mission work in Arkansas in the summer of 1980. |
| T | F | 8. Arkansas Baptist State Convention now employs five full-time chaplains who serve in state institutions. |
| T | F | 9. Out of 1241 churches in Arkansas, 899 of them have an average attendance of 100 persons or less. |
| T | F | 10. There is mission work with Hispanics in five places in Arkansas. |
| T | F | 11. Future plans for Special Missions Ministries include starting an Interfaith Witness effort. |
| T | F | 12. One hundred sixty persons in Arkansas were enrolled in Seminary Extension courses during 1980. |
| T | F | 13. Language missions in Arkansas include some kind of ministry to Chinese, Hispanics, Indo-Chinese, Philipinos, American Indians, Koreans, and Cubans. |
| T | F | 14. In December 1980, eighty-seven Cubans at Fort Chaffee made professions of faith. |
| T | F | 15. Chaplaincy ministries include these four divisions: military, hospital, industrial, and institutional. |

Written by Willene Pierce, Baptist Women/BYW director for Arkansas

WMU

'Missions' is only 57 miles away

Going to Gravelly is nearly as much fun as camping out to Matthew Jones. He gets to sleep upstairs in the old two-story house next to where Calvary Baptist Mission meets. It doesn't seem to matter to the young son of the mission pastor that neither the house nor the church has running water. He takes in stride having a Saturday night bath from water jugs brought from home.

Every Saturday afternoon Matthew, his parents and Michael and Melissa load the car and drive 57 miles from their home at Delaware to Gravelly, in Dardanelle-Russellville Association.

It has been the regular weekend schedule for the Jones family since Wiley Jones started serving as pastor of the mission on Jan. 11 of this year.

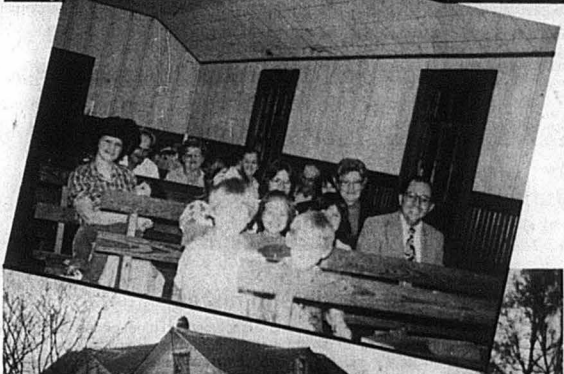
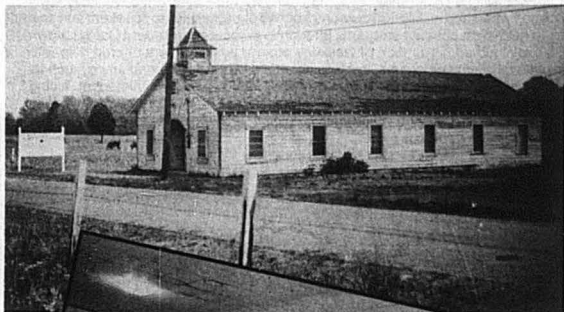
Before last December there was no congregation. It was then that Delaware Church pastor Don Corbitt led the association to survey the community. That led to revival services by William Philliber, pastor of First Church at Danville, and a call to Jones to lead the church as a mission of the Delaware church.

This summer the Gravelly Mission had 26 enrolled in Sunday School and is working toward 50 by this fall.

Bringing more folks into the congregation is one of the primary tasks of Pastor Jones. That's why he and his wife spend Saturday evening visiting in the community, inviting people to church and for lunch afterward in the old house that is also a fellowship hall for the mission.

The work that Wiley Jones does as pastor of the Gravelly Mission is possible partially through the State Missions Department's "Church Pastoral Aid" funding. Through this short-term help with salary churches are better able to support a mission such as Gravelly until the congregation can support the work themselves.

