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April 6, 1978

Arkansas Baptist State Convention

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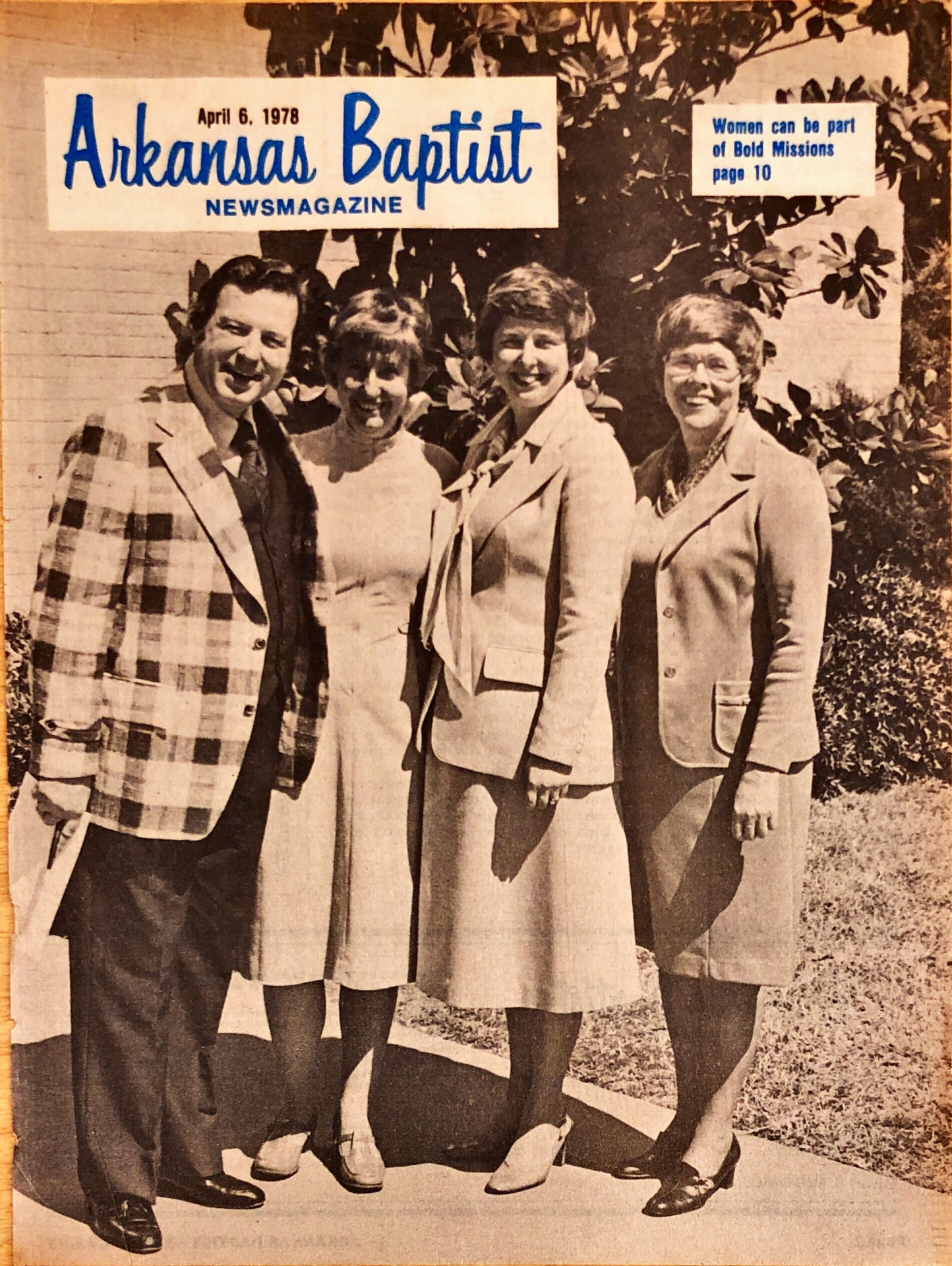
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April 6, 1978

Arkansas Baptist

NEWSMAGAZINE

Women can be part
of Bold Missions
page 10





I must say it

Charles H. Ashcraft / Executive Secretary

The moment comes

Anwar Sadat said, "There are two conditions in which a person is reduced to his absolute real self, to what he actually is, shorn of all he isn't. These two conditions are when one is in prison or at war."

I would like to add, there are other conditions in which one comes to the supreme moment of truth when the exact dimensions of what he is comes to the surface. One of these conditions is the time of terminal illness. This reduces any person to the exact status of what he is, no more.

Another condition is at the point of intense commitment to a worthy cause. Nothing brings more realness to the surface than total commitment to the demands and involvements of sincere evangelical activity. When any person confronts the world seriously with the message of the atonement, awaiting any evidence of its effectiveness, he comes to that supreme time when he sees himself as only that part or amount which God has touched. All superfluity goes and only the residue of actuality remains. This condition of dedication and involvement is the highest and deepest emotion. One cannot be subjected to a more intense condition of analysis when everything less than true personhood is revealed and all else is nothing.

Paul's identity with the atonement brought him to this life condition in which he saw only his true status. Instead of the arrogant budding Buddha image he might have sought, he came to look upon himself as an apostle predestined and pre-condemned to death, exhibited as a spectacle of horror to angels and men, weak, without honor, hungry, thirsty, poorly clothed, roughly treated, homeless, reviled, slandered, persecuted, the scum of the earth, the dregs of the lowest and the off-scouring of society (I Cor. 4:1-13).

This evaluation of himself was not imaginary. In the light of the commodity (the atonement) he was proposing, he was indeed that much of nothing. In contrast to the Christ he was preaching, he was less than the dust upon which he was standing.

It revealed to him his exact dimensions and stature as a man shorn of all that God had not touched and it revealed to the world, (1) How far true evangelicals will go in their identity and commitment to the cause, and (2) How far God may require a person to go to exhibit the inner qualities of devotion required to manifest his atonement in actual demonstration. One actually may be made as the scum of the earth and the off-scouring of society, a spectacle to angels and men, if in it there is the possibility of the furtherance of the gospel (Phil. 1:12).

Let it be said that true evangelical faith demands a special sort of commitment which reduces all secondary and surface considerations to nothing, allowing only the residue of what God has touched to remain. This is true whether you are in prison, at war, in the throes of a terminal illness, or under divine orders to confront the world with the message of the atonement.

I must say it!

In this issue

Youths meet 8

Arkansas Baptist young people — 4000 of them — held their annual youth convention at Little Rock. Photos report on the activities of the meeting.

Women's part 10



Women were told they could indeed be a part of Bold Missions by speakers at their annual meeting. People and activities of the meeting are presented in photos, along with statements of the speakers. It's the story behind the cover this week.

Controlling genes 16

Genetic engineering is the subject of the second article by Henlee Barnett, former Southern Baptist seminary professor who now teaches at a medical school. The five-article series is exploring bio-medical ethics.

Arkansas Baptist

NEWSMAGAZINE

VOLUME 77

NUMBER 14

J. EVERETT SNEED, Ph.D. Editor
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Deaths of members of Arkansas churches will be reported in brief form when information is received not later than 14 days after the date of death.

Original poetry cannot be considered for publication.

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Postal rates threaten religious publications

The editor's page

J. Everett Sneed



Earlier this decade, Americans were promised a great improvement in the postal system through a reorganization plan which had been adopted. Few, if any, were convinced that the new approach would usher in a utopia. But many had hoped considerable improvement would come in a reasonable period of time. The plan had very noble objectives — better administration, more business-like procedures, and quicker, more dependable mail service. Some progress may have been made, but the new approach has increased postal costs until the very life of many religious publications is threatened. A bill currently pending, however, could provide relief for religious publications.

