

Ouachita Baptist University

Scholarly Commons @ Ouachita

Arkansas Baptist Newsmagazine, 1975-1979

Arkansas Baptist Newsmagazine

4-13-1978

April 13, 1978

Arkansas Baptist State Convention

Follow this and additional works at: https://scholarlycommons.obu.edu/arn_75-79



Part of the [Christian Denominations and Sects Commons](#), [Mass Communication Commons](#), and the [Organizational Communication Commons](#)

Recommended Citation

Arkansas Baptist State Convention, "April 13, 1978" (1978). *Arkansas Baptist Newsmagazine, 1975-1979*. 79.

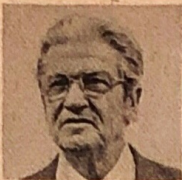
https://scholarlycommons.obu.edu/arn_75-79/79

This Book is brought to you for free and open access by the Arkansas Baptist Newsmagazine at Scholarly Commons @ Ouachita. It has been accepted for inclusion in Arkansas Baptist Newsmagazine, 1975-1979 by an authorized administrator of Scholarly Commons @ Ouachita. For more information, please contact mortensona@obu.edu.



Cooperative Program
Sunday, April 16
page 2

April 13, 1978
Arkansas Baptist
NEWSMAGAZINE



I must say it

Charles H. Ashcraft / Executive Secretary

Sifted as wheat

It takes a lot to develop a steady, solid leader. Part of the development is rebuke, reprimand and censure. This is necessary because there is so much distance between the beginning and the accomplished product. Peter was in this process when he was brought down. The very qualities which could make him a big man were the same which could destroy him. He was riding hard for a fall and under the circumstances nothing could prevent it, so God let him fall. After the experience he matured into a very useful, usable disciple.

God handled it in a way not easily understood by our limited discernment. Satan demanded and got permission to sift Peter as wheat. After this most embarrassing encounter, Peter was qualified to strengthen his brethren, helping them to avoid the sharpness of such an embarrassment in their lives.

The matter was brought to focus in a discussion over who would be the greatest in God's kingdom (Luke 22:24). There are other things which bring on the judgment of God and the sifting by Satan (Luke 22:31-34). Among the things is a judgmental spirit, a condemning attitude, and the absence of compassion and care. Those who are riding this horse are riding hard for a fall. Those who seek to destroy all with whom they disagree will fall and fall hard. The people who assume they know more about the scriptures than anyone else will be sifted by Satan, you may be sure. Those who seek the highest places of honor in the assembly will come to their time of reprimand and embarrassment.

Another person who will not avoid this awful fall is the one who looks down on others alive or dead. Contempt will drive any person into the winnowing chamber of Satan, and he will not emerge until the chaff is thoroughly consumed.

Of all the reasons why God would give Satan permission to grind us down, I would consider a lack of compassion as the most viable. Compassion is not compromise. God will not endorse coldness. High men fall further and longer. Heavy men fall harder. Only those who are flexible enough will get up and go on serving God.

This sifting of Satan may be avoided if we listen closely enough to Christ enough of the time. If not, there is no way to stop the hard fall, else Peter would have been stopped.

I know some fine leaders who are riding hard for a hard fall. Shall I warn them? No! People who would not listen to Jesus will not listen to me. I shall, however, like Jesus pray for them but moreso for myself, lest when I think I stand, I fall (I Cor. 10:12).

I must say it!

In this issue

On the cover



Many Southern Baptists will observe Cooperative Program Day Sunday, April 16. In the cover photo Hugo Culpepper, Southern Seminary professor, and several students join in prayerful support of Bold Mission Thrust, for which the Cooperative Program is the main channel of support.

Lifestyles 18

More than 600 Southern Baptists took a look at lifestyles and tried to get a Christian perspective at a seminar held in Nashville, Tenn., by the SBC Christian Life Commission. A report notes the wide spectrum of viewpoints offered by speakers there.

Arkansas Baptist

NEWSMAGAZINE

VOLUME 77

NUMBER 15

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

ERWIN L. McDONALD, Litt. D. Editor Emeritus

Post office box 552, 525 West Capitol Avenue, Little Rock, Arkansas 72203. Published weekly except at July 4 and December 25. Second class postage paid at Little Rock, Arkansas.

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

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

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.

Subscriptions: Individual \$3.25 per year. Every Resident Family plan 19 cents per month or \$2.28 per year per church family. Club plan (10 or more paid annually in advance) \$2.88 per year. Subscriptions to foreign address \$6 per year. Copies by mail 25 cents each.

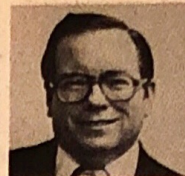
Advertising rates on request.

Opinions expressed in signed articles are those of the writer. Member of Southern Baptist Press Association.

The Christian Life Commission and moral decision making

The editor's page

J. Everett Sneed



The Christian Life Commission is charged with the responsibility of assisting Southern Baptists to make proper decisions on contemporary moral issues. As the conscience of our denomination, they sometimes must deal with the most volatile issues of our time.

In order to provide proper information and perspective, opposing views must sometimes be considered. The recent conference, "Lifestyles: Christian Perspective," dealt with a host of controversial but vital issues. (See story on page 18.) The purpose of the Commission is to deliver information to each Christian to enable him to make proper decisions for his life in the light of the teachings of God's Word and under the leadership of the Holy Spirit.

The conference sought to provide Christian understanding regarding a person's lifestyle. After acknowledging that the term "lifestyle" is nebulous and not yet defined, Foy Valentine, executive secretary of the Christian Life Commission said, "We reject the immoralities which are associated with the term . . ."

Dr. Valentine stated that the position of the conference was to oppose "The moral rot of our time." He emphasized that all lifestyles should be theologically and morally based and that the church should help to bring about systematic change in that direction.

The conference clearly presented opposing views on some issues. For example, Van Gordon Sauter, vice president and general manager of KNXT-TV, Los Angeles, Calif., and former director of programming for CBS insisted that television does not shape society but simply mirrors it. Harry N. Hollis Jr., director of Family and Special Moral Concerns of the Christian Life Commission, sought to show how TV does shape our society.

Another area in which clearly opposing points of view were presented was on the matter of the use of resources. Howard H. Baker, U.S. Senator from Ten-

nessee and the Senate Minority Leader, proposed what he called a "balance of terror." He said, "We must be prepared to commit an increasing amount of our federal budget to the military. The only hope I see for a reversal of this trend is the SALT talks." Other program personnel almost unanimously called for Christians to simplify their lifestyles and for our resources to be more equitably shared with the needy of the world.

Other controversial subjects included the role of women, homosexuality, prison reforms, and family relationships. Many of these issues will be dealt with on this editorial page in the future.

The most basic question is, "How does one make decisions concerning contemporary moral issues?" First, one should acquire as many of the facts as possible. This usually means studying both sides of the issue. Until a person understands the implications of a particular position, it is impossible to adequately arrive at a conclusion.

Secondly, one should seek to determine what the Bible has to say about the issue. Great care should always be taken to properly exegete the Scripture. Sometimes proof texting (isolating a single verse) can lead to very erroneous conclusions.

All conclusions should be tempered with Christ-like love. Even when we believe that we are unquestionably right, our judgments on sin must always lead to concern for sinners. It is vitally important that we allow others the right to hold to their points of view.

Finally, we as Southern Baptists, should be grateful for the Christian Life Commission which grapples with our contemporary problems on a biblical and theological base. It is their hope that each person under the lordship of Christ will recognize that lifestyles "Cannot be shaped apart from one's context — social, religious, cultural and familial." Each of us should seek to become all that Christ intended for us to be.

Guest editorial \ A new openness to the gospel

Though Moses could hardly be considered a Baptist, many Baptists could be considered Mosaic in their response to God's will and way. When God tried to commission Moses as a messenger of deliverance to the Israelite slaves in Egypt, he said, "Lord, these people will not believe that you are going to deliver them." (Ex. 4:1 Paraphrased)

Many Baptists in this day use the same excuse for not serving as messengers of deliverance, witnesses of the Good News. They say, "My neighbors and friends are just not interested in religion." Though this may be true of some neighbors and friends, it is not true of the majority of them. Moreover, some of them who act unconcerned are actually hungry to know God.

The fact is that there is an apparent renewal of interest in religion. *The Detroit News* (Feb. 5, 1978) recently ran an article entitled, "Religion has Revival in the Suburbs." Said the article, "Today some 44 percent of all Americans perceive the influence of religion as increasing. In 1975 just 39 percent said as much, and in 1970, 14 percent."

The article used the growth of the Mormons as one ex-

ample of the upsurge in interest. "Since the early 1960's Mormonism has grown from 2,000 to 20,000 members in the tri-county area." (Wayne, Oakland and Macomb) This must certainly indicate an interest in religion in Michigan.

The Detroit Free Press (Feb. 13, 1978) published an article entitled, "Jews Reconsider the Role of Jesus." The article does not report a wholesale turning of the Jews to Christ, but it does speak of a new openness to serious study of Jesus as a Jew. The author says that Samuel Sandmel, professor of the New Testament at Hebrew Union College in Cincinnati, criss-crosses the nation to lecture to Jewish audiences on the subject of Jesus. He finds an eagerness and curiosity to know about the subject.

Moses found the Hebrew slaves ready to believe his message of deliverance. It is obvious that the people in our day are also open to the Christian message of deliverance. We need to be done with our excuses and get on with the task of sharing the message. Many people are open to our witness and will believe the message. — **Michigan Baptist Advocate**



One layman's opinion

Daniel R. Grant / President, OBU

When Baptists and Methodists work together

One of my pet peeves is people who seem always to be apologizing for being a Southern Baptist. Although I feel a strong duty to be a loving critic of my denomination, nothing saddens me more than to see a person who owes far more to his Baptist upbringing than he realizes, obviously ashamed and embarrassed by his denominational ties.

Often such a person joins the "ecumenical movement" or some nondenominational or inter-

denominational effort more as a rejection of his own denomination than for some unique value of the cooperative effort.

There is an important place for interdenominational cooperation, however. When it is just plain common sense that a denominational objective can be achieved more effectively by working with other denominations, we need to throw ourselves wholeheartedly into the effort.

One such effort in Arkansas is the Christian Civic Foundation, supported primarily by Baptists and Methodists. I recently attended the annual meeting of its board of directors and came away more impressed than ever that this is a worthy effort deserving the support not only of Arkansas Baptists and Methodists, but of a whole host of other denominations whose members believe in Christian morality.

Educational Assistant Ronnie Sparks, reporting on the program of preventive education for drug abuse, shared a few shocking facts: (1) the youngest drug addict on heroin known in Arkansas is seven years old; (2) the youngest member of Alcoholics Anonymous in Arkansas is 11 years old and has been a member for one year, recently completing one full year of sobriety; (3) there are five thousand heroin addicts in the Little Rock Metropolitan Area; (4) heroin addicts must spend from \$50 to \$200 per day to stay on heroin, and most of them pay for it by theft and/or prostitution; and (5) the FBI reported that, of the 15 bank robberies solved in Central Arkansas last year, 13 of them were by drug addicts in need of money.

Ronnie Sparks, an able and dedicated graduate of Ouachita University, spends almost all of his time in the public schools of the state talking about three things: a person's decision-making process, how to evaluate the different sources of information, and scientific facts on drugs.

He believes the program is important and effective, but is frustrated about several things. He cannot spread himself thin enough to reach all young people who need to hear, and he cannot meet the needs of the very young children in the elementary schools. But most important, he knows that most people get on drugs to fill a void in their lives and, while education about drugs is important, that void can ultimately be filled only by the living presence of Jesus Christ.

I am grateful for the tremendous job Director Edward Harris and Ronnie Sparks are doing with the support of Baptists, Methodists, and a few other groups. We need to strengthen this work. But all of this will be in vain if we do not work more effectively at the task of filling that void in the lives of those who may turn to drugs.



Food and fellowship

Virginia Kirk and Jane Purtle

Dietary problems?

