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May 4, 1978

Arkansas Baptist State Convention

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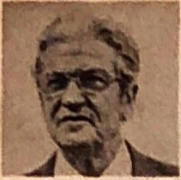
May 4, 1978

Arkansas Baptist

NEWSMAGAZINE



Camping experiences
for state RAs



I must say it

Charles H. Ashcraft / Executive Secretary

The identity of true prophets

No age has been free of false prophets, nor will we ever be free from the taint of their evil. The best way to show up a false prophet is to identify the true ones. The proof of the pudding is in the eating. The validation of a good tree is found in the quality of the fruit it bears (Matt. 7:20). The end result of righteous behavioral patterns is the supreme validation of any true prophet. His preaching must produce righteousness within his own life and in the society about him. The trueness or falseness is determined at this point and level (Matt. 7:21-23).

The permanency, life-style, philosophy, and stated goals is a part of this identity (Matt. 7:24-27). The insistency "To God be the Glory" will remain forever an identification of trueness. The self-effacement of humble servants is a trait of this stencil of this realness. Unwillingness to profit personally from spiritual pursuits is also a mark of validation. The attitude of the disciples reflects positively upon the genuineness of the teachers. The moral level of the area encased by the prophet is "telltale" evidence of the pureness of his motive.

The degree of exactness to Biblical definitions is a key factor in the appraisal of the men who call themselves God's. The rigidity with which the man stands for right and against wrong will never be discounted in the evaluation of his true prophetness. The positive identity one takes with the institutional church or otherwise will not be left out when the final score is computed. The noise, fury, wake, sound and turbulence of the prophet may be an indication of his falseness (Matt. 12:18-20).

Jesus said, "Beware of the false prophets who come to you in sheep's clothing, but inwardly are ravening wolves" (Matt. 7:15). It could be said, "beware of the prophets who become surprisingly rich over their religiously-oriented enterprises." Beware of those who are persuaded so easily to name the institutions they establish for themselves. Beware of those who write their own private version of the holy scriptures and name them accordingly. Beware of those who operate floating, syndicated seminars at a million dollar figure. Beware of those who have substituted performances for worship.

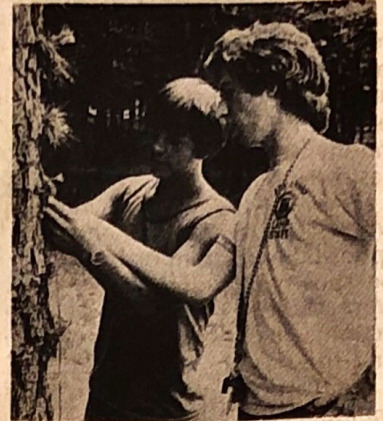
Beware of those who crush the "lesser lights" by their flamboyance. Beware of those whose life-style exceeds the grandeur of medieval popes. Beware of faith healers who build vast medical facilities with Baptist money. Beware of "tensilled testimonies" and "easy believism" and especially the exorbitant fees charged by sexy performers on religious programs. No flesh should glory in his presence (I Cor. 1:26-29).

History, time, tide and grind of life itself will leave standing only that which is the end result of trueness (Matt. 7:24-25). The highest validation of the true prophet is the quality of life he lives and reproduces in his disciples (Matt. 7:20-23).

I must say it!

In this issue

The cover



Arkansas boys have opportunities for camping experience and missions teaching when they attend Royal Ambassador camps at Paron, beginning next month.

About people 6

Arkansas people are spotlighted for honors, missionary appointments, and moves in the feature "Arkansas all over . . . people".

SBC meetings 16

The annual meeting of the Southern Baptist Convention at Atlanta is only six weeks away. Information about some of the auxiliary and related meetings is provided.

Arkansas Baptist

NEWSMAGAZINE

VOLUME 77

NUMBER 18

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

ERWIN L. McDONALD, Litt. D. Editor Emeritus

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When a pastor moves — Part 1

The editor's page

J. Everett Sneed



Usually, a congregation is eager to make a good impression on a new pastor as he arrives. There is normally a fury of social activity, including a church reception. People want to have their new pastor and his family in their home and to present him to the community. But is the church as eager to entertain their pastor as he leaves?

Apparently, some churches wrongly feel that when a pastor resigns, they no longer have any responsibility for him or his family. Certainly, he should be shown the same courtesy, respect and love that were accorded him when he arrived on the field. Such action will bless and benefit both the congregation and the pastor.

Obviously, the extent of feeling on the part of the members will vary with the conditions. Usually, pastors who have served for many years or who are retiring receive warmer expressions of feeling and emotion by the congregation than those who have not served as long. The tendency is to leave the pastor alone if his tenure has been short or if some difficulty has arisen. But such neglect is always wrong.

The Bible indicates that a pastor is to be honored and respected by the congregation. Such expression of love at the time of his departure will assure the pastor and his family of the continued prayers of the church and will assist greatly in making the transition to the new place of service. Such action will also benefit the congregation. It will assure them that they have treated the man of God properly who has given of himself. It will also enhance the image of the church with others.

All expressions of love, however, should be sincere. It is never in order to pretend affection which does not exist. People will surely be aware of such pre-

Guest editorial

Serving others or gratifying self

Only 17 years ago a young President of the United States, in his inaugural address, challenged every citizen to, "Ask not what your country can do for you; ask what you can do for your country." It was a clarion call to patriotism. And it was overwhelmingly although not universally applauded. He was asking Americans to make individual sacrifice for the collective good. He was warning of the need for giving up a fraction of comfort, of working a little harder to guarantee the defense and security of a way of life.

Today our emphasis as a people has shifted almost completely from the collective good of society to what the individual can take from society. The crime rate soars while the judicial system busies itself with concern for the individual rights of the accused and the guilty. Production drops while labor demands more for work than the end product is worth. Coal miners ignore the public suffering and drive the nation to the brink of catastrophe with their featherbedding demands. The public expects Social Security, begun as an income supplement and nothing more, to meet all their financial needs. Welfare recipients want to live on a par with the working. Farmers turn their backs on the free enterprise system and declare themselves for pure Socialism by demanding 100 percent of parity for their crops.

tentious actions, and God will know of such falseness. Kindness and courtesy, however, can and should be shown, even when there have been disagreements. Above all, there should never be any rehashing or reviewing of former areas of disagreement as the pastor is leaving.

There are many practical ways that a congregation can wish their pastor well as he departs. First, a church reception is in order. Such an event may be a simple fellowship after the pastor's last sermon. Such a time will afford the entire church family opportunity to wish the pastor well and to make any other fitting personal expressions they desire.

The church will also want to have a gift for the departing pastor and his family. The church may wish to engrave their name and the years the pastor has served on the gift. The gift may be simple or elaborate, depending on the size of the church and the tenure of the pastor.

The pastor and his family may need personal assistance as they prepare to leave. This may include anything from assisting with packing to preparing a meal or caring for small children. Anyone who has ever moved knows the numerous difficulties which arise and the value of help during this difficult time.

It is important for a congregation to realize that a pastor has dedicated his life to God and that to be true to this calling requires him to go where God directs. Leaving, then, should not imply that he has turned his back on the church but simply that he has responded to God's will. His last day should be as happy as his first.

Editor's note: Next week we will deal with the pastor's responsibility when he leaves a church.

