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May 18, 1978

Arkansas Baptist State Convention

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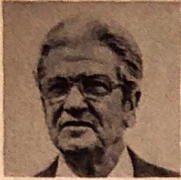
May 18, 1978

Arkansas Baptist

NEWSMAGAZINE

GA or Acteens
camps for girls
page 15





I must say it

Charles H. Ashcraft / Executive Secretary

Enlarging our mission forces

Mission-minded folk are not easily deterred in their quest of finding more harvesters for ripening fields. This quest is undaunted by any objection of those who really don't care about missions. Those who are obsessed by the mission imperative would lay bare their backs any day to vicious critics if they could but see more workers enter the fields of mission endeavor. Inasmuch as that determination is beyond the period of negotiation or reconsideration, I submit the following statements.

... Southern Baptists could within five years increase their mission personnel potential from 35 percent to 50 percent if the same encouragement to enter full discipleship and church involvement was given to our young women as is given to our young men . . .

... Southern Baptists could enjoy a larger volunteer participation in kingdom service if the hang-up of "ordination" could be reduced to New Testament levels. Ecclesiastical rhubarb has plagued the Christian witness ever since the "rank system" was introduced by the traditions of Rome. You will find the Holy Scriptures amazingly free of these strange traditions which are growing within us and strangling our freshness to witness . . .

... Southern Baptists could encourage every college graduate who has benefited by the advantages of a church-related school to give a full year in mission service before he settles down to his stated career in life. This could be done. Never would support for church-related colleges be so enhanced and Romanticized if this became a tradition among us . . .

... Southern Baptists could reduce the range or the distance between ecclesiastical orders for the clergy and the divinely ordained duties of just plain lay people. Southern Baptists could lighten the burdens of bivocational pastors (about 15,000) by furnishing more resources. It is interesting that the word laity is (Laos) people. The closer any denomination gets to the Great Commission the more removed they become from ecclesiastical titles and designations . . .

... Southern Baptists could reduce Hell's potential population considerably if they would not waste the time of God's general servants answering so many screwball letters. If all the time spent writing mean letters was spent witnessing to lost people, we could wear out these old dusty baptisteries in our churches. This goes for the people who answer the letters as well as those who write them . . .

Young's Analytical Concordance, page 722, middle column, is worthy of consideration by serious people.

I must say it!

In this issue

1979 calendar 12

The tentative calendar for the Arkansas Baptist State Convention shows activities of interest to state churches.

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Girls in grades 4-12 have opportunities for missions learning, worship experiences, and recreational activities when they attend GA or Acteens camps at Paron.

Your literature 18

Southern Baptists are a giant group and the Sunday School Board has a giant operation to distribute literature to all those churches. It's a story in pictures.

Arkansas Baptist

NEWSMAGAZINE

VOLUME 77

NUMBER 20

J. EVERETT SNEED, Ph.D. Editor
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Christians in the election process

The editor's page

J. Everett Sneed



In just a few days the first round of the 1978 elections will be held. These primaries will have an important effect on who will be representing us in public office. Every Christian has an obligation to know as much as possible about the candidates and the major issues and then to vote. Those who fail to do so will have forfeited their right as American citizens.

It has been argued that a Christian should not be involved in the political process in any way since "politics is dirty." One might as well argue that democracy is dirty because politics is essential to the democratic process. Politics only becomes dirty when it is controlled by people who are devoid of Christian principle and character.

Others maintain that the doctrine of separation of church and state requires political neutrality for all Christians. Nothing could be further from the truth. The New Testament holds that a man can not accept the privileges which the state provides him without accepting the duties and responsibilities which are required of him.

The New Testament clearly teaches that each Christian has a duty to the country in which he lives. Jesus said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." (Matt. 22:21). Paul taught that those who govern the nation were sent by God, and that their authority came from God and were not a terror to those who lived proper lives. (Rom. 13:1-7). In the Pastoral Epistles the apostle instructs Christians to pray for the rulers. (1 Tim. 2:2).

In New Testament times the government was authoritarian or dictatorial. But since we are privileged to live in a democracy, the key word is not "subjection" but, "cooperation." Cooperation means that some dedicated Christians should be candidates. It means that all are to be informed and to be involved in the election process.

