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Arkansas Baptist Newsmagazine

5-11-1978

May 11, 1978

Arkansas Baptist State Convention

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May 11, 1978
Arkansas Baptist
NEWSMAGAZINE

In this special issue:

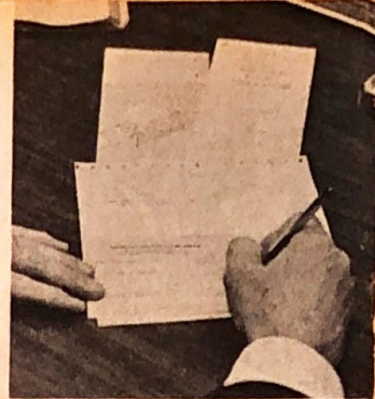
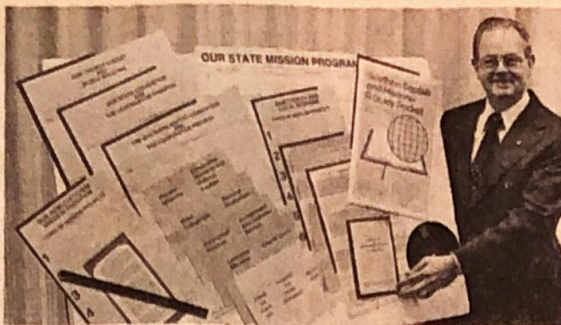
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**Roots
for
Bold
Missions**

Roots for Bold Missions



Southern Baptists' Bold Mission Thrust has the potential to be a real grassroots movement. It's designed to get the layperson into the front lines of missions and to rally all Southern Baptists toward a shared goal. BMT calls for Southern Baptists to evangelize the nation by the end of the decade, and to proclaim the gospel to every person on earth by the year 2,000.

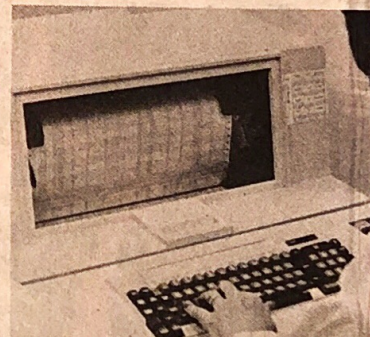
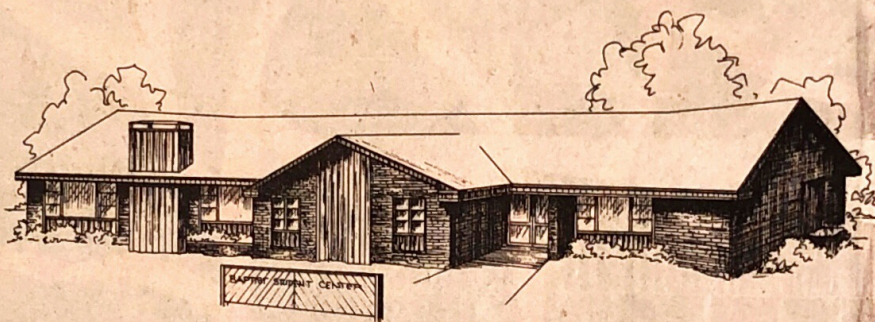
BMT also aims to produce ongoing support for Baptists' missions task, but the effort itself must have a support system. Baptists who respond as volunteers in missions have been evangelized, trained, and informed of Bold Mission Thrust somewhere. And persons who make a commitment of financial support for a volunteer were taught about stewardship someplace.

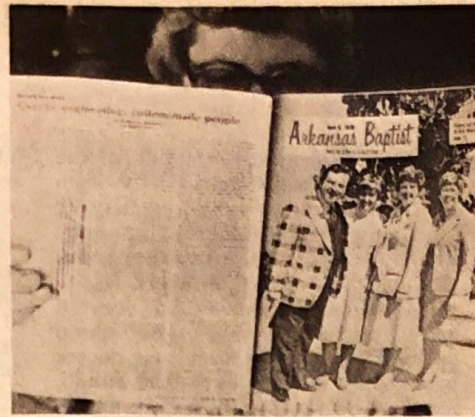
And that's the fertile soil for missions — the local church, where the committed congregation grows committed believers.

Arkansas churches have voluntarily joined each other to widen the scope of their ministries through the work being done by departments and agencies of the Arkansas Baptist State Convention. The local church, through messengers to the annual meeting of the state convention, institute and then control the ministries and tasks, and then support them through the Cooperative Program of giving.

In turn, the departments and agencies help churches by providing education and training conferences or advising church staffers about new programs, which they may or may not adopt. The many helps, available for the asking, from the state convention department and agencies are summarized in these pages.

For many readers, the *Arkansas Baptist Newsmagazine* is the major source of information about ministries of the state convention, and about the Bold Mission Thrust of the Southern Baptists Convention. So this special section in *Arkansas Baptists'* communications vehicle is being used to show the root system that supports BMT.





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For information
Mary D. Taylor, President
Arkansas Baptist Foundation
Box 955
Little Rock, Ark. 72208



Annuity

At the 1923 annual meeting of the Southern Baptists Convention William Lunsford, corresponding secretary of the Southern Baptist Relief and Annuity Board, stated the attitude of the denomination toward ministers.

Dr. Lunsford said, "Give yourself wholeheartedly to your work; spend yourself fully, be not afraid; we do not pay you just the salaries that we should, but this we do at least solemnly promise, that we will stand back of you; if you fall in the work, we will care for you; if you die we will not permit your family to suffer; if you grow old in it, we will comfort your declining years . . ."

The Annuity Board's purpose has not changed. Today the motto on their

letterhead reads "Serving those who serve the Lord."

The Arkansas Baptist State Convention and the Annuity Board of the Southern Baptist Convention work together to provide the Annuity office in the Baptist Building, Little Rock, to assist churches in Arkansas and the pastors and staff of those churches.

The Annuity Board programs of retirement and insurance are available to salaried staff and employees of all Southern Baptist churches. Arkansas' representative, Nadine B. Bjorkman, works to keep the church informed so that the people in the pew will want this protection for the pastor. She strives

also to keep the pastor informed so he will wish to have the protection for himself and all staff members.

The Annuity representative in Arkansas provides information to pastors and church staff on retirement and insurance, and is responsible for enrolling new members in the plans, as well as encouraging more adequate coverage on those already in the plan.

She also helps retired persons, widows of ministers who have been covered, and disability annuitants. And she assists when called upon with applications for persons coming to retirement or disability, with the needs of families of those who die before retirement.

Administration

The executive section of the Baptist Building staff has as its responsibility the supervision of all the departments and their respective programs. The Executive Secretary Charles H. Ashcraft and his assistants coordinate all staff activities and the organization of the staff for their highest efficiency.

All departments report directly to the Executive Secretary and receive their encouragement and budget needs through his liaison with the Executive

Board.

A continuous appraisal is made to see that all allocated funds are used for two primary purposes: (1) Evangelism and (2) Missions in reaching, training, involving, and reproducing this cycle of activity among the constituents.

Regular staff meetings are conducted with all professional staff so that current programs are pursued to completion. The Executive Secretary maintains an open door policy that all employees of

the Baptist Building are able to see him on anything that pertains to their work assignment.

In addition, all Cooperative Program funds sent to the convention are disbursed according to the convention approved budget and audit procedures maintained as permanent records. The Executive Secretary's office maintains statistical records of the churches and produces an annual report after each convention session each year.

Arkansas Baptist NEWSMAGAZINE

VOLUME 77

NUMBER 19

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

ERWIN L. McDONALD, Litt. D. Editor Emeritus

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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.

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Arkansas Baptist Foundation

How do you explain an agency's sitting dormant for years and then experiencing a 350 percent growth in a four year period?

In the opinion of Harry D. Trulove, President of the Arkansas Baptist Foundation, the answer lies in three areas: service, support, and exposure.

The Foundation exists to serve. There are services to churches and to associations. This is in the form of leaders guides that describe ways to hold conferences on Wills and Estate Planning. The staff is also available, as the calendar permits, to lead these conferences. Support materials such as bulletins, bulletin inserts and similar materials are provided without cost. For the year 1977 200 churches requested 150,000 pieces of material.

Individual families are served by providing guidance in the writing of a will. During 1977 nearly 300 families requested and received assistance in this area of Christian stewardship.

Other families are aided through the management of annuities. Often a family can transfer assets during life if in turn a reasonable income can be received. Currently over one-half million dollars is set aside for this purpose.

The Foundation serves the institutions and agencies of the State Convention and the Southern Baptist Convention. It is often said, "Gifts are made through the Foundation and not to the Foundation." The Foundation does not exist for itself but as a channel for serving others.

The allocation of funds to the various institutions and/or agencies is determined by the donor. If for some reason the donor did not choose to specify an agency, the gift is classified as "undesignated". Then each year the convention in annual session selects the recipient.

Often the donor requests the gifts be used for scholarships. The selection of the student is left with the Scholarship Committee of the institution. The exception is a scholarship fund designated for a student preparing for Medical Missions. This selection is made by the Foundation upon the recommendation of the student's pastor, friends, professors and other interested individuals.

Since the Foundation does not retain any of the income or any part of the original gift for itself, this brings up the matter of support.

The operating budget of the Foundation is provided from the annual budget of the Cooperative Program. The total for 1977 will be just under \$75,000. It will be used to furnish the free literature, to provide staff salaries, rent, legal and audit fees, and other similar items.

During 1977 the Foundation generated over \$116,000 in income or roughly twice the amount that it received. (More detailed information is available in the Convention Annual where the Foundation Audit is published, or upon request, directly from the Foundation office.)

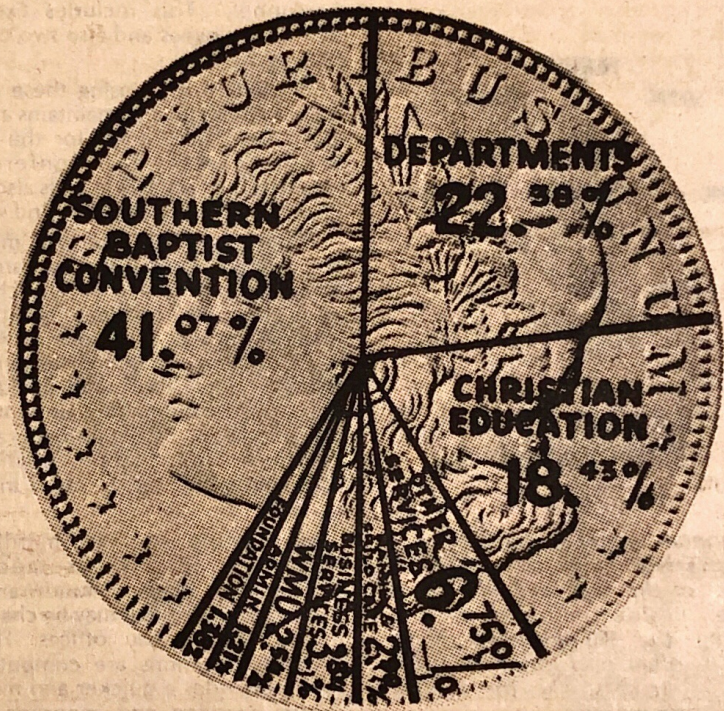
Another area of support comes from the people, convention leaders and the Foundation Board. The Board is composed of 16 members. Fifteen of these are nominated by the Convention's Nominating Committee and elected annually by the Convention. The sixteenth is the Executive Secretary of the Arkansas Baptist State Convention.