Arkansans are quite fortunate as far as postal service is concerned. My own experience with Arkansas postal employees has been excellent. I have found them to be not only capable and courteous but willing to go far beyond the call of duty to assist us. Their helpfulness, however, does nothing to eliminate the financial burden imposed by the Washington administrators.

The financial problem can best be illustrated by the experience of our own *Arkansas Baptist News-magazine*. Approximately six years ago, when I became editor of this publication, our second-class postal cost was less than \$10,000 annually. This year we are budgeted for \$50,000 and there is a good possibility that this amount will be inadequate. Only a small portion of this increase in cost can be accounted for by our increase in circulation.

Results of this rapid escalation of costs are obvious. Some religious publications have already been killed. A very old and noted Presbyterian publication ceased operation last year. Others have, like ourselves, reduced the number of column inches annually. Most all have had to acquire additional financial aid to survive. In the case of Baptist state papers, three steps have generally been taken: (1) receiving additional Cooperative Program money; (2) reduction of space and, (3) increase in subscription costs.

While we are sure that the problems of the postal system are immense, we believe that the free exchange of ideas, both religious and secular, is vital to the functioning of any democracy. It also seems evident that our founding fathers were totally committed to this concept and planned for our country to function so that this vital exchange would never be threatened.

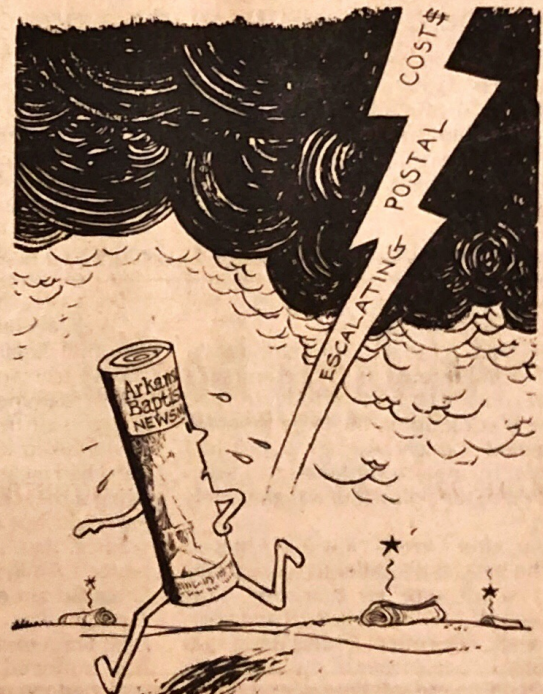
In an effort to eliminate this threat to religious publications several major associations of religious publications have joined together. A Washington attorney was employed to examine and evaluate the vast number of proposals, postal laws, rules and regulations and postal rate increases. Consequently, a postal reorganization bill, HR7700, has been introduced on the floor in the House of Representatives. A similar bill

is expected to be introduced in the Senate in the near future.

If the bill should become law, it would not be a cure-all, but should make changes that would mean better postal service. One main feature of the bill is the abolishing of the Board of Governors which now runs the nation's postal service. The bill retains the Postal Rate Commission. Under the proposal the Postmaster General would be appointed by the President but confirmed by the Senate. This appointment, under present conditions, would be closely scrutinized by the Senate. Postal rates will be set by the Commission, not the Postmaster General or the Congress. But since Congress will retain the right to veto all new rates, it will have a major influence.

The proposed bill, HR7700, also provides more equitable treatment of nonprofit mailers. Currently, such mailers are on Step 6 of a 14-step escalation program. If this program, already approved, is not changed it will impose a staggering burden on all religious publications. The ABN, for example, will pay near \$100,000 for second-class postage when we arrive at Step 14.

If you favor HR7700, write your congressmen. Their names and addresses are as follows: Senator Dale Bumpers, 6317 Dirksen Building, Washington, D.C. 20510; Senator Kaneaster Hodges Jr., 3241 Dirksen Building, Washington, D.C. 20510; Arkansas Representatives Bill Alexander, John Paul Hammerschmidt, Jim Guy Tucker, and Ray Thornton, are all addressed House Office Building, Washington, D.C. 20515.





One layman's opinion

Daniel R. Grant / President, OBU

Endowments and giving for tomorrow

It is not easy to give money away wisely, even when there is plenty of it to give. Wealthy foundations with large staffs have discovered that deciding to whom and for what to give away their money is no small job. How can they be sure it will really be spent for a good cause? Which of the many good causes is the most important? If a good cause is supported today but dies tomorrow, was it really worth supporting today?

The answer to at least one of those questions is found in giving to establish endowments. I have always had a favorable view toward endowments because, as a child, I heard my father tell how the endowment of Ouachita Baptist College during the Great Depression kept Ouachita from closing its doors when Arkansas Baptists could not provide financial support.

Indebtedness and threats of bankruptcy were the harsh realities of the 1930's, not only for business in-

stitutions, but for many Baptist institutions as well. Ouachita was one of the fortunate ones that had at least a modest endowment.

Professor J. G. Lile, father of R. A. "Brick" Lile of Little Rock, was one of those dedicated educational leaders who helped to raise the first half-million dollars of Ouachita's endowment. Without it, Ouachita could never have survived the depression.

Some may say that an endowment weakens the control of a Baptist institution by the churches. Ouachita's experience certainly does not support this. Her endowment is several times greater than it was in the 1930's, but her responsiveness to Arkansas Baptist churches is, if anything, even greater today than it was more than 50 years ago when the first endowment was raised. Control of an institution or a program is related primarily to the method of selecting those who operate it, as well as to a host

of things affecting mutual confidence, respect, and concern. Establishing endowments becomes simply another way of strengthening one's own institution in the years ahead.

Occasionally someone asks, "Doesn't it show lack of faith to raise long-term endowments, rather than to depend entirely on new gifts every year?"

Ben Elrod says there is a difference between presumption and faith: going to the pump and waiting for the water to come out is presumption; but going to the pump, holding out the cup, and pumping like the dickens is faith supported by work.

Some gifts are spent almost immediately for a Christian cause, and that is good. Other gifts are made to endow a Christian cause, with the money invested to insure support for that cause in good years and bad, for all time to come, and that is even better. I have seen God bless both kinds of gifts in support of Christian education.



Woman's viewpoint

Joanne Jackson Lisk

Who would choose to marry a preacher?

As we parked our car in the drive beside the English manse, the snowflakes swirled out of the bleak sky. It was our first invitation for tea with the family of an English Baptist pastor from the nearby village. Only a month before we had been called to a European Baptist Convention church in Great Britain. Still quite "green" about English customs, we were keenly aware that we did not know what to expect either in the way of fellowship or tea.

We were greeted with enthusiasm and hurried through the frigid entrance hallway into a large den-study. In spite of the blazing fire in the large fireplace it seemed scarcely warmer than it had outside to me. Nevertheless we soon discovered the fellowship was genuinely warm.

Later, after a lovely "low tea" I helped put the baby and toddler to bed upstairs (in a room sure to guarantee early pneumonia I feared)! My husband chatted with his young colleague-in-the-ministry in one corner of the den. Soon Beryl and I were standing near the fire-

place, continuing our getting-acquainted visit woman-to-woman.

"And so," I reviewed briefly, "after you had been married for about two years, George, the rising young accountant, felt led into the ministry. Were you greatly surprised? How did you feel about leaving the security of a good job and entering the seminary in London? Had you ever before thought about being a preacher's wife?"

"Well, actually," she replied with her beautiful English accent, "who would choose to marry a preacher?"