The question arises, "How can a person who is not vocationally involved in the governmental process be properly informed to cast a ballot?" First, we should know as much about the character of the candidates as possible. Candidates for office almost unanimously proclaim their integrity, their Christian ethics, and their commitment to the general welfare of the people. Each of these statements should be evaluated in the light of the candidate's past life. The person who is truly committed to Christ will, other things being equal, serve the public best in government.

We, as Christians, also have an obligation to become acquainted with the issues of the election. It is essential to learn the facts so that we understand both the pros and the cons of specific matters. It is obvious that people who are not vocationally involved in government can not know all about every issue, so we

must be selective. It is likely that each of us should become acquainted with such issues as disarmament, international developments, civil rights, church-state issues as disarmament, international developments, civil rights, church-state relations, the abortion issue, alcohol problems, and mental health.

In order to be modestly informed it is essential to read at least one objective daily newspaper. It should be one which has a reputation for fairness and broad news coverage. The editorials should also be considered. Does it provide a balance of opinion? Does it treat issues fairly? Of course, one should also read newsmagazines which provide an in-depth coverage of news events.

We should evaluate each candidate on how he stands on the important issues which are likely to confront him in the foreseeable future. The candidate's Christian character and his viewpoint will mainly determine the kind of legislator he will be.

Finally, we should seek God's will in casting our vote. Christians have a sacred obligation to cooperate in the governmental process but such cooperation must be under the leadership of the Holy Spirit. As we seek to elect Christian legislators, our government will become more moral and just.



'There's Alderman Truestead... election day must be near.'



One layman's opinion

Daniel R. Grant / President, OBU

How important is winning?

The late Vince Lombardi is often quoted as saying, "Winning isn't everything. It's the only thing!" I believe he is also the author of the oft-quoted line, "Show me a good loser and I will show you a loser." These and similar statements have become a standard part of the locker room rhetoric of coaches trying to fire up their players to the emotional mountain peak necessary to win on the athletic field of combat.

There are times when this language seems perfectly normal and acceptable to me. I thoroughly enjoy winning and, from every human standpoint, it is a whole lot better than the next best thing (losing). When Ouachita Baptist University wins in football or basketball (or golf, tennis, baseball, track, swimming, soccer, or volleyball), there is a thrill in victory that is hard to duplicate from any

other source.

Knowing all of this full well, I still have pangs of doubt when I hear someone like Kentucky basketball coach Joe Hall describe the pressure he received from Kentucky fans to "win it all" this year. He said so much was expected of his Kentucky Wildcats this year that it eliminated any possibility of success except for one accomplishment — winning the NCAA national championship. Wouldn't it have been a shame if we could not have honored the Arkansas Razorbacks for winning third place in that same tournament — a truly outstanding achievement that very few teams are able to accomplish.

On the same day Coach Hall was describing this pressure from fans to "win it all" a sports reporter was describing the Coach of the national

champion University of Tennessee swimming team as a tough dictator. In a sport noted for its camaraderie and fraternization between competing teams, the Tennessee coach prohibits his swimmers even to talk to the opposing swimmers before a meet. He tells them what to wear, what to eat, when to sleep, and when to train. He says, "We have a philosophy at Tennessee: 'Winning is living.' Nobody wants a loser, do they?"

One thing especially worries me about the philosophy that "winning is the only thing." It implies that only the ultimate winners have worked, trained, sacrificed, and had sufficient self discipline to win. That simply is not true. Countless numbers of losers have also worked, trained, sacrificed, and exercised self-discipline sufficient to win, if only they had had a little more native talent in that particular sport. I doubt if it would make a good locker room speech, but truth requires the coach to say, "Everything else being equal, the team that works, trains, and sacrifices the most, will win." The real winners are those who rise above their natural ability as a result of dedicated efforts, even though the score may go against them.

Letters to the editor

Why baptism decline?

I was shocked a few weeks ago to read the statistics of our Southern Baptist Convention in the *Arkansas Baptist Newsmagazine*. The report showed that throughout the Convention we were down 10 percent in baptisms from the previous year. As I read the article, I felt some of the other states were failing to reach people for Christ, for such a thing is not possible here in the Bible Belt of the New South.