As I write this column shortly before Easter, I think of the beauties that lie on the other side of the "hard spots," the Resurrection after Black Friday. All of us can cite the failures, disappointments, discouragements, disasters, that have provided the basis for new strength, a new start, a mellowed personality. Our wounds identify us with Jesus and other wounded people. And who among us is not wounded? Who is without difficulties and problems? Who does not face discouragements and even crushing failure?

Sometimes the hard spots are crises; sometimes they are day-by-day nagging worries and inconveniences. All of them rub and polish us until we become burnished and smooth — if we let them.

A dietary problem can be one of those nagging worries, from which Christians are not exempt. Nothing is more daily than diabetes or ulcers or overweight. Patience is one of the gifts of the spirit especially bestowed upon those with such problems. Understanding and sympathy for other sufferers is another by-product. A deepening understanding of our weakness and inability to control our world, our daily dependence on God, is the most beautiful fruit of such a problem.

That's philosophy; these two recipes are reality. We hope they will brighten the tables of some of you who search for sugarless desserts.

Sugarless apple squares

Peel and slice three large apples (Golden Delicious are very good). Cook with 1/4 cup water for about five minutes. Add artificial sweetener equivalent to 1/3 to 1/2 cup sugar or to taste. Make a batter of 1 cup biscuit mix, 1/2 cup milk and artificial sweetener to equal 1/3 cup sugar. Melt 1/3 cup margarine in an 8 inch square pyrex dish. Spread batter in melted margarine. Pour hot fruit over batter. Sprinkle with nutmeg or cinnamon, if desired. Bake at 375 degrees for 25-30 minutes. Cut into squares when cool or serve warm as a cobbler.

Chocolate cake

Stir 1/3 cup hot water slowly into 3 tablespoons cocoa; mix well. Add artificial sweetener equivalent to 3/4 cup sugar and 2 tablespoons melted shortening; let cool. Beat 2 eggs well. Continue beating while adding shortening mixture. Stir in 1 1/2 cups flour, 2 teaspoons baking powder, 1/2 teaspoon baking soda, 1/2 teaspoon salt. Add alternately to batter with 1/2 cup milk. Add 1 teaspoon vanilla. Bake at 350 degrees in greased and floured 8 inch square pan for 30 minutes.

This cake is not very sweet, but it has an excellent texture. For those who can't have sugar but long for chocolate cake, it may be an occasional treat.

The Circuit Judge is a Baptist who believes in the law and grace

Tom Digby of North Little Rock believes strongly in the law, but he is also totally committed to the doctrine of grace.

For the last 12 years as Pulaski Circuit Judge, he has spent much of his time as administrator of the law. And prior to that time, he was a practicing attorney.

Since his return from service following World War II, Judge Digby has taught an adult men's class in Park Hill Church. It's the same age group his father before him taught.

He is a deacon at Park Hill and has served as chairman of that group. Judge Digby is a former member of the board of Ouachita University.

Baptists in Pulaski Association gave special recognition to him at the 1977 Christian Citizenship Banquet by awarding him a plaque for Christian service.

office is the fact that he has not had opposition since he was first elected circuit judge in 1966.

During his tenure he has served as trial judge in approximately 3,000 cases. An additional 800 to 900 cases filed in his court are terminated (settled without trial) each quarter.

What accomplishments in public life have pleased him most?

He lists three: (1) the relatively few appeals from decisions in his court; (2) relationship with jurors, and (3) improved efficiency of judicial ad-

ministration.

Many called for jury duty have confessed their opinion was changed by the experience.

Judge Digby takes time, before the term begins, to explain to those called that he realizes the sacrifices busy people must make to serve as jurors. He describes jury service as "the most important contribution you can make to your nation, including military service."

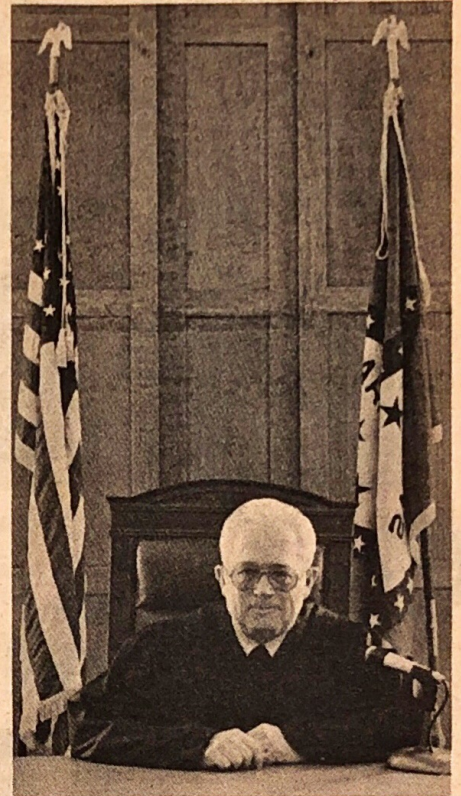
"Our jury system is far and above the best system of justice in the world, in spite of its many imperfections," Judge Digby believes. "The jury brings to bear the public conscience in the application of the rules of law."

The improved efficiency stems from the setting up, through legislative act, of a calendar coordinator. This has sped up the hearing process and the out of court settlements.

He sees the teaching of the Bible, the prime function of the Sunday school, as helping Christians mature.

"Most of us have grown up with the mistaken idea that Christianity would somehow insulate us from the heart-aches of life," he continued. "This is a fallacy because we have no more claim to a protected way of life than anyone else."

"As a matter of fact, it seems that the test of Christianity is how we endure and react to the hardships of life."



Tom Digby, Circuit Judge and Sunday School teacher, believes strongly in the American jury system.

Letter to the editor

Women must submit

I am writing to you concerning the article "Total Woman" approach wrong says WMU leader," which was in the March 30 Newsmagazine.

It was hard to follow her thinking through the article but it seemed to present a very independent attitude for women.

Praise the Lord for women of the church not supporting Miss Weatherford's stand.

I believe that God does have a plan for each woman's life but it is not in leadership roles in the church or elsewhere.

Jesus chose 12 men to train and carry on his work. The women were close at times but the men were always the

leaders.

In Genesis 2 it tells that women were made a helpmeet for men. The married woman's role is clearly presented in 1 Peter 3:1-6 and Ephesians 5:21-33. Verse 22 says "You wives must submit to your husband's leadership in the same way you submit to the Lord."

The married woman must submit to her husband and all women are to submit to whomever is in authority over them in the same way you submit to the Lord."

Independence in any area of our lives tends to make us independent toward God and God has called Christians to a life of submission to him and others. — Mrs. James McDaniel, Brinkley

BSUs sponsor get-acquainted days

Baptist Student Unions at the University of Arkansas Fayetteville and the University of Arkansas Monticello are sponsoring activities to acquaint high school students with the BSU and the schools.

UA Fayetteville BSU's "High School Day" will be April 15 from 10 a.m. to 1 p.m. Students can purchase lunch and a ticket to the red and white football game. Reservations may be made by calling 521-4370.

UA Monticello's "On to College Day" will offer campus tours, a visit with the school's administration and faculty, and a concert by Kim Russell, a former member of the Anita Bryant Singers. High School seniors from the Southeast Arkansas area are invited to contact Mike Weaver, BSU Director, Box 3073 UAM, Monticello 71655, or by phone at 501-367-5381 or 367-5088.

Rhonda Wiley (second from left) leads a discussion on "How to live the single life creatively". (ABN photos)



'Year of the Single' comes to Arkansas

"The Year of the Single," is a Southern Baptist Convention theme that was emphasized in Arkansas March 10-11 when Second Church, Little Rock, held a seminar for single adults.

John Hough, associate pastor to single adults at the church, correlated the conference and said that he felt led to do this so that single adults of Arkansas could become aware of their role in the church.

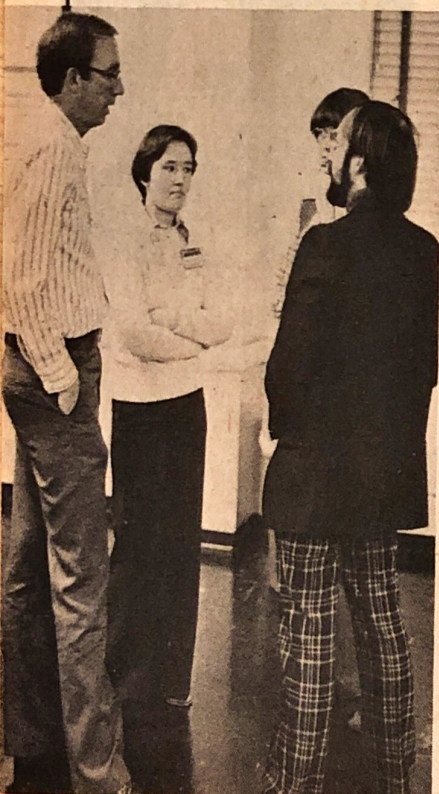
He said, "when single adults become involved in ministering to themselves then our churches will be complete through married families and single adult families."

Britton Wood Jr., college/single adult minister at Park Cities Church, Dallas, Tex., led the weekend seminar.

He explained that single adults can minister to the church by ministering to other single adults and bringing them into the church. He said, "before a single adult can minister to others he must be whole in his relationship to God. When he has experienced this relationship then he can minister to everyone."

Small group sessions were led by Delores Bishop, Rhonda Wiley, Dorothy Mattson, Joe Stiles, Judy Wamscher and Ken Morton. These groups discussed "Singles without choice;" "How to live the single life creatively;" "Growing through divorce;" "Ministering to single adults through activities;" "Parent without an 'S';" and "Odds and ends in the single life."

There were 120 single adults from over the state who attended.



ABOVE: John Hough (right), Second Church's associate pastor to single adults who coordinated the seminar, talks with (from left) Warren and Wacine Whatley and Diana Doyle.

CENTER PHOTO: Seminar leader Britton Wood talks with Inez and Naomi Hawkins of Charleston.

"Singles without choice" (widowed persons) had a group discussion led by Delores Bishop, a member at Second Church.

BELOW: Mrs. McClellan (with OBU President Grant) cuts a ribbon at (BOTTOM PHOTO) the outdoor dedication ceremonies (ABN photos)



Senator Kaneaster Hodges, appointed to fill McClellan's term, delivered the dedication address.



McClellan Hall dedicated at OBU

The formal dedication ceremony for the \$1.5 million McClellan Hall at Ouachita University, Arkadelphia, was held April 4. U.S. Senator Kaneaster Hodges delivered the dedication message which marked the formal opening of the 33,500 sq. ft. building that houses the official papers and memorabilia of Senator John L. McClellan. The collection covers the late Senator McClellan's 50 years in public office including the 39 years he spent in the U.S. House of Representatives and the Senate.

Also housed in the new building is the Edward Maddox Public Affairs Center and several OBU academic departments. Judge Maddox led the closing prayer for the dedication's service.

Senator Hodges read a letter written by Senator McClellan on March 11, 1938. He said, "This letter gives considerable insight into the character of Senator McClellan." In his letter McClellan said, "I am always miserable when I am not working." He also said, "I will do my best to make Arkansas a good senator."

Hodges said of McClellan, "He was forged in the crucible of hard combat, but was always interested in the little man. So long as we remember men who

have labored long and hard, McClellan's name will be remembered."

After enumerating many of the accomplishments of Senator McClellan, Senator Hodges concluded by saying, "The dreams of McClellan are alive and well and will live on here in Ouachita Baptist University's McClellan Hall."

Senator McClellan announced in June, 1976, that he would leave his papers to OBU. He said, "My decision to make Ouachita Baptist University the repository of these papers was largely influenced by the stature and prestige that Ouachita has achieved as a Christian institution dedicated to provide the highest quality of formal education since its founding more than 90 years ago."

Financing of the building was secured through a \$500,000 grant from the Mabee Foundation of Tulsa, Okla., and an additional \$500,000 in matching gifts and pledges, plus friends of the Senator raised another \$500,000.