The Board meets quarterly to study the investments and discuss opportunities of service to individuals and the various convention's institutions and agencies. A Liaison Committee is named

to better communicate this service. "One of the primary functions of this committee is to expose the Foundation to the leaders and administrators of the various institutions," said Jack Clark, the Chairman of the Board. "They can't use us if they don't know about us," he added.

The exposure has increased immeasurably during the last four years. The reason has been the use of mail-outs, association meetings, the distribution of material, the use of mass media and the *Arkansas Baptist News-magazine*.

The mass media has been through the utilization of a Television spot that was produced in cooperation with the Radio and Television Commission and the Association of Foundation Executives. The script was written by Trulove. "Although we have had several favorable comments on the television spot, the *News-magazine* continues to provide the most effective results," Trulove stated. He continued, "It is my opinion that the exposure we have received through this ministry has played a direct role in the growth realized by the Foundation."



Brotherhood

There was a day when Baptist Brotherhood was just for laymen. That was 1907 and it was known as the Layman's Missionary Movement. The name was changed in 1926 to Baptist Brotherhood to include pastors. But its purpose did not change. And Brotherhood still aims to educate men and boys about missions and get them involved in mission activities.

Local churches have the responsibility

to educate the men and boys about missions, but the state Brotherhood Department offers help to churches.

The department provides organizational and informational materials when the churches ask, and assists a local church to establish a Brotherhood organization.

Two state-wide meetings for men are sponsored each year by the Brotherhood Department. The Baptists Men's

Meeting is held in March, and the state encampment comes in June. Eight district meetings are planned in September and October.

Royal Ambassadors have three state meetings: the RA Congress in May, RA camps in June, and the RA Fellowship Supper in November.

C. H. Seaton is director of Brotherhood/RA work.

Business Services

The Division of Business Services, a part of the responsibility of Associate Executive Secretary Roy F. Lewis, includes building services, printing services, accounting services, and the PBX and Tract Room. All of these are classified as ministries to be supportive to all of the churches affiliated with the Arkansas Baptist State Convention and to all the departments which are directly involved with ministries and programs supervised by the Executive Board.

Building services maintains the physical facilities used by those commonly referred to as "Baptist Building personnel." This includes Executive Board employees and also two convention agencies.

In addition to housing these offices, Building Services also maintains a chapel and conference rooms for the use of Baptist committees, conferences, seminars, etc. A parking lot is also maintained, both for employees and visitors.

Printing services produces much of the printed material that is distributed by the departments to the churches and associations. This includes many types of material, as well as various mailings to our churches and church leaders. This printing, duplication, and mailing service saves a considerable amount of expense for both the departments and the churches, so a larger portion of budgeted funds can be used in direct ministry.

Accounting services handles all receipts and disbursements of Cooperative Program funds and any designated funds that may be channeled through convention offices. The accounting functions are computerized, which provides a quicker and more accurate handling and reporting of all

funds, and provides a combination of economy and efficiency.

Accounting services personnel also handle the mailing lists for the state convention, which actually involves more than just bookkeeping and finance. This, too, is done on the computer and provides an economical service.

The PBX is a vital communication link between churches and the state convention, and is a service often taken for granted. Use of the telephone has been found to keep travel and administrative expense to a minimum by providing an economical method of quick communication between church and denominational personnel.

The Tract Room is, as the name implies, a distribution point for tracts covering a wide range of subject matter. Most of the tracts are provided without cost to the churches. Visitors are welcome to look through the supply and find those that they need. Others write to the Baptist Building and request that a certain tract or one on a certain subject be mailed to the church. During special emphases, tracts or bulletin inserts or other similar material may be distributed to the churches in large quantity.

All of these services that are included in Business Services are supportive of other ministries. None of these services exists for itself, but rather to support another department or ministry or program that is directly involved in serving churches or enabling the churches to carry out the Great Commission. The main contribution provided by these supportive services is efficiency and economy, enabling the mission work of the state convention to be done in a better way and at a minimum of cost, according to Lewis.

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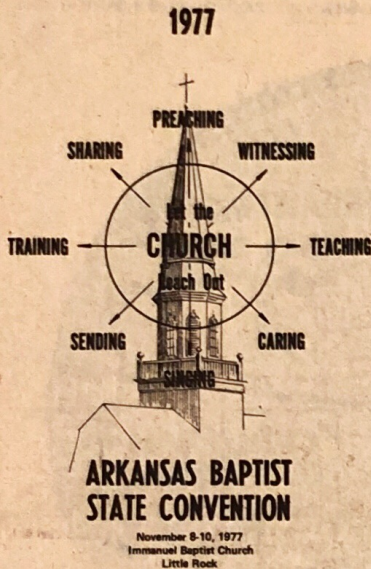
1977 ANNUAL

BAPTIST STUDENT UNION
Tom J. Lopez, Director

Third Century Campaign

1. Adopted unanimously by the 1976 Arkansas Baptist State Convention.
2. A successful Campaign will provide
..... up to five Student-to-Student workers, recent college graduates, in campus evangelism, Bible study, and dorm
\$2 ONE HUNDRED TWENTY-FOURTH ANNUAL SESSION

1978 BUDGET	
1. STATE CAUSES	
1. ADMINISTRATION	
2. BUSINESS SERVICES	\$ 61,969.00
3. DEPARTMENTS	171,720.00
(1) Amenity - Operating	\$ 61,969.00
(2) Arkansas Baptist News magazine	171,720.00
(3) Baptist Student Union - Operating	91,200.00
(4) Brotherhood - Building	270,983.00
(5) Camps	



The annual report of the state convention's November meeting is the project of the Executive Secretary's office. Besides minutes of the meeting, the 300-plus-page report contains other vital information for Arkansas Baptists, like the budget and church statistics.

Church Music

The Church Music Department's purpose is to train and equip music leaders who serve, or will serve, in the Baptist churches of our state. This service is extended to all of our churches, large or small.

One service to the smaller churches is the Volunteer/Part-Time Music Leadership Workshop conducted early in February each year at Camp Paron. It is designed for song leaders and instrumentalists who have very limited training.

The aim in this workshop is to help the music leaders from smaller churches realize the tremendous importance of the place of leadership they hold, and then to give them some practical help in performing their duties.

Children's choirs have been a growing part of the music ministry for many years. At least once each year leading authorities in children's choir

work come to train the workers in local churches. Last fall more than 200 choir leaders attended the Methods and Materials Clinic at Immanuel Church, Little Rock.

Arkansas' Central Training Team conducts leadership training for children's choir workers on the church or associational level.

Reading clinics are conducted periodically to help music directors in their search for new and challenging music.

Music festivals provide an opportunity for vocal and instrumental groups to participate outside their own church. State-wide vocal festivals for older children and youth are held each year, and associations are encouraged to conduct festivals on the adult level.

The Handbell Festival encourages an activity which allows non-singers a

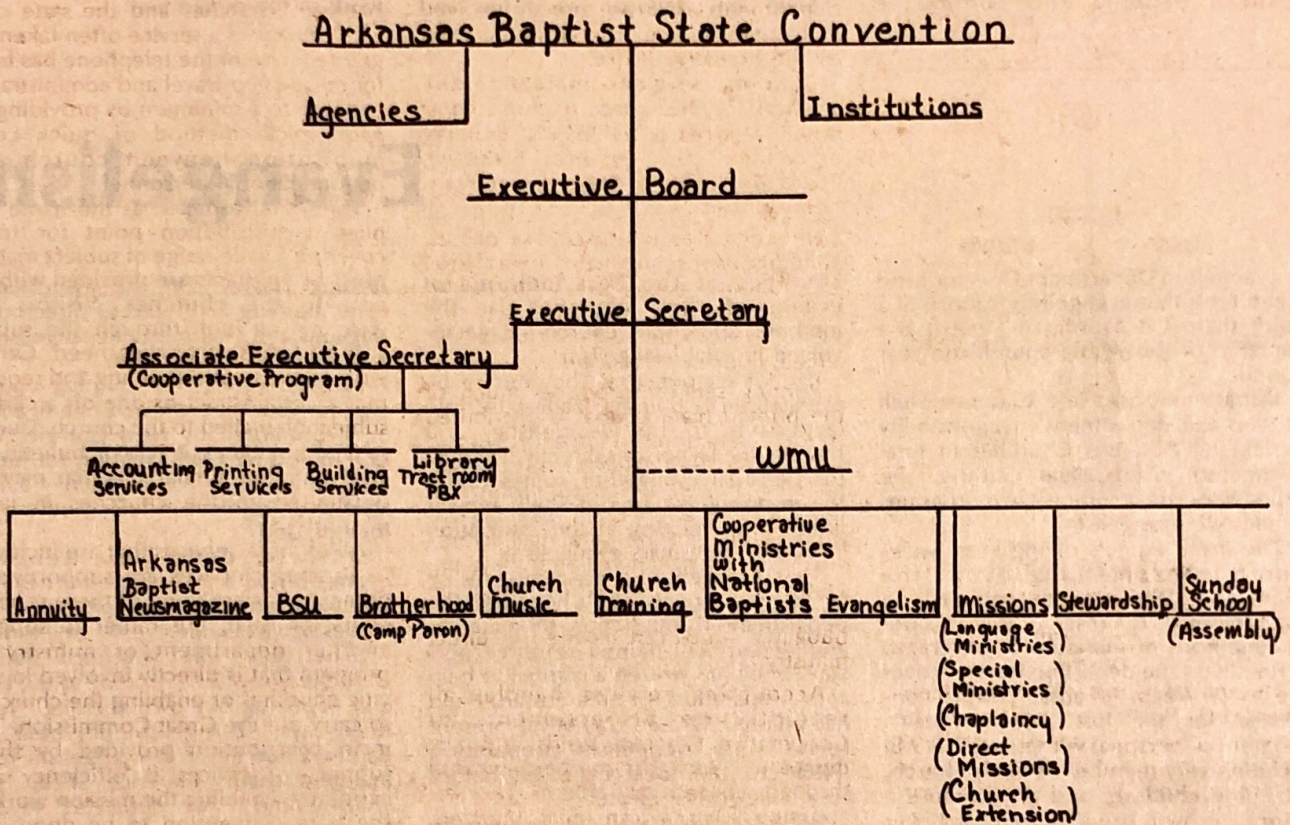
chance to participate in worship service music, also.

The department is adding a staff member in June to deal specifically with the development of the instrumental music potential of churches. Glen Ennes will be helping churches locate and use those who have had band and orchestra experience by helping organize instrumental ensembles.

The staff has just completed a survey of salary and benefits for music directors in state churches. This survey will be available from our office about May 15.

The department keeps a file of biographical information on prospective music directors and will furnish this information to churches.

Training music leadership to be more effective in their ministry through music is of prime importance to the Music Department of your state convention, Director Ervin Keathley says.



Church Training

Equipping local church leadership is the task of the Church Training Department because, as Department Director Robert Holley sees it, "everything centers in the local church."

According to Holley, "All that we do at every level of denominational service is to the end that every church is strengthened in its witness and ministry in its own area and to assist it in fulfilling its mission around the world. It is not our job to do the work of the churches. Rather it is our job to help the churches do their work. This places the local church at the center of all we do."

The department's five program assignments are aimed at local church leadership development. Not only is the Church Training Department responsible for Church Training work, but it has assignments in the areas of church administration, family ministry, church recreation, and church library.

A variety of training projects are offered to help pastors, church staffers, Church Training leaders, deacons, church officers and committee

members, and church library workers. Conferences, workshops, seminars, and retreats are used, along with personal consultation.

For Church Training work, the department aims to establish or strengthen the program in every church so that all Arkansas Baptist churches have organization and leadership to grow in discipleship and develop leadership skills.