Celebration of the individual is profoundly affecting the churches. The emphasis increasingly is on programs for the whole person — mental, physical, educational, recreational — and less on sacrificial effort to reach the unchurched through mission outreach. All of these programs are important, and the church should constantly seek ways to broaden its ministry even more. The danger comes in recruiting people for worship by promoting Christianity as "easy, comfortable, with short sermons, air conditioning, and free lunch." The churches need more emphasis on demands of the Christian life, the realities of Heaven and Hell, the urgency of worldwide mission efforts. Southern Baptists have a challenging program of Bold Mission which calls for 5000 lay volunteers. But from the outset its planners have faced the reality that few people will step forward without their security being underwritten.

The editor does not expect an increase in popularity because of this editorial. An outcry of criticism is more likely. It is contrary to the mood of the day. People do not like to be told that preoccupation with gratifying their appetites is wrong. But like the warnings of the prophets, it needs to be said. And it must be heeded if we are to alter our collision course with catastrophe. — "Baptist Courier" of South Carolina



One layman's opinion

Daniel R. Grant / President, OBU

How should we treat the modern prodigals?

The highly publicized conversions of notorious prodigal sons and daughters have raised serious questions in recent years about how we should treat them. Religious leaders seem to be divided on whether we should welcome them with open arms and bright television lights or hold them at arm's length or farther off while requiring a cooling-off period of several years before they "re-enter public life."

There are persuasive arguments on both sides. It doesn't quite seem right for a notorious criminal to profess a life-changing conversion experience and, almost overnight, begin collecting thousands of dollars of fees as a public speaker going from place to place describing his life of sin. Pornographic publisher Larry Flynt fell far short of the mark of Christian behavior, in my humble opinion, during the first few weeks following his alleged Christian conversion experience. But even in his case, I kept reminding myself that it was not my place to stand in judgment on a person's relationship with Christ.

The press and many religious leaders have been far more cynical and sarcastic in their treatment of Charles Colson, former aide of President Richard Nixon, who gives a clear and articulate testimony of his Christian conversion ex-

perience. Early this year the United Methodist mission magazine *New World Outlook* confessed editorially to an "uneasiness" about "the public — and public relations — aspects of a number of these roads to Damascus."

Their sharp barbs were aimed not so much at the sincerity of Larry Flynt, Charles Colson, Eldridge Cleaver, and others. They were more concerned about Christian leaders who rush pell-mell to invite them to speak on lecture circuits, the television talk shows, and religious conventions without giving the wheat and the tares a chance to grow and identify themselves. They seem to imply that "jail-sentence conversion" might be even more suspect than "deathbed conversion."

As for me, I am not quite so worried as the editors of *New World Outlook*. I worry far more about the absence of Christian testimonies on national television than I do about the risk of insincere testimonies. We must always hold open the possibility that a person's Christian testimony is insincere, but it would be tragic if we made it impossible to rejoice and celebrate when someone states emphatically and publicly that he has been born again in Jesus Christ. This is the way I read the New Testament story of the feast given for the prodigal son.

Religion and medicine lectures planned

Lectures on the theme "Medicine, Law, and Ethics" will be given May 12 at the chapel at the North Little Rock division of the VA Hospital. The lectures are open to professionals in the fields of religion and health care and to laypersons.

Speakers for the 9 a.m. and 1 p.m. talks will be Edward Long Jr., member of the United Presbyterian Clergy who is professor of Christian Ethics at Drew Theological Seminary, Madison, N.J.

Dr. Long's morning lecture will be on "The Patient's Stake in Medical Care", and the theme of the afternoon talk will be "Society's Stake in Medical Care".

Ouachita has new scholarship this fall

ARKADELPHIA — The Harriet Elizabeth Pryor Ministerial Scholarship will be available to Ouachita University students beginning in the fall 1978 semester.

The scholarship is available to ministerial students who have been accepted for admission or are currently enrolled at Ouachita. It will be renewed provided the student has maintained non-probationary academic standing and has proven to be a good citizen of the Ouachita campus.

The scholarship fund was created by the will of Miss Pearl Pryor of Hot Springs, a 1913 graduate of Ouachita.

Southern adds scholarship fund

An endowed scholarship fund has been established at Southern Baptist College by Mr. and Mrs. Bill Carter of Elaine, in honor of his parents, Mr. and Mrs. Le Roy Carter of Leachville.

The scholarship will go to a young person preparing for the gospel ministry while studying at SBC. First consideration for applicants will be given to residents of Mississippi County.

Amounts for the two semester scholarship will be determined by the earnings of the investment. It is expected to amount to \$300 or more per year.

Did you know that less than 3 percent of all children in custodial care nationwide are full orphans?



NEW ORLEANS — Robert Eubanks (center), Pastor of Southside Church, Lead Hill, was one of three new members presented to the Board of Trustees of the New Orleans Seminary during the Board's annual March meeting. He is a graduate of NOBTS, receiving his B.D. degree in 1960. Eubanks also is a graduate of Ouachita Baptist University. Shown with Eubanks are Seminary President Landrum Leavell (left) and Board President Robert Magee, who is pastor of a church in Ruston, La.

Ouachita to award degrees next week

Two-hundred-seventy students will receive degrees from Ouachita University in Commencement activities on May 13, at 5 p.m., at A. U. Williams Field, according to Registrar Frank Taylor.

Two honorary degrees will be awarded during the ceremony. Martha Hairston, a long-time missionary to Brazil, will receive an honorary doctor of letters degree. She is the president of the Seminary of Christian Educators in Recife, Brazil.

James E. Hampton, who is also a Southern Baptist missionary, will receive the honorary degree of doctor of divinity. Hampton is currently serving as a missionary-in-residence in Little Rock. He has served as missionary in Tanzania since 1956.

Speakers for Commencement will be Jim Ranchino, associate professor of Political Science at OBU, and president

of Action, Research, Inc., Little Rock; and Dena Hall, a senior History major from Flippin. The two speakers were selected by the senior class.

A baccalaureate service will be held at 10 a.m., in Mitchell Hall, with Andrew MacRae, secretary-superintendent, Baptist Union of Scotland, as speaker.

Honorees, besides Hairston and Hampton, will be Emmett Fields, president of Vanderbilt University, Nashville, Tenn., and Major General (retired) Moise Seligman, executive vice president of Consolidated Marketing Inc. of Little Rock. The four were nominated by the Former Students Association and approved by the Ouachita Board of Trustees.

The Distinguished Alumni Awards will be presented by OBU President Daniel R. Grant and FSA President Rosie Glover Dunham at the FSA luncheon and an-

nual meeting. The luncheon is scheduled for noon in the Evans Student Center banquet room.

Ouachita classes whose years end in "3" or "8" (from 1908 to 1938) will have reunions during the weekend. Persons interested in reservations for the Friday night reunion buffet and for the FSA luncheon can be made by contacting Mrs. Agnes Coppenger at the Ouachita Former Students office.

The ROTC pinning ceremony will be held at 3 p.m. Saturday in the Mabee Fine Arts Center gallery.

Did you know that the Cooperative Program provides approximately one-third of the operating budget of Arkansas Baptist Family and Child Care Services?

Letters to the editor

Church planning

It has been said that a church can be over organized and organization can consume most of the energy of the church without much work being done. This, sometimes can be the case, but through good planning the organization can be utilized to the utmost and does not become the drag that some accuse it of being.

Planning is taking a look at the horizon, then charting the course to reach it. Without planning, church can become a hodge-podge of activity, consuming energy but with no work being accomplished. That is chaotic.

We have some churches that wait to the last moment to promote such worthy causes as Dixie Jackson, Annie Armstrong, Lottie Moon offerings as well as planning Vacation Bible School, revivals, youth programs, Christmas programs and other activities. Some of these churches, rather than being called "The First Church," should be called "The First Last Minute Church." I wonder what the shape of the creation would be in if God had left out planning.