Senator McClellan's papers are housed on the first floor of the three-story building, and are divided into several categories such as speeches, speech material, executive agency files, legislative files, confidential materials and others. Selected materials are on

permanent display in protective cases. A memorabilia suite where various items related to the Senator's life and career are on display as is a life-sized replica of Senator McClellan's Washington office.

The collection will be open to students, researchers, public service personnel, and certain sections will be open to the general public.

The Edward Maddox Public Affairs Center, was named after Judge Edward Maddox of Harrisburg, a lifelong friend and benefactor of Ouachita University. Daniel R. Grant, OBU president and director of the Center said, "The primary purpose of the Center is to communicate with young people the nature and importance of public affairs and the political process. The Center, instituted in 1974, sponsors campus speakers and trips to different centers of important political activity to observe firsthand the workings of the political process."

Others participating in the program included Mrs. John L. McClellan, W. O. Vaught of Little Rock, John W. Elrod of Rison, members of the Arkansas congressional delegation, and various members of the OBU administration and student body.

Arkansas all over

Ken Stogsdill

has joined the staff of First Church, Stuttgart, as minister of music. He attended Oklahoma Baptist University, Shawnee, and is a graduate of Ouachita University and Southwestern Seminary. Stogsdill, a native of North Little Rock, was ordained by Park Hill Church on Aug. 21, 1977. He has served churches both in Arkansas and Oklahoma. His wife is the former Barbara Hodges of Albuquerque, N.M., and is a graduate of Ouachita University with a bachelor of music degree.

W. C. "Bill" Williamson

has resigned as pastor of First Church, Gillett. He has accepted the call to serve as pastor of First Church, Huntsville, effective April 10.

Harold Russell

has resigned as pastor of Clear Springs Church, Black River Association.

Joanne and Richard Lisk

are co-authors of an article, "Marriage Enrichment Retreat," in the April-June issue of the *Church Recreation Magazine*, published by the Sunday School Board of the Southern Baptist Convention, Nashville, Tenn. The article was written from experiences of the couple as they led a retreat at Providence Church in Opelika, Ala., last year. The article was adapted for the magazine from material taken from "A Guide to Planning and Conducting a Retreat," a new guide available through the Baptist Book Store. Dr. Lisk is pastor of First Church, England.

Mark Davis

has been selected to serve as interim music director at Woodlawn Church, Little Rock.

Bob Adams

has accepted the call to serve as pastor of Columbia Jarrett Church, Current-Gains Association.

Lisa Clay

has accepted the position as music/youth director of First Church, Dardanelle. She is a graduate of Fairview High School, Camden, and Ouachita University where she majored in voice and minored in piano. Lisa has held previous part-time and summer positions at Lake Village Church, Stephens First Church, Hampton First Church and Hillside Church in Camden.

W. W. Dishongh

began his ministry with Vimy Ridge Immanuel Church, Pulaski Association, on April 3 with his first Sunday being April 9. He came to the Vimy Ridge Church from First Church, Gentry, where he served only 19 months. During those months there were 30 baptisms with 19 additions by letter. Three persons surrendered to full-time religious work. Dishongh, a native of Texas, attended



Stogsdill



Dishongh



McWhirter



Washington

Baylor University and Light House Bible College in Rockford, Ill. He holds an honorary doctor of divinity Degree from Pioneer Theological Seminary on a re-evaluation basis. He has served churches in Arkansas since 1961. He and Mrs. Dishongh are parents of two children.

Doug McWhirter

was ordained to the gospel ministry in morning worship services at Lakeshore Drive Church, Little Rock, March 19. He was ordained to the child care ministry and plans to continue in his position as Director of the Little Rock Office of the Arkansas Baptist Family and Child Care Services.

McWhirter holds a bachelor of science degree in philosophy and religion from the University of Southern

Mississippi, Hattiesburg; a master of religious education degree from Southwestern Seminary; and a master's degree in social work from Louisiana State University School of Social Work, Baton Rouge. He and his wife, Beverly, are the parents of two children, Kimberly and Paul.

Jerry Wilcox, pastor of the Lakeshore Drive Church, delivered the message of dedication and Johnny Biggs, Director of Arkansas Baptist Family and Child Care Services, led the dedicatory prayer.

Ben Elrod,

senior vice president and director of development at Ouachita University, participated in the thirteenth annual Foundation and Development Officers' Institute in Nashville, Tenn., April 10-12.



Presidents meet

C. A. Johnson Jr., center, president of the Southwestern Seminary Arkansas Alumni Association is pictured with two seminary presidents. At left is current Southwestern Seminary President Robert E. Naylor and at right is Southwestern's President-elect Russell H. Dilday Jr. Johnson serves as pastor at First Church, Paragould. Thirty-three state presidents met on the Ft. Worth campus recently to plan state alumni meetings and activities.

The institute is sponsored by the Stewardship Commission of the Southern Baptist Convention. Dr. Elrod spoke on "Taking a Look at OBU's Development Program."

Marvin Cain

recently accepted the call to be pastor of Temple Church, Dermott, Delta Association. He comes to Dermott from the Genoa Church, Southwest Association. Cain is a graduate of Mississippi College, Clinton, Miss. He has held pastorates in Arkansas, Mississippi and Alabama. He and his wife, Norma, are natives of Birmingham, Ala. They are parents of two married children.

Rex Easterling

is on a preaching tour of Central America, April 10-21. Easterling, pastor of Open Door Church, Rogers, is visiting Guatemala and Costa Rica. He is preaching in nine different churches in the jungle of Nicaragua near the town of Rosita. Lee Shaw, a member of Sunnyside Church, Rogers, and Clyde Alverson, an interpreter from Ft. Worth, Tex., are making the trip with Easterling.

Carol Lynette Washington,

28, a senior at Arkansas Baptist College and president of the Baptist Student Union on the campus, was bludgeoned to death on March 30. Miss Washington also served as the treasurer of the National Baptist Student Union. By virtue of her office she served on the BSU Council of Arkansas.

A memorial service was held April 3 in the gymnasium at Arkansas Baptist College. She appeared on the last State Convention program in Little Rock as the recipient of a scholarship of the state convention's Department of Cooperative Ministries with National Baptists.

Mrs. Booth H. Simpson

of Jacksonville died April 4. She was 86. She was a native of Saline County and a member of First Church Gravel Ridge. Survivors are three sons, Walter Simpson, Charles Simpson, and Henry Simpson of North Little Rock; a sister, Mrs. Ella Dees of Little Rock; six grandchildren and eight great-grandchildren.



Willene Pierce, Arkansas Baptist Women/Baptist Young Women director, was at Woman's Missionary Union, SBC, headquarters in Birmingham recently to begin framework plans for the 1980-81 WMU curriculum and activities. (WMU photo)



Woman's viewpoint

Joanne Jackson Lisk

Role call, please!

It was Monday morning and the small Oklahoma town was buzzing with the news of a very unusual happening in a local church. It seemed that midway through Sunday School someone decided they had better ring the pastorium and see why the pastor and his family had not yet arrived. The tale continues . . .

"Oh, hello," said the pastor. "I was just about to call to let you know that my family and I won't be in church today." Continuing, he added, "We've had a hard week and were up late last night, so we just decided that we'd sleep late, take the day off, and go to the lake. Someone there ought to be able to fill in at the last minute. See you next Sunday!"

You may be sure that this true situation was one to which there was no lack of wide-ranging emotional response. How would you have

responded?

1. The pastor tried to make a point but he was dead wrong! After all, he's being paid to conduct the services of the church and to be present on Sunday. As a member of the congregation, whether I attend or not is my own business.

2. That joker has sealed his own doom playing a trick like that on us!

3. A pastor is called to set an example for everyone. He's supposed to be a "cut-above" the rest of us Christians. I can't see it matters much when I miss church, but him . . .

4. I'd say our pastor has taught us a good lesson. No doubt he's heard such excuses Sunday after Sunday and was just fed up. He probably wanted us to know how he felt when we called in at the last minute saying we weren't coming.

What had triggered this incident?

The pastor wanted his congregation

to discover a new dimension of dependability in their teaching and worshiping roles in the church. He saw their role as being much the same as his own role: that of consistent discipleship and worship born of love. Many of his people, however, interpreted their pastor's role as that of a paid leader of worship, and their own roles as relatively insignificant and little-demanding, and certainly not confining insofar as weekly worship and service was concerned.

Were their eyes opened to each other? I wish I could say yes! However, I don't know, you see, for our pastor friend wasn't around town very many more Sundays!

Joanne Jackson Lisk, mother, homemaker, writer, nurse, and musician, is the wife of Richard Lisk, pastor of First Church, England.

Arkansas all over

Antioch Church, Royal

will be in a spring revival April 16-22 according to Dick L. Cayce, pastor. J. Sidney Sample, pastor of Second Church, Hot Springs, will be evangelist. Steve Chitwood, choir director at Antioch Church, will be music director.

First Church, Lavaca,

youth choir presented a program of witnessing music at the Main Street Church, Stigler, Okla., March 22. Mike Kinsey is choir director. Curtis Smithson is pastor. The church sent the pastor on a mission trip to Tegucigalpa, Honduras on March 13-23. There he worked on the mission field with Dave Leonard.

England First Church

vocal ensemble, "The Children of the Son," presented an Easter mini-concert at the Harris Nursing Home, England. Gov. and Mrs. David Pryor and Rep. and Mrs. Bill Foster were special guests for the program.

Independence Association

youth held a rally April 1 at Calvary Church, Batesville. Billy David was program director. Tony Weston, minister of music/youth at Immanuel Church, Pine Bluff, was guest speaker. Music was presented by the host church youth choir. A one-act play was presented by the Calvary Church drama group.

Pleasant Plains Church

will be in revival April 16-23 with Don Hook of Little Rock as evangelist.

Cord Church

was in revival April 2-9. Henry Applegate, pastor of First Church, Pangburn, was evangelist. Emmett Powers is pastor.

Magnolia Church, Crossett,

was in revival April 2-7. Tommy and Diane Winders of Tupelo, Miss., were leaders. Jody Gannaway is pastor.

Ft. Smith First Church

has organized a new discipleship group, "Hoi Dodeka" (the 12), for 10th grade young men of the church. The group will meet twice monthly. Spiritual disciplines emphasized will include prayer, witnessing, Bible study, share sessions, scripture memorization and fasting. Eddie Graber is youth pastor.

Trinity Church, Benton,

was in revival April 3-9. Bill Burnett, Director of Missions of Calvary Association, Searcy, was evangelist. Mrs. Joe Burnett, church music director, led music. Harold Stephens is pastor.

Faulkner Association

Brotherhood and Woman's Missionary Union held a joint service on home missions recently at Harlan Park Church. Bob Parrish, Director of Language Ministries for the Arkansas Baptist State Convention, was guest speaker. Sharon

Smith, associational WMU Director, and Odis D. Smith, Brotherhood director, were program leaders.

Luxora First Church

honored Mr. and Mrs. Hubert Rush on March 26. The Rushes, who have been members of the Luxora church since 1956, are moving to Shoals, Mo. Rush has served as a deacon of the church and as a member of the Executive Board of the Mississippi County Baptist Association. The couple was presented with a silver tray by the church and also honored with a fellowship supper.

Cross Road Church, Little Rock,

youth will have a campout on April 21-22. The group had a bowling party on March 31. Lester Aldridge, pastor, is leading a revival at Snow Lake Church April 9-15.

Forrest Park Church, Pine Bluff,

will ordain Bob Bledsoe to the gospel ministry on May 14. He is the son of Rev. and Mrs. D. B. Bledsoe who formerly served the church. Bob and his wife, Debbie, will graduate with master degrees from Southwestern Seminary in July. They have a son, Bart, age six.

Concord Association

youth will have a special rally at Grand Avenue Church, Ft. Smith, on April 15. Chris D. Elkins, who serves as resource consultant on the Unification Church for the Southern Baptist Home Mission Board's Department of Interfaith Witness, will be speaker. He will speak on the beliefs and activities of the Unification Church.