That statement jarred me out of my thoughts of the chilly room! However, as we talked further, I discovered what Beryl had meant. Her viewpoint was that being a preacher's wife was also a "calling", and not simply a "choosing".

Since that snowy day in 1968, this pastor's family has come from England, Great Britain to England, Arkansas and through days colder by far than that one! Frequently that startling statement has bounced off my mind as I've searched my own life and observed the

lives of sister pastor's wives.

"Chosen" or "called"? How many of my friends would say they had really considered that during their courtship days? Does it make a difference in the parsonage; in the church? Could it be that many are chosen, but few are called?

April writer

Joanne Jackson Lisk will write "Woman's viewpoint" during April. Mrs. Lisk is the wife of Richard Lisk, pastor of First Church, England. Beside being a homemaker, she is a Registered Nurse, writer for denominational publications, and choral director for the church. She is active in WMU programs on the state level.

Mrs. Lisk received the B.S. degree in nursing from Baylor University, and she studied music for 2½ years at North Texas State University.

The Lisks are the parents of Lynn Daniel, 17, and Richard Joe, 15.

What we grab for

A thought has been going through my head tonight and I'd like to share it with you.

Tonight I watched a man fall to his death as he tried to walk a tightrope from one building to the other. As I sat there and watched him grab for his balancing bar instead of letting it go and grab the tightrope, I was reminded of our own fallacies.

How many of us grab for the pleasures of life instead of the peace of mind our Lord Jesus can give us?

How many of us grab for the material needs instead of the spiritual needs that can save our souls.

We have salvation laid out for us, all we have to do is take it, "Believe on the Lord Jesus Christ, and thou shalt be saved." Instead, we hang on to our sinful ways and lose our souls.

I was shocked at seeing that terrible accident so vividly shown on our televisions, yet it has brought to mind how so often we grab for the wrong things of life. I pray for this man's family and hope that he was a believer in Jesus.

— Jacksonville reader, name withheld by request

Southern College plans lecture series

The Staley Distinguished Christian Scholar Lecture Program is being planned for April 11-12, 1978 on the campus of Southern Baptist College, Walnut Ridge. The guest lecturer will be John P. Newport of Rice University, formerly of Southwestern Seminary.

Dr. Newport has earned degrees from William Jewell College, Southern Seminary, Texas Christian University and holds the Ph.D degree from the University of Edinburgh.

The lecture series is the result of a grant from the Thomas F. Staley Foundation of Florida. Staley began the lecture program in 1969. The purpose of the program is to project the thesis of the foundation: "that the message of the Christian gospel, when proclaimed in its historic fullness, is always contemporary, relevant and meaningful to any generation."

The program will include Dr. Newport appearing in classes; B.S.U. at 12:30 p.m. on Tuesday, April 11th; an evening lecture open to the public on that evening at 7; and the weekly chapel service on Wednesday, April 12.

Bob Wilson

will become pastor of First Church, Osceola, on April 16. He attended Mississippi College, Clinton, Miss., and is a graduate of New Orleans Seminary. Wilson, licensed and ordained as a pastor by Bellevue



Wilson

Church, Memphis, has served churches throughout Mississippi. He has served as president and secretary of the Pastor's Conference in Lincoln County, Miss., and also served on other denominational committees. He and his wife, Ann, are parents of two children.

David M. Tate, Jr.

minister of music and education for First Church, Camden, was honored on March 19 in observance of his 16th anniversary with the church. Highlighting his anniversary date was when he directed the 115-voice combined choirs of Cullendale First Church, Hillside Church and Camden First Church in presenting "Alleluia." Tate, who has served churches in Texas and Arkansas, has served as District Music Director in Texas, vice-president of the Arkansas Music-Education Association, and as both associational music and Church Training director in Arkansas. He attended Rice University, Houston, Tex., Ouachita University and Southwestern Seminary. He and his wife, Hazel, are parents of six children.

Bill Hightower

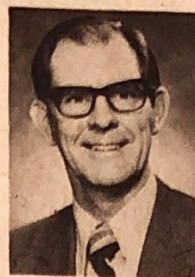
has been called to serve as summer youth director for Tyler Street Church, Little Rock. He is a sophomore at Baylor University.

Mr. and Mrs. Wesley B. Rogers

observed their 50th wedding anniversary on March 17. They are both active members of First Church, Sheridan. They were married on March 17, 1928 at First Church, Chicago, Ill., where he was employed by Commonwealth Edison as substation operator. Mrs. Rogers, a native of Chicago, was a operator for Illinois Bell Telephone Company from 1926 to 1964. Mr. Rogers is a native of Sheridan and is one of the only two graduates of the old Baptist College.

Al Gebauer

has been called as pastor of First Church, Lincoln. He is currently in his last year of studies at Southwestern Seminary. Mrs. Gebauer, granddaughter of Mr. and Mrs. Dudley West of Lincoln, is an organist, pianist, and soloist. She also teaches piano. They are parents of one son, Andrew Wayne, age two.



Tate



Hightower

Mike Ridgely

has been called as pastor of the Wheatley Church. He is enrolled in the Masters of Divinity program at Mid-America Seminary. He and his wife, Carolyn, are parents of three children.

Terrell Wallace

has accepted the call to serve as pastor of Memorial Church, Hot Springs. He has served as pastor of the Wilmar Church for the past 10 years.

William Kenneth (Ken) Reece

assumed the pastorate of First Church, Ola, on March 21. A native of Ft. Smith, he is a graduate of Ouachita University and Southwestern Seminary. He was licensed and ordained to the ministry by Markham Street Church, Little Rock. Reece has served churches both in Arkansas and Texas and has served in positions of leadership for Central Association in Arkansas. He and his wife, Patricia Ann, are parents of one daughter, Jennifer Lynn.

William H. (Bill) Heard

died in Dadeville, Ala., on March 24. Heard, who was a former pastor of First Church, Walnut Ridge, was a forefather of the Arkansas Children's Colony, Booneville. He came to Booneville to serve as chaplain in the state sanatorium, that later became the Children's Colony and served there for approximately 10 years. Funeral services were held in Dadeville, where he had moved upon retirement, on Saturday, March 25. Survivors include his wife, Mildred, a son, C. C. Heard of Dadeville, two daughters, Mrs. Allen Gregory of Atlanta, Ga., and Mrs. Bill Morgan of Goodwater, Ala., one brother, one sister and seven grandchildren.

David D. Moore

a farmer and pastor of Georgetown Bethany Church, died in Searcy on March 26 at age 45. Survivors include his wife, Carolyn Forrest Moore; a son, Keith Moore of the home; two daughters, Rhonda L. and Elana L., both of the home; his parents, Mr. and Mrs. Charlie Moore of Searcy; a brother and two sisters. Funeral services were held on March 28.

McGehee First Church

was in revival March 26-31. Michael Gott was evangelist. Mrs. Gott was featured soloist and also directed a puppet ministry. Mason Craig is pastor.

Monette First Church

was in revival recently with Jerry Drace and Randy Posey of Jacksonville, Fla., leading the services. There were 11 professions of faith and one commitment for full-time Christian service. Jerry Tracy is pastor.

Trinity Church, Benton,

recently completed a lay revival led by men of the church. Speakers were Richard Womack, David Ramsey, Norris Woodall, Walton Applegate, Dickie Browning and Clyde Reaves. Testimonies were given by Fred Davis, James Oates, Troy White, Bill Wilson, Joseph Burnett and Sebert Magby. Dorcie Chastain was music director. Special music was by a quintet composed of Bill Wilson, David Ramsey, Dorcie Chastain, Joe Burnett and Troy White.