Some of us plan in such a fashion, it reminds me of what was said when a suggestion was made to a leader of a church to promote a certain activity. He said, "I know what I ought to do, but I don't know if I ought do it." We are always going to do something, some of these days. As one person put it, "I would be a prognosticator if I ever get around to it."

All churches need strong leadership

in planning because, "Everybody's business is nobody's business." When someone is excusing themselves from involvement we hear such statement as "Someone will do it," or "I thought the deacons were suppose to see to that," or "Isn't that the preacher's job?"

One of the meanings of involvement is being 'entwined' or 'wrapped up.' God can use us more effectively when we are entwined or wrapped up in his work. Planning calls for involvement and involvement will mean accomplishment. — Joseph W. Jones, Scotland, Ark.

Gene engineering

I have been reading the recent articles on "Genetic Engineering". Yet, I almost cry when I see the door we are opening.

From 1960-63, I was employed in Microbiological Research of Abbott Laboratories of North Chicago. For three years I helped "manipulate" the genes of microorganisms by various means. Not only is the field very interesting, it is very dangerous! I shall never forget a lecture by Dr. George Wells Beadle (Nobel Prize 1958, Genetic Chemistry) who spoke of some of our present problems.

The author makes the problems sound simple — Man has "bad" genes, thus we need to stop them. I admit the answer seems simple; but, since God designed genes, does He become "bad"

too? Also, does man only need perfection? Is it not a known fact that "stress", though bad in many ways, is a necessary part of life? Who would preach if there were no sin? Also, when I view the "Great Wisdom" of our government in unemployment, social security, etc — do I want the government determining the genetic makeup of my grandchildren? Hasn't the government enough control without playing God? Gee — this scares me! I've seen ego-maniacs before — Hitler had his "Arian Dream"! Can we afford another?

Two thousand years ago God sent Christ to be born in a cowpen. His parents were little more than peasants. God decreed that this son (wonder what kind of genes he had — male, female, a mixture?) would die a cruel death.

Has anyone ever stopped to analyze all this in terms of Genetic Engineering? Gee — how could Christ have done a miracle if there was no "issue of blood" as in Mark 5:25? Can't you just see the "great wisdom" of Man in deciding if Christ should be allowed to be born in a cowpen — Wonder how the issue would fare at the next Southern Baptist Convention if it were brought up for a vote?

This is a dangerous issue. We can't even agree in our society that adultery is "bad" or that "love" is good — how do we decide which genes we want? — Bob Mathis, B.S., D.D.S., F.A.G.D., F.A.E.S., Mountain Home

Arkansas all over

Marsha Ann Ellis of Malvern was among 17 students who were recognized during the recent Awards Day ceremony at Southwestern Seminary.



Ellis

Miss Ellis received the Albert Venting Jr. Memorial Award. This award is given to the member of the graduating class who has been selected by the theological faculty as being qualified to deliver the class address. A graduate of Ouachita University, Miss Ellis is a current M.Div. student.

C.A. Johnson Jr.

will become Director of Missions for Pulaski County Association on Monday, May 22. Johnson has been serving as pastor of First Church, Paragould, since 1969. He is a graduate of Ouachita University and Southwestern Seminary. He has pastored churches in Arkansas, Texas and Missouri. Denominational service includes being a member of the Executive Board and second vice-president Missouri Baptist Convention; a trustee of Missouri Baptist College, St. Louis; associational moderator of Greene County Association in Arkansas; president of the Pastors' Conference, Arkansas Baptist Convention; and trustee of Southern Baptist College, Walnut Ridge.

C. Michael Anders

has accepted the call to serve as pastor of First Church, Clarendon. He is a native of Crossett and comes to the Clarendon church from First Church, El Dorado, where he had served as associate pastor/minister of youth for the past three years. Anders is a graduate of



Dr. Johnson

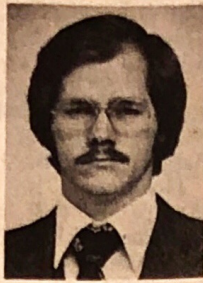
the University of Arkansas and Southern Seminary. He has done further study on evangelism at Princeton Theological Seminary. He has served on the staff of churches in Arkansas and Kentucky. Denominational service includes being a member of the Arkansas Baptist Student Union group, "The Meaning in Life Singers," 1967-70; a member of the youth committee, Harmony Association; a member of the constitution and by-laws committee, associational youth director and a member of the associational council, Liberty Association. Mrs. Anders is the former Sarah Patterson of McCloud, Okla.

Ken Watkins

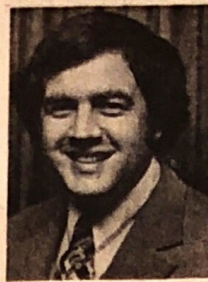
who is acting Baptist Student Union Director at the University of Arkansas was recently named Outstanding Young Religious Leader by the Fayetteville Jaycees. Watkins has been the associate BSU Director at the University for the past six years, and is temporarily serving as director while Jamie Jones is directing the Third Century Campaign for BSU.

E. C. Cloud

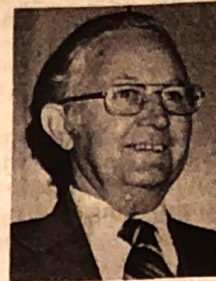
has accepted the pastorate of Pleasant Hill Church in the Sardis community, Central Association. McCloud has recently returned from 18 years of service among the churches in the North-



Anders



Watkins



Cloud

west Convention. The Cloud's will reside in the church home at Rt. 1, Box 70, Bauxite.

Juanita A. Johnson

died on April 1. Funeral services were held in First Church, Mountain Home, on April 3 with Kenneth Threet, pastor, and Tommy Carney officiating.

Alfred Hicks

has been called to serve as pastor of Calvary Church, Ward. He was ordained to the ministry by the Ward church March 12. He and his wife, Judy, are parents of two daughters, Amy and Angela.

Jack Hamel

has accepted a call to be pastor of the DeValls Bluff Church. He comes to the church from Jacksonville, Fla., where he was associate pastor of the Jacksonville Heights Church. He and his wife, Brenda, are parents of two children, Stephanie and Heather.

Alfred W. Psalmonds

is serving as pastor of New Antioch Church, Mt. Zion Association.

Donnie Stacy

has resigned as pastor of Providence

Arkansans named journeymen

FT. WORTH, Tex. — Eight Arkansans were among a record 106 young adults approved for training as Southern Baptist missionary journeymen during the April meeting of the Southern Baptist Foreign Mission Board convening here.

The number tops last year's record of 103 approvals — the largest number since the journeyman program was instituted in 1965. Journeymen are college graduates, age 26 and under, who work overseas for two years, in jobs alongside career missionaries.

The 106 will go to their respective fields after completion of a six-week

training period at Meredith College in Raleigh, N.C., this summer. They will be commissioned for overseas service July 21 in Richmond, Va.

The Arkansans are John Brown of Star City, who will serve in Rhodesia; Shirley Carden of Perryville, who will work in Peru; Paul Fulks Jr. of Jonesboro, who will serve in Tanzania; Gerald Johnson and Debbie Wilson Johnson, both of Little Rock to serve in Morocco; Rick Lochala of Hamburg, who will serve in the Philippines; David Miller of Little Rock, who will work in Zambia; and Kaye Tyson of Little Rock, who will serve in North Brazil.

Webbs named HMB missionary associates

ATLANTA — Lehman and Virginia Webb of Little Rock, have been named missionary associates by the Southern Baptist Home Mission Board.

Webb will serve as Field Missionary for Church Extension for the Arkansas Baptist State Convention.