Last week I received our 1977 Arkansas Baptist Annual, while the thought of the convention report was still in my mind. I decided to check our own righteousness in the area of baptisms. By comparing the total baptisms in 1977 with those in 1976, I found we were down 1,745, and translating this figure into a percentage it equaled a decline of 13 percent.

Surely there is a mistake somewhere, or an explanation because this is impossible in Arkansas. Then I took the 1975 annual and compared those baptisms with 1976 and found we were down in 1976 by 849, or 6 percent from the previous year. Farther investigation shows that 1975 total baptisms were 520 less than 1974, or 3.5 percent. Adding up the three years of continual decline, it comes to a little over 22 percent. If we continue at this rate of decline in baptisms, it will be only 10 short years or

less, until we record zero in the baptism column of our annual report.

While pondering these facts which I had just discovered, I remembered the efforts we have put forth in these past three years to evangelize our state. The "Life and Liberty Campaign" in 1976 was the greatest effort in the recorded history of our state to revive our people and carry the gospel to every Arkansan.

Many questions enter my mind as to why? Are we failing God, or is God failing us? Only God knows the answer.

I pray that this revelation will awaken us to reassess our priorities, and ask for the Grace needed to enable us to show an increase in baptisms for 1978. — Jim Glover, pastor Viola Church

Pastor requirements

Seeking a pastor is sometimes cause for much bickering. A friend sent me this article a few years ago.

"Norm Nelson of the 'Cloquet Pine Knob' (Minn.) tells the story about a church call committee which was having a tough time making up their minds about calling a new pastor to fill their requirement. One application after another was rejected. Finally, one of the church elders, losing patience with the quibbling, turned in a letter at their next meeting.

"Gentlemen: Understanding that your pulpit is vacant, I should like to apply for the position.

I have many qualifications. I've been a preacher with much success and have had also, some success as a writer. Some say I'm a good organizer. I've been a leader in most places I've been.

I am over 50 years of age. I have never preached in one place for more than three years. In some places I have left town after my work caused riots and disturbances.

I must admit that I have been in jail three or four times but not because of any real wrong doing.

My health is not good although I still get a great deal done.

The churches I have preached in have been small though located in several large cities.

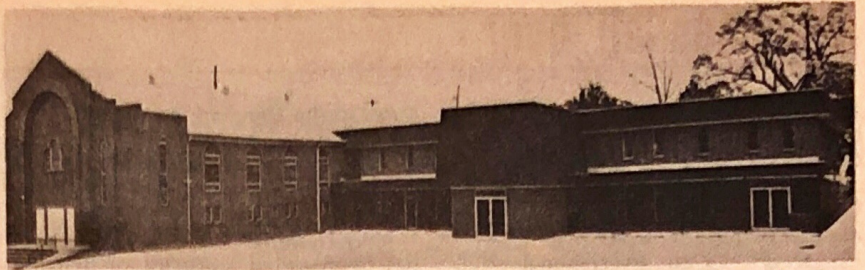
I have not gotten along too well with religious leaders in towns where I have preached. In fact, some have threatened me and even attacked me physically.

I am not too good at keeping records. I have even been known to forget whom I have baptized. However, if you can use me, I shall do my best for you."

The selection committee almost laughed this letter to scorn. Who, they wanted to know, was the middle-aged, unhealthy, trouble-making, absent minded, ex-jailbird who wanted to answer their pastoral call.

The elder eyed the committee keenly and answered with a smile — It's signed "The Apostle Paul." — Mrs. Hertha Baethke, Mena

Texarkana Church marks 75 years



The old and the new are combined in Immanuel's church plant. The auditorium (left) was built in 1940 and the education wing was completed in 1974.

Immanuel Church, Texarkana, observed its 75th anniversary with an afternoon service Sunday, April 23. Speaker was J. M. Stagner, pastor of Midvale Church, Madison, Wisc., who served the church from 1957 to 1960.

Immanuel Church, which was organized as the Dudley Avenue Missionary Baptist Church in 1903, also has been known as the College Hill Church. It became the Immanuel Church in

1951.

The church has had 21 pastors, including the present pastor, W. V. Garner, who has served for more than one-fifth of those years.