Brush Creek Church

was in revival April 2-9. Bob Hogan of Boissevain, Va., was evangelist. Doyle Fowler of Memphis directed music. Wesley Pruitt is pastor.

Caudle Avenue Church, Springdale,

recently organized a Brotherhood. Officers elected were George Looney, president; Vic Lindley, vice-president and Harold Hutton, secretary/treasurer.

Rogers First Church

has purchased a 12-passenger van to be used in ministering to Senior Adults and in youth activities.

Levy Church, North Little Rock,

observed youth week recently. Youth assumed responsibilities in Sunday School and Church Training. They also served as ushers, deacons and staff

members. The youth staff included Ricky Davis, pastor; David Glover, minister of education; and Mark Nettles, minister of music and youth. Phil Hardin is minister of music and youth. R. H. Dorris is interim pastor.

Mt. Carmel Church, Cabot,

celebrated its 30th anniversary with a revival. Clarence Shell, associate/evangelist of the Evangelism Department, Arkansas Baptist State Convention, was evangelist. Buddy Barnett directed music. The first Sunday of the revival there were 440 in Sunday School, the highest attendance in the history of the church. There were 34 additions during the week. Ron Griffin is pastor.

Central Church, North Little Rock,

will have a seminar on April 14-16. G. Wade Rowatt, professor of psychology of religion at Southern Seminary and director of the Personal Counseling Service in Jeffersonville, Ind., will be leader. He will teach the book, "Christian Marriage: Games or Growth," which he wrote and is a part of the Family Enrichment Series of the Southern Baptist Convention.

Black River Association

Woman's Missionary Union will sponsor a Family Mission Night to be held on April 20 at First Church, Walnut Ridge. The program will begin at 7 p.m. with Carolyn Shell leading the devotional and prayer calendar. Jesse Reed, Director of Evangelism of the Arkansas Baptist State Convention, will be speaker. Special music will be presented by a trio from the host church.

Pilgrims Rest Church

will be in revival April 16-23. Noble Wiles, pastor of Northside Church, Batesville, will be evangelist. Elvis Sneathern, pastor of Mt. Pleasant Church, will direct music. Delton D. Hughes is pastor.

Salado Church

will be in a youth-led weekend revival that begins on April 7. John Morgan, student at Ouachita University, will be evangelist. Charles Crowson is pastor.

Mena First Church

youth had a retreat at Ouachita Baptist Assembly grounds on March 30-April 1. Richard W. Rose, director of music/education for the church, was

New subscribers:

Church	Pastor	Association
New budget: Cole Ridge, Blytheville Steelbridge, Lonoke	R. V. Gean Glen Smith	Mississippi Co. Caroline
Free trial: Sang Avenue Mission, Fayetteville	Paul Dennis	Washington-Madison

briefly

CCF aims drug education at youth, board members told at annual meet

retreat leader. David Uth, a student at Ouachita University, was speaker at the church's worship services on April 2. Other Ouachita students assisting in the services were K. C. Rupe, music director, and Donna McCoy, pianist.

Cullendale First Church, Camden

licensed Lonnie Joel Daws to the ministry Wednesday, March 15. He is an honor student at Fairview High School and plans to attend Ouachita University following his graduation in May. Daws is the son of Mr. and Mrs. Joel Daws.

Parkview Church, El Dorado

was in revival April 2-9. Doyme Robertson, a former pastor, was evangelist. Sam Adkins is pastor.

Calvary Church, Benton

will begin a week's revival on April 23. Glendon Grober, missionary to Brazil, will be evangelist. Ervin Keathley, Secretary of Music for the Arkansas Baptist State Convention, will direct music. Oscar Golden is pastor.

Douglasville First Church

will be in revival April 17-23 with Rudy Gallegly as pastor. Clay Vire will lead music. R. F. Weeks is pastor.

Russellville First Church

will be in revival April 9-16. Bob Lewis, pastor of First Church, Westminster, Calif., will be evangelist. He will also present special music. Jack T. Riley is pastor.

Geyer Springs First Church, Little Rock was in revival April 2-9. Rick Ingle was evangelist and Fritz Smith directed music. Paul R. Sanders is pastor.

Little Rock First Church

was host for an "Age Awareness Conference" on March 25. Representatives from churches in Pulaski and North Pulaski Associations and from the host church attended the conference. Betty Mabry, D'Ann Light and Brian Tilley spoke as representatives of Pulaski County Council on Aging Inc. Ann Rice, Director of Senior Adult work at the host church, and Earlann Faas reviewed the work of their church. Pastor John Wright led a Bible study, and a drama group from University of Arkansas Little Rock presented "Life Span." Perry Thompson, professor of gerontology at ULAR, was a guest speaker.

Hardy First Church

recently began a new Sunday School class for single young adults. Ross Cardin is teacher. The church, on Easter Sunday, gathered for a "Together We Build" banquet in the evening. It was announced that commitments had been made for \$50,000 of the \$75,000 which the church is raising for a new building.

Nimmons Church

held ordination services on April 9 to ordain their pastor, Charles Carrens, to the ministry.

"In the Little Rock area alone there are 5,000 heroin addicts," Ronnie P. Sparks told the board members of the Christian Civic Foundation. Sparks was the keynote speaker of the Christian Civic Foundation which has as its objectives dealing with the social and moral problems involved in and arising from alcoholic beverages, gambling, narcotics, obscene literature and other related matters.

Sparks spoke during the annual board meeting of the Christian Civic Foundation which convened in the First United Methodist Church of Little Rock.

He told the board members that any time an individual is using a drug to attempt to alter the way that they perceive reality that a drug abuse problem exists. He pointed out that a person who is addicted to a drug cannot support his habit through his normal earning capacity. "A heroin addict," Sparks said, "must acquire from \$50 to \$200 a day to support his habit. The only way a young person can acquire this much money is through theft or prostitution."

Sparks said that some proposed to sweep the problem under the floor and hope that it would go away. But "The only way that we can solve this problem is through preventive education."

Sparks requested the prayers of the board as he carries on this program in the public schools of Arkansas.

During 1977-78 Sparks has presented the program of preventive education in 90 schools in Arkansas. Edward W. Harris, executive director of the Christian Civic Foundation says, "All evaluations of Sparks' work from teachers, principals, and students, have been uniformly strong and positive in their appreciation of his ability and commitment. His informal style of speech and dress has contributed to the establishment of a sense of credibility with a highly critical audience."

Executive Director Harris gave a detailed report of his own activities in working with the 71st General Assembly of Arkansas. In conclusion he expressed his gratitude for "The support of the programs of the Christian Civic Foundation," and made a plea that all members would continue to support by their personal participation, gifts, and prayers, the work of the organization "so that we may be and remain thoroughly Christian in nature and in lifestyle, and an effective servant of the churches in promoting civic righteousness in the state of Arkansas."



Ronnie Sparks, left, told board members about the menace of drugs in Arkansas and about the CCF education program. Edward W. Harris, executive director reported on his work for legislation.

Officers for 1978 for the Christian Civic Foundation included (left to right) W. A. Blount, president; Roland M. Shelton, secretary; Don Hook, treasurer; and Cary Heard, First Vice President. (photo courtesy Arkansas Methodist)



One of four buildings of Baring Cross Church, North Little Rock, was heavily damaged by fire April 4. Losses were estimated at \$200,000 to the three-story brick and frame structure, and \$20,000 to the contents. The building was part of the church's original auditorium which had been enlarged and remodeled. It housed educational space, fellowship and recreational facilities, and offices. Pastor K. Alvin Pitt said the loss included a piano, but most of his library and the church's office and printing equipment was carried out by members and others before the fire had spread. A connected education building was damaged by smoke and water, but the main auditorium was not hurt. Pitt said the building was not salvageable and would be removed. He said the building was insured for \$400,000 but it would cost \$1 million to replace it.

(Photo courtesy "Arkansas Democrat")



Southern College plans day on T.A.E.

Southern Baptist College will conduct the first annual Theological Adult Education Day Wednesday, April 19. The day is designed for men in the ministry who need formal training. Included are men serving churches or working in secular jobs without having completed high school.

T.A.E. Day will begin at 8 a.m. and will include meeting faculty and other T.A.E. students, lunch, and an explanation of the program. The guests will attend the regular chapel service at 10 a.m.

Don Settles is directing this emphasis. Interested persons should write Box 42, SBC, Walnut Ridge, Ark. or call 886-6741, ext. 49.

\$1 million offering

The Lottie Moon Christmas Offering has topped the \$1 million goal for Arkansas. State WMU Executive Director Julia Ketner said the goal was exceeded April 3.

Traveling companion for cultured, talented, handicapped person with worldwide ministry. Attractive Christian lady, age 25 to 40, good health, good manners, able to communicate and withstand traveling and crowd pressures. Must have sense of Christian purpose and ministry. Send resume to K. M. Inc., P.O. Box 1370, West Memphis, AR 72301. Salary open.

The deacon Consider money attitudes

by Billy G. Kimbrough
(Last in a series of three)

The New Testament gives a great deal of instructions concerning what a Christian's attitude should be toward material gain. The Apostle Paul included this aspect in the qualifications for deacons. The deacon is to be a person . . . "not greedy for base gain — craving wealth and resorting to ignoble and dishonest methods of getting it" (The Amplified New Testament).

The deacon ought to be one who is honest, "straight across the board" in all things. To be honest in returning to the Lord a tithe is not all of the honesty that God requires from those who would serve as a deacon. How one makes his gain is just as important or perhaps even more so than what he gives. Also, God has an interest in how what is left is used, just as he has an interest in what is given.

A local church should spend much



Kimbrough

time in thought and prayer before she ordains a member to the office of deacon who is not honest in the matter of material gain. At least he ought to give the tithe which . . . "is holy unto the Lord" (Lev. 27:30). It would be profitable if the elect was not a novice toward this kind of stewardship. For when this is true, there is always the temptation to move back into the old ways of giving, which makes him a dishonest steward, though a deacon.

The Apostle summed up the deacon and his office as he wrote, "For those who have served well as deacons obtain for themselves a high standing and great confidence in the faith that is in Christ Jesus" (NAS Bible)

If any church would follow the New Testament pattern in ordaining men to office, both deacons and pastors, she would save herself, along with other churches, from many difficulties through the years. This doesn't indicate that the local church will never make a mistake — just fewer ones!

Billy G. Kimbrough is pastor of Toltec Church in Caroline Association.

4th Anniversary



Help celebrate your Southern Baptist Radio-Television Commission's 40th year. Observe MAY 21 — "Radio-TV Sunday"

A card to Radio-TV Commission, Ft. Worth, TX 76150 now will bring free program materials for your church.

Behavior control: conduct by chemicals

by Henlee H. Barnette
for Baptist Press

Jonathan is an extremely hyperactive child with a short attention span. Every morning at breakfast his parents make sure he takes a prescription drug which will improve his conduct and his learning potential at school. At lunch, his teacher sees that he takes another of his pills.

It is estimated that there are three million children like Jonathan under the age of 15 in the United States. Most of these are in public schools. Ritalin is a drug often prescribed for these hyperkinetic or "overactive" children. Some school personnel seek to persuade parents to put their hyperactive children on Ritalin for control and to lengthen their comparatively short attention spans.

Behavior control through the use of drugs is widespread in our society. Numerous drugs (e.g., elavil, thorazine, lithium carbonate, valium, librium) are frequently prescribed to engender mood alteration. Anti-depressant drugs, sometimes called "psychic energizers," may be prescribed in order to stabilize the chemical balance of the brain tissue and to help the nervous system to transmit messages more effectively. Amphetamines ("uppers") can provide a sense of well-being — a needed "boost" or spurt of energy. The term "pep pill" is an apt one for this easily-obtained drug.

Physical endurance may be derived from certain drugs. Athletes have been known to use them. Olympic participants and race horses have been disqualified, however, for the use of such drugs.