To help churches in administration, programs for pastors, staffers, church officers, deacons, and others are intended to equip them with leadership skills and acquaint them with resources for their work.

The department offers help to churches to establish or improve their ministry to families. Last year four retreats and conferences offered family and marriage enrichment help.

Workshops are used by the department to train church leaders to use recreation for outreach, witness, ministry, and fellowship.

State and regional workshops and

personal conferences in individual churches are used to train leadership so that churches can establish or improve library services for the local congregation.

The department works closely with these five departments of the Baptist Sunday School Board in planning and conducting training projects in the state. Most department projects are conducted on the associational level to reach the largest number of churches with the available resources, such as personnel, budget and calendar time. The department also conducts training projects in local churches and in area and state-wide events.

Holley and Gerald Jackson, associate in the department, direct the programs, but resource persons from local churches are also used. "This department knows well the value of enlisting and developing capable resource persons who can assist in its assigned areas of responsibility," Holley says. "These persons also contribute greatly to the work of the department."

Evangelism

Evangelism Department Director Jesse Reed feels that evangelism is more of a spirit than it is a program, that it is a function of the whole church the year round.

Department associate Clarence Shell Jr. sees the department's responsibility as leading Arkansas Churches in total evangelism. And, Neal Guthrie, the other associate, promotes two programs of lifestyle evangelism.

The three aspects of the same viewpoint tell something about the Evangelism Department's approach to evangelism in Arkansas — that it is not just methods or materials or programs.

Reed says the department's objectives are to (1) keep Arkansas people concerned for the lost, (2) promote a program of personal witnessing that will include every member of every church, including children, and (3) promote a spiritual growth program to inspire new converts.

To do this the staff aims to inform

churches of the best methods of evangelism, help churches use the methods, and inspire churches to get involved in total evangelism.

Part of encouraging churches to be evangelistic is training leaders to train laypersons to be evangelistic, and training the laypersons directly. Training for personal evangelism comes under the responsibility area of Shell, and it's linked with training at the association level, and with mass evangelism.

Mass evangelism in area crusades or simultaneous revivals gets help from the department through how-to materials and department-trained resource persons. Shell has written a manual to help with preparation for area crusades and has enlisted 12 men trained to present revival and evangelism preparation (PREP) to the local churches before area-wide revival efforts.

Other training is available through the department in leadership training clinics, WIN schools, and personal wit-

nessing classes. On the associational level, training is offered to directors of missions and chairmen of evangelism at a workshop in the winter.

Lifestyle evangelism training — one type for young people and one of adults — is promoted by Neal Guthrie. Win Our World (W.O.W.) schools for junior and senior high youth teaches a lifestyle that "rejoices in telling others the love of God."

Guthrie describes Renewal evangelism as a five-phase journey into lifestyle evangelism and ministry. It includes two weekend events for learning.

"The only way Southern Baptist Churches grow is by winning to the Lord and baptizing our own recruits," Jesse Reed says. "Evangelism has built the Baptist Churches and evangelism must maintain them. Clarence Shell, Neal Guthrie and I are dedicated to furnishing resource material and leadership to our churches and associations in the matter of evangelism."

Cooperative Ministries with National Baptists

"It is true that the designations of black churches and white churches are not 100 percent accurate anymore," says Robert Ferguson, "but many people, black and white, think this way."

So Arkansas Baptists have set up a Department, which Ferguson heads, to work for Cooperative Ministries with National Baptists. National Baptists and Southern Baptists seek to relate as brothers and sisters in Christ and co-workers in various Christian ministries.

Ferguson says the efforts are not unprecedented because black and white Baptists cooperated freely before the Civil War.

Cooperating for many projects are the Arkansas Baptist State Convention, the Consolidated Missionary Baptist State Convention, and the Regular Arkansas Missionary Baptist Convention.

The three groups are cooperating in leadership training, including clinics and institutes across the state to train church leaders. An in-service training

program for pastors and laymen is conducted at seven centers around the state.

Arkansas Baptists and National Baptists have met together for the annual evangelism conference and National Baptists have been included on the program.

A state-wide committee to help plan for cooperative projects has representative from all three conventions, and several associations around the state now have joint committees.

Family and Child Care Services

The Arkansas Baptist Family and Child Care Services are the arms of the Arkansas Baptist State Convention reaching out to help heal the hurts of children. The application of the gospel of Jesus Christ, a ministry of love, brings healing to hurts caused by sin that is expressed through abuse, neglect, abandonment, uncaring, and a multitude of other circumstances. Troubled children are given a chance to grow and develop their God-given potential to the maximum.

To do this, the agency ministers to their broken families if they are available. Johnny G. Biggs directs dedicated workers who bring Christian compassion and professional training to bear upon these personal problems. Through an understanding of these problems and a resolve to solve them, broken relationships can be restored and families reunited.

Such a ministry finds its motivation in the words of Jesus, "Verily I say unto you, in as much as you have done it unto one of the least of these my brethren, you have done it unto me" (Matt. 25:40).

Implementation of this ministry has varied over the years to meet changing needs. A state-wide ministry is designed to meet the needs of the total family.

The Children's Home in Monticello

ministers to children ages six through 18. Family style living is provided in cottages with houseparents living in the cottages with the children. As nearly as possible family style living is duplicated. In 1977, the Home ministered to 90 children. Twenty-one of these came to receive Jesus Christ as Savior and Lord.

Area offices in Jonesboro, Fayetteville, Monticello, and Little Rock are staffed with highly trained dedicated Christians. They are available for counseling and intake evaluation for children needing ministry. In 1977, they processed 449 new referrals. They believe God intended for children and families to live together. The primary objective is to keep the family together. If it becomes necessary for a child to move from his family, workers continue to work with the family while the child is receiving care. The goal is to re-unite the family if possible.

The Group Home for boys in Jonesboro ministers to an average of 11 children a year. It is housed in the home of former Governor Francis Cherry.

The foster home program is a very vital ministry for some children. Qualified Christian couples open their homes and hearts to serve as substitute parents.

The most recent area of ministry is the Emergency Receiving Home in the Little

Rock area. It provides immediate care and protection for abused, neglected or abandoned children ages birth through 12 years of age until an appropriate plan for the child can be worked out. Twenty-four hour residential care is provided through dedicated Christian houseparents. The wisdom of such a ministry is reflected in the fact that the Home was filled to capacity within 48 hours of its opening in November, 1977.

These ministries are made possible through the strong support of the churches of the Arkansas Baptist State Convention. Approximately one-third of the budget is provided through the Cooperative Program; one-third through special offerings from the churches, such as the Thanksgiving Offering, Birthday Offering, Mother's Day Offering, and church budgets; one-third comes from individuals, wills, child care support and other sources.

This agency of the Convention is the point of contact with the personal needs of children. Like an exchange bank they translate gifts from the churches into life-giving ministries. Necessities of life, made possible by the churches, are provided in an atmosphere of Christian love. The tender personal touch provides assurance and hope. Each child can come to know the joy of eternal life with all of its abundance.

Cooperative Program

Associate Executive Secretary-Treasurer Roy F. Lewis is responsible for promotion of the Cooperative Program in the state. "This ministry is vital to our churches, since it is the method Southern Baptists have found most efficient and economical in fulfilling the Great Commission," Lewis says. "The churches, by pooling their financial resources through the Cooperative Program, are able to support a comprehensive missionary program around the world."

The comprehensiveness of the Cooperative Program, while being a strength, also creates a problem, he thinks. It makes it more difficult for any individual Baptist to stay fully informed on all of the missionary work of his denomination. Meeting that educational need is a major part of his responsibility.

The Cooperative Program is also the primary source of financial support for

the work of the state convention. Therefore, to keep the work of the state convention progressive and growing, and to meet the increasing needs of our churches for assistance, it is necessary that our state convention budget continue to grow at a pace in excess of the inflation rate. The same educational process is involved in this.

Another major responsibility in connection with the Cooperative Program is accountability to the churches and individual Baptists. "We must see that all mission funds are handled exactly as the

convention and/or donors have specified and that adequate and accurate accounting of all funds, with complete security, is maintained at all times," Lewis explains. Flawless performance at this point insures to the churches that their mission contributions are being used in accordance with their wishes. Lewis tries to communicate this fact to the people and maintain an "open book policy," which means that records are not secret, but are open to examination by any Arkansas Baptist at any time.

Bold Mission Thrust report

The first quarterly report on Bold Mission Thrust was recently released by the Home Mission Board.

During October-December, 1977, Southern Baptists started 36 new churches, 71 new missions, 22 new preaching points and 79 new Sunday Schools. Baptists also entered 23 counties for the first time.

State Missions

Mission outreach is the task of the State Missions Department, and the ministries are divided into five major areas.

R. H. Dorris, department director, works with direct missions. Direct missions ministries provide salary and travel supplements to small churches and missions who can't otherwise afford a full-time pastor; to small churches who have a ministerial student as pastor; and to associations who need help to support a director of missions. Dr. Dorris also supervises "In-Service Guidance" for ministerial students at Ouachita University, and the Little Rock Center of Boyce Bible School at Little Rock.

Last year, the department separated church Extension from Direct Missions and created a new position — Field Missionary for Church Extension — because that ministry had grown so rapidly. Lehman Webb was elected to help small churches purchase building sites and aid them with financing buildings through the Revolving Loan Fund. He also helps establish churches in planned communities and the Missions Department loans portable chapels to the new congregations.

The department employs five full-time chaplains and two part-time

chaplains to serve in state institutions. Working in institutions are Dewie Williams, Cummins Prison; Joe Rubert, Hot Springs Rehab Center; Doyle Lumpkin, Diagnostic Center and Girls School, Alexander; Larry Henderson, Youth Service Center, Pine Bluff; and Chris Copeland, Booneville Unit of the Children's Colony. Two Ouachita University students assist chaplains at Cummins prison and Tucker Intermediate Reformatory on weekends and during the summer.

The Department is currently without a director for chaplaincy ministries, and the department director is supervising the work. The department also promotes volunteer chaplaincy ministries by pastors and directors of missions.

Language Missions, under the direction of Bob Parrish, is ministries to the deaf and to persons who speak languages other than English. Services offered to churches are help in establishing congregations, training interpreters, getting special literature for the groups, and helping churches who sponsor ministries to language groups. Parrish and his family also aid individuals and churches who need an interpreter for the deaf.

Providing for a long list of "special missions ministries" is the task of Pete Petty, who joined the department late last year. Under this area of ministries comes weekday ministries, such as day care, crisis closets, mothers' clubs, and Bible studies; work with delinquents; literacy missions; training for interfaith witness; student summer missions; resort missions, ministries to migrants; and disaster relief.

The Migrant Mission Center at Hope, directed by Bob Gross, is a joint project of Southwest Arkansas Association, the Missions Department, and the SBC Home Mission Board.

The State Missions Department ministers to churches and helps them to minister by providing training and continuing education during the year. Retreats help directors of Missions and chaplains, and conferences train clergy and laypersons in areas such as interfaith witnessing and weekday ministries.

The State Missions Department is engaged in approximately 50 mission outreach ministries touching many individual lives, many groups of people, and many institutions, churches, and religious bodies in the state.

Sunday School

The task of the Sunday School Department is to assist the churches in their work of bringing men to God through Christ.

This assistance is planned in four areas of work: Sunday School, Vacation Bible School, Church Building consultation and the Arkansas Baptist Assembly.