The Webbs are among 60 persons named to mission service during the April meeting of the home mission directors.

A native of Arkansas, Webb is a graduate of Ouachita University and Southern Seminary. He has pastored five churches in the last 30 years, including the International Baptist Church in Singapore.

The Webbs have one daughter, Virginia.

Church, Mt. Zion Association.

Vernon Hodges

has resigned as pastor of the Formosa Church, Van Buren County Association.

Eddie Howell

has been called as minister of music and youth for the Mayflower Church, Faulkner Association.

Roddy King

has been called as pastor of the Brumley Church, Faulkner Association.

Mike Conrad

has resigned as pastor of the Perry Church in Conway-Perry Association.

Jess Lunsford

is serving as interim pastor of the South Side Church in Heber Springs. He recently moved there from Victoria,

Tex., where he served as founder and executive director of a Baptist home for children.

Dunaway Conner

has resigned as minister of music at First Church, Blytheville. He has accepted the call to serve as minister of youth and youth music at Broadmoor Church in Memphis.

OBU student on BSU tour team

NASHVILLE — A Ouachita student was among five college students skilled in the performing arts and active in Baptist Student Union (BSU) who recently were selected to form InterMission, a team which will travel throughout the country performing on campuses and in churches.

Scott Willis, a senior, is from Little Rock where his home church is Forrest Highlands Church. The other four team members are Shayla Coleman, Stetson, Deland, Fla.; Brian Craig, University of Missouri, Columbia; Twila Gay, University of Georgia, Athens; and Claire Priester, University of Florida, Gainesville.

Sponsored by the Sunday School Board's National Student Ministries, the five-member InterMission team was selected from 75 applicants to assist churches in student outreach and to start new Baptist student ministries on campuses. After their premiere performance at the Glorieta Student Conference in August, they will travel na-

tionwide until May 10, 1979.

Intermission will perform in concert appearances and will participate in seminars, rap groups, retreats, and worship services using music, drama puppets, multi-media and film.

Team members will help locate students who are interested in BSU, train students in planning and conducting a BSU program and interpret the student ministry program to church, campus and lay leaders.

The InterMission team will travel primarily in new convention territory such as New York, New England, Michigan, Pennsylvania, West Virginia, Iowa, Minnesota, Wisconsin and California, however, they also will respond to requests from state conventions and churches in other areas.

Churches or campuses interested in securing the services of InterMission should contact David Hazelwood, consultant in new work development, National Student Ministries, 127 Ninth Avenue, North, Nashville, Tenn. 37234.



Ouachitonian Scott Willis (standing, right) will be performing with InterMission beginning in August.

News about missionaries

Mr. and Mrs. James M. Simmons, missionaries to Okinawa, may be addressed at 18-7 Kamiyama Cho, Shibuya-Ku, Tokyo 150 Japan, where they are attending language school. Simmons, a native of Sparta, Mich., served as pastor of Broadmoor Mission at Brinkley before they were appointed in 1977. Mrs. Sim-

mons is the former Camille Bishop of Nashville, Ark.

Mr. and Mrs. Ted O. Stanton, missionaries to Argentina, may be addressed at Agustin Borgodello 950, 3100 Parana, Entre Rios, Argentina. They are natives of Arkansas. He was born in Arkadelphia and grew up in Little Rock.

The former Mary Ridgell, she was born in Prescott and grew up in Little Rock. Before they were appointed by the Foreign Mission Board in 1976, he was minister of music at First Church, McAlester, Okla.

Mr. and Mrs. J. Mark Terry, missionaries to the Philippines, are the parents of an adopted daughter, Joanna Maria, born Feb. 16. They may be addressed at Box 99, Davao, Philippines. He was born in Siloam Springs, Ark., and also lived in Decatur, Ark., and Fairfield and Lockhart, Tex., while growing up. She is the former Barbara Whittle of Dallas, Tex. Before they were appointed by the Foreign Mission Board in 1975, he was associate pastor of Calvary Church, Dallas.

New subscriber:

Church

Free Trial:

Mt. Vernon, Benton
Temple, Dermott

New budget:

Center Hill First, Paragould
New Liberty, Marmaduke
Westside, Ft. Smith

Pastor

Dale Keith
Marvin Cain Jr.

Leonard Williams
H. O. Shultz
Harry Wilson

Association

Central
Delta

Greene
Greene
Concord

Did you know that you can be a clothing sponsor for a child at the Children's Home for \$240 a year?



Woman's viewpoint

Mary Maynard Sneed

Help for abusive parents

Children have always been subject to discrimination and abuse. In primitive societies infants were sacrificed to heathen gods or abandoned on hill-sides to die of exposure, starvation and neglect. To the Egyptian Pharaoh, concerned for the supremacy of his government and the future of his people, the senseless slaying of all male infants born to the Israelites seemed the most practical means of controlling the population explosion in the time of Moses. Infanticide together with abortion became the oft repeated practice among ancient societies.

With recent developments in "child rights," public education and child-labor laws, we would like to believe that we have finally become completely civilized. Yet, in spite of centuries of cultural progress and our long standing Christian heritage, the quality of life for many of our little ones today is still severely wanting.

The 50 percent increase in infanticide since 1957, the 150 percent increase in suicides by 10 to 19-year-olds, and the alarming increase in instances of child abuse leave us nothing of which to boast. There is a growing market for child pornography, and movies in which children are sexually exploited continue to draw large audiences.

In Arkansas alone the statistics on child abuse are staggering. We had 2,714 reported cases of neglect and abuse of children in 1976 of which 1,553 were verified. As few as one or as many as six children may be involved in a single report. In 1977 state social service workers investigated the suspected abuse or neglect of approximately 5,500 children. Though many such reports are the crank complaints of angry neighbors or the result of simple differences of opinion on child raising, approximately 50 percent of the reports have been confirmed. We have no means of estimating the number of child abuse cases that have not been reported.

Among the major causes of child abuse are improper parenting, family stress, financial problems, isolation and unreal expectations. All too often parental hostility, anxiety and guilt are inflicted upon small children simply because they are the ones with whom the troubled parent has the most frequent contact. Until the abusive parent recognizes his or her problem, he or she

is not likely to seek help.

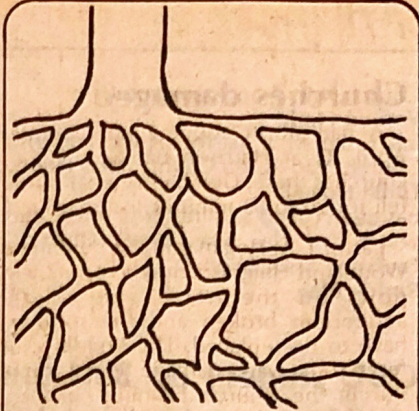
Jesus taught his disciples, "And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. 18:5-6). Paul likewise declared, "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4).

Many well-meaning neighbors or relatives fail to report child abuse to the local social service or police departments because they fear that the children will be taken away from the abusive parent(s) or that their confidences will be disclosed. The fact is that children are only removed from their homes when unusual conditions warrant it, and reports of child abuse are held in the strictest confidence.

Pastors can assist by encouraging abusive parents to seek professional help. Local social service departments provide case work and purchase counselling where need is indicated. Churches would do well to offer a "Mother's Day Out" program along with courses in parenting skills and child development. Finally, if you recognize yourself as an abusive parent, for your child's sake and your own, please, have the courage to accept the help that is available to you.