Drugs now exist to be used by the military in case of war to immobilize people without destroying their cities. These chemicals paralyze the victims' limbs and leave them in a state of confusion. Whole populations can be incapacitated by such chemicals.

Therapeutic drugs for epilepsy are now a reality. Certain drug compounds control seizures, but no single drug has yet been discovered to control all the main types. The physician must discover which drug will control a particular type of convulsion or seizure. Perhaps scien-

tists will soon discover drugs which will fully control this disease altogether.

Psychotropic (mind alerting) drugs sometimes are ingested to stimulate religious experience. A few psychedelic churches exist in the United States. The Native American Church is composed of about 250,000 Indians who use peyote (button-like tops from mescal cactuses yielding an intoxicating drug) as a sacrament in their worship. It is the only religious group which can legally use this drug in its services. The Church of the Awakening in New Mexico also uses peyote. However, the Neo-American Church has lost its court battles to use LSD as a sacrament.

Some individuals ingest drugs for religious or mystical experience. It is claimed by them that consciousness-changing drugs produce an encounter with ultimate reality or God, a sense of unity with the universe, and an awareness of transcendence, along with a feeling of love and brotherhood, and a sense of the sacredness of all things.

But research does not support the claim that drugs produce a genuine religious experience or a realistic relationship to society. In some cases they may produce an aesthetic but not an authentic mystical experience.

Drug induced religious experience is highly subjective. Its source is in the individual. It is like a magnifying mirror and all that the drug user sees is an enlarged image of himself or herself. "I take LSD primarily for the religious experience," declares a high school student. "Before I dropped acid I was an atheist. Now I believe in God." He

This is the third in 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.

reasons that he and God are a part of nature and that he himself is God!

Behavior control by use of drugs raises serious ethical issues. For example, recent reports of the mind experiments of the CIA indicate that some of the subjects were unaware that they were participants in any kind of experiment. This raises several questions: Were the subjects fully informed about the nature of the drugs, their immediate and future consequences? Were they really free from pressure when they consented to be subjects?

In the use of behavior modification drugs with school children, what are the long-term effects of behavior modification drugs on these children? Could it be that the school situation needs therapy?

Psychedelic religious experience fails the ethical test. Alleged feelings of love turn out to be an in-group morality which generally excludes even parents. The experience is individualistic and socially irresponsible. It is a transient experience. After the "trip" on drugs, God is as far away as ever. Authentic theism does not produce — as does a bad trip on drugs — pain, paranoia, and the fear of becoming insane. Christian experience of faith is not a periodic "trip" to ecstasy, but a pilgrimage of disciplined and sober living.

In the light of biblical revelation, the use of drugs to facilitate or to produce religious experience is prohibited. The sorcerer "pharmakeus," (from which is derived pharmacy) who uses drugs in religious rites has no place in the kingdom of God (Galatians 5:20; Revelation 21:8). Genuine religious experience comes through prayer, discipline, and the Holy Spirit. It is directly related to obedience to God's word and will.

Many issues confront the Christian conscience when the subject of behavior modification by drugs is raised. Since love means to will the well-being of another, any use of drugs which knowingly involves the risk out of proportion to benefit to the health of persons is a violation of love. As the Apostle Paul puts it: "Love hurts nobody" (Romans 13:10, Phillips). (BP)

Your state convention at work

Stewardship

Act on SBC faith statement

Southern Baptists adopted a revised Faith and Message statement May 9, 1963. Some believed the action gave Baptists an authority next to the Bible. Others ignored its adoption.

The Faith and Message statement is not binding on churches or individuals. Like the church covenant, it is simply a statement. Some conventions, agencies, and institutions require their employees to sign a copy of the Faith and Message. Church members aren't asked to sign before they receive voting privileges.

Ignoring the statement does not lessen its importance. Section XIII, on stewardship, is a concise, workable declaration of what the Bible says about a Christian's relationship to God. It's worth reading and observing.

What does it say to Baptists? Stewardship has a biblical base. It is not a clever gimmick devised by greedy

leaders to fill the coffers of rich churches.

The statement proposes that stewardship covers all of life. God created all things good and we err when we try to separate the spiritual from the material. Stewardship covers more than the Sunday morning offering. It touches the soil and the machine as Christian stewards respond to the test of faithfulness.

Designers of the statement did not ignore the purpose of stewardship. It is for "the advancement of the Redeemer's cause on earth." This remark makes stewardship relevant to Bold Mission Thrust.

Much of our attention has been confined to one or two sections of the Faith and Message statement. While the first section is of vital importance, Baptists, to fulfill the mission of the church, must

implement the whole statement.

Bold Mission Thrust is a cooperative project that waits on faithful stewardship. "Members of New Testament churches should cooperate with one another in carrying forward the missionary, educational, and benevolent ministries for the extension of Christ's kingdom."

The statement becomes action in stewards who are faithful with the gospel, all resources, and the gifts God has given — James A. Walker, Secretary of Stewardship

Child Care

Camp investment pays big dividends

Siloam Springs Assembly holds a special place in the hearts of many who have spent a week there during the summer. Located in the mountains of Northwest Arkansas, it provides a very invigorating experience because of its natural beauty.

But there is more. Somehow God meets people in an unusual way at Siloam. Through intense Bible study, warm Christian fellowship, meaningful worship services and exciting recreation he speaks to people. Many youth have come to an awareness of his love and call upon their lives.

Each year many make decisions to commit their lives to Christ in the forgiveness of sins. Others become conscious of his will for their lives and make commitments to follow him in Christian vocations. From these come many of our missionaries.

A number of children from our Children's Home attend Siloam Springs each year. This is made possible by the support of Arkansas Baptists. Many individuals, churches or church groups sponsor a child to Siloam. It involves providing \$30 for camp fee, books, and a small amount for spending money for a boy or girl.

Last year 34 youth from the Home attended Siloam. Eight of them made professions of faith in Jesus Christ. One boy was chosen honor camper.

There is no way to calculate the dividends of such an investment. If you would like to sponsor a child send your check marked for camp. — Homer W. Shirley Jr., Director of Development, Arkansas Baptist Family and Child Care Services.

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
- 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
- 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
- 13 Spring commencement, Ouachita Baptist University
- 16 State association program promotion (Sunday School)
- 18 State association program promotion (Sunday School)
- 19-20 GA mother-daughter camp, Paron

'Available' . . . to volunteer for missions

Young adults from throughout Arkansas will meet April 22 at Pulaski Heights Church, Little Rock, to learn more about missions involvement. The meeting is sponsored by Baptist Young Women, but men are also encouraged to par-



Blount

ticipate.

Evelyn Blount, Birmingham, Ala., will challenge those who attend to become personally involved in the task of missions. Miss Blount is director of the Field Services Department for Southern Baptist Woman's Missionary Union. She also serves on an SBC committee relating to volunteers in missions.

A variety of conferences will be offered for learning about mission fields and opportunities for ministry. There will be four foreign mission pres-

entations: Colombia, Gloria McKissic, journeyman; Brazil, Marjorie Grober; Zambia, John Parker; and Taiwan, Gary Linebarger.

Conferences on opportunities for local ministry will include Campers on mission, Hilton Lane; Family and Child Care, Johnny Biggs; Multiple Ministries of the Local Church/Deacon Ministry and Pastoral Care, Nathan Porter and members of Arkadelphia, First; and Literacy Missions, Betty Harp.

For those who need information on how to begin mission organizations, the following conferences will be offered: How to Begin Baptist Young Women, Alyce Polos; How to Begin Baptist Men, C. H. Seaton. For BYW officers who need specific help, Evelyn Blount and Willene Pierce will lead Help for BYW Officers.

The meeting will begin at 10 a.m. and conclude at 3:30 p.m. Being aware and available is the key to missions involvement. — Willene Pierce, BW/BYW Director

Ride the Arkansas bus to . . .

WMU CONFERENCE GLORIETA July-8 14

Training for . . .

Local church WMU officers,
All age level directors,
leaders and teachers,
All associational WMU officers,
Special skills training for all
Baptist Women.

Meet . . .

The Russell Arringtons from
Costa Rica — Music
Dr. Penrose St. Amant from
Zurich — Bible study. &
Many other Home and Foreign
missionaries.

glorieta



For more information write:
WMU
Box 552
Little Rock, AR 72203

State music head commended

Ervin Keathley, Secretary of Music for the Arkansas Baptist State Convention, has received a letter of commendation from William J. Reynolds of the Church Music Department of the Southern Baptist Convention.

The commendation stated, that through the leadership of Keathley, Arkansas Baptist churches reported for 1977 an increase of 2,195 in church music enrollment. This was the second highest numerical increase in the SBC.

Reynolds' letter also said that "in the year when the SBC church music increase was .7 percent, Arkansas churches reported a growth of 5.7 percent."

For sale

12' X 48' mobile classroom unit
Green Memorial Baptist Church
Call Gary Young 565-2056, Curtis Griffin 821-3930, or Jerry Heaton 821-3255

Clean used church buses

J & M Motors

Hwy. 65, South
Conway, Ark.
329-6634 or 329-6176

TV drama 'Holocaust' shows Jewish trials

An opportunity for better understanding of the holocaust — the term applied to the Nazi execution of six-million Jews between 1934 and 1945 — will be provided by NBC-TV April 16-19 with the showing of the original screenplay "Holocaust."

Based on actual records, the TV drama will trace the events in the lives of two Berlin families through the Nazi era — the family of a Polish-born Jewish physician and the family of an ambitious young German lawyer who became an

aide to the chief planner of the annihilation of the Jews.

Rabbi Marc Tannenbaum of the American Jewish Committee said "Holocaust" carries forth the "purgation of evil" started by the television showing of "Roots" last year.

Several church groups have prepared study guides to be used for viewing and discussing "Holocaust." Copies of these may be obtained from the HMB Department of Interfaith Witness, 1350 Spring St., NW, Atlanta, Ga. 30309.

Sunday School

'Tis the season to be planning

Many churches are already in the process of getting ready for next year.

Now is the time for the nominating committee to be selected.

Thought and prayer must be given to the selection of organizational leadership. Materials are to be ordered, programs and projects are to be scheduled.

Where does one start?

First, why not get out next year's calendar? Write-in major church activities which are already known, plan for other events including preparation week, revivals, and study courses.

How do you know what materials to use? Where are they available? What do they cost?

Let me suggest you need several free leaflets which are designed as "planning tools." You will find most, if not all the answers for planning Sunday School work in these leaflets. They already have been mailed to your church. Hopefully they did not find a place in "13."

The leaflet "Sunday School Emphases for 1978-79" lists the main ideas which can help you in your work for the upcoming year. These ideas include Sunday School Preparation Week, 1978; Reach Out 78; ACTION in Starting New Sunday Schools Plan; Bible Teaching-Learning Improvement Plan, 1978-79; Adult Emphasis; and Associational Events. Use this tool.

"A Sunday School Plan for Outreach Month 1978 — Reach Out 78" lists activities and has an order form for materials. Use this tool too.

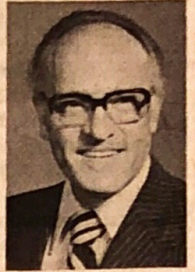
Another meaningful outreach tool is a leaflet titled, "Literature Distribution." Again, use this one.

You can find further information about these and other concepts in "Outreach" and the regular leadership magazines for the age-divisions. They are for use.

Did you think I had forgotten to mention "The People Reacher: A Sunday School Growth Project for the Small Church?" I haven't. You may be interested in this 13-week growth event for the fall quarter.

Need leaflets? Drop us a line. Will send.