A primary method in evangelism is to enroll persons in Bible study, and lead them to attend worship services and share a personal witness with them. That can be done effectively in the Sunday School. New Christians who are enlisted in Sunday School find at least three important advantages toward their Christian development; they tend to advance in discipleship, become better stewards, and develop into more effective soul-winners.

Program emphases for the 1978-79 Sunday School program already have been shared with the churches. They are (1) Sunday School Preparation Week 1978; (2) Reach Out '78: Enrollment, Witness, High Attendance Day (Oct. 29); (3) ACTION in Starting New Sunday Schools Plan; (4) Bible Teaching-Learning Improvement Plan, 1978-79; (5) Adult Emphasis, Adult Start-A-Class;

Single Adults; and (6) Associational Events.

A new confidence concerning numerical growth is blooming among smaller churches. A newly-designed growth project for the small Sunday School, The People Reacher, is a practical help to churches with less than 150 enrolled in Sunday School.

In its second year, the renewed Sunday School Standard of Excellence is a practical guide to better Sunday School work for any church, regardless of size. The age-old principles of growth are alive and well in many Arkansas Baptist Sunday Schools.

Lawson Hatfield has been director of the department since October, 1959. He serves as general officers' consultant, church architectural consultant, and director of the Arkansas Baptist State Assembly.

Don Cooper serves as assistant director of the department, adult consultant, associational coordinator, and assistant director of the assembly. He relates directly to work in these associations: Ashley, Bartholomew, Benton, Buckner, Carey, Clear Creek, Concord, Dardanelle-Russellville, Delta, Harmony,

Liberty, North Arkansas, Ouachita and Washington-Madison.

Freddie Pike, youth consultant, began his work with the department January, 1973. His other duties include training and achievement guide records, and relating directly to these associations: Big Creek, Black River, Current-Gains, Greene, Independence, Little Red River, Mississippi, Mt. Zion, North Pulaski, Rocky Bayou, Searcy, Trinity, and White River.

Harold Vernon, also with the department since January, 1973, is children's consultant. His other areas of responsibility include Vacation Bible School, bus outreach, and work with the mentally retarded. He also relates to the following associations: Arkansas Valley, Buckville, Caddo River, Calvary, Caroline, Centennial, Central, Conway-Perry, Faulkner, Southwest Arkansas, Little River, Pulaski, Red River, Tri-County and Van Buren.

Pat Ratton began work in the department October, 1967. In addition to being the preschool consultant, her other areas of responsibility include kindergarten, tracts and publication of the monthly "Sunday School News".

Student Department

The Student Department's task is to confront the campus with Christ and the church.

Share Seminars and WIN Schools are held on local campuses to help equip students to share their faith in Jesus Christ. More than 1,000 college students have confessed Christ as Savior during the last 10 years and have been baptised by local churches.

Dormitory Bible studies are held regularly, as are BSU devotional services, to equip students for the Christian life. On over half of the 27 campuses where Baptist Student Union works, BSU is the only Christian organization on the campus.

Missions are another vital part of the BSU program in Arkansas. Nearly 1,000 Arkansas students have served as summer missionaries during the last 10 years. Each year Arkansas' summer missionaries report from 500 to 700 professions of faith during their summer's work.

Arkansas now has more than 700 International students enrolled in its colleges. Local campuses minister to these foreign students in many ways. With the help of Woman's Missionary Union, the Student Department sponsors an International Retreat each year.



Bibles in the language of the foreign students are provided. International students who become Christian are eager to share their faith with other internationals.

Arkansas' college population continues to grow. In addition to the en-

rollment growth at senior colleges, there are now five new community colleges.

The work of ministering on the campuses is directed by Tom J. Logue. George Sims is associate director.

In order to meet the needs at these new community colleges, to provide Student-to-Student workers at some other colleges, and to strengthen Baptist witness on all 27 campuses, the Arkansas Baptist State Convention unanimously approved at its 1975 convention the BSU Third Century Endowment Campaign. Today \$600,000 in cash and commitments have been received from churches and individuals. Jamie Jones, BSU Director at the University of Arkansas at Fayetteville for the last 27 years, commutes to Little Rock each week to direct the campaign. Churches are urged to make their commitments now to a cause that seeks to reach 65,000 Arkansas college students with the message of Jesus Christ.

Stewardship

Southern Baptists are responding to the challenge of Bold Mission Thrust. Baptists agreed, in Kansas City, on an outreach priority in keeping with Christ's Commission to his church.

Plans to establish a Baptist witness in more than 600 counties and to double the number of foreign missionaries by 2000 A.D., call for stewardship education and promotion. The goal of doubling Cooperative Program gifts by 1982 requires increased awareness of biblical stewardship principles.

The Stewardship Department, under the direction of James Walker, helps create mission awareness. Arkansas Baptists are informed of giving trends; mission needs and stewardship ideas through the pages of the *Arkansas Baptist Newsmagazine*.

The department provides free

literature to the churches. General stewardship tracts present a biblical approach to giving. Tracts on the Cooperative Program trace mission dollars in action. Stewardship catalogues, calendars, and budget plans offer suggestions to churches seeking to develop effective stewardship programs. Films and filmstrips dramatize the joys of giving.

A Missionary-in-residence works through the Stewardship Department. He is available to any church that requests his services.

Qualified, trained men are available to assist churches in building fund campaigns. The "Building for Today's Challenge" program is similar to "Together We Build." Contacts for the services of these consultants are made through the

Stewardship Department.

The department director initiates and responds to requests from churches and associations. This ministry covers stewardship clinics, counsel with church committees, budget planning conferences, stewardship revivals, family money management conferences and resource information.

The Stewardship Department is committed to leading Arkansas Baptists to Bold Mission Thrust. These goals give direction: (1) An increased awareness of biblical stewardship, and out of this awareness, an increased giving by the people; (2) Increased mission support for associational missions and the Cooperative Program; and (3) Development of a Christian lifestyle consistent with world needs and mission opportunities.

Woman's Missionary Union

A Bold Missions project for Arkansas Woman's Missionary Union is to establish a missions education program in every Southern Baptist Church in the state. But that's just an extension of their all-the-time objective, which is assisting the churches to begin, continue, and improve programs of missions education for women, girls and preschoolers.

Besides helping churches with Baptist Women, Baptist Young Women, Acteens, Girls in Action, and Mission Friends, the state WMU staff provide leader training opportunities and they work to emphasize the "Weeks of Prayer" for state, home, and foreign missions.

WMU state-wide and area conferences bring resource persons to inform and inspire local church leaders. At meetings such as the annual meeting of Arkansas WMU, women hear about missions first hand from missionaries.

State-wide activities are provided for most age groups, from school-age girls (who go to camp with their mothers)

through Baptist Women (who hold a two-day annual meeting). Younger girls in Girls in Action have summer camps, while older ones in Acteens have day-long rallies or missions tours.

Baptist Young Women now have an annual meeting of their own. The first one was held in 1977 in North Little Rock.

Arkansas WMU staff members help inform the churches about special mission offering and weeks of emphasis for state, home and foreign offerings. Staff

members often speak in churches during the emphasis weeks, and the department makes available the offering envelopes and other promotional materials. WMU also provides the promotional materials, in cooperation with the State Missions Department, for the yearly state missions offering.

Julia Ketner is executive director of Arkansas WMU. She's assisted by Wil-lene Pierce, who directs Baptist Women and Baptist Young Women programs, and Betty Jo Lacy, state Acteens director.

How to reach state convention personnel

Arkansas Baptist churches and their members who want the services and ministries offered by the departments and agencies of the Arkansas Baptist State Convention can reach most staff members at the Baptist Building in Little Rock. The building is located at 525 West Capitol Avenue, Little Rock, but the mailing address is P.O. Box 552, Little Rock 72203. The phone number is (501) 376-4791. Offices of these departments and agencies are generally open Monday through Friday, 8 a.m. to 4:45 p.m.

State papers pivotal in new mission movement

by Jimmy R. Allen, President,
Southern Baptist Convention

The President of the United States calls it "a quantum leap forward" for Southern Baptist missions.

The head of the Southern Baptist foreign mission movement calls it a "flag" signaling a new day in which God is going to empower Southern Baptist missions as never before.

All of us are sensing a stirring of God at the grass roots of our experience. The challenge to secure and support 5,000 additional missionaries in five years staggers all but the most hardy imaginations. It reflects, however, a vision which seems to be born in the heart of God, committed to the hands of Southern Baptist men and women, and intended to extend the reign of God. The idea emerging is for churches and individuals to commit themselves to financial support of a person on a two-year commitment either in the United States or another country. The Mission Service Corps support is designed to be over and above increased Cooperative Program giving, increased Annie Armstrong Home Missions offerings, and increased Lottie Moon Foreign Missions offering. It can be personalized enough for the person or church to know who they're supporting and for contact to be maintained so that prayer support can be added to financial support.

The Mission Service Corps concept is a movement rather than a program. There is something exciting about an idea that has come to its day. The Mission Service Corps is such an idea. Born in the hearts of scores of people in the last decade is a desire for involvement in

ministry and evangelism by all kinds of people in all kinds of places. Lay involvement in short term tasks has been going on both in domestic and international missions in increasing numbers. Now that seedbed of mission concern has burst into bloom. With the mandate commissions of the last two annual sessions of the Southern Baptist Convention, the time has come!

Movements are not as tidy as programs. Programs are born on planning boards of skilled planners. Deliberately and carefully they are constructed and include enlistment of every group or public to inspire each one in terms of their own motivation. Evaluation of results and realignment of program goals is efficiently done.

Movements begin with the energy of new ideas popping up in all quarters. Crash meetings are held to figure out how to harness that energy — to ask each other what God is teaching us to do. Sometimes movements have to depend on affinity for the cause rather than careful enlistment of the public. Movement expeditors often miss important aspects which have to be called to their attention, but the end result of a movement is **impact**. The world is changed by them.

Because the experience of God's leading his people called Baptists to unprecedented levels of service, sacrifice, and support is energizing us these days, we are in the midst of a movement. The need to communicate is not a luxury. It is an absolute necessity. The state Baptist papers and every other communication

medium of Baptists should not be afterthoughts; they should be in the middle of the movement. Our people must know in order to pray, respond, suggest, support, share, weep, and laugh as God does wonders among us for we have not passed this way heretofore (Joshua 3:1-5).

Southern Baptists have developed magnificent communications systems. The state Baptist papers are foundational in informing, convincing, correcting, and sometimes inspiring Baptists to action. With a combined circulation of 1,773,426, these papers reach past barricades of apathy to eager searchers. They can trace for our people the steps in fashioning the Mission Service Corps. There can be a continuing communication of the experiences of those who respond to the challenge of new mission involvement. Communication is a key to the response to what God is doing. When people do not know, they cannot do.

There is a line in the story of God's stirring at Pentecost which is absolutely pivotal to this experience. It is often overlooked. Acts 2:6 says that after all the signs of God's new moving and power, "It was noised abroad and the multitudes came together . . ." Something had to be happening to be reported, but when it was happening, it was noised abroad.

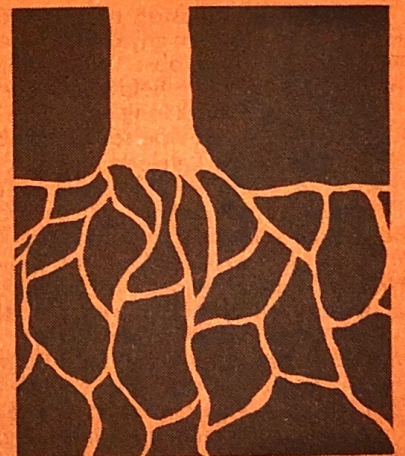
It's happening among Southern Baptists. Let's be thankful that we have state Baptist papers to help us "noise it abroad" so that no one will be left out of what God is doing among us.