Dallas Avenue Church, Mena.

observed Youth Week March 13-19. Youth of the church served as Sunday School teachers and participated in activities that included a skating party. A youth-led revival led by Jerry Riggs, Scott Willis and Lynn Peoples, students at Ouachita University, concluded the week. Larry Sherman is youth director.

Faulkner Association

Woman's Missionary Association met recently at First Church, Wooster. Mission highlights from the past year were given by various church groups of the association. Mrs. G. B. "Lizzie" Mabry was recognized for 70 years of service to the WMU.

Centennial Church

was in revival March 12-19 with Don Crosswhite as evangelist. There were 16 professions of faith and two joined by letter.

Immanuel Church, Texarkana,

had a home missions observance on March 12 that included a program featuring mission groups of the church. A 'Food for Thought' fellowship concluded the event.

Hardin Church

will be in revival April 9-14. Tom Lonas will be evangelist and Kevin Cheatham will direct music. David Chappell is pastor.

Ft. Smith First Church

senior high students had a spring-break retreat at New Life Ranch, March 27-29. Guest speakers included Robert Cupp of University Church, Fayetteville, and Don Emerson of First Church, Anderson, Mo. Eddie Graber is youth pastor.

Luxora First Church

had a youth-led revival March 17-19. Revival team members were Phillip

Graves, K. C. Rupe and Lynn Sellers from Ouachita University. College students that were home for the holiday season assisted in the revival efforts. The church recently purchased a van to be used in its ministries. Bert Thomas is pastor.

Fordyce First Church

observed youth week March 12-19. Bill Meador served as youth pastor and Curtis Evans as music director. Activities included a musical program presented by a college ensemble from Murray, Ky. Wednesday evening prayer services and the Sunday morning services were led by the youth. Phillip Wright, a ministerial student at Southwest College, Bolivar, Mo., delivered the sermon for the worship hour. Danny Tate, a music major at Ouachita University, presented a vocal concert of contemporary music at the evening service.

West View Church, Paragould,

had a Lay Renewal Weekend on March 17-19. Buck and Doris Woods of Parkin, led the event. They were assisted by 42 team members from Arkansas and Tennessee. There were six professions of faith and one that surrendered for full-time service. Ledell Bailey is pastor.

First Church, Henderson,

is in revival April 2-9. J. Oscar Wells, former missionary to China, is evangelist. Henry Lippert is directing music and Sylvia Goode is accompanist. G. E. Robey is pastor.

Hampton First Church

was in revival March 12-19 with Larry Wood of Ft. Worth, Tex., as evangelist. Chuck Dean of Honey Grove, Te., led the music. There were eight professions of faith and two joined by letter.

Harvey's Chapel Church, Hot Springs,

will be in revival April 9-12. John D. Floyd, a native of Hot Springs, former missionary to the Philippines and now professor of Missions and Director of Practical Missions at Mid-America Seminary, will be evangelist. George Duke, minister of music for First Church, Glenwood, will direct music. Marvin E. James is pastor.

First Church, Mountain Home,

youth choir has been chosen to participate in the Southern Baptist Convention Youth Choir Hallelujah June 7-10 in Decatur, Ga. Selection was by an audition tape. This is the second straight year for the Mountain Home choir to participate in the SBC festival. The 65-voice choir will also sing in Jackson, Miss.; New Orleans, La.; Montgomery, Ala.; Atlanta, Ga.; and Chattanooga and Nashville, Tenn. Barney Larry is minister of music/youth. Kenneth Threet is pastor.

Brickeys Church

recently began a bus ministry. Services

to dedicate the new bus were held Sunday, March 12. Danny Weatherford is pastor.

Graves Memorial Church, North Little Rock,

will be in revival April 9-16. Larry Evans of Hornersville, Mo., will be evangelist. Music will be led by Dennis Seudder from Pike Avenue Church, North Little Rock. Tommy G. Cupples is pastor.

Mulberry First Church

observed "Anniversary Sunday" on March 19, honoring William C. Spears, pastor. The day's program included special music by the Ward Boys and a special noon meal. Spears began a revival in evening services. In the two years he has served the Mulberry church as pastor, 197 members have been added to the church through professions of faith. The church tied for seventh highest in the state in baptisms in 1977.

buildings

Casa Church

has purchased a baptistry. The church is located in Conway-Perry Association.

Shirley Church

is planning a building program that will include a fellowship hall and two classrooms. The church is located in Van Buren County Association.

Bearden First Church

met in its restored sanctuary on March 19 for "Victory Sunday." The church was damaged by fire on Sept. 18. Eric Stuckey was chairman of the committee that led in restoring the building. W. R. Rogers is pastor. The "Victory Sunday" marked the 10th anniversary of Rev. and Mrs. Rogers with the church and it also concluded a week of revival in which there were 55 decisions. Benny Jackson was evangelist.

Greenwood First Church

held ground breaking ceremonies on March 19 for a new sanctuary and office complex. Milton James, pastor, reports that the new building will seat 1100 and is estimated to cost approximately \$600,000. Mark-K Corporation of Little Rock, contractors will begin construction immediately and complete the building in about eight months. Participating in the ground breaking were Cecil Dunn, chairman of the deacons, Means Wilkinson, Bobby Blythe, Ed Hall, mayor of Greenwood, Pastor James and John Kesner, chairman of the building committee.

Cooperative Program Day

On Sunday, April 16, churches throughout the Southern Baptist Convention will be observing Cooperative Program Day. Church members will be celebrating the Cooperative Program theme, "Bold Believers in Giving Through a Growing Commitment."

Southern Baptists have accepted a challenge to take the gospel to every person on the face of the earth by the year 2000. This magnificent challenge has been labelled "Bold Mission Thrust."

Bold Mission Thrust is not just another promotional theme, nor is it a routine, denominational, business-as-usual program. It is an all out, unified effort to bring together the vast resources of Southern Baptists for world mission endeavors.

If such a challenge is to be meaningful and the goal achieved, it means that Southern Baptists, individually and collectively, will have to reach out boldly in

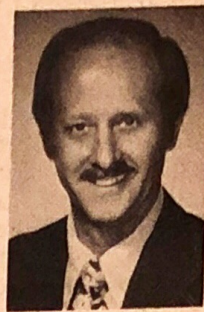
sharing the gospel of Jesus Christ. It will require a new degree and level of commitment on the part of every believer and an enlarged missionary vision on the part of every Southern Baptist church.

Adequate financial resources are absolutely essential to such an undertaking. While many different channels of financial support are available, the Cooperative Program will continue to be the main channel of support for Bold Mission Thrust. Other means of financial support will, as in the past, continue to be needed supplements to the ongoing, week-by-week support through the Cooperative Program.

Cooperative Program Day is an opportunity for each church to call attention to this challenge of Bold Mission Thrust. It can and should be in every church a day of bold excitement, bold commitment, and bold missions. — Roy F. Lewis, Associate Executive Secretary

Sunday School Planning meeting workshop next week

Joe Haynes will lead conferences for general officers in the Weekly Planning Meeting Workshop scheduled for April 11 in the Olivet Church, Little Rock. Haynes is a consultant from the Baptist Sunday School Board, Nashville, Tenn.



Haynes

The weekly planning meeting is the most important on-going training meeting for Sunday School workers. This workshop is designed to help Sunday School leadership know how to begin weekly planning meetings, motivate other workers to attend the meetings, and effectively conduct the meetings.

The day sessions of the workshop will begin at 10 a.m. with a general session. Age conferences will be held from 10:30-12:00 and 1:30-3:00 p.m. Special interest conferences are scheduled from 3:15-4:15 p.m.

Who should attend the workshop? It is designed for pastors, staff members with educational responsibilities, Sunday School directors, department directors, teachers, and outreach leaders.