Adapted from materials prepared by Debbie Moore, GA director for Arkansas WMU



Answers to quiz

1. True
2. False (less than 100)
3. True
4. True
5. True
6. False (Bob Gross is the director.
7. True
8. True
9. True
10. True
11. False (already being done)
12. True
13. False (all except American Indians)
14. True
15. True

Portfolio of close-to-home missions

(From the top) Calvary Mission's building, in need of a few repairs (an opportunity for another Arkansas church to help); a Sunday evening congregation, including Pastor Jones, at right, and Matthew, left, in his mother's lap; The Jones family's weekend housing; and Matthew in his upstairs sleeping quarters.

Weekday ministries is one of the ways churches can provide a Christian witness to the community, and help with weekday early education programs is one of the ways the State Missions Department aids the churches to minister. At a weekday early education workshop in July 135 persons from 38 churches heard speakers and saw films to help them conduct programs through their local church. Jerri Carey (shown here) explained administration of weekday programs, and others offered help with work with different age groups, learning centers and special interest areas, such as art and physical education. The WEE conference, which is aimed at aiding churches who already offer weekday programs as well as those interested in beginning such work, is part of a program of Christian social ministry assistance by the State Mission Department.



The chaplain is pastor, teacher, counselor, friend and representative of the Lord, the church and the denomination. He may fill this role in the military, hospitals, industry or institutions. More than 40 chaplains endorsed by the Southern Baptist Home Mission Board serve in Arkansas, including five employed full time by Arkansas Baptists to serve in state institutions. The institutional chaplaincy includes correctional chaplains such as Dewey Williams (right) who serves at the Cummins Correctional Facility. Besides counseling tasks (shown here) the chaplain also has taught inmates seminary extension courses.



State staff: helping Baptists minister

Conway Sawyers, Director of the State Missions Department, is responsible for direct missions: short-term salary aid for pastors, help with salaries for associational directors of missions, supplements to encourage ministerial students to serve small churches; an in-service guidance program for ministerial students; and the Bold Mission Thrust link-up with Indiana Baptists.

Pete Petty, as Director of Special Missions Ministries, supervises Christian social ministries, interfaith witness and special missions ministries. People-helping programs in these areas include mission centers, literacy ministries, migrant ministries, and other ministries helping churches

and associations to meet people needs by matching resources; providing information about other faiths; and summer missions in resort areas.

Leroy Sisk directs chaplaincy ministries, supervising five chaplains employed by the state convention and working as liaison with Baptist chaplains in private and state institutions. He also assists industrial chaplains and works with institutions in setting up volunteer chaplaincy ministries.

Randy Cash, Language Missions Director, is resource person for churches who want to minister to persons of other ethnic and language groups, including the deaf. He also provides help for refugee sponsors

and supervises work with Hispanic migrants at the new center at Hermitage.

Lehman Webb, Director of Church Extension, is responsible for programs that help churches get the buildings they need, and for seminary extension to train pastors. Through this work of the State Missions Department, churches and association get help locating and buying mission sites. Then the convention may provide a portable chapel until the church builds, often with the aid of grants and loans through the funds administered by the Missions Department. Seminary extension courses, at centers and through homestudy, train more than 300 pastors currently.



Conway Sawyers



Pete Petty



Leroy Sisk



Randy Cash



Lehman Webb

The Migrant Mission Center located in Hope is a cooperative ministry between the Home Mission Board, Southwest Association and the state convention. Charles Cullin (top inset) helps children with a table activity as part of the recreation provided for farm workers traveling between South Texas and northern states where they work. Bob Gross (bot-

tom inset), director since the center's beginning in 1971, often distributes Bibles, health kits, "use me" booklets, clothing, toys and Christian tracts to visitors. Migrants also receive counseling and participate in worship. Last year there were 111 professions of faith at the center.