On the cover

Bold Mission Thrust has roots in Arkansas because the seeds of missions are sown in the local church and helped to grow through state convention ministries.

Your state paper helps to nourish the roots of Bold Missions by providing more than 200,000 Arkansas Baptists with information about state convention ministries, along with news and features about missions at home and abroad.

Become part of the missions support system by calling attention to the ministry of the "Arkansas Baptist Newsmagazine" on Sunday, May 21, which has been designated as a "day of prayer" for the state paper.



When a pastor moves: Part 2

The editor's page

J. Everett Sneed



The closing days of a pastor's tenure, after he resigns but before he leaves, are greatly important to both the pastor and the congregation. These days should be an effective climax to all that he has done. The pastor should take the initiative in making his departure orderly and proper. In most instances this is a relatively easy matter, because the decision to move has been his own.

A pastor can destroy all that he has accomplished in the church in his last days on the field. If he assumes an attitude of "Now I am leaving, so I'll tell you exactly how I feel," immeasurable harm may be done. Such a philosophy is likely to create division in the church and reduce the pastor's future effectiveness. It is probable that, if a feeling cannot be expressed when a pastor plans to stay, he should not express it when he is leaving. Fortunately, most pastors do observe this rule.

A pastor should be certain of his decision before making any public announcement. If he is going to another church, resigning without a church (this is usually unwise), or moving to another area of vocational religious service, all doubts should be settled before his decision is shared with the congregation.

Any comparisons between churches should be avoided. Statistics show that six of ten pastors move to larger or more prestigious congregations, three move horizontally, and one moves to a smaller church.

A pastor should never tell a congregation what he hopes to accomplish in the next church that he was unable to get done there. Pointing up unfilled plans or dreams may be harmful to the future of the church.

A departing pastor should be extremely sensitive to the special needs of various people within the congregation. His resignation may leave many un-

answered questions in the minds of those who are particularly dependent upon him. Members whom he has helped in times of tragedy or special needs may require reassurance or personal explanation. All counselling situations should, if possible, be brought to a logical conclusion. Children may be startled or shocked by a pastor's resignation and may require special attention.

The departing pastor should see that the immediate needs of the church are called to the attention of the proper committee. Often, committee chairmen lean heavily on the pastor for counsel, so a departing pastor should make sure that each committee understands its responsibility properly. Often, the associational director of missions or a retired pastor can assist the church committees while the congregation is pastorless.

The departing pastor should be sure that the church has the machinery to select pulpit supplies, and a pulpit committee. Though churches use a variety of methods in choosing these committees, in no instance should the departing pastor select them.

Usually, four to six weeks is a proper period between the resignation and departure. The time is necessary to care for the church and personal matters. If there have been any members with whom the pastor has had a strained fellowship, he should make every effort to put the relationship in order before he leaves.

A pastor should be even more careful than a lay person to make sure that all debts, salary matters, retirement benefits and the parsonage are in order. His departing conduct is a real test of his ministry. Each of us who are ministers of the gospel need to recognize that our Christian witness is under continual scrutiny.

Guest editorial Pastor's work load

When I was a pastor, I thought pastors worked longer hours and harder than any other professional persons. However, with years of observation I have decided that this opinion which I once held is not necessarily so.

Most pastors work long hours and hard but some do not. The same is true with persons in other professions.

The difference between the work of a pastor and that of a person in another profession is not quality. By the way, in this article I am discussing only the weight of the work load and not the spiritual significance.

Look at how diversified the pastor's work is. The first thing he is usually judged on is his pulpit performance. He cannot do well in the pulpit with less than ten to thirty hours a week in sermon preparation. One of the first areas in which he is criticized is his visitation ministry. Time spent visiting the prospects, the sick, and church leadership may range from five to twenty-five hours a week.

An important and sometimes neglected function of the pastor is that of teaching. Few churches have anyone whose background will compare to that of the pastor in Bible study

and theological training.

Then there is the significant and growing demand on the pastor to counsel people in all kinds of difficulties. This can become almost a full-time service and it can drain a pastor's emotions as well as consume his time.

Other areas of specialized ministry could be mentioned that would vary according to the pastor's field.

One of the heaviest parts of the pastor's work load is his administrative responsibility. He can and must give away much of his administrative work but he cannot divest himself of one ounce of his administrative responsibility.

The pastor's job is impossible. He must determine what he can and will do. Then he must win the support of his church and rely on the help of God.

In it all he must not neglect his family. And above all he must keep growing in his own personal relationship to the Lord. His spiritual growth will determine his success in his impossible task. — Editor Elmer Gray in the "California Southern Baptist"



I must say it

Charles H. Ashcraft / Executive Secretary

Calling out the called

God calls his special servants, but employs human instrumentality to assist in calling them out. The high callings are God's idea (Eph. 4:7-13). They are not the inventions of man. God does the "calling" but he uses human instrumentality to "call them out."

How many people and where, whom God has called, is not primarily our burden, but our burden is to call out the called and get them into the harvest (Matt. 9:35-37). This exciting and most rewarding adventure of calling out the called presupposes that God knows what he is doing and has no rules but his own to follow. He calls whom he wills and it may not always jive with our notion (1 Cor. 1:26-29). It is very poor business and surely bad taste to pre-empt or pre-guess or pre-select those whom God should call. It is his affair and he operates without consultation in this matter. God calls whom he wills and this does not admit to human review or evaluation.

To call out, encourage, strengthen, support, train and help locate a challenging place of service is, however, a mandate to us (Matt. 9:35-37). We are to see the fields, feel the need, and engage in the enlistment and involvement of God's called people to their task.

This involves introducing them to the needs, laying the cause on their hearts, putting them into the channel of activity and often recommending them personally to the people who could assist them in their high calling. This is what Barnabas did for Paul (Acts 9:24-28). The role of the encourager is what it is all about. We do not tamper with God's procedure on calling, but we are greatly involved and related to the nurture, training, assisting and encouraging these called people.

One of the highest functions of advanced discipling is to discern mission needs and actively engage in the meeting of these needs, hence we are always praying for the God of the harvest to send harvesters so we may enter in with them into the harvest. Calling out the called is a high calling and it is not finished until there are enough harvesters to harvest the crop.

You may wish to gauge your own participation and effectiveness in this beautiful pursuit. You may find there is very close to you the opportunity of encouraging some person to lift up his eyes to the fields already white unto harvest and walk with him into those fields.

No one is called, no one responds, nor is anyone introduced into full service for Christ in a vacuum. It has the full play and participation of the whole body of Christ. There is little mystery in this process, but there is a lot of just plain brotherly encouragement. No one does anything worthwhile without encouragement from others.

How long did Paul wait in Jerusalem before Barnabas recommended him to the brethren? Too long. God had called him, but his friend assisted in calling him out of his forced retirement (Acts 9:24-28).

I must say it!

Letter to the editor

Jesus' example

I read in the March 30 issue of ABN the statement of Carolyn Weatherford regarding the "manipulative and self-deceitful effects of the book *Total Woman*." I am encouraged and warmed by such honesty and courageous statements from an individual in the world of women's ministry. It is indeed time we look to Jesus as the model of relationships and not some manipulative form of relating.

Jesus addressed people as people, he did not stereotype people as male, female, Jew, Roman, tax collector or fisherman. He saw and ministered to

people as totally human — not totally "sexed" as in woman. His whole message was one of restoration, wholeness, liberation into full personhood, and reconciliation with God, oneself and others.

Jesus modeled for us as Christians a difficult way of life that went against the Jewish male-female domination. He loved and blessed Mary and Martha with his theology as he did Peter. He forgave the woman caught in adultery just as He did Matthew. His message was one of love for the person — not for the sex.

Until males and females can move beyond the limitation of physical sex

Ministers can enter Social Security

DALLAS, Tex. — Ministers who claimed exemption from participation in Social Security in the past, but who now want the coverage, have until April 15, 1979, to become reinstated in the program.

Kenneth Collins, field representative of the Dallas Social Security Administration, says, for the first time ever, members of the clergy have been granted "an extended period of grace" to decide whether to retain or forego exemption from coverage.

"If you are a member of the clergy who was exempt from Social Security coverage in 1977," explained Collins, "you can now revoke the exemption and get coverage starting with your first taxable year, beginning or ending after Dec. 20, 1977."

Collins stressed that once a minister has revoked exemption, he may not again file Form 4361 for new exemption.

To revoke exemption, Internal Revenue Service (IRS) officials report that members of the clergy should write the commissioner of the IRS in Washington, D.C. 20224.

Ministers and other persons classified as members of the clergy are covered under Social Security as if they were self-employed, Collins explained.

This holds true unless they file Form 4361 and are granted exemption on the grounds they are opposed to accepting private or public insurance such as Social Security because of conscience or religious principle.

"Under the old law," Collins said, "the exemption was irrevocable and an individual could not be covered later."

At the present rate of inflation the value of the dollar 10 years from now will be 53 cents.



One layman's opinion

Daniel R. Grant / President, OBU

Equal talking time for grandparents

Equality, justice, and fair play have been concepts that philosophers and theologians through the ages have attempted to define. I have always thought that Dr. Ben Elrod, senior vice president of Ouachita Baptist University, has had a great deal of wisdom concerning such concepts as equality and justice. I have always leaned heavily on him as a trusted friend and counselor whose judgment I respect in such matters — until recently, that is.

Not long ago I discovered that Ben has a strangely distorted sense of what is equality and fair play. He has just been introduced to the wonders of grandparenthood with the arrival of Jay Benjamin Stroud, Ben's first grandchild. I tried to give all the counsel, advice, and

training that was necessary to prepare him for his new responsibilities as a grandfather.

He has followed my advice fairly well with one major exception. I have explained very carefully to Ben that "equality of talking time" is based on the number of grandchildren one has. This means that I deserve twice as much talking time as Ben, because I have two grandchildren and he has only one.

This seems to me to be perfectly fair and proper, but Dr. Elrod believes each grandparent should have the same amount of talking time regardless of the number of grandchildren. This clearly is a self-centered view that places emphasis on the grandfather rather than the

grandchild. Frankly, I was shocked that Ben adopted such a selfish point of view.

I have always believed in trying to work out a compromise in disagreements between friends. I have thought of several possibilities: to allocate talking time on the basis of the relative intelligence of the grandchildren, as determined by the one who became a grandfather first; or a time allocation based on which grandchild is the best-looking, as determined by a panel of judges that I would be glad to select. I have been extremely disappointed that Ben has shown very little interest in these or other compromises I have proposed.

I must admit that I have been a little more inclined to change my policy of equal talking time about grandchildren since a recent airline experience on a return trip from Atlanta. I was seated by a woman who had twenty grandchildren. I was still waiting for my turn to talk about my two grandchildren, Tad and Allison, when we arrived at the Little Rock airport.



Woman's viewpoint

Mary Maynard Sneed

A Christian approach to juvenile delinquency

One of the most distressing and complex problems facing our society today is the disproportionate increase in juvenile crime. In recent years the arrests of youths aged 18 years and under have more than tripled their population growth. Youngsters are responsible for an alarming proportion of the auto thefts, burglaries, robberies and rapes committed annually in the United States.

Up to 100,000 boys and girls are jailed each year at the risk of exposure to hardened criminals and sexual deviates. Approximately 28 percent of the 44,000 children who have been committed to public training schools will be returned for later violations. As Christians, we must be sensitive to the depth of personal tragedy behind each act of juvenile delinquency.