P.S. "The Arkansas Sunday School Standard of Excellence" is a workable evaluation tool. Use your tools.— Lawson Hatfield, state Sunday School Director



Hatfield

Attend the

Arkansas Youth Ministry Conference

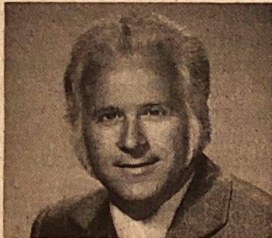
Friday-Saturday

April 28-29

Camp Paron

Begins with supper at 6:00 p.m. Friday
Ends with lunch at 12:30 p.m. Saturday

Conference Leader



Bob Taylor
Youth Ministry Consultant
Church Administration Dept.
Nashville, Tenn.

Planned for

- Ministers of youth
- Ministers of education
- Summer youth directors
- Youth coordinators
- Ministers of music-youth
- Pastors
- Others responsible for planning and coordinating the church's youth ministry

Here's help in . . .

- Coordinating your church's total youth ministry
- Developing a philosophy of youth ministry
- Discovering the latest resources for youth ministry
- Planning your summer youth ministry

Send reservations to
Youth Ministry Conference
Church Training Department

P.O. Box 552

Little Rock, Ark. 72203

A church administration project of the Arkansas Baptist State Convention
in cooperation with

The Church Administration Department

Baptist Sunday School Board

Houseparents needed

- Arkansas Baptist Home for Children in Monticello
- Needs couples to minister to the needs of boys or girls
- Age groupings include 6-12, 13-15, and 16-18
- Individual family-life cottage for each age group
- Excellent staff quarters in cottage for each age group
- Close multiple staff support in team approach to helping
- Questions and interest as to immediate or "future" employment should be addressed to Charlie Belknap P.O. Box 180, Monticello, Ark. 71655 Phone: 267-5358

BSU Third Century Campaign

New campuses

Within the past month I have had the privilege of visiting the Baptist Student Unions of some of the newer community college campuses in our state. It is exciting to walk onto a campus that was nothing more than a dream five years



Sims

ago and see the stream of students pursuing an education there. We now have established BSU programs meeting and seeking to minister to these students on most of these campuses.

I met with BSU leaders who were only a few months out of high school, but who showed leadership potential far beyond their years. I saw other students who were middle aged and older also finding their place in the BSU organization. Anyone would be impressed with the quality of these students and their dedication to ministering through Baptist Student Union.

BSU is now meeting on four of five new community college campuses with the assistance of part-time directors. With the completion of the Third Century Endowment Campaign, there will be additional finances with which to support these ministries. This will make provisions for a more extensive program of outreach to the fine groups of students who will continue to enroll in these colleges.

God is already at work at Arkansas' community colleges. I am excited to see that there, too, he is using BSU in bringing students to accept Christ and to find his will for their lives. — George E. Sims, Associate State BSU Director



A DAY OF
FUN + GAMES
MUSIC +
MEANING

SPONSORED BY
**BAPTIST STUDENT
UNION** AT

ARKANSAS TECH. UNIVERSITY
RUSSELLVILLE, ARK.

10-3 SATURDAY
AM PM 000 **MAY 6**

FOR ALL JR. HIGH AND HIGH SCHOOL YOUTH GROUPS

Proger Copeland
IN CONCERT

BRING YOUR TEAM
AND WIN A TROPHY!

- VOLLEYBROOM
- BANANA-BIGGEE
- WATERBALOON WIMBLEDON
- CARTER'S-COBBLER-
COUPLES-COMPETITION
- WRIST-WRYDER-WRELAY

AND LOADS OF OTHERS

Special
Prize
Awarded to the
BIGGEST-BAPTIST-BICEP

FOR
DETAILS • Contact John Gilbert 967-3217

Groups — Reserve Now For
The Great Passion Play
America's no. 1 drama!

Tickets, lodging, recreation and
meals only \$13 a person at
**KELLER'S COUNTRY DORM
RESORT**

Rt. 1, Eureka Springs, Ark. 72632
Phone (501) 253-8418

Christian perspectives on lifestyle

When a group of Southern Baptists met in Nashville, Tenn., to consider the Christian perspective on lifestyle, they heard Foy Valentine of the Christian Life Commission declare that the term "lifestyle" still could not be clearly defined.

Opening the seminar, Valentine, the Commission's executive secretary, said that most often lifestyle has been given a morally negative meaning. "We mean to position ourselves against all lifestyles that reflect the moral rot of our times," he declared. "We mean for the bottom line to be support for a lifestyle that reflects complete conformity to Jesus Christ as Lord."

Participants in the Christian Life Commission seminar were to hear a sociologist, an evangelist, a senator, theologians, denominational leaders, and a convicted felon speak on lifestyle.

The speakers brought a variety of perspectives which did not always harmonize. Participants found some of the speakers reinforcing their viewpoint of what is an appropriate lifestyle, but they heard others challenge their ideas.

The seminar did not cover all issues and it did not close the door on discussion of the issues covered. On the contrary, it was designed to "force the door open a little wider".

In a statement of summary and analysis, the Commission's W. David Sapp explained that "no final words have been spoken here, only words of persons who see through a glass darkly and yearn to see more clearly." "With God's help we can all participate in focusing the vision," he said.

Sixteen speakers appeared before the 600 participants, delivering prepared remarks and then answering questions from the audience.

Citing studies that show increased church attendance and interest in religious concerns, Leighton Ford said, "We are so close to the scene that we may fail to recognize that in the last two centuries in North America one of history's greatest movements toward Christ has been taking place."

At the same time, however, the Billy Graham team associate evangelist acknowledged "massive contradictions in our society between the renewal which is supposed to be going on in the church and the corruption visible in our culture."

Keynoting the seminar's theme,

"Lifestyle: Christian Perspectives," he declared that what is most needed is for biblical believers to close ranks behind a biblical approach to the future.

We have not yet even begun to construct lifestyles that give glory to God, theologian William L. Hendricks told the seminar.

"All of us here are among those who can choose their lifestyle, and being able to choose a lifestyle implies the power to make and effect various choices," Hendricks said. "The majority of the power of those who have a choice of lifestyles is expended on themselves."

Hendricks, professor of theology at Southwestern Seminary in Ft. Worth, Tex., spoke on the theological base for the seminar.

Since church members' power carries with it great responsibility, Hendricks said, churches must do several things to encourage the proper use of their power. "The church should strongly encourage some reversal in the upward mobility of lifestyles among our members. The church should model and embody some simplification of lifestyles and use of power. And the church should encourage intentional communities and experiments in sharing and simplified lifestyles."

Ordination of women is not the basic question facing churches today, the head of the Woman's Missionary Union said.

"We waste a lot of time debating the merits of the idea of ordaining women to be deacons or preachers," said Carolyn Weatherford. "More basic is whether or not God calls women to serve him through the church. I do not know very many women who feel called to the pastorate or the diaconate. I know many who feel that God has called them to significant areas of leadership which are not readily open to them. Are the women in error about their call?"

Miss Weatherford believes the church has a responsibility to help women deal with their changing lifestyles and in helping them find ways to fulfill their call.

Changes concerning women are also being made in religious circles, but Miss Weatherford feels there are some things the church can do.

The church can help women recognize their own personal worth in the sight of God. It can minister to women in their needs, many of which are brought on by their changing life-

styles.

"Spiritual leaders can provide support for women who are thwarted in what they believe to be God's will and purpose for their lives."

"Does God call women today?" she asked. "I believe so. Some feel that this call involves ordination and they struggle. It is in the church that the Christian woman should find her help in discerning the difference between self-made ambition and God-given leadership."

Belief in man's superiority over woman was only a tradition of Bible times, not a biblical teaching itself declared a theologian.

Paul K. Jewett, professor at Fuller Theological Seminary, Pasadena, Calif., rejected the traditional, hierarchical view of man over woman in favor of "... the complementarity of the sexes as equal under God."

"The Old Testament world was a man's world. A daughter remained under the authority of her father until she came under the authority of her husband, and then she became his purchased possession," Jewett said.

The patriarchal, or-father-dominated, assumption reflected Bible times. To appeal to the divine right of man over woman is like appealing to a divine right of a king over his subjects, Jewett said.

The Presbyterian theologian carefully documented his statements with frequent allusions to Scriptures. He noted that women were seen as subordinated to men because of the story of woman being created out of man.

"The man is said to have been formed out of the ground (Gen. 2:7), but no one would suppose he is subordinated to the ground because taken from it."

Jewett appealed to the life and teachings of Christ as a model for Christian relationship between the sexes.

Christ's relationship to woman, considering the times, was "positively revolutionary. He treated women as fully human, equal to men in every respect."

Ordaining a practicing homosexual to the gospel ministry violates the clear biblical teaching against homosexuality, a Louisville professor told the Southern Baptists.

"As a model for the congregation, the minister is to exemplify the Christian ideal in all areas of life, including sexual behavior," said Henlee L. Barnette, professor at the University of Louisville School of Medicine's department of

sought at Nashville seminar

psychiatry and behavioral sciences.

Calling for an attitude of love toward the homosexual without condoning the homosexual's actions, Barnette chided Southern Baptists for their traditional attitude toward homosexuals. It has been one of "contempt rather than compassion, rejection rather than redemption," he said.

Barnette urged churches to engage in outreach ministries to homosexuals similar to church ministries to alcoholics and drug abusers and called for churches to work for "the civil rights of all persons regardless of sexual preference."

Calling for Christians to love homosexuals as persons, Barnette argued "in the light of love it is wrong to persecute, harass, discriminate against or to destroy any person.

"Yet such injustices the homosexual has suffered at the hands of society and even the church," he said. "Like blacks and other minority groups, the homosexual has been dehumanized often in the name of God."

Barnette denied that homosexuality is "the unpardonable sin," pointing out that the Apostle Paul did not single out homosexuality as any worse than thievery, idolatry, adultery, greediness, drunkenness, and slander.

A Los Angeles television station manager strongly disagreed with a Southern Baptist advocate of television reform who charged that television is a "moral wasteland" which has a strong negative impact on shaping moral values of American people.

Van Gordon Sauter, vice president and general manager of KNXT television station in Los Angeles and former vice president of program practices for CBS television network, debated the point with Harry N. Hollis, director of special moral concerns for the Southern Baptist Christian Life Commission, based in Nashville.

Hollis argued that television programming profoundly shapes contemporary lifestyles, sometimes for good, but far more frequently, "what television is doing to us is essentially negative."

Sauter strongly disagreed, saying that television does not dictate any change in society. Rather, he said, television "responds to change within the society and mirrors the values of society."

He said it is wrong, and even dangerous, for advocates of television reform to urge television programming

to reinforce, or to set, community values.

"Television is there to entertain," Sauter said, "no more, no less. It is not there to determine or advance value systems. I don't believe television has a profound impact on changing society. It is society that changes television."

A cheap form of evangelism that provides little more than "fire insurance" to escape hell permeates America, evangelist Tom Skinner told the participants.

Skinner, president of Tom Skinner Associates, a New York based evangelical group, castigated the church for "abandoning the inner city" and for spending most of its money to make worship more comfortable.

Too many people who say they are "born again" have not changed their life style to indicate a real rebirth, Skinner said. Business practices don't change, people still flee to the suburbs when "undesirables move in, and exclude people from their church because of skin color.

"The church is a group of people who bleed together, who hurt together, who suffer together, who rejoice together, who overcome together, who look out for one another," Skinner said, suggesting that Christian lifestyle dictates that Christians constantly give themselves to one another, "even unto death."

Declaring that the nation's prison system is an abysmal failure, convicted White House aide Chuck Colson said that unless Christian people are willing to do something about prison reform, there is no hope for change in America's prison system.

"No one else really cares," declared Colson. "It's up to the Christians if anything is ever going to be done to bring about change."

Citing the biblical admonition of Jesus to visit those in prison, Colson told the Baptist group that it is their "Christian duty" to go into the prisons.

"The prisons are not working," he said. "Only Christ can transform the lives of those in prison. If the Christians do not do something about the prisons, there is absolutely no hope, because no one else cares," he said.

Colson said he sees hope on the horizon for prison reform, citing a recent Canadian Parliament report suggesting that all Canadian prisons be

closed except those housing violent criminals who threaten society.