The church's missions concern was established at the beginning when they took a mission offering at the first meeting in 1903. The church has established one mission, which is now the

Arabella Heights Church.

The anniversary service was preceded by lunch at the church and followed by the viewing of films, slides, and photos of people and events of the past.

Others who participated in the anniversary service were Dr. Bert Stark Jr. of Conway, James Duncan, who is a former minister of music; Bob Kerr, present minister of music; and other church musicians.



Woman's viewpoint

Mary Maynard Sneed

Hope for the family

As family life is beset on every side by divorce, parental absenteeism, rejection of authority, materialism, financial pressures and a general lack of cohesiveness, one wonders whether the family can survive at all in today's world. Thankfully, we have the assurance of the scripture that the family is a part of God's divine plan in both its origin and its purpose. The Bible also provides valuable instructions in good family relations. In fact, a genuine Christian commitment to God's word may be the only hope we have for these troubled times.

We do well to accept the statement of Moses that God created mankind, both male and female, in his own likeness and placed his blessing upon them (Gen. 1:27-28; 5:1-2). The husband and wife were created as a unit for the purpose of human companionship. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (2:24). "What therefore God has joined together, let not man put asunder" (Matt. 19:1-6). But more than a passive acceptance of these truths is required of Christians. Faithfulness to the partnership is basic to God's purpose for marriage and family life.

Although God blessed the marriage and commanded the couple to "Be

fruitful, and multiply and replenish the earth, and subdue it" (Gen. 1:28), the love relationship between husband and wife was not to be purely a matter of duty. Neither was it to be set aside solely for the purpose of reproduction. Love is basic to the very nature of God, and neither the marriage nor the family can long survive without it.

Nurture too is basic to God's purpose for the family. "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Tim. 5:8). Not only were parents commanded to provide for their children, but children were to care for their elderly parents (See Matt. 7:9-13).

God's word is the foundation upon which we build strong Christian homes. The scripture outlines the principles, and God himself is the source of the power, to which we have access through prayer. A daily devotional time provides opportunity to share these principles with all those who are directly involved in family living. In short, good family relations are built cooperatively upon a standing relationship with God of every family member, working and praying as a unit.

God's plan calls for the marriage relationship to be like that of the church, built upon mutual respect and trust and upon voluntary submission to one another and to the will of God (Eph.

5:21-23). It provides for mutual fulfillment in marital relations as well as for mutual fidelity (1 Cor. 7:3-4; Heb. 13:4). Love, commitment and consideration are all valuable components of the Christian marriage.

Parents are commanded to teach their children the ways of God and to be worthy models of Christian character (Deut. 6:6-7; Prov. 22:6). Parents are to administer firm but loving discipline, admonishing the child for his errors, punishing when necessary, and rewarding his best efforts and occasional successes (Eph. 6:4).

The children are required to honor their parents and to submit to adult authority (Ex. 20:12; Eph. 6:1; Col. 3:20). Children are to value their parents' advice and to demonstrate an eagerness for learning (Prov. 1:8). Should the parents become dependent in their later years, the young adults are to attempt to repay them in some measure for the nurture received at mother's knee.

The word of God still offers hope for health and joy in family life. By uniting our families in fellowship with him, we build our homes on that one true foundation — the living rock that is able to withstand all the ravages of time.

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.

Arkansas all over

Robert W. Berry

has accepted the pastorate of Memorial Church at Hackett. He comes to this church from Northside Church, Charleston, where he was serving as minister of music/education. Berry, who has served as an associational adult worker, is enrolled in the Seminary Extension Home Study Institute. He is married to the former Trudy Mantooth of Ozark. They have two sons, Jack, 17, and Thomas, 14.

Austin Jackson

is serving as pastor of the Denmark Church, Calvary Association. He and Mrs. Jackson have moved from Bald

Knob to the Denmark parsonage.

Gary Pool

is pastor of Union Valley Church. He is a student at Central Baptist College in Conway.

Tommy Hendrix

has been called as pastor of Bethany Church, Calvary Association.

Harold Sadler

has resigned as pastor of Sunnyside Church, Rogers. He began serving as interim pastor of Baker's Creek Church, Russellville, on May 7.