The evening session will be a repeat of the day sessions. Beginning with a general session at 7, the evening session will close at 9. Age group conferences will begin at 7:20.

In addition to Haynes, other conference leaders from the Sunday School Board will be Dennis Conniff III, youth; Al Brewer, older children; Gary Insko, middle children; and Cosette Baker, younger children. Pat Ratton and Don Cooper of the state Sunday School department will lead the preschool and adult conferences.

Special interest conferences will include The Small Sunday School: Weekly Planning; If You Must Plan Monthly; Using the Sunday School Council: Enlisting and Training Workers; and others to be announced. Lawson Hatfield, Freddie Pike, and Harold Vernon will be among those who will lead these conferences. — **Pat Ratton, Sunday School Department.**

Looking ahead: Arkansas events

April 1978

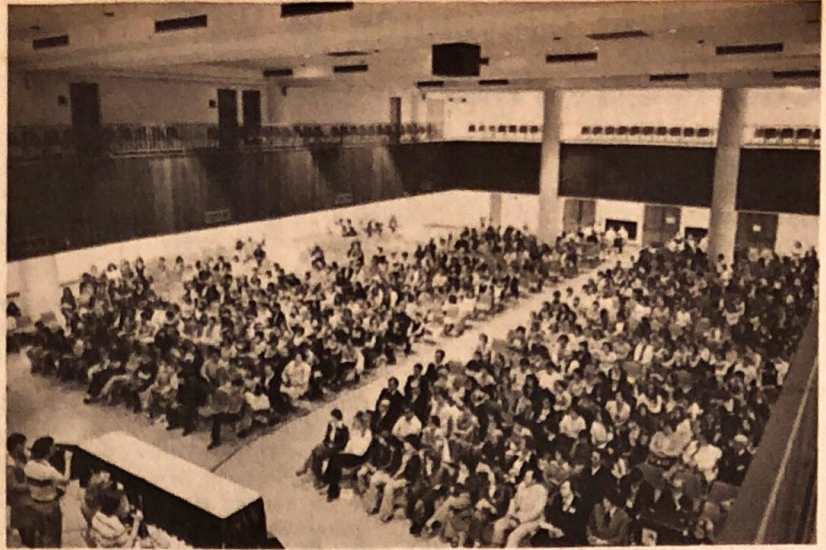
- 7- 8 GA mother-daughter camp, Camp Paron (WMU)
- 10 Area library conference, Hope, First (Church Training)
- 11 Area library conference, East Side, Pine Bluff
Weekly planning meeting workshop, Olivet, Little Rock (Sunday School)
- 12 Area library conference, East Side, Ft. Smith
- 13 Area library conference, Newport, First
- 13-14 State Stewardship/Foundation Clinic, Camp Paron
- 14 Area library conference, El Dorado, Second (Church Training)
- 14-15 Tiger Tracks, Ouachita University
- 16 Cooperative Program Day
- 17-21 Baptist Doctrine Study
- 17-21 Interfaith Witness Conference, El Dorado and Texarkana (Missions)
- 20-23 Southwest Regional Renewal Conference, Lake Texoma
- 22 State BYW meeting, Pulaski Heights, Little Rock
- 23 Associational music tournaments
- 23 Life Commitment Sunday
- 24-25 State chaplains conference, Camp Paron
- 28-29 Youth ministry conference, Camp Paron (Church Training)

May 1978

- 1- 5 Continuing Education workshops (Missions)
- 5- 6 Royal Ambassador Congress, Little Rock
- 6 ACT IX, Burns Park, North Little Rock (WMU)
- 7 Share Love—Associational hymn sing
- 7-14 Christian Home Week
- 9 Creative Teaching Workshop, Immanuel, Pine Bluff (Sunday School)
- 11 Creative Teaching Workshop, Grand Avenue, Ft. Smith (Sunday School)
- 11 Graduation, Southern Baptist College



Younger youth and leaders fill the Exhibition Hall for one section of the Youth Convention. Older youth meet in the Music Hall.



Youth Convention attended by 4000

Buses, vans and cars brought 4000 young people to Robinson Auditorium, Little Rock, on March 24 to attend the annual Youth Convention sponsored by the Church Training Department, Arkansas Baptist State Convention.

Bob Norman, pastor of Belmont Heights Church, Nashville, Tenn., challenged the young people to daily serve the Lord. He said that, "you can do this as you reach out to the other young people with whom you come in contact."

Clyde Spurgin, pastor of First Church, Green Forest, and "his friend Archie," discussed the importance of being a "disciple for Christ."

Bob Holley, State Church Training Secretary, led the Older Youth Speakers' Tournament in which Donna Ginn of First Church, West Memphis,

was first place winner and Jay Shell of First Church, Walnut Ridge, placed second.

Gerald Jackson, associate in the Church Training Department, directed the Younger Youth Bible Drill. Steve Chasteen from First Church, Garfield, was first place winner. Denise Leverett from First Church, Nashville, placed second.

Scott Willis, student at Ouachita University, and John Alumbaugh, student at Southern College, presided at the annual meeting. Music was directed by Joe Williams, minister of music at Life Line Church, Little Rock, and Paul Williams, minister of music at Calvary Church, Little Rock. Mrs. George Sims and Mark Cook, both of Little Rock, were accompanists.

Bob Norman was the featured speaker.



Youth from all sections of Arkansas arrive at Robinson Auditorium for the State Youth Convention.



Clyde Spurgin brought his friend Archie (seated).



Speaker tournament participants from seven of the eight districts are introduced to the convention. Donna Ginn, fourth from left, will represent Arkansas at one of the conference centers this summer.



The Psalms, a contemporary music group from Ouachita Baptist University, presented special music at the Youth Convention.

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Bold Mission Thrust can be your part in God's work, women are told

Arkansas Woman's Missionary Union members were told to heed the urgent call to Bold Missions in their annual meeting March 21-22.

There were 900 who registered for the meeting at Park Hill Church, North Little Rock. Next year the group will meet at First Church, Hope.

"God has done his part," proclaimed the theme for the 1978 meeting, and now "Bold Mission Thrust provides many opportunities for you to do your part," speakers said.

Dr. and Mrs. Claude Rhea of Birmingham, Ala., led meditation periods through devotional thoughts and songs. They said that Bold Missions could become a reality if the women would become fervent prayer warriors.

Cary Heard, Park Hill pastor, and Mrs. S. S. White, WMU Director of the host church, welcomed guests.

Speakers included Beverly Hammack, assistant director in the Department of Christian Social Ministries of the Southern Baptist Home Mission Board; Rev. and Mrs. Glendon Grober, missionaries to Brazil; Rev. and Mrs. James Hampton, missionaries to Africa; and Mrs. Antonia R. Tribble and Mrs. Kenneth Bradley, volunteer missionaries.

R. H. Dorris, Director of Missions for the Arkansas Baptist State Convention, and Pete Petty, Director of Special Missions Ministries for the Convention, told the group of ways that the state mission offering funds are used.

Other speakers were Mrs. John Harp of the host church; Mrs. Lee N. Allen, assistant to the Executive Secretary of the Woman's Missionary Union of the Southern Baptist Convention; Johnny Biggs, director of the Arkansas Family and Child Care Services, Arkansas Baptist Convention; Mrs. Scottie Stanley and Mrs. Cary Heard of the Park Hill Church; and Rev. and Mrs. Lehman Webb, former missionary associates to Singapore.