If America is going to have a face-off with communism, it should do it with Russia and not with Panama, U.S. Sen. Howard Baker, R.-Tenn., said.

"Our Christian beliefs cannot prosper in any world where communism reaches dominance," Baker, a former Presbyterian deacon, said. At the present rate of defense spending for the Soviet Union and the United States, the Russians will meet and surpass America in the late 1970s or early 80s and become the dominant military factor, he said.

In response, Americans must have a "determination to keep us so undoubtedly strong, morally, economically and militarily, that we never have to reach an imbalance in that terrible equation of terror," Baker said.

The Senate minority leader said that calls for an increasing share of the national economy directed to defense spending.

Charlie Shedd, author and Presbyterian minister, used the Biblical story of Rebekah being chosen for Issac's wife as a model for a good marriage relationship.

He said the events illustrated that couples who build a good marriage must be willing to communicate; must do more for each other than is necessary; must allow independence as well as demand commitment from each other; and must bring God in as the third partner in their marriage.

The closing address by William L. Self, pastor of Weiucca Road Church, Atlanta, Ga., affirmed the power of the Christian lifestyle as the salt and light of the earth. Self contrasted power in the secular arena and power through a Christian life. He said he saw President struggling with ambivalent feelings because he possessed both of these kinds of power.

Other speakers for the seminar were Liston O. Mills, Oberlin Alumni Professor of Pastoral Theology and Counseling at the Divinity School of Vanderbilt University in Nashville; Jeffery K. Hadden, professor of sociology at the University of Virginia, Charlottesville, Va.; Millard Fuller of Koinonia Farm/Habitat for Humanity, Americus, Ga.; and John F. O'Leary, Deputy Secretary of the Department of Energy, Washington, D.C.

Theme interpretations in music were presented in each session by Tim and Vicki Seelig of Denton, Tex.

PEW CUSHIONS

Comfort and beauty. At prices your Church can afford.

For free estimate contact

FLOWERS MANUFACTURING, INC.

P.O. Box 587, Keene, Tex. 76059

Phone: A-C 817-645-9203

Custom made

Church Furniture

Is One of Our Specialties



Place Your Order With Us
Please come by and see
our samples on display.

**Cox Planing Mill
and Lumber Co.**

212 E. Main
Piggott, Ark.
72454

AC 501
598-2230
598-2239

Business Manager for ministry.

Christian layman or clergyman with administrative ability, to communicate with clergy in advance of program presentation. Able to assure necessary preparations (including financial arrangements), manage business office, and expand ministry with creative ideas. Must be free to travel. Send resume to K. M. Inc., P.O. Box 1370, West Memphis AR 72301. Salary open.

Pew cushions

Quality, comfort and beauty.
We believe we can
save your church money.

3 weeks delivery on fabric in stock

For free estimate contact:

Eugene Hughes, Ph. 777-6474

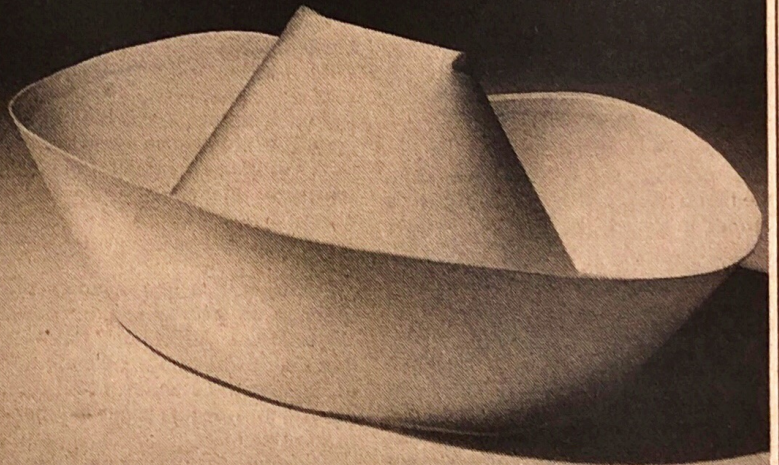
111 E. Second Street
Hope, Ark. 71801

Wanted: Tour host for Bible Lands travel

Departures May 8 and June 19, Holy Land and Athens. Dates available Sept. thru Dec., 1978 Travel free, excellent benefits. For further information write:

**Dr. Tom Cox, Integrity Travel, 1629
S. 118th E. Ave., Tulsa, Oklahoma
74135 or call collect: (918)437-0787
or 437-0826**

The crowning glory of Baptist Memorial Hospital is its school of nursing.



SUPERIOR CLINICAL EDUCATION
100% LOAN-GRANT AVAILABILITY
CHRISTIAN ORIENTED ACTIVITIES

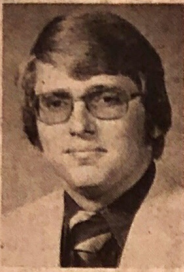
For admissions information, call
901-522-4357 collect or write Lloyd O. Barker
Baptist Memorial Hospital School of Nursing
999 Monroe, Memphis, Tennessee 38104

Cost of conviction

April 16, 1978

Acts 7:2, 44-53, 58

We've always done it that way!! It worked before, why won't it work again? Are these familiar statements to you? They are to me, because I, like the characters of our lesson, enjoy the comfortable security of traditionalism, especially when it allows me the freedom to avoid conflict.



Statton

Steven was a "man full of faith and of the Holy Spirit." He had been chosen to do a simple task, wait on tables, but felt compelled by God to go beyond the call of duty by doing "great wonders and signs" among the people (Acts 6:8). Obviously this was not a popular thing to do. Especially when it was done out of the context of traditional worship and religious procedure. Steven's serious accusations brought about the early demise of this powerful prophet. Let's look at them briefly.

Steven was looking straight into the eyes of tradition. He had encountered the hideous force of pride and jealousy, shined in the legalism of Hebrew practice. He is now before the council on false charges of blasphemy and chooses to speak forth his God-given convictions.

A couped-up god

Steven continues his speech in verses 44-50 with the answer to his charges. He had been falsely accused in verse 13 of "speaking words against the holy place and the law." So he had to take a stand on the issue whether it was pertinent or not. He states in verse 48 "... the Most High does not dwell in houses made with hands."

It is here that the conflict really heightens. Steven had hit the nerve of traditionalism. They had equated God with a place. So much emphasis had been placed upon the importance of physical religious trappings, that the religious leaders had forgotten that God was a God of the "heart".

Steven, like Jesus, had perceived that Judaism had sought to institutionalize God's Spirit. Steven made it very clear in

verse 49 that God could not be confined to man-made places. God is a God of Spirit not of brick and mortar. Though God had instructed the tabernacle to be built as a movable house of worship, they had built it in a permanent setting. This would have been fine if the Jews had not believed that God could only speak and live in that abode. Consequently, the building of a man-made dwelling by Solomon limited the Jewish concepts of the universal presence of the living God

An omnipresent god

I'll never forget in the early seventies when a group of youth in the church in which I was serving decided that the institutional church had abandoned its mission. Several decided they could worship God as easily at the city park as they could at the "temple".

Many of the older members were enraged. I, too, was upset, even though I knew that their youthful idealism would be shortlived, and yet, there was an element of truth in their accusations. They, like Steven, were saying "Don't confine God to the limitations of a building; God is the God of all creation, and could be worshiped and served outside the confines of the church building.

It is highly possible that even the church of the 20th century could become so defensive and self-preserving that the fresh breeze of spiritual renewal could be stifled or even ignored. God continues to use His bride, "the church" to bring his kingdom in. We must remember that we, the people are that bride. When change is needed to facilitate God's use of his church, we, the people, must be willing to accept that change, even if it means doing things differently than they've always been done.

An ignored god

His second, and equally abrasive accusation is found in verses 51-53. Here Steven's voice must have raised with anger. Though he too was a part of their heritage, he had become incensed with a nation of hardened hearts.

He reminds the council of their

historical pattern of willful disobedience to God's Spirit and in verse 51 he pronounces them to be a "still-necked people, uncircumcised in heart and ears."

With such boldness he must have known his sentence was already fixed, for he continues to illustrate his point without apology. Time and time again God had sent his prophets to call a nation to repentance, obedience and trust in God. They had persecuted and killed the prophets; men such as Isaiah, Amos, Elijah and Jeremiah. Men who had announced the coming of the "Messiah". In every instance God's eternal purpose was thwarted by a people unwilling to listen to the voice of God.

The final blow

Finally in verse 52b-53 Steven brought to a climax his searching speech. In these concluding remarks, Steven told his accusers that they had not only totally ignored God's Spirit through the prophets but that they had actually betrayed and murdered the Promised Messiah. They had been so blinded by their conceited man-made religion that they had rejected the anticipated Savior.

I believe, with a note of pity and remorse in his voice, he reminded them that they had had all the advantages of a chosen people. God had entrusted them with the giving of his sacred law and yet they were the very ones who had rejected that law. They had ignored their calling and lost the blessing.

Though Steven seems to have been composed through it all, it seems the Sanhedren completely lost all signs of dignity. They literally mobbed Steven, drug him out of the city and executed him without as much as a verdict.

Implications

(1) Conviction is costly when it must be vocalized to effect change.

(2) Man has always wanted to separate the sacred and secular, when all of life is God-made and sacred. God can not be limited in time or space.

(3) Man is often guilty of worshiping tradition instead of God Himself, and consequently, is deafened to the voice of his Spirit.

(4) Man does not want to hear the words of the prophet, especially when his sin must be viewed honestly.

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

What Is Sin?

Genesis 3:1-10, 15

April 16, 1978

This lesson begins a new unit of five lessons. The unit title is "The Sin Problem". The focus is on the basic biblical teachings about sin and its consequences. Then the emphasis turns to the beginning concept of grace and forgiveness.



Wright

Sin is rebellion against the will and purpose of God. And the Apostle Paul was absolutely correct when he wrote, "For all have sinned and come short of the glory of God" (Rom. 3:23).

This strong bent toward rebellion against God and rejection of his purpose is grounded in unbelief. And unbelief is exercised through deliberate and willful choices. Genesis, Chapter 3 gives us the beginning of the whole problem of sin.

Accepting an alternative (Gen. 3:1-3)

The story in Genesis is told with the simplicity of a child. Yet, the details are more vivid than any special display that human knowledge could present. Mankind saw for the first time great realities of life and the alternative that was shrewdly presented.

The power of choice springs from the capacity to choose. Thus the third Chapter of Genesis is one of the most important chapters in the entire Bible. The problems we face, the fulfillment we miss in life, grow out of the choices we make. The story of rebellion begins in Genesis and continues with us today.

The life that man is to live in Genesis is presented in the simplest form. He is to be obedient. There are restrictions. And with restrictions come alternatives. "Thou shalt not" implies duty and a possible alternative which is disobedience.

The Genesis account represents the first suggestion of rebellion as coming from without. Temptations are real. And the first account has its roots in a personal source. There are powers that desire to direct men away from the fellowship of God.

To ignore the alternative will not make it go away. To indulge an easy going attitude toward it will not lessen the ruinous consequences.

The serpent is the natural symbol of such an enemy of mankind. The

crooked gliding and slyness of the snake represents quite well the process of temptation. Through the years, the evil one has worked his way into the life of every person.

Doubting that God is altogether God (vv. 4-5)

"Hath God said?" is an effort to cast a doubt on the reality of the restriction. The fascination of the forbidden is pursued only after the seed of an apparently innocent doubt is planted in the mind of Eve. Isn't that the way we are still captured by the evil one? Moral reality of distinctions, the absolute wrongness of the sin, is covered by a cloud of refinement or modern culture.

Sin begins to doubt God and his motives in creation. God's plan was for perfection. Sin's aim is for alienation. Cultivated doubts about God and cunning tricks in communication are still our downfall.