May writer

Mary Maynard Sneed of North Little Rock, May writer for "Woman's Viewpoint", is a homemaker, mother of two daughters, the wife of J. Everett Sneed, editor of the *Arkansas Baptist Newsmagazine*. She holds the B.A. degree from the University of Arkansas at Little Rock. Her interests and hobbies include genealogy, needlepoint, music, teaching, reading, and writing. Mrs. Sneed is a teacher and member of the choir at Sylvan Hills Church, North Little Rock.



Roots are the source of life – for violets, or giant Redwood trees, or Bold Mission Thrust.

For a look at the Arkansas roots of BMT, see a special issue of the Arkansas Baptist Newsmagazine, coming May 11.

Dardanelle-Russellville to sponsor crusade

The Dardanelle-Russellville Association will sponsor a Jack Taylor Crusade beginning Sunday evening, May 14, and concluding on Wednesday evening, May 17. The evening services, from 7 to 9 p.m., will be held in the John Tucker Coliseum on the campus of Arkansas Tech University.

Noon services will be held, from 12 noon to 1 p.m., Monday through Wednesday, at Second Church, Russellville. A small fee will be charged to cover the cost of the meal.

The 27 churches of the Dardanelle-Russellville Association are underwriting the entire cost of the crusade including the coliseum. Tony Berry, pastor of First Church, Dardanelle, and chairman of the Publicity Committee, said, "All of our churches in the association are involved and we want to extend an invitation to all to attend the crusade."

Dr. Taylor is widely known for his books. Among these are *Key to Triumphant Living*, *Much More*, and *After the Spirit Comes*. He is widely used in conferences throughout the United States and foreign countries. The general chairman of the crusade is Raymond Palmer, pastor of Immanuel Church, Russellville.

Churches damaged

A hail storm about 6 p.m. Sunday, April 30, at Harrison damaged Baptist churches there. Golf ball size hail stones fell for 20 to 30 minutes in the area.

Pastor J. A. Hogan said the building of Woodland Heights Church had 12 windows on the north side of the auditorium broken and the roof will have to be replaced. The building suffered some water damage. The storm hit during the Church Training hour and members took cover in the basement. Later, they covered broken windows with plastic and cardboard.

Northvale Church sustained roof damage and broken windows in both the church building and the pastor's home. Pastor David Wood said hail collected on the north side of the building, causing water to collect in the auditorium and to stand to a depth of seven inches in the basement.

Eagle Heights Pastor Max Edmonson said both the church and the parsonage suffered broken windows and water damage, but most water damage was in the basements.

At Harrison First Church stained glass windows in the sanctuary were broken, along with windows in the nursery and library. Carroll Caldwell is pastor there.

Immanuel Church could not be reached by phone Monday morning.

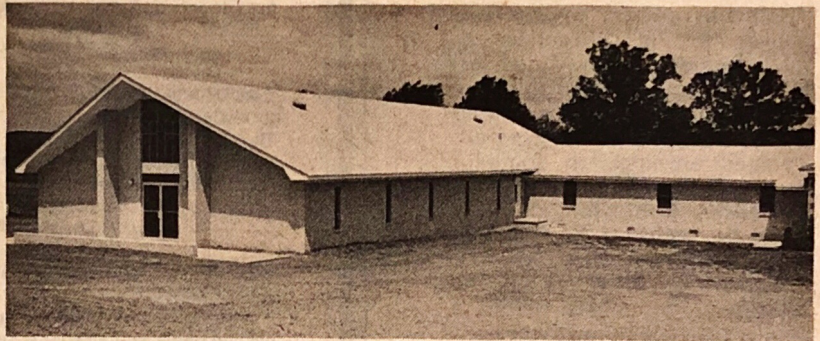
Beryl dedicates new facility

Beryl Church, Vilonia, dedicated a new sanctuary on April 23. The new 4200 sq. ft. facility is constructed of buff brick and will seat 300 people for worship. The new \$78,000 building has a pastor's study, two classrooms, two restrooms, a bride's room, a baptistry, and a corridor which connects to the old educational wing. The new facility has new furniture throughout.

Pastor Howard G. Murray spoke during the morning service while D. P. Wilcox, pastor of Pickles Gap, preached the dedicatory message in the afternoon. His text was taken from II Chronicles 7:4-7, and from I Peter 2:5. He emphasized the value of people. He said, "The real value of a building is

determined by what happens with the people. All the members must be involved. There is no substitute for a congregation working together." He emphasized (1) leadership; (2) preaching and teaching the Word of God; and (3) all working together brings people to Christ.

Pastor Murray believes that the future of Beryl is bright. He said, "The spirit of our congregation is excellent. And Vilonia is a growing area. Our Sunday School attendance is growing and I am looking forward to an expanded outreach program. I believe that as our workers are trained and we improve our overall Bible teaching program and expand our youth work that we will experience significant growth."



Beryl Church built this sanctuary building to connect with their old education wing. (ABN photo)

Renovated center dedicated



Dedication services for the renovated BSU Center at the University of Central Arkansas were held on April 4. A large group of students and friends of BSU gathered to view the facility and to participate in the worship service. Johnny Jackson, President of the Arkansas Baptist State Convention, was the featured speaker at a banquet preceding the service of dedication. Speakers highlighting the relationship of Baptist Student Union to the University and to the denomination were Bill Pate, Vice President for Public Affairs and Assistant to the President of the University of Central Arkansas, and Charles Ashcraft, Executive Secretary/Treasurer of the Arkansas Baptist State Convention. John Jarrad, architect for the renovation project, presented the building key to Richard Boyles, Baptist Student Union Director. Several students sang and gave testimonies of the meaning of BSU in their lives. Emmett Pipkins, Chairman of the Building Committee, presided at the dedication. A reception followed the services.

Arkansan heads SBC resolutions group

ATLANTA (BP) — Larry Baker, pastor of First Church, Fayetteville, Ark., has been appointed chairman of the committee on resolutions which will report to the Southern Baptist Convention when it meets in annual session at Atlanta's Georgia World Congress Center, June 13-15.

SBC President Jimmy R. Allen, pastor of First Baptist Church, San Antonio, Texas, who appointed Baker and a 10-person resolutions committee, urged all SBC messengers submitting resolutions to streamline the procedures with the following steps:

(1) Submit resolutions in advance in writing, wherever possible, to Baker (P.O. Box 906, Fayetteville, Ark. 72701); (2) check resolutions passed by previous conventions (in convention annuals found in many church offices or in a comprehensive description of resolutions secured by sending a self-addressed, stamped envelope to Southern Baptist Convention Resolutions, 460 James Robertson Parkway, Nashville, Tenn. 37219); (3) consult, wherever possible, with the chairman or members of the resolutions committee before a resolution is submitted to the convention; (4) be prepared to turn in a written copy of the resolution at the platform if it is made from the floor.

"These simple steps will avoid confusion and overlapping and will streamline the committee's efforts to do a thorough and fair job of processing resolutions," Allen said.

Arkansas radio to get SBC news

News from the Southern Baptist Convention meeting in Atlanta, Ga. June 13-15, will be supplied to the Arkansas Radio Network each day. ARN news broadcasts are scheduled every hour at five minutes before the hour. Stay tuned to your local ARN station to get the news direct from Atlanta.

Did you know that Arkansas is number two among the states in the percentage of population over 65 years of age?

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Business is place to share faith, Baptist career woman finds



Lou New feels her business venture has opened new avenues of sharing her faith.

Going into business for herself not only was a new real experience in faith for Lou New of Little Rock, but it also opened new avenues of sharing with the world.

For 15 years she worked with Terminal Warehouse, serving as office manager when she left eight years ago to "go in partnership with God" in the clothing business. Her two outlets — The Arrangement, which is a young missy boutique, and the Pinky Punky, a junior store — are in Little Rock's newest shopping centers.