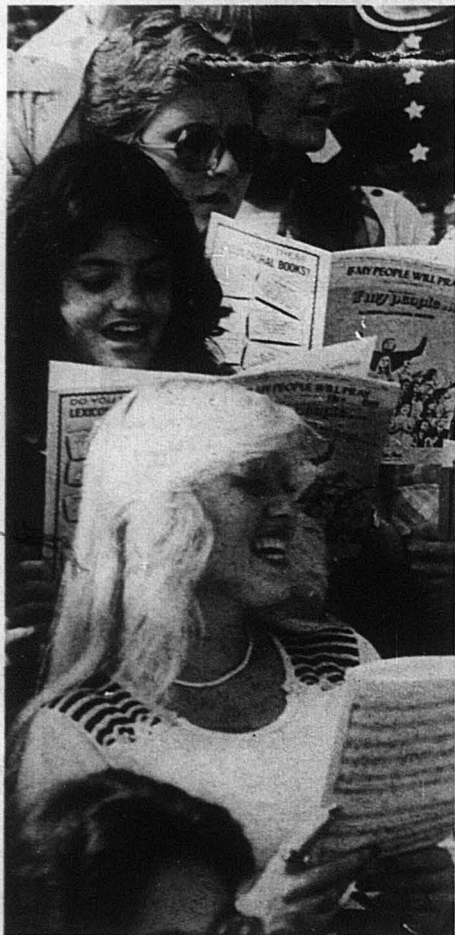


Dean Preuett (left) spends some time planning for Christian social ministries in Central Arkansas with Pete Petty, director of special missions ministries for the state convention. Preuett, who began his duties Aug. 15, is director for a project sponsored jointly by the Home Mission Board and the State Missions Department. He will assist local churches and associations to develop ministries to meet human needs and reach out with the gospel.



Nineteen congregations in the state offer some kind of ministry to the deaf in their communities. There are nearly 5,000 deaf persons in Arkansas. They are members of many different ethnic groups, of all levels of education, from varied economic levels and of all ages. Although the deaf are concentrated in cities with industry, few towns are so small as not to have any deaf persons. Churches minister to the deaf because they are just as lost without Christ as the hearing person. Help in organizing a deaf ministry in the local church is available from the state director of language ministries. Working through the church missions committee, the church should be prepared to provide financial support and space and to become involved in the deaf community.

Make a joyful noise to the Lord on Youth Choir Day at Ouachita Baptist University Oct. 3.



For more information on Youth Choir Day, write Dr. Paul Hammond, P.O. Box 710, OBU, Arkadelphia, AR, 71923

Tanzanian Baptists cheer increases

IRINGA, Tanzania — Tanzanian Baptists, meeting in annual session, cheered as their treasurer reported that giving by

churches in the 10-year-old Baptist Convention of Tanzania increased 80 percent over last year.

The report indicated receipts of more than \$20,000, permitting the convention to fund a new youth department, increase salaries of its two home missionaries from \$1,150 to \$1,500 per year.

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For confidential information about wills, and without obligation or cost, please write to Lloyd Cloud, Senior Development Officer, Ouachita Baptist University, Box 754, Arkadelphia, AR 71923, or call 246-4531, Extension 169.