The first truth we are forced to admit is that there is no single cause or cure for the problem. Some of the personal factors that contribute to delinquency are physical or mental disabilities and moral maladjustment.

The social factors include poor family relationships: dissention between parents, child abuse, partiality and neglect. The child may be socially maladjusted because of racial or religious differences or conditions brought about by a broken home or an immoral situation in the family. He may be a victim of poor environmental conditions that include poverty, over-crowded housing, delinquent associates, alcoholism, drug abuse and a general disrespect for authority. In an age of working mothers and absentee fathers, too many youngsters are being deprived of vital parental influences and relationships.

To develop into well-adjusted adults, our children must experience love, understanding and firm but gentle discipline. They require models of Christian character whom they can trust to guide them in sorting out life's goals. Everyone needs a feeling of adequacy and a sense of belonging. As parents, we can provide our own children with the stabilizing influence of a truly Christian home. We can teach them respect for

authority, as well as for the rights and property of others. By giving them privileges and responsibilities, we can make them accountable for the consequences of their own actions. Certainly, we can seek professional help when our children exhibit serious and continual antisocial behavior.

Our churches will want to motivate a Christian attitude toward juvenile delinquents, as described in Galatians 6:1. We can provide counseling for parents and children in their specific areas of need. Mature Christians can be encouraged to assist probation officers by sponsoring youths who are in a rehabilitation program.

By providing day care facilities for the children of working mothers and attractive social, moral and spiritual opportunities for youths, serious behavior problems may be averted. Finally, religious and civic organizations can cooperate in initiating community-wide projects to combat juvenile delinquency.

Churches desiring to consider a juvenile rehabilitation program can obtain information by ordering the pamphlet "Juvenile Rehabilitation" from the Home Mission Board, 161 Spring Street, N.W., Atlanta, Ga. 30303.

Mary Maynard Sneed of North Little Rock is a homemaker and mother of two daughters. She is a teacher and choir member at Sylvan Hills Church.

Magnolia Church, Crossett will be in revival May 15-21. The Sonny Holland evangelism team will be in charge of services. Jody Gannaway is pastor.

East End Church, Hensley is in revival May 11-14. Hoda Ward, pastor, is preaching and Ricky Dodd is leading the music program.

Plainview Church, Little Rock was in revival May 1-7. Delton Cooper of Almyra was evangelist. Music was directed by Carl Fawcett, Director of Missions for Arkansas Valley Association. Eddie Elrod is pastor.

Cabot First Church youth held a "Parents Honor Night" on April 29. The program included a dinner and testimony time. Max Hatfield was special guest singer and entertainer.

The church's Young Musicians Choir, directed by Karen Emerson, has been selected to appear on two of the "God's Treasure Chest" programs sponsored by KTHV, Channel 11, television in Little Rock.

Hickory Street Church, Texarkana will be in revival May 12-14. Billy and Winky Foote will lead the evangelistic services. Lee Randall is pastor.

Center Hill First Church, Paragould held a youth-led revival April 13-15. Keith Mathis, student at Southern College, was evangelist. Mike Houston, a student at Southern College, directed the music program. There were three professions of faith, one joined by letter and one came for full-time mission work.

Lamar Church was in revival April 10-16. Philip Allison, vice-president of Mid-America Seminary, was evangelist. Music was directed by David Brown and Danny Davis. There were 13 professions of faith. Ed Lewis is pastor.

Pine Grove Church, Little Rock was in revival April 17-23. Clarence Shell Jr., associate/state evangelistic of the Arkansas Baptist State Convention Evangelism Department, was speaker. Louis Jeffers directed music. There were 11 professions of faith, one joined by letter, one by statement and one surrendered to special services. New attendance records were established in both Sunday School and Church Training during the revival. Elbert Warren is pastor.

Hampton First Church conducted a youth revival April 21-23. Carl Harrington, speaker, Darrell Oppen, singer, and Connie Cook, pianist, all students at Ouachita University led the services. A puppet team from OBU

participated in the Saturday evening services.

Trinity Church, Benton was in revival recently. Bill Burnett, Director of Missions for Calvary Association, was evangelist. Mrs. Mary Jo Burnett, church music director, led the revival music. There were six professions of faith and one addition by letter. Harold Stephens is pastor.

Rocky Bayou Association Woman's Missionary Union held a quarterly rally at First Church, Hardy, on April 17. Ruth Ford, missionary-emeritus to China and Indonesia, was speaker. The meeting, designated as family night, included a special children meeting with Miss Ford showing them the artifacts she had from the foreign countries that she served. Miss Ford, the first medical missionary to Java, shared her experiences as she prepared to start the building of the hospital in Kediri and showed slides of the progress of the work. She also shared experiences of internment by the Communists while serving in China during World War II. She made a special prayer request for Christians in mainland China today.

Fordyce First Church adult and youth choirs presented the musical "Living Witnesses," by Rich Cook and Allene Bledsoe on April 16-17. Ben Pilgreen, minister of music/youth, directed the presentation. Stephen P. Davis, pastor, was narrator, assisted by Mrs. Davis.

El Dorado Second Church held ordination services on Sunday evening, April 30. Winkie May and Ross Martin were ordained as deacons.

Immanuel Church, Newport held ordination services on Sunday afternoon, April 16, for Ronald Berry. Ed Morris preached the ordination message and Ed Stoddard led the prayer of dedication. Lendol Jackson, Director of Missions for Black River Association, led the questioning and Teddy Rhea was moderator.

Central Church, Hot Springs held a "Church Renewal Conference," May 5-7. Findley B. Edge, Professor of Religious Education at Southern Seminary, was conference leader.

Beech Street First Church, Texarkana was in revival April 30-May 7. David Metcalfe was evangelist and Charles Vance directed music. James W. L. Adams is pastor.

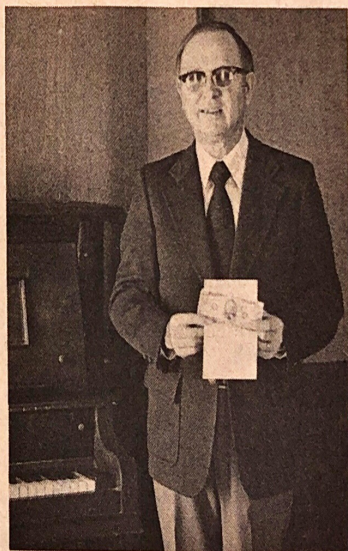
Desha First Church young people attended a Christian youth retreat at Silver Dollar City, Mo.,

on April 21-23. E. Yarbrough is pastor. **Broadmoor Church, Brinkley** was in revival April 20-23. Robert Tucker, Director of Missions for Tri-County Association, was evangelist. Tim Deahl is pastor.

Gould First Church held revival services March 19-26. J. Everett Sneed, editor of *Arkansas Baptist Newsmagazine*, was evangelist. Music was directed by Neal Guthrie, associate/youth evangelism of the Evangelism Department, Arkansas Baptist State Convention. There were three professions of faith and two joined by letter. Luther Martin is pastor.

The church, on Friday, April 21, ordained David Phillips to the gospel ministry. Phillips is a student at Mid-America Seminary. Participating in the ordination service were Ray Meador, Houston Austin, Roy Beaman, and Chaplain Dewey Williams.

Caroline Association observed "Family Night" at Austin Station Church on April 20. The "Psalms" from Ouachita University presented a musical program. Bob Gross, director of the Migrant Mission Center at Hope, was speaker.



1000 fold restitution

More than 50 years after the fact a former member of Second Church, Pine Bluff, made restitution for taking a nickel from a piano bench at the church. The person said in a letter to Pastor Ross Ward that he had taken the coin to buy a candy bar. Ward read the unsigned note to the congregation to underscore the significance of confession and restitution. The note was accompanied by a \$50 bill. (ABN photo)

Pete Ramsey

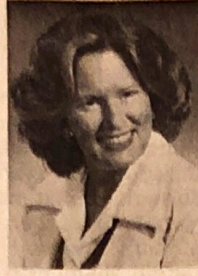
joined the staff of First Church, Fayetteville, as minister of education on May 7. A native of Stonewall, La., he holds degrees from East Texas Bible College and Southwestern Seminary. He has previously served churches in Texas, Michigan and Maryland. Ramsey has 15 years of service in leadership training, improvement programs, organization, Christian development and religious educational programs. He and his wife, Ann, are parents of three children. His family will join him in Fayetteville in mid-June, coming there from Rockville, Md., where he was serving as minister of education at the Montrose Church.



Ramsey



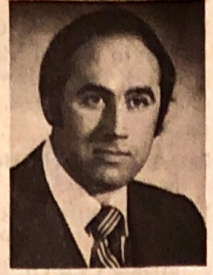
Bledsoe



Ellis



Minton



Cotten

Debbie Bledsoe

has been named for inclusion in the 1978 edition of *Who's Who in American Universities and Colleges*. A native of Hope, she is in the master of church music program at Southwestern Seminary.

Marsha Ann Ellis

has been named for inclusion in the 1978 edition of *Who's Who in American Universities and Colleges*. She is a native of Malvern and enrolled in the master of divinity program at Southwestern Seminary.

Joseph Kelly Minton

has been named for inclusion in the 1978 edition of *Who's Who in American Universities and Colleges*. He is enrolled in the master of divinity program at Southwestern Seminary and is a native of Little Rock.

Donald Cotten

has assumed duties as pastor of East Main Church, El Dorado. A native of Scottsboro, Ala., he comes to the El Dorado church from the Pisgah Church in Pisgah, Ala. Cotten has served on the Executive Board of the Alabama Baptist Convention and he has served as a commissioned Chaplain First Lieutenant in the Alabama National Guard. He earned the Bachelor of Arts degree from Samford University, Birmingham, Ala., and the Master of Divinity Degree from New Orleans. His wife, Dale, is a native of Scottsboro. She is an instructor in the art of tole and decorative painting and holds membership in the National Guild of Tole and Decorative Artists. They have two daughters, Melanie, age eight and Mary, age four.

Monte L. Shinkle

has been called as pastor of the Leachville Second Church. He and his wife, Bettye, are parents of one child. Shinkle, a former pastor of Clarks Creed Church of Dry Ridge, is enrolled in the Master of Divinity program at Mid-American Seminary.

Donnie Corbitt

died on April 18th, three days after he fell from high bluffs on the side of the Norristown Mountain overlooking Lake Dardanelle. Donnie was the son of Rev. and Mrs. Don Corbitt. He was a member of the Delaware Church, Concord Association, where his father was pastor. He fell from the bluffs while on a camping trip with two of his friends.

Monica Keathley

was chosen to depict "The Growing of a Missionary," a unique multi-media presentation at the annual Missouri Woman's Missionary Union meeting, April 6-8. Miss Keathley from Poplar Bluff, was appointed by the Southern Baptist Foreign Mission Board to serve as a student worker in Upper Volta, West Africa in April of 1977. She is the daughter of Mr. and Mrs. Ervin Keathley of Little Rock. Keathley serves as Secretary of Church Music for the Arkansas Baptist State Convention. Mrs. Keathley is a pre-school consultant in Church Music and an approved worker for Mission Friends, Arkansas Woman's Missionary Union.



Ouachita CONTACT team

Six Ouachita Baptist University students have been chosen to serve on two CONTACT teams during the 1978 summer months. OBU sends out teams each year to participate in youth-led revivals, retreats, fellowships, and church camp activities. Serving on CONTACT this year will be: (l. to r.) Brandon Wiley, a junior from Hobbs, New Mexico, music director; Beverly Smith, a junior from Pine Bluff, pianist-soloist; Craig Vire, a senior from Little Rock, evangelist; Clay Vire, a senior from Little Rock, music director, Donna McCoy, a freshman from Pine Bluff, pianist-soloist; and David Uth, a senior from Pine Bluff, evangelist. Churches wishing to schedule a contact team should CONTACT Randy Garner in the OBU Admissions office.