Long active in Gaines Street Church (now Olivet), she explains, "Now that I am a career woman serving the public there are so many opportunities to witness for Him. Every day I am reminded of the truth, 'Your life is the only Bible someone reads'."

And the Book itself has a prominent place in her business office. And in her life.

She sees her service as teacher of the College and Career Class in Olivet's Sunday school as "a real spiritual challenge."

"College and Career is the age group I enjoy teaching because it was at this age that I accepted the Lord Jesus as Saviour and Lord of my life," she radiates.

"I think I know and understand their problems, frustrations and decisions with which they are confronted."

She tries to make her teaching a challenge for class members to study the Word and to deepen their prayer life "because this is where the power is."

"Their future hinges on their decisions and in finding God's will for their lives, which is not easy," she continued, "then after finding His will, having the faith to do it."

She stresses that all Christians, and especially the young men and women of this age, need to know the importance of "being willing to surrender their lives to Jesus, to be molded in his likeness and finding His direction."

Recalling the helpfulness of one of her teachers, Mrs. Leona Drake, had on her life through concern, prayer and love during "the crossroads time of my life," she emphasized, "My prayer is that I might be the same for my class and help them to see the life we are living is not our life but the very life of Christ being lived through us."

Did you know that 21 children at the Children's Home in Monticello were saved in 1977?

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The Executive Board of the Indiana Baptist State Convention has approved a resolution requesting that the Arkansas Baptist State Convention form a volunteer linkage in establishing 125 new congregations in Indiana through the Bold Mission Thrust. The project, which will be presented to the Arkansas Baptist State Convention's Executive Board in August, would be facilitated primarily through the Missions and Evangelism Department of each Convention. Tommy Halsell, Indiana Secretary of Evangelism and Indiana's Associate Executive Secretary R. V. Haygood came to Arkansas to make the presentation May 10. Participating in a conference on the projects were (left to right) are R. V. Haygood, R. H. Dorris, Clarence Shell, Tommy Halsell, Jesse Reed, and Charles Ashcraft.



Students work to beat hunger in Bangladesh

NASHVILLE, Tenn. (BP) — Southern Baptist college students have raised more than \$100,000 for a world hunger project in the 2½ years since the project was initiated by the Sunday School Board's National Student Ministries.

The total goal of \$150,000 will be channeled through the Foreign Mission Board to Bangladesh where money already has gone for vegetable seeds, a soybean project, rice meal and fish production. Southern Baptist missionaries distribute the funds which means nothing is lost in administrative costs.

Charles Roselle, National Student Ministries secretary, initiated the project after attending the student weeks at the Glorieta, N.M., and Ridgecrest, N.C., conference centers where world hunger was a major concern.

Students have collected money by giving up one meal a week, through campus fund-raising projects and special collections. Students on Texas campuses have given almost half of the money collected.

For more information about the Student Bangladesh Hunger Project, contact Rollin Delap, National Student Ministries, 127 Ninth Avenue, North, Nashville, Tenn., 37234.

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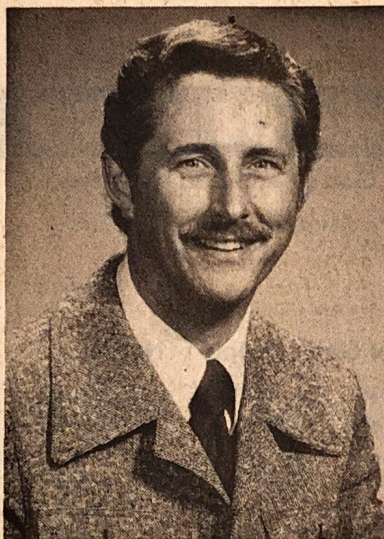
Minister of education Personal growth conference

Thursday-Friday May 25-26, 1978

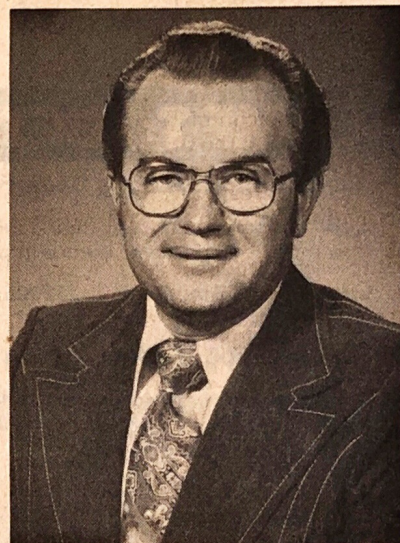
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Putting the gospel to work

May 7, 1978

Acts 9:32-43

Seeing is believing! Have you heard that expression used lately? Many people must have visible proof before their beliefs are substantiated. Though Peter was not in the business of defending the power of the risen Christ, he was willing to be used of God to perform miraculous acts of mercy in the name of Jesus. The passage before us points to the availability of a man being used of God in the spreading of God's compassionate love to all people.



Statton

On the move

In verse 32 we find Peter going "here and there" ministering and witnessing in the name of the Lord. He was not satisfied to bask in the glory of Pentecost, but continually felt compelled to herald the Good News to all people.

No doubt the church felt a deep sigh of relief following the unexpected conversion of Saul, the persecutor. A break in the severe threats on the life of the church could be seen for the first time since Pentecost. Peter was probably going to each of the scattered groups of new Christians to minister and encourage them in their new-found faith.

Peter was in the Plain of Sharon when he decided to "go down to the saints that lived at Lydda" (9:32). There he heard about a man who had been bedridden with paralysis for eight years. His name was Aene'as (Ee-nee-us). Peter found the man, pronounced him healed in the name of Jesus Christ (v. 34) and instructed him to get up and make his own bed. There was no doubt who was the source of the healing. It was made very clear to Aene'as that Jesus Christ was the physician, not Peter.

In verse 35 we discover that "all the residents of Lydda and Sharon saw him, and they turned to the Lord." Though Peter's motive in healing Aene'as was obviously an overflow of Christian compassion, I believe there was an even deeper motivation. Peter wanted to share the love and power of a God who not only heals but also saves from sin.

Evidently Peter sent Aene'as immediately out into the community to share his testimony, for the passage indicated that "all" (meaning many) residents of Lydda and Sharon saw him

and believed. Peter wanted the whole region to know of the power of God.

Moving on

In the succeeding verses of this passage Peter is found in Joppa, a neighboring city just 12 miles from Lydda. He was hurriedly brought to the house of a saint named "Tabitha, which means Dorcas" (v. 36). Dorcas had become sick and died, but her friends had not given up hope. Seemingly they had an expectant faith, for they believed Peter could bring back the life of this gracious woman of charity. They had washed her body and laid it in an upper room in anticipation of Peter's willingness to respond to their bidding.

On the scene

When Peter arrived, he found a house full of widows and friends unto whom Dorcas had ministered. In verse 39b, Luke tells us that all the widows began to file by Peter "showing him coats and garments" which Dorcas had made for them while she was alive. They had been the needy recipients of the kindness and generosity of a true servant of mankind. No doubt Dorcas had devoted her entire life to the mission of helping the needy and the poor.

One is quickly reminded of the many groups of women in our churches today who have patterned their mission after the life and ministry of this devout servant of God.

On his knees

Without further ado, Peter "put them all outside and knelt down and prayed . . ." (v. 40). He probably remembered the time when Jesus had done likewise in the raising of Jairus' daughter (Luke 8:41-42, 49-56). Moreover, Peter had learned the importance of solitude by observing the author of life itself.