Don McMaster

has resigned as minister of music at First Church, Bentonville. He will enter

Southern Seminary to do graduate work.

Dean Newberry Jr.

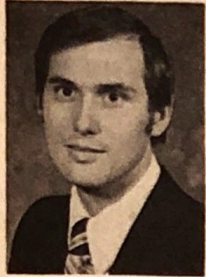
is serving as interim pastor of Sunnyside Church, Rogers. He is chaplain for Hudson Foods Inc.

John Terry

has been called as interim pastor of First Church, Gentry.

Jerry Bradshaw

was recently ordained as a deacon of First Church Fordyce. He is public information officer with the Arkansas State Police.



Cox



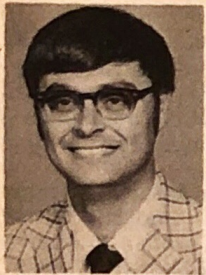
Dickens



Gardner



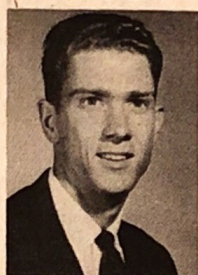
Glover



Holt



Lengefeld



Lucky



McKelvey



Owen



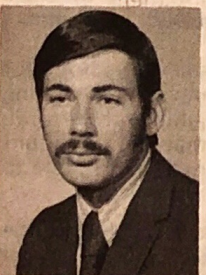
Preston



Stephan



Vick



Wells

Arkansans get seminary degrees

FT. WORTH, Tex. — Thirteen students from Arkansas received degrees during the spring commencement exercises of Southwestern Seminary at Travis Avenue Church, Ft. Worth, May 12.

Seminary President Robert E. Naylor presented degrees and diplomas to the 370 candidates from the seminary's three schools. Included in this total are 15 doctoral graduates.

W. A. Criswell, pastor of First Church, Dallas, Tex., was commencement speaker.

Douglas M. Dickens, a native of Booneville, received the doctor of theology degree, and Harrell Lucky, North Little Rock, was awarded the doctor of musical arts degree.

Four Arkansans were awarded the master of divinity degree. They were Stephen Kyle Cox of Russellville, Gaylon Holt of Paragould, Kenneth Don Preston of Mountain Home, and David L. Vick of Ft. Smith.

Receiving the master of religious education degree were Carl Sanford Lengefeld of Lincoln, Mackie L. McKelvey of North Little Rock, and Kenneth Allen Wells of Ft. Smith.

The master of church music degree was awarded to Dwayne Ray Owen of El Dorado and David Anthony Stephan of Trumann.

Wilford E. Gardner Jr. of Siloam Springs was awarded the diploma in theology, and Larry Glen Glover of El Dorado received the designation of graduate specialist in religious education.

Southwestern Seminary is a fully accredited graduate institution designed to prepare men and women for the Christian ministry. The world's largest evangelical seminary, Southwestern is one of six seminaries owned and operated by the 13 million member Southern Baptist Convention.

Allen Packard

will become pastor of Calion Church on May 21. He has been serving as pastor of Village Church since April 1, 1975. Packard, who has also pastored First Church, Carey, Tex., is a graduate of Southwestern Seminary. He is currently completing a degree in sociology at Southern Arkansas University, Magnolia. He is listed in the current edition of *Who's Who in Religion*. Packard and his wife, Joyce, are parents of two daughters.

Wesley Cantwell

has been called to serve as pastor of the Marble Falls Church. He has previously served as youth director for the Green Forest and Alpena Churches.

John Sandidge

has been called as pastor of First Church, Omaha. He is a 1978 graduate of Southwestern Seminary. The Sandidges have two children.

Al Kerst

has resigned as Director of Church Ministries of the Nettleton Church, Jonesboro.

Joseph Fleming "Jay" Berry

died at the age of 15 on April 24. He had muscular dystrophy. Berry a member of First Church, Arkadelphia, was the son of Dr. and Mrs. C. Clyde

Berry Jr. Dr. Berry teaches in the Department of Physical Education at Henderson State University and Mrs. Berry Teaches in the Art Department at Ouachita University. Other survivors are two brothers, Tray and Clay Berry, both of Arkadelphia; and his grandparents, Mr. and Mrs. Flem McCartney of Converse, La., and Mrs. C. C. Berry of Stuttgart. Funeral services were held on April 25 at the Arkadelphia church by Nathan Porter, pastor.