Question: What harm is there in disobeying God? "Hath God said . . .?" Question: Will God keep his word of punishment? "Ye shalt not surely die." The lies are still the same. Their intent is to cause one to doubt the goodness as well as the truthfulness of God. The woman was led to believe that for God to forbid was for no good reason. It meant, according to the tempter, that God was not being fair to his creation. The desire to be as gods is still with us. Rebellion and prideful doubt are at the heart of sin.

Confronting sin as a reality (vv. 6-7)

When the restriction is undoubted, and the results are sure, the temptation holds no power. But when these are destroyed, the woman sees "that the tree was good for food, and pleasant to the eyes, and to be desired to make men wise." Weaken the sense of God and strengthen the pride of mankind and the heart is laid bare to the enemy.

Sin is real. It is a deliberate act. The act of yielding to temptation is a deliberate choice to please self and disobey God. That reality should sober our thinking and curb our rebellion. The scripture lesson says "the eyes of them both were opened." And so they were.

The innocence was gone. Their minds were deeply troubled. They were filled with shame and guilt. Man and woman

were now divided. Sin is deceitful! Sin is real!

Confronted by the reality of sin (vv. 8-10)

There is a difference between being tempted and sinning, but yielding always brings a definite result. God confronts his own with their sin.

God's natural relationship with Adam and Eve is one of openness and sweetness. As you read verse eight, you get the feeling that their "walking" together was a normal and continual event. But now something has broken that sweet fellowship of mutual love.

Sin must now be confronted. Instead of meeting God openly, Adam and Eve try to hide themselves. Sin has led them to believe that God was now their enemy. Guilt has driven them from the one source of help.

But God will not be avoided. God's call to the erring pair is clear in verse 9, "Where are you?" God is always seeking his own. In love he is felt to be near. That nearness is sometimes as a questioner, bringing sin to an account.

Mankind's hope lies in God's confrontation of sin as such. If he should leave us alone in our sin, we would forever be lost in our own delusions.

But confrontation or the thought of confrontation often spawns fear. Verse 10 makes it clear that Adam was afraid of God. He feared the broken relationship as well as the consequences of his sin. Always, fear and shame follow the act of sin. Fear and guilt drive one to hide even from the source of relief. But God will not be avoided.

Judgement and deliverance (v. 15)

The Old Testament is never blind to the tragedy of life. It looks forward to something much better. The Old Testament holds to a strong optimism. As bold as the confrontation was and as strong as the demand for explanation for what had happened seemed to be, still God holds out hope to mankind.

Each has to admit, "I did eat." We may throw the blame on weakness, circumstances or others, but God's verdict is that "you did eat."

The punishment for disobedience is fourfold in verse 15. The promise of deliverance is also plain.

The hope is through the seed of the woman. This was early recognized as Christ's victory over evil at Calvary.

Sin is costly. It costs mankind and God.

This lesson treatment is based on the Life and Work Curriculum for Southern Baptist Churches, copyright by The Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

Attendance report

April 2, 1978

Church	Sunday School	Church Training	Church addns.
Alexander, First	145	65	
Alpena, First	73	18	2
Batesville, First	283	124	1
Bentonville			
Central Avenue	65	29	
Mason Valley	72	35	
Berryville			
First	179	72	
Freeman Heights	174	80	
Rock Springs	54	29	
Biscoe, First	93	50	
Booneville			
First	265		
Mission	26		
South Side	109	61	1
Cabot			
First	492	164	4
Mt. Carmel	368	166	4
Caledonia	38	23	
Camden			
Cullendale First	570	122	
Elliott	493	174	12
Center Hill, First	84	63	
Charleston, First	161	51	
Conway			
Pickles Gap	193	100	
Second	422	144	
Crossett			
First	480	135	8
Mt. Olive	313	110	3
Danville, First	197	39	
Des Arc, First	214	64	
El Dorado, West Side	478	468	
Forrest City, First	538	702	8
Ft. Smith			
Grand Avenue	976	197	20
Mission	27		
Trinity	156	62	
Fouke, First	110	53	
Gentry, First	172	53	2
Glendale	81	25	
Grandview	81	66	
Hampton, First	189	76	1
Hardy, First	163	41	
Harrison			
Eagle Heights	255	97	
Woodland Heights	131	52	
Hilldale	36	22	
Hope, First	362	89	6
Hot Springs			
Harvey's Chapel	116	85	
Park Place	281	130	
Hughes, First	144	68	1

Jacksonville			
First	423	79	2
Second	185	48	
Jonesboro			
Friendly Hope	160	103	
Nettleton	310	115	1
Kingston, First	60	31	1
Lavaca, First	344	141	3
Little Rock			
Crystal Hill	154	50	2
Life Line	486	112	4
Martindale	106	54	3
Magnolia, Central	808	216	33
Mammoth Spring, First	107	51	
Melbourne, Belview	187	101	
Mulberry, First	270	143	2
Murfreesboro			
First	183	54	
Mt. Moriah	50		
North Little Rock, Harmony	84	40	
Paragould			
Calvary	284	177	4
Eastside	363	193	3
First	439	112	
Paris, First	392	51	
Pine Bluff			
Centennial	144	61	
Central	135	53	
First	731	122	2
Hardin	140	49	
Lee Memorial	287	76	
South Side	612	94	1
Sulphur Springs	147	73	2
Rogers			
First	563	125	2
Immanuel	508	88	7
Russellville			
First	555	91	6
Second	135	67	
Sheridan, First	175	52	2
Springdale			
Berry Street	57		4
Elmdale	310	95	
First	1534		19
Texarkana			
Faith	255	102	5
Hickory Street	137		
Shiloh Memorial	185	70	3
Van Buren, First	588	161	5
Vandervoort, First	88	39	1
Ward, First	120	56	2
West Helena, Second	211	121	
Wooster, First	123	83	
Yellville, First	192	62	

TIGER TRAKS

Ouachita Baptist University

Arkadelphia, Ark.

April 13-15, 1978



Thursday - Tiger Roast
"Cliff Harris"
7:30
Friday - Celebrity Tennis
Match 3:00
- Tournament Trike
Race 7:30
Saturday - Bike Race 1:00
- Evening Concert
Gene Cotton
and Grady Nutt

FOR TICKETS

WRITE:

TIGER TRAKS

OBU Box 697

Arkadelphia, Ark.

71923

ARKANSAS' MOST EXCITING COLLEGE WEEKEND

Little Rock departures Dan Dipert Tours

Deluxe Motorcoach and Air

Florida Funfest, May 4-11, 8 days, \$365

Washington Cherry Blossom, April 13-20, 8 days, \$385

"Fiesta Time in Old San Antonio", April 20-24, 5 days, \$225

Hawaiian Adventure, June 6 or Aug. 1, 14 days, four islands. From D/FW, \$995; From Little Rock, \$1,089

California Circle Tour, June 11, 16 days, \$725

Colorado, July 28, 10 days, \$410

New England Fall Follage, 8 Little Rock departures starting Sept. 20. 11 days, \$510

Price Includes Everything But Noonday Lunch

Write or Call for Our 1978 Tour Catalogue or Detailed Itinerary on Any Above Tour, or See Your Travel Agent.

In Little Rock, Contact:

Peters Travel Agency

2813 Kavanaugh 501/666-0242

Headquarters for complete travel advisory

Ark-eology



Prayer and fasting? I can stand a little praying, but fasting is for the birds!

by Gene Herrington

All good investments reward, but none quite so satisfactorily as a well spent life.

To get attention, it's hard to beat a good, big mistake!

FIBERGLASS

- STEEPLS
- WALL CROSSES
- STAINED FIBERGLASS WINDOWS
- BAPTISTRIES
- BAPTISTRY HEATERS

Write for free color brochure.

Fiberglass Specialties

A/C 214 657-6524 Box 931 Henderson, Texas 75652



Radio-TV budget tops \$4.6 million

by Bonita Sparrow

FT. WORTH (BP) — Trustees of the Southern Baptist Radio and Television Commission meeting here last week moved busily through an agenda that included a 1978-79 budget request, new officers, new executive staff members and the status of the Richmond Radio and Television Commission office.

Trustees approved the commission's budget request to the Southern Baptist Convention's (SBC) Executive Committee for \$4 million from the Cooperative Program (unified budget), voted to

Address change ???????
Two weeks before change of address send name label below and new address to:
ARKANSAS BAPTIST NEWSMAGAZINE
P.O. Box 552
Little Rock, Ark. 72203

close the Richmond, Va., Radio and Television Commission office, elected Harold E. Martin of Montgomery, Ala., chairman of the commission and ratified eight new executive staff positions.

The \$4 million request from the Cooperative Program must now be finalized by the SBC Executive Committee and submitted to the annual SBC, which will meet in Atlanta in June 1978.

"The largest portion of the commission's budget — nearly \$3 million — will be used for its preaching programs on the air," said Paul M. Stevens, commission president.

"The other money will be used to build audiences for those programs, to counsel people who contact the commission for spiritual help and for technical assistance to churches and conventions," said Stevens.

Opinion

Bold Mission Thrust: a creative approach to a new movement

by Lewis A. Drummond

Our goal is the "evangelization of the world in our generation," write A. T. Pierson in the middle of the last century. This "missionary watchword" as it became known gave the missionary impetus to the church for years.

Now the challenge has been picked up by Southern Baptists and we have chosen to call it **Bold Mission Thrust**. What a worthy goal it is! To bring the message of Christ to every person by the turn of the century is a sublime thought.

We are not so naive as to think it will all just happen, however. We know we must plan and organize.

One of the aspects of our programming the Thrust is to call, equip, support and send out for a two year term 5,000 lay men and women to serve in the unevangelized fields of our nation and world. That is tremendous! But I wonder, will they have the expertise to fulfill their mission adequately? There is no doubt they will be dedicated, spiritual, and loyal. But what about the Biblical and practical expertise that we have always held as essential for mission involvement?

At the same time we have 9,000 students presently studying in our seminaries, not to mention the multiplied thousands in colleges that will soon be in seminary.

These numbers are overwhelming. That means in the next three years the churches in our convention will face a tidal wave of 9,000 new ministers, trained and ready to be called. That is unprecedented and presents an acute problem.

To put it bluntly, there simply are not enough places of service for them all. Our churches just cannot absorb 9,000 eager, highly educated young ministers. It is impossible. Many will have to work as "tent-making ministers."

Now put these two factors together: dedicated but untrained laymen and a vast, unused source of seminarian expertise. Why not form teams out of these two resources? Instead of merely sending a lay couple to a new field hoping they will do an adequate job, why not send with them a young minister highly trained in the work? The advantages seem obvious.

First, the depth of maturity and dedication of the lay couple will provide the stability and maturity that the young minister may not have yet developed. And in turn the seminary graduate will provide the ministerial and Biblical expertise the lay may well lack.

Secondly, mission work at its best is hard and lonely. I can see lay people from the "Bible Belt" scarcely able to cope with the secular, urban mix of the northeast. The cultural shock will be great. And many a young minister all alone there has actually folded up also. But together, they can be that mutual support to one another so needed. After all, Jesus sent out the early disciples two-by-two.

Thirdly, what is going to happen when the two year period is up and the lay couple have to return home? The work could collapse. That would be tragic. But it may well be that by the end of the two years the work would be strong enough that a seasoned minister could keep it going. And if the team has had that minister there all the time getting his seasoning, as the plan calls for, he could carry on and keep the work going.

This approach strikes a balance between lay and ministerial contribution. It uses to great advantage the reservoir of talent in the seminaries, and it assures the work that emerges a much better chance of survival and impact. Granted, this approach would not be feasible in all the mission activities we shall be fostering, but where a new work is commenced, it appears to have merit!

Therefore, I call on our mission boards to give serious consideration to this approach to Bold Mission Thrust. I know it's an untried approach to a brand new program and that seems a bit presumptuous. But God wants his work done in a sensible way, and this seems to make sense. May God guide us as we Southern Baptists seek "the evangelization of the world in our generation."

Lewis A. Drummond is Billy Graham Associate Professor of Evangelism at Southern Seminary, Louisville, Ky.