First time debt free

Calvary Church, North Little Rock, paid off a loan note on their \$150,000 sanctuary on April 1 and the church is free of debt for the first time in their 27-year history. The loan was made in October, 1963, and payments began in October, 1964. Noteburning services held April 30 included lunch at the church and recognition of former staff members. Burning the note were (from left) Finis Kirby, chairman of deacons; Bill Taylor, trustee; Robert McDaniel, pastor; and Morris Jackson, treasurer. (ABN photo)

Looking ahead: Arkansas events

May 1978

- | | |
|-------|---|
| 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 |
| 21 | Day of Prayer for Arkansas Baptist Newsmagazine |
| 23 | Special ministries workshop (Missions) |
| 25-26 | Ministers of education personal growth conference, DeGray Lodge (Church Training) |
| 28 | Day of Prayer for Associational, Missions |
| 30 | Church Growth Seminar (Church Training) |

June 1978

- | | |
|-------|--|
| | Annuity ministries |
| 2- 3 | Boys (6-8) and Fathers Retreat, Camp Paron |
| 5 | Area Youth Evangelism Leadership Conference, Jonesboro |
| 5- 9 | RA Camp, Paron |
| 6 | Area Youth Evangelism Leadership Conference, Mountain Home |
| 8 | Area Youth Evangelism Leadership Conference, Fayetteville |
| 9 | Area Youth Evangelism Leadership Conference, Ft. Smith |
| 9-10 | Baptist Men's Encampment, Camp Paron |
| 11-12 | Southern Baptist Church Music Conference, Atlanta |
| 11-12 | WMU Annual Meeting, Atlanta, (Southern Baptist Convention) |
| 12-16 | RA Camp, Paron |
| 13-15 | Southern Baptist Convention, Atlanta |

Rose Bud Church

Rose Bud Church in Calvary Association is now free of debt on a \$30,000 loan they got to build their sanctuary. The loan was made in 1969 and the final payment was made in March, so the church celebrated by burning a copy of the note April 2.

Participating in the service were James Bradley, C. D. Wright, and Clifford Stark, trustees of the church. Harrel Cato, pastor of First Church McCrory, who was pastor when the building was constructed, brought the message. L. E. Barnett is interim pastor.

Green Memorial Church, Little Rock broke ground recently for a building which will provide additional educational space, a fellowship hall and kitchen, office complex, library, and nursery. The building program will also include remodeling of the present auditorium. Gary Young is architect and Taylor Building Associates are contractors. The new project will cost approximately \$150,000. Charles Atkinson is pastor.

Desha First Church

has completed parsonage improvements that included installation of storm windows. Plans are now being made to install central air conditioning in the church.

New church organized at Alma

"Clear Creek Southern Baptist Church" was constituted Sunday afternoon, April 23, in Alma with 89 charter members. The church is meeting in downtown Alma in the former First Church building. The new church will cooperate with the Clear Creek Baptist Association, the Arkansas Baptist State Convention, and the Southern Baptist Convention. A council representing Southern Baptist Churches of the area assisted with the constitution service.

Herbert Stout, pastor of the Rudy Church brought the council report. Leonard Daniel, moderator of the new church read the constitutional statement, resolutions, and commitment. The message and charge was brought by Bruce Cushman, pastor of First Church, Van Buren. Paul E. Wilhelm, Director of Missions for Clear Creek Association served as moderator for the service.

Newly-elected officers of the Clear Creek Southern Church include: Mrs. Lester English, W.M.U. Director; Larry Ruth, Sunday School Director; Derrel Thomas, Treasurer; and Leonard Daniel, moderator.

Did you know that 449 new referrals for help were made to Arkansas Baptist Family and Child Care Services in 1977?

Arkansas Baptists gave \$22.56 per capita for total mission gifts in 1976.



Food and fellowship

Virginia Kirk and Jane Purtle

Memorial time

Writing this monthly column for the *Arkansas Baptist* has been a rewarding experience for Jane and me during the last four years. Both of us like to cook and we have enjoyed sharing our own recipes as well as those of friends.

Some time ago we asked readers to send recipes for a bread that could be served at the Lord's Supper. This request brought an unusual bit of happiness my way. After our column, a friend called and said, "Virginia, I saw in the *Arkansas Baptist* that you and Jane want a recipe for a Lord's Supper bread. I have one that was your mother's. Here it is — Maude Porter's Lord Supper bread." My mother has been living in God's mansions for several years, so you can imagine what a surprise it was to receive this recipe "from my mother."

Knowing our interest in homemade bread for the Lord's Supper, the com-

mittee in charge of preparation for the Memorial Supper at our church recently asked if we would make the bread. The service was conducted in a slightly different way. Small groups of people throughout the auditorium were invited to cluster around a deacon who read scripture, prayed and served the elements to them. Each person broke off a small morsel of the bread which had been baked in thin crisp sheets. There was a unique feeling of fellowship and worship among the small groups in this Communion service.

The Psalmist urged us: "O taste and see that the Lord is good," and John wrote, "My father giveth you the true bread of heaven." After partaking of bread like we did at this service, many of us felt that we had "tasted and known that the Lord is good." We would wish for each of you a worshipful experience

with your Lord as you partake of the "true bread of heaven."

Lord's Supper bread

½ cup flour
1 tablespoon shortening
pinch of salt
water to make a stiff dough

Cut the shortening into the flour and salt. Add enough water to make a stiff dough. Roll out very thin into small circles using as little flour as possible. Prick all over with a fork and bake at 350 degrees on a cookie sheet until slightly tan. This recipe doubled would serve approximately 100 people.

Did you know that Arkansas Baptists gave \$200,096.36 to the child care ministry in addition to the Cooperative Program in 1977?



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No partiality with God

Acts 10:23-25

May 14, 1978

A man moved to a new community. He had been there a short while when tragedy struck. His wife died suddenly from a heart attack. Now facing eternity, personally, for the first time in his life, he began to ask himself questions about the lost condition of his soul.



Bowen

With deep distress, he called the local First Baptist Church, hoping to find a solution to the greatest question of life.

After talking with the man for a few minutes on the phone, the pastor said that he understood the deep personal need that the man faced. Then he said that he would be over in a few minutes and share the gospel with him.

When the pastor got the man's address, she started driving toward his destination, but he noticed that he had never been in that part of town before. Finally, he arrived at the man's house. He sat in his car and wondered if he should go in. After all, if the man did accept Christ, he might then want to attend his church. Then what would the members think, being that kind of man and from that part of town.

The early church faced a very big problem. Should the Gentile be allowed to be saved? Should the early church actively evangelize this group of people? To this point in the Book of Acts, there is no record that anyone had tried to share the message of God with anyone who had not had some Jewish contact.

God draws men together (Acts 10:23-29)

Our text is a part of a longer passage found in Acts 10. In this entire passage we see how God works in the lives of people to draw them together under his marvelous grace.

Cornelius was a Roman centurion. A centurion was a man who was in charge of one hundred soldiers. He would be comparable to our modern Army captain.

Because of his rank and authority, Cornelius was surely a good leader and commanded great respect. Cornelius was not only a Roman officer, but spiritually he would be classified as a Gentile "God-fearer". He was attracted

to the Jewish teachings concerning God being one God, and also by the great moral truths of Judaism.

With that background, we can see how Cornelius was sensitive when God appeared to him. Cornelius had been seeking God in prayer. And because of the heartfelt desire of Cornelius to do God's will, God heard his prayer and directed him to seek out Peter for further instruction in the Lord.

Meanwhile, Peter had just overcome one great Jewish prejudice. He had been staying in the home of Simon the tanner. This was against all Jewish customs that pertain to cleanness. But in the midst of the pride of having overcome that great prejudice, God sent Peter another obstacle that he had to overcome — the prejudice against the Gentiles. Peter had fallen into a trance. In that communion with God, the Lord showed him that he must overcome this other stumbling block that was preventing the gospel from being spread according to Jesus' command.

Thus, Peter left Joppa with the representatives of Cornelius. Now it is interesting that Peter would take with him other Christian representatives (v23). Peter wanted to be very sure that he had someone with him to back up his story to the Jewish Christians if he were called on the line for ministering to a Gentile.

As Peter was greeted by Cornelius, he was startled because this Gentile fell at his feet as if to worship him. The normal custom was for the Gentiles to treat the Jews just as badly as the Jews treated the Gentiles.

Peter made very clear to Cornelius that he was coming to his house in defiance of Jewish custom. With that out in the clear, Cornelius began to share with Peter the things that God had led him to do.

Cornelius describes his vision (Acts 10:30-33)

Cornelius related to Peter how he had been praying four days earlier. He told how that as he prayed, God appeared to him. He received directions from the Lord that his prayers had been heard. Then he was told to send for Simon Peter. He was even told the place where he was staying. And because of that in-

cident, Cornelius was ready to hear all the things that Peter had received from the Lord.

The prayer of Cornelius seems to indicate the plight of mankind. He had done a great thing when he had deserted paganism and emperor worship. These were the ways of all good Roman soldiers. But even though he had turned from those things and had observed the laws of the Jews, there was still a void in his life. Therefore, he had prayed that God would reveal unto him the full truth of salvation.

This is the way that God will respond to any man who is a seeker after truth. Jesus said: "And ye shall know the truth, and the truth shall make you free." (John 8:32) When a man looks to find God, he will find that God is there waiting for him. This is what occurred in the life of Cornelius.

Peter understands a truth (Acts 10:34-35)

As if a light had been turned on, all of the events that had happened to Peter just a few days prior, fell into place. He understood now about the vision of the sheet. He understood that the Gospel applied to all men. He understood that it can go beyond Jews, and include even ceremonially unclean people, like Simon the tanner. Now the joy came to Peter — the Gospel is for all men.

Peter elaborated that truth with these words: "Of a truth I perceive that God is no respecter of persons". These words broke the racial prejudice that not only Peter had, but that the races of mankind had harbored for centuries.

This should not have been such a vast change in manner for Peter. The prophets spoke of how God's choice of Israel was an act of grace, not of partiality, and that it called for a response of obedient service. According to Amos 9:7, if God brought Israel out of Egypt, He had also brought the Philistines from Crete and the Syrians from Kir. And according to Micah 6:8, the Lord's primary requirements were that a man should do justly and love mercy and walk humbly with God.

When we withhold the Gospel from any man, then we are guilty of the same sin that the Israelite nation was guilty of. They withheld the Gospel, thinking that they were specially chosen by God, and the benefactor of his blessings alone.

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The roots of sin

May 14, 1978

Genesis 11:1-9

Mankind has always thought that by his own devices, he could reach the top of coveted importance and stand victorious on the course of his world. The colossal pyramids were the Egyptian Pharaoh's efforts to preserve their bodies and to elevate their glory to the highest possible level.



Wright

The ancient Greek pursued eminence by knowledge and beauty sufficiently exalted. Life then for them would be complete. Rome built a military empire of pride and might sufficient, so they thought, to match whatever power there might be in the heavens.

Modern man has followed the well-trodden path of self-sufficiency. Science, materialism, atomic resources are built to the point that nations no longer feel the need for a sovereign God. Each in his own way is saying, if there is a throne of God, I will climb up and occupy it.