Ken Reece

is now serving as pastor of First Church, Ola, in the Dardanelle-Russellville Association.

Frank Terrell Swift Jr.

has accepted the call to serve as pastoral counselor for Liberty Association. He will assume the position in mid-June and is presently adjunct counselor at the Center for Counseling, Union Baptist Association, Houston, Tex. Dr. Swift holds a master of divinity and doctor of theology degree in pastoral care and counseling from Southwestern Seminary. He holds a bachelor of science degree in sociology from Virginia Polytechnic Institute and is completing a year of teaching psychology of religion at Houston Baptist University. Other professional training



Berry



Swift

includes Brite Divinity School's Pastoral Care Center and the Dallas Pastoral Counseling and Education Center.

He served as therapist-counselor at Trinity Valley Mental Health-Mental Retardation Authority, a state-county agency in Texas, and has served as a summer missionary. He has been the BSU Director both at the University of Texas, El Paso, and at Tarleton, Stephenville. Swift is an active Southern Baptist, presently serving in his church as a deacon and Sunday School teacher and leading Wednesday evening services. His wife, Jorene, is also active in local church work and served as a summer missionary prior to her marriage. They have a two-year-old daughter, Sarah.

Deacons: new life in an 'old' office

(First in a series)

by Larry Baker

Baptist churches differ in many ways but they have at least one "office" in common: deacons. Few churches operate without them; most have several; some have many.

In recent years Baptists have experienced a new interest in the diaconate. Many have asked about its origin, its purpose, and its work.

At least three influences have contributed to this renewed interest. One is the Lay Renewal Movement — a widespread but loosely defined concern that lay persons be involved in the total range of ministries of the church.

A second influence is a new interest in caring for all the needs of all persons in the congregation. Coupled with this is the awareness that pastors and other ministers cannot do all of the caring for any church.

A third influence is a renewed commitment to serious Bible Study with a



Dr. Baker

new look at the biblical insights and messages about deacons.

In turn, the diaconate has taken on a new life among Baptists. One sign of new life is an increased involvement in ministries by deacons both through their churches and within their communities.

Many deacon councils are organizing to minister systematically to all the family units in their churches; often this takes the form of the "Deacon Family Ministry Plan," or a similar program. Also, many are organizing to meet needs of special groups of persons in their churches and communities.

Another sign is an increased dissatisfaction with business-as-usual on the part of many deacons; one, representative of many others, said, "I want to do something besides sit in meetings, haggle over reports, and pass the plate on Sunday. I want my energies to count in caring for people!"

A third sign of new interest is the provision of deacon resource materials by our denomination. Through the Church Administration Department of the Sunday School Board and the Church Training Department of our

State Convention excellent resources are offered. Printed materials; program ideas; workshops, retreats, and conferences; trained resource persons — all have come in response to expressed need and offer help for translating interest into deeds and concern into action.

The renewal of the church has always come when some truth — long neglected, forgotten, or taken for granted — has been rediscovered. One truth is beyond dispute: the quality of the church's life and achievement reflects the quality of her leadership. When her leaders are strong and visionary and wise, her life reflects those qualities; when her leaders lack them, she lacks them.

If the church's deacons have strong convictions, deep commitment, a caring heart, and a creative outlook, the church itself will see them and copy them, for such qualities are contagious. Is it possible, then, that the new life flowing in that "old" office, the diaconate, signals the beginning of a new surge of life in our churches?

Larry Baker is pastor of First Church, Fayetteville.

Found: an active Christian

Searching for an active Christian?

Look no further. Dale Ward is your man.

In fact even Ward's friends, who have learned by experience of his dedication and efficiency, wonder at how one person can do so much.

Just note some of his places of service:

Past Arkansas president of the Christian Civic Foundation, where he has been a member of the board for 15 years and of the executive committee for six.

Trustee of Southern Baptist College at Walnut Ridge, serving his ninth year.

Treasurer and member of the executive committee of the Pulaski Association.