Speakers said about Bold Missions:

Pray that through my new evangelistic work great things can be done through Bold Mission efforts in Brazil these next years. Great things have already been done there because of the prayers of WMU members and I believe in this new thrust even greater things will be done. — Glendon Grober

You can have a mission field wherever you are and there you can reveal Christ's love. In this thrust every person shall hear the gospel of Jesus Christ. I want to thank the WMU for their part, especially for materials provided for the 2,800 missionaries who are serving across your country. — Hammack.

My request is that you will continue to pray for me as a missionary wife that I might continue to show hospitality, open my home for Bible clubs and make the transition needed in our new field of work. — Mrs. Grober.

Through the Bold Mission Thrust I pray that I might serve the Lord wherever he wants me to go. — Mrs. Tribble.

I covet your prayers that I might be the witness, wife and mother that God would have me to be in our new field of service in Africa. — Mrs. Hampton.

Was it worth being a volunteer lay person for the Lord? It was the most wonderful things that the Lord has permitted me to do. I request that you continue to pray for the work in Bangor, Maine where we served for two years — Mrs. Bradley.

Arkansas Family and Child Care Services needs you to place renewed emphasis on the Thanksgiving offering, be a clothing sponsor, allowance sponsor, help meet special needs of the children, give to the summer camp fund, be a family friend, or help at the Emergency Receiving Home. If you will assist with any of these needs then you will also be helping with Bold Missions for children. — Biggs.

God is at work in Eastern Africa. Even though the doors have shut in some areas of Africa for mission work, new doors are opening. As missionaries we never feel defeated in our work because we know that WMU members are praying and giving. Therefore we always feel secure whatever may happen. Therefore, as Bold Missions is gearing up we need volunteers in Africa as never before and we know WMU will



Mrs. John Harp, a member of Park Hill Church, North Little Rock, illustrated how to use the Laubach reading program in literacy missions.



Offerings were taken at the annual meeting so that magazines might be sent to Arkansas missionaries.

Plaques were presented to associations who had established two or more WMU organizations within their association since Oct. 1, 1977. Receiving these were front row (left to right) Mae Clark of Van Buren, Mrs. Baxter Walden of Greene County, Mrs. James Wiley of Calvary, Mrs. W. R. Craft, Pulaski County and Mrs. Clayburn Bratton, Southwest, second row (left to right) are Mrs. Ross Ward, Harmony Association, Mrs. George Polos, North Pulaski, Mrs. C. S. Alexander, Rocky Bayou, Mrs. Roy E. Snider, Liberty and Mrs. Lester Boss, North Arkansas.

help meet our needs there. — James Hampton.

We have a new ministry open for us right here in Arkansas through work with the Indians. We must take the good news of Jesus to them. — Mrs. Stanley.

God did his part when he opened our eyes to the needs of the Indians in Arkansas. If we will do our part, then it will lead to the possibility of the Home Mission Board sending a missionary here to work with them. — Mrs. Heard.

Have you ever been plagued with the idea that you could do nothing in God's plan? This is not so, for he has many plans for you. When you open God's word it will speak wherever you are and lead you to what God wants of your life in the Bold Mission Thrust. — Rev. and Mrs. Webb.

WMU is a remarkable nationwide organization. We can have a tremendous impact as (1) a master missions strategy, (2) an avenue for women in Christian service, (3) a vital part of the church program and (4) an agent of creativity in the task of missions. Therefore we must give more than half-hearted attention and time to our responsibilities in the Bold Mission Thrust. — Allen.

We must pray for ourselves, thank and praise God for his goodness, and be an intercessor. This will lead us to self-surrender and re-dedication. Thus we will be on a higher spiritual level and ready for full commitment to Bold Missions. — Mrs. Rhea.



Speakers

Mrs. Grober
WMU President
Mary Sawyer
Mrs. Hampton



Mrs. Allen



Rev. and Mrs. Webb



Executive
Secretary
Julia Ketner



Leaders for Arkansas WMU in 1978-79 will be (left to right) Mrs. George Polos of North Little Rock, recording secretary, Mrs. James Sawyer of Benton, president, and Mrs. Boyd Margason of Mountain Home, vice-president.

WMU annual meeting

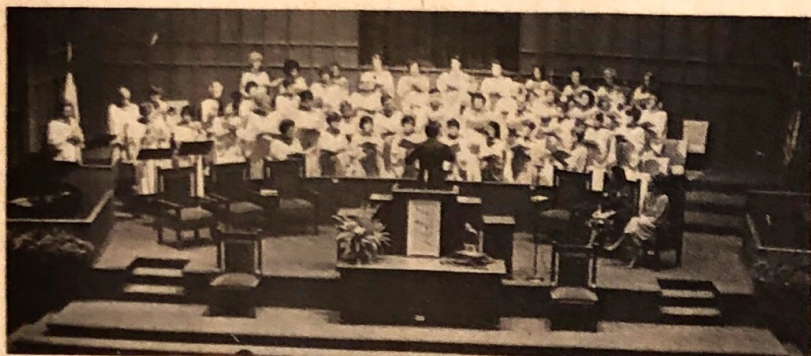
Glendon Grober, missionary to Brazil, visits with Mrs. Richard Lisk of England. Mrs. Lisk will serve as chairman of the WMU nominating committee for 1978-79.



On the cover



Program personalities at the 89th meeting of Arkansas Woman's Missionary Union included (left to right) Dr. and Mrs. Claude Rhea of Birmingham, Mrs. Lee N. Allen of Birmingham and Beverly Hammack, of Atlanta, Ga.



The sanctuary choir of the Park Hill Church presented special music at the Tuesday evening session of the convention. Dr. Claude Rhea was featured soloist at other sessions.

James Hampton, missionary to Africa, (left) visited with H. E. Williams of Walnut Ridge who has done short-term mission work in Africa.



SSS is coming

Cancellations

The annual chaplains conference, scheduled for April 24-25, has been cancelled. It will be rescheduled for 1979.

The state stewardship clinic, scheduled for April 13-14 at Camp Paron has been cancelled.

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The church meets trouble

April 9, 1978

Acts 5:17-29

Today's lesson is the last in a series of six which have focused on the empowering of the Holy Spirit of the young church in Jerusalem. It has been an exciting brief study. Some of the insights I've gained from these studies are: (1) The church should be enthusiastic about the future and what God is going to accomplish with and through the group of believers. (2) The same resurrected Jesus and the same presence of the Holy Spirit who stirred and moved the church in Jerusalem can be our source of power too! (3) The Holy Spirit builds the church and strengthens its fellowship. (4) Bold witnessing and preaching is a result of the filling of the Holy Spirit.

Let us look at how the church faced trouble.

Growth causes problems

Acts 5:12-16 gives us a third summary of the church. This one is primarily one of growth and signs of healing. "And all the more believers in the Lord, multitudes of men and women, were constantly added to their number."

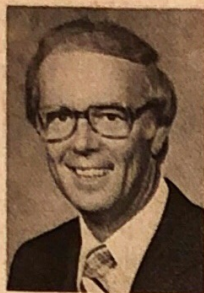
It's hard to picture such growth following the conversion of the 3,000 (Acts 2:41) and the 5,000 (Acts 4:4). We can only imagine problems of logistics in teaching and eating together. In chapter 6 we learn of the problem of neglecting the Hellenistic widows in the distribution of food.

What problems would your church face if it were to experience a period of rapid growth? What would 100 to 500 adult converts, many from out of state, do to your church traditions, program and building use?

I think some Baptists pray, "Thank you God for not making us grow. Thank you that we don't have to learn to like anybody new. Thank you that we don't have to change the way we do things. Thank you for not saving many people around us, especially the sinners and the newcomers."

Trouble from outside

"The high priest rose up, along with



Dr. Porter

all his associates, and they were filled with jealousy" (Acts 5:17). The authorities of the Temple along with their friends, the Pharisees, became very jealous of the success of the apostles. They laid hands on them and put them in the public jail.