When he had fervently prayed, he turned to the body and in a voice of total expectancy said, "Tabitha, rise" (40b). We are aware, as Peter was, that it was Christ who raised Dorcas to life. There is also a beautiful picture of faith inherent in the whole account. Both Peter and the saints had trusted in the One who himself had conquered death to raise their dear friend to life.

Living on

Peter opened the door when Dorcas was on her feet and presented her alive to the saints and widows (v. 41). Again

Luke takes special care to record the importance of giving testimony to the power of God.

It is possible that the widows had not yet accepted Christ as Saviour, for Luke makes a marked distinction between them and the saints. Whether this is true or not, it is highly improbable that the widows remained unbelievers after seeing Dorcas alive! In verse 42 Luke says, "It became known throughout all Joppa, and many believed in the Lord." Dorcas had been one of the seven resurrections, other than Christs', recorded in the Bible.

Like the miracle at Lydda, this resurrection which is the first in Acts brought many people to believe on the Lord. This was the purpose of the miracle. Christ had sent forth believers who had an enthusiastic desire to share the Good News. What was that News? The fact that God had injected love and forgiveness into a world of hate and rejection. Christ had come to save, and all the world must hear the news of the Saviour.

Implications

1. Expectant faith is the basic prerequisite for the miraculous. Christ honors the trust of obedient servants.

2. Wherever the risen Christ is present there is power to overcome any human barrier or handicap. Even death cannot stifle the purpose and plan of our redeemer.

3. We need more Dorcas type Christians who draw people to the Saviour by their life of love and service. Thank God for the many women of today's churches who have emulated the challenging life of Dorcas.

4. All that we are and do should give testimony to the power of our risen Christ. It is He who lives in us to perform his perfect work. Paul said it well in Galatians 3:20, "I have been crucified with Christ, it is no longer I who live, but Christ who lives in me."

Seeing is believing! Have you heard that expression used lately? Many people must have visible proof before their beliefs are substantiated. Though Peter was not in the business of defending the power of the risen Christ, he was willing to be used of God to perform miraculous acts of mercy in the name of Jesus. The passage before us points to the availability of a man being used of God in the spreading of God's compassionate love to all people.

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The roots of sin

May 7, 1978

Genesis 8:1, 11, 20-22; 9:12-15

As a child I was taught to believe that the rainbow was evidence that the storm was passed. I also believed that quickly following the rainbow would come the clear shining of the sun. These childhood beliefs have proven to be a reliable hope.



Wright

Our hope lies in God who keeps us from despairing. That hope is bore out in the fact that God has not abandoned His creation, but deals with mankind justly but mercifully.

The most wonderful lesson to learn in this passage of scripture is that through the most trying judgment there are those who abide safely. God provides a rock on which we may stand above or through the greatest storm.

The faithfulness of God (8:1)

"And God remembered Noah." It was not arbitrary and immoral nor a sign of favoritism. Noah had been challenged to believe and obeyed. Those who trust God, who obey his command, are never forgotten by God. In time he will prove that he remembers them.

The expression is an anthropopathism designed to indicate the divine compassion as well as grace. The root word signifies to prick, pierce, or print, such as, upon the memory. It does not imply that there is forgetfulness with God. God remembers man's sins when he punishes them (Ps. 25:7), and his peoples' needs when he supplies them (Neh. 5:19).

But God also remembered every living thing. What a touching indication of God's eternal tenderness toward his creations. Still lingering with God must have been the earliest words: "And God saw it was good."

As evidence that God remembers the people of the Ark, he takes steps to complete their deliverance. "And God made a wind to pass over the earth, and the waters assuaged." God alone could do this. Restoring the earth to a desirable state was done by divine action.

The hopefulness of Noah (8:11)

Noah sent out a raven that failed to return. Next a dove, which found no

place to light and returned to the Ark. Seven days later Noah sent out the dove again. This time the dove returned with evidence of life upon the earth.

Patient and hopeful believers in God cast around for evidence of his concern and provision. Though hopeful and probably expectant, Noah waited quietly until the way was clear. What joy and excitement must have filled Noah's heart to learn that his hopes were fulfilled. Noah knew that the waters were abated from off the earth. Noah also knew that his faith in God was more than justified and that obedience had proven to be richly rewarding.

The erected altar (8:20-22)

A sacrifice of thanksgiving is the proper response to an event just past as well as for the beginning of a new one. In fact, all of our actions should be set in an atmosphere of thankfulness. For Noah, the past is hallowed and the future secure with God.

"And Noah builded an altar unto the Lord." This is the first altar mentioned in history. The word commonly means a high place or raised structure or mound of earth or stones. The important thing to notice and remember is that it was an "altar unto the Lord." That is, it was the altar to the God of salvation. Noah continues to learn very fast.

The altar unto the Lord and the offering was very generous. It was something of every clean beast, and of every clean fowl. The proportion of the offering to the means is quite liberal.

God is well pleased with free-will offerings. If ever anyone had an occasion for the exercise of grateful feelings, Noah did.

The Lord smelled the sweet savor as Noah's burnt offering went up. It is not an unworthy conception of God which stresses the strongly human expression that he "smelled the sweet savor." God delights in our offerings and our grateful and trustful expressions of love. It means, too, that the Lord was accepting the sacrifice and was well-pleased with it. This should encourage us in our offerings unto the God of our salvation.

God pledged that he would no more curse the ground for man's sake. Though man's heart is evil from his

youth, God chooses to draw to repentance by his goodness and faithful love.

The covenant commitment (9:12-15)

The sacredness of human life is laid down with great emphasis. The terrible destruction effected by the flood might cause the mistaken belief that God holds man's life as cheap. Therefore, the foundation of future society is laid in the declaration that life is sacred.

Verses 3-11 name the parties concerned and state the covenant that God makes. The word covenant means a "bond agreement". In this instance it embraces "every living creature," or more literally, "every soul that liveth", a generic designation of which the particulars are specified — "with you, of the fowl, of the cattle, and of every beast of the earth" (verse 10).

The "establish my covenant" means to cause it to stand or permanently establish it, so that it shall no more be in danger of being overthrown, as it was recently in this account. Noah is not left to the terrible possibilities opened by the flood. God marks out the course he will follow and places out of bounds a course which he would never pursue again. God's dealings with man are not arbitrary or inscrutable. We know now what he is about and that what we are about will last.

The sign of the covenant was the "bow in the cloud". The natural use of the rainbow for this point is too plain to dwell upon. The rainbow comes from the sunshine falling upon the cloud. And even though the smallest rays shine through, it indicates that there is a break in the clouds and the downpour is being stopped.

The truth out of this act is that God takes the initiative in the covenant. It does not depend upon man's effort. It also means that the earth is dependant upon God as well.

The rainbow is not alone a sign unto men. It is also a remembrance to God. The truth in this childlike account is that God keeps his covenant always before him. God is always faithful to his covenant commitments.

Even the most sinful can find hope in these truths. Each believer can feel the freshness of a new beginning. Life has its storms. But for those who believe and obey God, the day when we see the clear shining of the sun will not be too long in coming.

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The average American family gives 1.2 percent of its income for religious and welfare causes.

Total value of church property is close to seven billion dollars in the Southern Baptist Convention.

Attendance report

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For more information on Your Will and Ouachita, write to Lloyd Cloud, Director of Planned Giving, Ouachita Baptist University, Arkadelphia, Ark. 71923 or call 246-4531, Extension 169.