Attendance report

Aug. 23, 1981

Church	Sunday School	Church Trng.	Church adms.
Alexander	126	55	1
First	70	34	
Vine Ridge Immanuel	218	65	
Alma, Clear Creek Southern	80	39	1
Adrian, First	118	57	3
Batesville	216	136	8
West	235	78	5
Bella Vista	178		
Bentonville, First	473		13
Berryville	243		
First	207	95	1
Freeman Heights	243		
Booneville	321		
First	143	114	
South Side			
Bryant	307	76	5
First Southern	115	57	
Indian Springs			
Cabot	399	81	
First	467	164	4
Mt. Carmel	426	112	3
Camden, Collierville First	131	118	1
Caraway, First	105	20	
Cherokee Village, First	114	84	
Conroy	114		
Harlan Park	114		
Oak Blowers	207	93	
Puckett Gap	325	231	
Second			
Crossett			
First	479	258	2
American	107	87	
Mount Olive	325	130	1
Temple	196	93	
Danville, First	143		
Nursing Home	23		
Dev Art, First	196	76	1
Deals, First	103	68	2
El Dorado			
Falkville	142	71	
Nursing Home	10		
West Side	446	436	1
Forness City, First	467	125	1
Fort Smith			
First	1,012	1,237	17
Grand Avenue	32		8
Mission	88		
Westside	88	42	
Cassville	116	35	2
Centry, First	147	42	1
Crandberry	66	35	
Green Forest, First	168	40	
Hampton, First	167	86	
Hendy, First	127	48	
Harrison			
Epiphany Heights	265	102	
Woodland Heights	105	51	
Hot Springs	69	14	
Antioch			
Immanuel	78	52	
Fairdale	74		
Grand Avenue	391		1
Harvey's Chapel	149	85	
Leonard Street	192		
Memorial	83	27	
Millicreek	36	27	
Park Place	263	75	
Rector Heights	86	30	3
Vista Heights	35	17	2
Hughes, First	173	88	3
Jacksonville, First	341	38	
Jessamine	58	15	
Jonesboro			
Friendly Hope	178	111	
Hebron	202	87	1
Philadelphia	145	79	6
Kingston, First Southern	76		
LAVIA, First	411	157	2
Little Rock, Crystal Hill	112	46	
Mapleville, Central	703	200	2
Maynard, Witts Chapel	93	51	1
Maestrius, Second	233	69	
Mountain Pine			
Cedar Clades	74		
First	97	36	1
North Little Rock, Starfall	102	64	2
Fargould	217	138	
Calvary	421	204	1
First	313		
Park, First			
Southside Mission	59		
Pear Edge, First	242	75	3
Pine Bluff			
Central	108	60	
Central	97	28	3
First	552		
Lee Memorial	182	12	7
South Side	554	117	4
Sulphur Springs	161	66	2
Walton	375		
Pharris Grove, First	156	89	
Rogers			
First	585	140	8
Immanuel	866	7	
Russellville, First	570		
Senokaly, Okla., Faith	26		
Springdale	83	50	
Stans Street	111	52	
Cauldie Avenue	273	128	6
First			
2,009			
Teukana	128	68	2
Highland Hills	120	63	
Shiloh Memorial			
Trinity	352	209	1
Van Buren, First	432	105	
Vandervoort, First	44	23	1
Ward, First	126	67	2
West Helena, Second	252	130	
Wootter, First	117	65	



Chatham

International

Sept. 6, 1981

Genesis 1:1-2:3

by Roy Chatham
Conway First Church

God creates

"In the beginning, God." Where I did begin, there shall I end. In this marvelous opening of the Bible, simplicity and sublimity walk together in blissful harmony. We see the revelation of the Trinity — Father, Son, and Spirit. God first! Is this not the message, not only of Genesis, but of the whole of Scripture? God first in everything — creation, redemption, providence, and personal experience?

Genesis is the book of origins. It gives the account of all creation, tells of the establishment of the family, the origin of sin, the giving of divine revelation, the development of the race as well as the inauguration of God's plan of redemption through his chosen people.

It takes the reader to the moment when the omnipotent Creator spoke into being the matchless wonders of the world we now live in, including man himself whom he made in his image.

In verses one and two, the Bible mentions both parts of the universe. However, only the earth is described as it was when God brought its material into being before his forming activities had begun. This would indicate that he felt we did not need to know, or possibly could not understand, the details of "heaven" at this point in time.

The words "and the Spirit of God moved..." could possibly indicate that God hovered over the waters which covered the earth in a manner of loving protection. Here was his first creation, one which would soon be the dwelling place of man made in his own image as well as all of his other created beings.

The constantly recurring words, "And God said..." for each day's creation are very important for they show the manner in which God worked (Heb. 11:3). Whatever was the will of God, he spoke into existence. That all things were brought into being by him means two things. First, the creation was not just an overflow from God or even a reflection of his being, but a product of his personal will. Second, since God did make the world, the whole world belongs to him — then, now, and forever.

The first day brought the first specific act of God, that of separating light from darkness — day and night. Both serve God's eternal purpose.

The second day brought about the expanse or firmament which included the atmosphere and all that was visible from the position of the sun, moon, and stars to the surface of the earth.