The root of the problem reaches all the way back to the principal established in the book of Genesis. Those people who discovered and lived in the plain of Shinar reaped the bitter fruit of their cultivated pride. And like the people of Shinar, the Pharaoh's tombs have long since been robbed and the pyramids stand in an empty desert of monuments to a people who drifted and died.

The glory that was once Greece is a memory kept alive only in text books. Rome crumbled from within and sufficated from its own insensitivity. And now we, who dwell in "God's Country", so called, have a lesson to learn. That lesson is "The Folly of Self-Sufficiency".

With this lesson, we conclude the unit on the sin problem. The unit ends where it began. Pride is yet the very basic root of sin. Out of it grows the ever repulsive sins of the flesh. Pride and self-sufficiency have devastated many persons. Both continue to cut the lines of relationship with God.

Pride takes God off the throne of glory and puts "self" there instead. Pride continues to shout to God a person's will to be his own God. Or that for some reason, pride leads one to feel

that he is God's favorite above others.

God is the Lord of all the earth. Every nation must answer to Him. Mankind is God's creation and thus his steward upon the earth.

In the beginning, the human race was one. Sin destroyed that unity. Even a new beginning after the flood was not sufficient for man. In the plains of Shinar, the created ones rebelled against their creator. God scattered the motly mob and their languages were obscured.

Demonstration of pride (vs. 1-4)

The common language spoken of in verse one corresponds to the original state of God's creation. "And the whole land was of one lip, and of one words." Family ties and common speech held them together.

The great truths of Genesis continue to be shared in simple and often short accounts. As you can see, this unity appeared to be a blessing, grows into a selfish tool of human pride and thus a curse. Eventually God will have to step in and break the selfish plan.

The aim of the people dwelling in the plain of Shinar seems to have been to control everything by unchallenged power. That of itself is the mark of selfish pride.

What God gives and what we fail to use wisely and faithfully, God takes back. Never again can the first blessing be rediscovered. The innocence is gone. The purity contaminated.

Verse two pictures the people wandering over the earth. How much time after the Flood this is, we are not told. Eventually, they came to the rich plain of Shinar or what we would better identify as Babylonia. It must have seemed like an ideal place to settle, yet God had instructed their movement into all the earth.

In verse three, the people make plans to stay an indefinite period of time. The building done will be of sturdy brick joined by mortar. It leads one to believe that the builders have grand plans for the future. The emerging project definitely speaks of a man-centered endeavor at the expense of closing God out.

Personal pronouns begin to take center stage in verse four. Soon there is no room for God, as thoughts and plans

for self take over. It finally comes down to our city, our tower, and our name, lest we be scattered abroad. That is a rebellion against the execution of the divine purpose intimated in Genesis 9:1. It is indeed pride that encourages the resistance to the divine will.

The human attempts to reach heaven and deal with God on their own level and at their choosing is folly indeed. The people of that day tried it. Others do it today.

Why were the people of the plains of Shinar afraid to reach out to other lands? For the same reasons that are given in the twentieth century: willing to settle for less than the best, fearful that God will not keep his part of the plan, doubting that God's purpose is altogether good, and a desire of a person to control not only his own life, but his destiny as well.

Judgment of pride (vs. 5-9)

The punishment for pride in this simple story in Genesis, is the destruction of human solidarity. God came down in judgment because man cannot set us his own plans, leaving out God.

God came down and what he saw troubled him. The people were united in their evil purpose. Left to themselves they would accomplish only evil.

Unity is something to be desired only when the end is desirable to God and his plan. If it becomes selfish and corrupt then God will bring it to an end.

"So the Lord scattered them abroad . . ." God is not opposed to progress. He is opposed to selfish pride.

Verse nine concludes the settled account of pride. The Lord scattered the people and confused their language.

Not only were the people different now in their language, but there was an alienation in their thought. It implies a sense of a great gulf cut across the whole field of instinctive feelings where men need to feel a common ground. One of the needs of our world is understanding. And it is a fact to be considered seriously — sin costs too much.

God is still on high. His truth and judgment shall remain on high. Pride and human power can never climb above them nor bring them down.

Man's need is to trust less in his own pride and achievements and to rely more upon God's revealed will. Ultimately, to reverence God and respond to him in love is man's greatest fulfillment.

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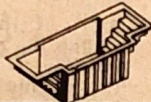
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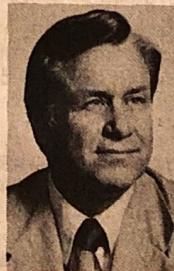
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Taylor

Lottie Moon total reaches \$30,744,311

RICHMOND, Va. (BP) — Receipts from the 1977 Southern Baptist Lottie Moon Christmas Offering for foreign missions now stand at \$30,744,311, latest reports indicate.

This figure is more than \$3 million above the total for the 1976 offering at the same time last year. The contributions received through April 13 constitute 90.4 percent of the \$32 million goal. The offering will remain open until the end of May.

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Attendance report

April 30, 1978

Church	Sunday School	Church Training	Church addn.
Alpens, First	68	13	
Ash Flat, First	45	17	
Batesville, First	242	90	3
Bentonville			
Central Avenue	70	38	
Mason Valley	79	27	
Berryville			
First	161	43	
Freeman Heights	180	55	1
Biscoe, First	94	44	
Booneville			
First	300		
Blue Mountain Mission	24		
South Side	93	65	
Bryant, First Southern	193	93	
Cabot			
First	442	125	2
Mt. Carmel	333	143	3
Camden			
Cullendale First	504	134	4
Elliot	497	185	7
Corway			
Pickles Gap	189	105	
Second	359	142	1
Crossett			
First	459		4
Mt. Olive	288	109	
Danville, First	162	32	
Des Arc, First	161	53	
Forrest City, First	577	77	
Ft. Smith			
First	1557		6
Grand Avenue	883	475	11
Mission	17		
Trinity	138	43	1
Fouke, First	89	52	3
Gentry, First	149	60	4
Glendale	56	32	
Hampton, First	142	76	
Hardy, First	113	44	
Harrison			
Eagle Heights	221		
Woodland Heights	141		3
Helena, First	177	55	
Hilldale	34	30	2
Hope, First	321	72	
Hot Springs			
Harvey's Chapel	136	72	
Park Place	297	75	1
Hughes, First	161	65	
Jacksonville			
First	402	77	
Second	158	45	
Jonesboro			
Friendly Hope	147	105	
Nettleton	279	163	1
Kingston, First	37	25	
Lavaca, First	370	143	
Little Rock			
Life Line	446	70	3
Martindale	98	48	
Melbourne, Belview	155	55	1
Monticello, Second	257	87	
Mulberry, First	244	125	
Murfreesboro			
First	170	66	
Mt. Moriah	38		1
North Little Rock			
Calvary	388	96	
Harmony	61		
Levy	330	83	
Park Hill	882	207	3
Paragould			
Center Hill	106	82	
East Side	316	169	3
First	425	92	3
Pine Bluff			
Centennial	133	58	
Central	106	48	1
East Side	129	65	
First	601	181	1
Hardin	137	60	
Lee Memorial	246	104	6
South Side	512	86	6
Watson Chapel	408	146	3
Rogers, Immanuel	456	131	7
Russellville			
First	534	97	1
Second	140	67	1
Sheridan, First	163	35	
Springdale			
Berry Street	53		
Caudle Avenue	149	66	
Elmdale	262	100	2
First	1294		1
Sweet Home, Pine Grove	95	50	1
Texarkana			
Faith	197	107	3
Shiloh Memorial	206	84	
Van Buren, First	525	131	1
Ward, First	101	51	1
Wooster, First	118	64	
Yellville, First	158	69	2

Foreign mission briefs

GAZA — Of the 40 students in the Baptist Hospital school of nursing in Gaza, only one is a Christian, reports Naomi McLean, registered nurse and Southern Baptist missionary press representative. And none of the four students in the school of medical technicians and school of X-ray technicians is a Christian. "Please pray that the missionary staff members who work with these young people will be proper instruments in God's plan for this community." Miss McLean writes.

WYNBERG, South Africa — A record 180 students enrolled in theological education programs provided by the Baptist Union of South Africa as the 1978

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scholastic year began. Forty-one students graduated from the five Baptist union institutions in 1977 and have gone out into various facets of Christian ministry throughout South Africa and Swaziland. Southern Baptist missionaries Mr. and Mrs. Harrison H. Pike are lecturers at the Western Province branch of the Baptist Theological College of Southern Africa in Cape Town, South Africa.

MONROVIA, Liberia — Evelyn (Mrs. Orlynn R.) Evans, Southern Baptist missionary here, has written a book, "House by an African Path," which is to be published by Broadman Press early in 1978. The book is about West Africa, where the Evanses have served for seven years.

Women serve as biblical examples for ministry

by Robert O'Brien

INDIANAPOLIS (BP) — Speaking against the background of a modern era in which the battle for women's rights has penetrated both religious and secular elements of society, Baptist theologian Dale Moody used women as biblical examples for men in fulfilling their worldwide Christian ministries.

Moody, professor of Christian theology at Southern Seminary, Louisville, Ky., for 33 years, warned about 1,000 persons at the Second World Conference of Baptist Men in Indianapolis "to buckle your seat belts but don't turn off your minds" on the question of women serving in the church.

Basing his comments on biblical texts, Moody described the ministry of the Apostle Paul as "a period when women were being liberated from Jewish conservatism" and secular societal influences which suppressed them.

Indicating that societal influences have affected Christian theological views of women, Moody recounted the names of eight women in the 16th chapter of the Book of Romans in the New Testament who showed great faith, determination and ability in assisting Paul in spreading the Christian faith.

"Phoebe, who is described as a deacon, was a patron of many Christians in those days, including Paul," he said. "She went as an advance agent to Rome for Paul. He instructed the Roman Christians to receive her and to do what she said."

The Baptist theologian recounted his own Phoebe — "a five-foot woman in a Model T" — who made it her business to transport him and other 12-year-old boys every week to her Sunday School class where she taught them the Bible and won them to Christ.

"It wasn't a great evangelist who touched my heart," he said. "It was a little woman in a Model T."

Elaborating in an interview later, Moody said, "It's Latin tradition which Protestants inherited which puts women down — not the New Testament."

He said the ancient theologians Jerome, who translated the Latin Bible, and Augustine, who shaped western religious thought, were mainly responsible for putting women in low esteem in Christian thought.

Although they were great theologians, Moody said, their extreme

monasticism, hardened by their overreaction against their former sexual excesses, which history documents, caused them to read anti-feminine bias into their theology.

"After the Protestant Reformation, Calvinism, which inherited the influences of Augustine and Jerome and also of Tertullian, didn't do much better by women," he declared. "Besides, John Calvin and his wife were constantly at loggerheads."

"If the 16th chapter of Romans had prevailed," he said in the interview, "we'd have no problem today with women's protests. Biblical books, such as Luke, Acts, Romans and Corinthians, magnify women. They don't downgrade them and their place of service. Women and men are called by God to serve in the church. Paul allowed women to pray, to prophesy, to preach." In his address, Moody urged the men from 43 countries to show the faithfulness of the great men and women of the New Testament in spreading the Christian faith.

"Christianity is far more than just great doctrine," he declared. "It's great witness for Christ; it's people."

Moody said the spread of ministry to the spiritual and physical needs of the biblical world was not just because of the faithfulness of Jesus' disciples.

It spread, he said, because merchants and working people, whose lives were changed by the power of Christ, took that lifechanging message with them wherever they traveled — starting house churches, witnessing, influencing others by their lives, responding to human need.

"It makes no difference what your station in life is," he told the cross-section of men of many colors and from many cultural backgrounds. "But it does make a difference what you do in that station. Do you witness for Christ or not?"