There are those who think that Chapter 5 is a second account of the same experience found in Chapter 4. It appears, however, that Luke implies that some time had elapsed between these two events.

In Chapter 5, all the apostles were put in prison; there is an escape; the priests have a lot more power and they inflict physical punishment on the apostles (39 whip lashes).

The church did experience tremendous growth from Chapters 4 and 5. Luke shows that the faith in Jesus had grown so powerful that the priests were resolved to suppress it at all costs. The apostles were in danger! Pilate had lost favor with Tiberius and was sent to Rome. There may not have been a governor in Judea at this period. The religious leaders appear to have more power; they "were intending to slay them" (verse 33).

It may be an indictment of the church when those who have political and commercial power are not jealous and angry at the church. Is there reason for anger and jealousy on the part of the people who sell dirty movies, TV shows, pornographic literature because church people won't buy their wares? Are Safeway, Piggly Wiggly and other grocery stores angry at us because we don't buy on Sunday? Are government officials and industry bosses angry because of our fight for higher wages for the little man, the laborer, and equal pay for women?

The young church got in trouble because they took the "business away from the priests and other religious leaders."

Preachers in jail

I remember how indignant many of

my friends became when Martin Luther King Jr. and other Baptist pastors were placed in jail. Like the apostles, they too chose to disobey civil law and to pay the penalty for their action.

"We gave you strict orders not to continue teaching in this name, and behold, you have filled Jerusalem with your teaching . . . But Peter and the apostles answered and said, "We must obey God rather than men" (Acts 5:28-29). The apostles were placed in jail, their lives were threatened, and they were flogged because of their courage to obey God and challenge the orders of man!

There are many authorities which struggle for our allegiance. These may include loyalty to country, family, social groupings, and political parties. Teenagers, adults, all of us should strive to live by the Apostolic principle: "We must obey God rather than men."

God intervenes

An angel of the Lord came during the night and opened the gates of the prison (Acts 5:19). In the Old Testament, the "Angel of the Lord" meant God himself! Luke is stressing the miraculous nature of the escape of the apostles. Even though it was daybreak, the apostles went on to the Temple and began to teach about Jesus!

I am impressed with the presence of God in the church. He gave them power to be bold in witnessing and preaching. He made them sensitive to the needs of the people and enabled them to meet their needs and make the people whole. It was the Holy Spirit who united the church and led them to have all things in common. He gave them courage, and he was with them when they got in trouble.

After the apostles were released by the Council, "they went on their way from the presence of the Council, rejoicing that they had been considered worthy to suffer shame for his name. And every day, in the temple and from house to house, they kept right on teaching and preaching Jesus as the Christ" (Acts 5:41-42).

The church becomes stronger and more courageous when it faces trouble because of its loyalty and obedience to Jesus. God will intervene in our behalf when we get in trouble for his sake.

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Man in relationship

Genesis 2:7-9, 15, 18-25

April 9, 1978

Chapter two of Genesis can be called the appendix to the history of creation. More specifically it explains and enlarges upon the history which relates to man. In our scripture passages this week we will see a more particular account of man's creation, a description of the garden of Eden and the creation of woman.



Ramsey

The creation of man (2:7)

Whatever else is said of man we must agree that he is both Divinely created and earthborn. Thus man relates both to his creator and to his environment. The soul and spirit of the inner man was created (Gen. 1:26, 27). The body of man was formed from the dust of the ground. So then, man relates to God and to the earth on which he lives. The breath of God in man caused him to become a living soul. The Bible reminds us many times that man cannot destroy this soul. It has been created by God and will return to him at death (Eccles. 12:7).

The caring of man (2:8, 9)

Man was to be no exception in God's provision for his creation. Since man was God's crowning creation, it is only natural that God would provide the best for him. Preparation for man's entrance into the world had always been foremost in the mind of God. On the third day of creation he had created the trees which would grow in the garden of Eden. God, himself, planted a garden in the paradise made for man.

The name Eden signifies delight and pleasure. Man's new home was to be a delightful and pleasurable experience. Eden was far removed from our present day home life polluted with sinful interest. We should not trouble ourselves over the geographical location of Eden. For the true believer in Jesus Christ there is a paradise awaiting them. God's eternal purpose has never been altered; he still desires the best for man.

Verse nine gives a brief description of the unlimited beauty in the garden of Eden. It is difficult for us to conceive the beauty of this paradise. Here was a place where every tree was perfect. The perfect height, breadth, leaf formation

and color. No withering of leaves from insects or poisons. No sign of man-made waste or destruction. They were all "pleasant to the sight".

Not only were the trees beautiful, but they were "good for food". When God provides us with a land of plenty and pleasure, should we not serve him with joyful hearts?

There were two extraordinary trees in the garden. First, there was the tree of life. Secondly, there was the tree of knowledge of good and evil. The tree of life surely was a constant reminder to Adam of the continuance of life and happiness found in his creator. The tree of knowledge of good and evil is proof positive of man's higher creation.

Man has the ability to make a free moral choice. Man is told distinctly not to eat of this tree. In man's earliest relationship to his creation he had to make decisions. Would man make the right decision? Should we pause and ask ourselves, do I always choose good over evil?

The commission of man (2:15)

God never intended that paradise would be a place of exemption from work. God has not sent any of us into the world to be idle. Man was commissioned to work before he sinned. Work was not a curse or a result of man's failure. The omniscient God which created man knew of his need to work. There is no better way that man can relate to his creation surroundings than by working in them. As sons of God, and heirs to his kingdom, we have something to do about this earth on which we live.

Honest secular employment is an honor to God. Work not only is a divine commission, but it is a divine privilege. Idleness has always resulted in sinfulness. Unnumbered masses of able-bodied welfare recipients is not God's plan of provision. Christians should remember that idleness or laziness is so odious a sin that the idle or lazy brother is to have fellowship withdrawn from him (1 Cor. 5:11). In man's relationship to the rest of God's creation he should thank God daily for the ability to work.

The garden of Eden had no need to be weeded. Thorns and thistles came as a result of sin. However, the trees did

need to be dressed. When we keep God in our employment, it will always be a pleasure to perform.

The completion of man (2:18-25)

We should remember again that chapter two of Genesis is but an appendix to the creation story. Although the details of woman's creation here mentioned she was created on the sixth day of creation (Gen. 1:27), the creation of woman was not an after thought with God. It was a deliberate act from the eternal mind of God.

After God created man he brought all of his other living creatures before him. Adam was given the high honor of naming God's created beings. Perhaps in this review God was teaching Adam that there was not a suitable mate for him among all these lower creatures. There were not any who could be a help meet to Adam. None of these lower creatures were worthy of the lofty estate of man. All the things of this world cannot make a help-meet for man.

The creation of woman is the most beautiful of all the creation stories. We observe first that Adam was in a deep sleep. Man did not direct God in the creation of woman. Woman who was made last of all creatures is the most excellent of all.

Adam did not concern himself with the business of woman's creation. He subjected himself to God for the creation of his help meet. Should men today not place trust in God for the selection of a life mate?

Secondly we should observe that woman was made from the "rib" or side of man. She was not made of his head to rule over him. She was not made of his feet to be trampled upon by him. She was not made of his hand so he could rule over her. She was taken from his side so that she would be co-equal with him. She is to be protected under the arm of man, and thus live close to his heart.

Verses 22 through 25 are a beautiful picture of the marriage ceremony. God is still in the business of bringing help meets to men. Marriage is the uniting of two people into one. Marriage is the beginning of a new social unit which brings both the man and the woman to a state of completion. Man's relationship with woman can either glorify or dishonor God.