The third day, the basic parts of the earth itself were finished when the dry ground emerged, surrounded by the oceans. The second part of God's work on this day was to create plant life.

God set out in a detailed way the functions of the heavenly bodies on the fourth day. The sun, moon, and stars were not only to regulate day and night, but the seasons and days of the year.

After preparing the earth for them, God placed the water and flying animals on his creation on the fifth day.

Then, after he had "built the earth," furnished it, and adorned it, God placed man on it to exercise control over all things he had made. This was the sixth day.

"And God saw that it was good" and he rested on the seventh day.

As we face hidden cares, trials, and responsibilities, let us begin where the Bible does, namely, with God. May the young begin the first chapter of life with him, and let the aged begin its last chapter with him. As each day dawns, may it be God first in the books we read, in the letters we write, and in all our labors and enterprises. What trouble and sorrow have been ours because of wrong beginnings.

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Guidelines for daily work

The text of the week involves much more than an exhortation to hard work. God speaks through the wisdom writer to admonish us about handling all of the "stuff" of life.

The stuff of time and energy
(Prov. 6:6-8)

The resources of time and energy are given by God. These resources are not "rights" that we have earned. We are to make full use of our time in beneficial work. The tiny ant is busy without having to be cajoled, and his hard work during times he could be loafing bring delight when food is not available. Joy is derived from giving our best effort in any task. Laziness always brings regrets and remorse.

The stuff of relationships (Prov. 11:1-4)

The wisdom writer builds on the fact that relationships are based on mutual trust. The deeper the trust — the fuller the relationship! This is why Jesus exhorts us to be so trustworthy in conversation that we never have to say more than "yes" or "no". The need to take an oath suggests that without the oath my word could not be trusted. Positive fellowship with caring persons gives us enriched identity. Who a person is can only be told in terms of those he is! Those deep relationships that really matter can only be cultivated in the soil of mutual trust. The text tells us that God despises deceitfulness (v. 1-2) and that deceitfulness has built-in judgment.

The stuff of material blessing
(Prov. 11:24-28)

The manner in which one uses his goods tells about his values. Does he assign greater value to people than to things? If so, he will share his blessings in a positive way. He will not exploit situations to the hurt of his brothers. The man who has material possessions is only wealthy if he has them in proper perspective. Otherwise, they have him; and he is poor indeed.

The stuff of contentment (Prov. 15:16-17)

The value of being surrounded by persons with whom one shares love and respect is stressed in these verses. "The best things in life are free" is a familiar refrain. Although the saying is an oversimplification, the things that really matter can't be

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Glazener

Life and Work

Sept. 6, 1981

Proverbs 6:6-8; 11:1-4, 24-28; 15:16-17

by Clyde Glazener
Little Rock Calvary Church

purchased with material wealth. Proper assignment of priorities keep all of the "stuff" of life in perspective.



Garner

Bible Book

Sept. 6, 1981

James 2:1-26

by Jimmie Garner
Trinity Baptist Association

Faith leading to right actions

In chapter one James tells us what true faith and religion will compel us to do... not only to worship God but to serve mankind. Now, in chapter two he says that as a Christian we are to have respect of persons. Not because he is rich or poor; but because he is a person.

Peter received a personal lesson from God (Acts 10:9-16): the fact that there is no basis for partiality. After God granted him a vision, Peter willingly went to Caesarea.

The royal law

James tells us that if you keep the royal law, as the scripture records it: "You must love your neighbor as yourself." There are a few people who cannot love themselves, but in most part the majority of people learn to love themselves too early and forget others.

Not either or, but both and

The person of faith, who keeps the royal law, is unable to sit in his home or church and enjoy the grace of God. He is constrained to share this new exciting life with others. It is futile to think a person can really enjoy the fruits of the garden to its fullest until he has cultivated it and worked in it.

James used as an illustration of faith Abraham and Rahab the harlot. They put their faith into action. The moving, motivating cause of this action of Abraham and Rahab was faith.

These two exemplified fully that faith and deeds are not opposites; they are, in fact, inseparable.