April 23, 1978

Church	Sunday School	Church Training	Church adns.
Alexander, First	121	50	
Alpena, First	79	17	
Ash Flat, First	61	17	
Batesville, First	279	111	2
Bentonville			
Central Avenue	70	28	
Mason Valley	85	31	
Berryville			
First	143	54	
Freeman Heights	176	64	2
Biscoe, First	93	41	
Booneville			
First	278		
Mission	25		
South Side	77	56	
Cabot			
First	461	153	
Mt. Carmel	331	124	
Camden, Cullendale First	558	135	
Center Hill	111	86	7
Charleston, First	177	72	1
Conway			
Pickles Gap	196	97	1
Second	400	173	12
Crossett			
First	483	148	19
Mt. Olive	321	94	3
Danville, First	187	43	
Dardanelle, First	193	39	1
Des Arc, First	167	53	
Elliott	474	181	
Ft. Smith			
Grand Avenue	1037	224	2
Mission	16		
Trinity	154	46	
Fouke, First	125	54	1
Gentry, First	164	59	2
Gillham	111	38	
Glendale	85	28	
Grandview	102	73	
Green Forest, First	215	57	
Greenwood, First	493	158	1
Hampton, First	177	83	
Hardy, First	122	57	
Harrison			
Eagle Heights	239	83	
Woodland Heights	134	66	2
Hector, First	36	20	
Helena, First	212	53	
Hilldale	57	26	
Hope, First	373	98	
Hot Springs Park Place	297	86	3
Hughes, First	180	77	1
Jacksonville, First	384	75	1
Jonesboro, Nettleton	273	163	
Kingston, First	52	30	
Lavaca, First	343	148	
Little Rock			
Life Line	468	125	1
Martindale	110	64	
Magnolia, Central	660	183	1
Marked Tree, First	173	75	
Melbourne, Belview	185	85	3
Monticello, Second	283	87	
Mulberry, First	268	141	2
Murfreesboro, First	167	64	1
North Little Rock			
Calvary	375	111	
Harmony	67	44	
Levy	380	84	
Park Hill	918	213	3
Paragould			
Calvary	251	175	
East Side	359	199	1
First	410	101	
Paris, First	374	43	
Pine Bluff			
Centennial	149	60	
Central	123	39	2
East Side	138	70	
First	670	96	1
Hardin	157	65	3
Lee Memorial	251	97	
Sulphur Springs	149	86	
Watson Chapel	425	165	10
Rogers			
First	575	130	
Immanuel	437	93	3
Russellville			
First	553	103	
Second	118	57	3
Sheridan, First	163	44	6
Springdale			
Berry Street	58		
Caudle Avenue	144	56	
Elmdale	279	87	
First	1552		1
Sweet Home, Pine Grove	121	78	7
Texarkana			
Faith	233	113	
Hickory Street	107		
Shiloh Memorial	193	85	
Van Buren, First	616	181	7
Ward, First	119	51	
West Helena, Second	201	119	
Wooster, First	129	65	
Yellville, First	165	48	1

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SBC-related groups to meet in Atlanta

Campus Ministers

ATLANTA (BP) — Andrew Lester, associate professor of psychology and pastoral care at Southern Baptist Theological Seminary, Louisville, Ky., will lead a series of sessions during the second annual meeting of the Association of Southern Baptist Campus Ministers, June 11-12, at the Baptist Student Center at Georgia Tech University.

The meeting is one of a number of pre and post convention sessions which

president of the organization and campus minister of the U.S. Naval Academy, Annapolis, Md.

Mike Lundy, campus minister at Texas Tech, Lubbock, Tex., is in charge of reservations. The headquarters hotel will be the Sheraton-Biltmore in Atlanta.

Evangelists

ATLANTA (BP) — Five Southern Baptist evangelists will speak at the Southern Baptist Evangelists' Conference which meets June 14 at Baptist Tabernacle in Atlanta and will feature a program of preaching and music.

The evangelists will meet from 12:45 p.m. to 4:30 p.m. during an afternoon when no SBC session is scheduled.

Speakers will be Bill Penley, an evangelist from Fletcher, N.C., and president of the group; and evangelists Melvin Wise, Atlanta; Charles Chapman, St. Louis, Mo.; and E. J. Daniels, Orlando, Fla. Don Womack of Memphis, Tenn., is executive officer of the conference.

Minister's Wives

The SBC Minister's Wives annual luncheon will be held at the Omni International Hotel at noon on Tuesday, June 13. Mrs. George Busbee, wife of the governor of Georgia, will give the welcome.

Advance reservations may be made until June 1 by sending a check for \$7.50 to The Minister's Wives Conference SBC, c/o Druid Hills Baptist Church, Atlanta, Ga. 30306.

Reserved tickets may be picked up on Monday at the Omni booth.

Mrs. Landrum Leavell of New Orleans serves as president, with Mrs. Harold Zwald, vice-president, coordinating the local arrangements.

Church Musicians

ATLANTA (BP) — An imposing array of musicians and speakers will be featured at the annual meeting of the Southern Baptist Church Music Conference, June 11-12, at Atlanta's Wieuca Road Church.

Speakers include John Claypool, pastor of Northminster Church, Jackson, Miss., who will speak on "The Role of Women in the Ministry," and Mrs. Gladys Lewis of Midwest City, Okla., a writer and speaker and former Southern Baptist missionary, who will speak on

"The Problems of Women in Church Leadership Positions."

The opening session, which begins at 7:30 p.m., June 11, features an array of mini-concerts by vocal and handbell choirs and orchestras and culminates in the premiere of an anthem commissioned by the Southern Baptist Church Music Conference for the 1978 meeting.

The anthem, "Psalm 8," was written by Robert H. Young of the school of music at Baylor University, Waco, Tex., and will be performed by the church choir of Wieuca Road Church, Jack Gantt, director.

Other speakers and business will be interspersed between mini-concerts and mini-recitals by a number of artists and musical groups, including the famed Atlanta Boys' Choir.

James C. McKinney, music conference president and dean of the school of church music at Southwestern Seminary, Ft. Worth, will speak on "The Church Musician's Dilemma" during his president's address. J. Dan Cooper, pastor, First Church, Shawnee, Okla., will speak on "The Primacy of Worship."

Shuttle bus system set for Atlanta SBC

ATLANTA (BP) — Local arrangement planners for the annual meeting of the Southern Baptist Convention in Atlanta in June will provide a shuttle bus system to and from major hotels to the Georgia World Congress Center and from major parking lots.

More than 16,000 registered messengers and some 20,000 persons are expected to attend the SBC annual sessions, June 13-15, and a battery of surrounding meetings.

Tom Duvall, chairman of the Atlanta transportation committee, said four primary bus routes have been charted, serving 25 of Atlanta's largest hotels within inner-city Atlanta. Additional routes will be added if needed to serve more distant motels.

Shuttle buses also will operate frequently from the Atlanta Civic Center parking lot, a huge lot about 10 minutes from the convention site. It will cost only \$1 per day to park there. SBC messengers are urged to use that lot and ride the shuttle bus to the convention.

Duvall explained that about 5,000 parking spaces are in the vicinity of the World Congress Center, but that these are usually occupied by Atlanta business people. The congress center is in the heart of downtown Atlanta.

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meets in connection with the annual meeting of the Southern Baptist Convention, June 13-15, at the Georgia World Congress Center in Atlanta.

Lester will lead sessions on the "Theology of Counseling" and "Crisis Intervention and Short Term Counseling Related to College Students."

Other program personnel for the association, formed last year prior to the annual SBC meeting in Kansas City, include Pearl DuVall, chaplain, School of Nursing, Georgia Baptist Hospital, who will speak on "Mental Health of Campus Ministers," and Dick Bumpass,