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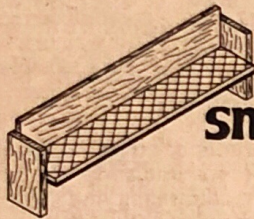
Attendance report

March 26, 1978

Church	Sunday School	Church Training	Church addns.
Alexander, First	142	53	2
Alpena, First	89	18	
Ash Flat, First	87	11	
Batesville, First	243	81	
Bentonville			
Central Avenue	79	26	
Mason Valley	114	35	
Berryville			
First	201	71	3
Freeman Heights	200	76	1
Rock Springs	58		
Biscoe, First	123	43	
Booneville			
First	333		
South Side	91	59	
Cabot			
First	539	95	11
Mt. Carmel	350	117	17
Caledonia	61	26	
Camden, Cullendale First	613		4
Center Hill, First	97	52	4
Charleston, First	194	51	1
Greenwood, First	402	201	4
Conway			
Pickles Gap	205	98	
Second	405	129	4
Crossett, First	637	190	3
Danville, First	195	39	
Des Arc, First	216	41	1
El Dorado, West Side	548	544	

Ft. Smith			
First	1823		8
Grand Avenue	1083	205	6
Mission	41		
Trinity	174	38	
Fouke, First	105	38	
Gentry, First	190	56	2
Glendale	98	29	
Grandview	112	83	3
Hampton, First	158	51	
Harrison			
Eagle Heights	267	98	
Woodland Heights	140	66	2
Helena, First	256	76	1
Hilldale	50		1
Hope, First	484	78	
Hot Springs			
Harvey's Chapel	139	62	
Park Place	282	82	
Hughes, First	176	68	12
Jacksonville			
First	462	50	1
Second	125	56	4
Jonesboro			
Friendly Hope	171	197	2
Nettleton	315	98	
Kingston, First	54	27	
Lavaca, First	434	127	1
Little Rock			
Crystal Hill	174	56	4
Life Line	512	129	
Martindale	132	59	
Magnolia, Central	779	239	1
Mammoth Spring, First	118	43	1
Marked Tree, First	196	52	
Melbourne, Belview	176	65	

Monticello, Second	271	67	1
Mulberry, First	301	143	3
Murfreesboro			
First	186	44	
Mt. Moriah	60		
North Little Rock			
Harmony	116	43	
Levy	464	60	
Park Hill	1061		1
Paragould			
Calvary	308	197	4
First	466	77	4
Paris, First	428	81	1
Pine Bluff			
Centennial	171	60	
Central	136	47	
First	773	93	3
Hardin	189	50	
Lee Memorial	271	110	1
South Side	595	73	3
Sulphur Springs	162	72	
Watson Chapel	492	141	1
Rogers			
First	591	115	3
Immanuel	538	96	
Russellville			
First	580	66	2
Second	149	48	1
Sheridan, First	195	36	5
Springdale			
Berry Street	69		
Caudle Avenue	145	77	1
Elmdale	304	77	
First	1699		5
Texarkana, Shiloh Memorial	255	92	
Vandervoort, First	92	47	4
Ward, First	153	47	3
West Helena, Second	186	86	
Wooster, First	148	77	
Yellville, First	189	50	4



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Genetic engineering: custom-made people

by Henlee H. Barnette
for Baptist Press

With the discovery of the molecular structure of DNA (deoxyribonucleic acid) by James Watson and Francis Crick in the early 1960s, we are approaching the stage where it is possible to design desired people by genetic engineering. It sounds incredible, but it is a real possibility in the not too distant future.

Genes are molecules of DNA and the basic units of heredity. They carry the genetic code which determines our

five has a genetic defect which will be passed on to the offspring.

Approximately 25 percent of our hospital beds are occupied by persons suffering conditions wholly or in part genetically related. About one-third of our hospital beds are occupied by mental patients and of these possibly 18 percent are due to defective genes. Fifteen percent of all cases of true mental retardation are genetic in origin.

Eugenics is the science concerned with the improvement of hereditary qualities. Four major types of genetic engineering control are used to achieve these qualities. Negative eugenics seeks to limit transmission of defective genes through adoption of children and sterilization. Positive eugenics uses the techniques of artificial insemination by AID (from donor other than husband) in case the husband carries defective genes.

Gene selection for test-tube babies and cloning is another method. Finally, there is the alteration of the genetic structure by chemical or microsurgical techniques. Rearranging the genetic structure and replacing defective genes with healthy ones could eventually eliminate many hereditary diseases.

Genetic counseling aims at preventing the conception of individuals with serious hereditary diseases and disorders. Genetic data are gathered and the counselor presents the facts to the counselees. Risks of having a genetically defective child are stated and alternatives presented. But the counsellee must be the ultimate decision maker.

Genetic screening is the testing of an individual or a group of persons to determine carriers of defective genes. This testing can be done before or after birth.

The goals of such screening are to detect at an early stage genetic diseases and to guide those afflicted to medical help; to detect carriers of genetic diseases so that they can make informed choices about having children; and the alleviation of anxiety of non-carriers of hereditary diseases.

This is the second of a five-part series on Christians and biomedical issues, written by Henlee H. Barnette, Ph.D., Clinical Professor, Department of Psychiatry and Behavioral Sciences, University of Louisville School of Medicine. Barnette prepared these articles in consultation with the Southern Baptist Christian Life Commission.

About five years ago biochemists developed a method for mixing genes from any two organisms to produce a whole new creature. This procedure, sometimes called "gene-splicing" or recombinant DNA, takes the DNA groupings and splits one from two different organisms and mixes them. Possible benefits of gene splicing include progress against genetic diseases and cancer; new forms of life for growing super-wheat and other plants that produce their own fertilizer; and combating pollution by cultivating organisms to eat oil spills.

Some possible dangers of recombinant DNA include the production of a disease-causing bacterium which resists an agent that normally controls it; the development of creatures which have the power to reproduce themselves and spread throughout the population, upset the delicate ecological balance, and cause new diseases in human beings and plants.

A bundle of ethical issues arises from genetic manipulation. In relation to genetic counseling and screening, who owns the data? Does the doctor or the patient own it? Does the counselor have the right to furnish data, say on a sickle-cell anemia patient, to an employer or an insurance company? Does society have a right to require genetic screening for carriers of defective genes? Does the state have the right to force carriers of defective genes to refrain from producing genetically defective children? Denmark does. Society's right transcends that of the individual. Marriage licenses are denied in Denmark to persons carrying certain genetic defects until one of the couple has been sterilized.

These are complex questions and there are no easy answers. The Bible does not speak directly to the issues raised by genetic manipulation. However, God wills the health of his children. This is a solid principle in Scripture. He desires human beings to be whole persons. When genetic engineering, in the control of competent and caring engineers, is used to improve mankind genetically, socially, and culturally, it is in keeping with God's will of love.

We can give our children bad genes as well as a bad environment. We can pass on a blessing or a curse. It is our duty to pass on to our children healthy genes. This responsibility is in harmony with God's will of love, the willing of the well-being of oneself and others (BP).

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makeup in terms of the color of the eyes, hair, skin, and size.

Genetic engineering is the alteration of some aspects of the genetic structure. Goals of this procedure are (1) to enable people to give birth to a child; (2) to ensure that the child will be normal; and (3) to produce human beings with the finest possible genetic attributes.

Human genes become defective by mutation and chromosome aberration and are passed on to one's offspring. Some geneticists think that the gene pool in the United States is overly polluted with defective genes.

It has been estimated by some geneticists that the cells of every individual carry three to ten potentially harmful genes. About one person out of