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Court rules BSSB is religious institution

RALEIGH, N.C. (BP)—The Southern Baptist Sunday School Board won a precedent-setting case when the Superior Court of North Carolina ruled the agency indeed operates primarily for religious purposes.

The board filed suit because the Employment Security Commission of North Carolina demanded payment of unemployment compensation taxes on the operation of Baptist Book Stores owned and operated by the board in North Carolina.

MSC volunteer views handicap as God's gift

by Gail Rothwell

TUCSON, Ariz. (BP) — Neil Gibb's cerebral palsy is no handicap. In fact, he views it as a gift from God.

Gibb, who has had cerebral palsy since birth, was recently appointed as a Mission Service Corps volunteer student worker to the University of Arizona, Tucson.

Handicapped as a result of human error when the doctor who delivered him misused forceps, Gibb, 33, explains, "I see what happened to me as a gift from God. I have no resentment or bitterness toward the doctor.

Gibb's MSC appointment, shared jointly by National Student Ministries of the Sunday School Board and the special mission ministries department of the Home Mission Board, marks the beginning of two historical events

Gibb is the first person with a physical handicap to be appointed to serve as an MSC volunteer. His position, assistant campus director with responsibilities to develop and maintain a ministry to the handicapped within the Baptist Student Union and local churches, is the first of its type in the Southern Baptist Convention.

Gibb will work to provide biblical and rehabilitation counseling to handicapped students and persons in the community. He will work with local pastors to develop programs for the handicapped and develop literature for local churches.

Gibb sees himself primarily as "an equipper to help others know how to minister to handicapped individuals."

Often people refuse to recognize the contribution Gibb has to make. "When people see me the first thing they see is my weakness," he says. Cerebral palsy results in muscular incoordination and speech disturbances.

"People automatically feel they need to minister to me," he says. "They don't realize that I have something to give them."

What Gibb can offer, according to associates, is a new understanding of God's gifts, love, patience, a sense of humor and a concern for others.

Gibb is concerned that Southern Baptists are not reaching handicapped persons. "Approximately 12 percent of the population is handicapped," he claims. "But, in comparison, 12 percent of our church congregations do not reflect this."

One reason churches do not reach toward the handicapped is because members feel uncomfortable around someone with a physical disability. Gibb says, "They are not seeing them through the eyes of God. The world trains people to look on the outside, and then to judge by what they see."

Gibb holds a degree in clinical psychology from the University of Arizona and a master of religious education degree from Southwestern Baptist Theological Seminary. His MSC position is a model for future duplicate or related positions.

Mission Service Corps is a program to enlist Southern Baptists in volunteer mission work for one or two years. Volunteers supported themselves or raise their own support.

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Neil Gibb was appointed recently as the convention's first Mission Service Corps volunteer with specific responsibility for setting up a ministry to the handicapped. Gibb, who has cerebral palsy, hopes his new position can be used as a model for establishing related ministries.

Texas head announces third retirement try

DALLAS (BP) — James H. Landes, executive director of the Baptist General Convention of Texas since Jan. 1, 1974, has announced his intention to retire at the end of 1982.

Landes, who will be 70 in August 1982, tried to retire as director of the Southern Baptist Convention's largest state convention both in 1976 and 1978 but continued at the request of his executive board.

Landes is a graduate of Ouachita Baptist University and Southwestern Baptist Theological Seminary. He was president of Hardin-Simmons University from 1963-1966 and was pastor of churches in Eagle Lake, Bryan, Wichita Falls and Richardson, Texas, and Birmingham, Ala.

Royce Rose to lead seminary program

NASHVILLE, Tenn. (BP) — Royce Rose, 32, of Sulphur Springs, Texas, has been elected director of Seminary Extension Independent Study Education, a part of the Seminary External Education Division of the six Southern Baptist seminaries, effective Aug. 1.

Currently director of missions for the Rehoboth Baptist Association, Rose will be responsible for working with the approximately 2,000 persons enrolled in pre-college or college-level studies through the Seminary Extension Independent Study Institute.