Chairman of the Board of Little Rock's Union Rescue Mission; on that board's executive committee for 20 years.

Member of the building committee of the Baptist Student Union at the University of Arkansas in Little Rock; member of the state BSU committee for the last six years.

Active member of Gideons International.

In addition, he serves in a number of civic and community responsibilities. He is active in the Lions Club and Masonic organizations in the Little Rock area, and is currently president of the United Commercial Travelers, which has more than 1,100 members.

A native of Little Rock, Ward was saved at age 12 in Immanuel Church, where his mother taught Sunday School. He has been active in the Lord's service since.

At the University of Arkansas, from which he was graduated with a BSBA degree in 1938, he was a member of the BSU council. He attended Ouachita for two years before going to Fayetteville.

Following graduation from the University, he joined Fagan Electric Company and became chief auditor for that firm. During World War II, he entered the Army as a private and was discharged as a captain in the Army Air Force.

He served the City of Little Rock as treasurer for six years. Then followed a stint in Louisiana as president of Rykoshi, Inc., oldest parts house in that state.

Upon returning to Arkansas, he entered the insurance field and was vice president of Lindsey and Cunningham, Inc., before his present affiliation with Ramer, McCann, Meadors, Cargile, Inc.

Three different Southern Baptist Convention groups have benefited from his talents. He was a member of the SBC study group on Christian Education, a

Board of Education, two years as president. His present term runs through 1981.

Ward believes that places of leadership in the local church should be filled with "people under 40, since that's where the most of our prospects are." He should know church organizations. Immanuel has honored him by naming him superintendent of the Sunday school, Training Union director and the chairman of the deacons.

He manages to keep a fresh, youthful outlook by regularly attending the Siloam assembly and "four or five seminars at Camp Paron."

"It's remarkable what association with new Christian friends at these encampments can do for your outlook," he remarked.

Why has he shouldered so many responsibilities?

"I felt like the Lord wanted me to," he answers, "and I assure you I cannot say 'no' to him."

"I've tried to give every Christ-centered job the same attention — if not more — than I would if it were the one I'm getting paid to do. I try not to miss a meeting or an appointment — and not to be late."

With all these activities, he still finds the time to be a regular visitor for Immanuel.

One of his biggest thrills as a Christian has been in seeing the Men's Bible Class grow — "in number and in spiritual maturity."

"I still visit every Thursday night that I possibly can," he said, "And I intend to keep it up."



Dale Ward's mementos speak of his active life of service to community.

two-year assignment, and on the Committee on Committees and the Committee on Boards.

He also has served on the Arkansas Convention's Executive Committee.

Since 1969 he has been on the Pulaski

No news is not good news!

If news about your church has been conspicuously absent from the pages of the *Arkansas Baptist Newsmagazine* and you've wondered why, ask yourself or your church staff these questions:

- *Is some person in the church responsible for sending news?
- *Do they send news before it becomes history?
- *Do they send complete information (full names, exact dates, figures)?
- *Do they give the name, address, and phone number of a person to contact for more information?

If any of your answers are "no" that's bad news. The good news is that your church can change the circumstances. Meet the criteria above and send your news to *Arkansas Baptist Newsmagazine*, P.O. Box 552, Little Rock, Ark. 72203. Call us at 376-4791 if you have questions.

Lakeshore Drive Church, Little Rock youth have completed a Kodachrome scavenger hunt. Three teams, with five members each, participated in the contest that began on March 27. It concluded when pictures were judged on Sunday, April 30, by five members of the church. Scott Standley, Beth Noland, Carol Jaramillo, Keith Collins and Toby Barker composed the winning team that will be honored with a meal at the restaurant of their choice. Sharon Wegman is minister of youth.

Cross Road Church, Little Rock has planned a Vacation Bible for June 5-9. A church-wide picnic was held at Lake Winona on May 13.

Les Aldridge, pastor, and his family, along with three other church families, will be in Forsyth, Mont., June 12-23. They will assist in constructing a church and leading a revival. Homer Shirley, Director of Development, Arkansas Baptist Family and Child Care Services, will be preaching in the absence of the pastor.

Calvary Church, Ft. Smith has completed a special Sunday School emphasis, "Five Fabulous Sundays." This led to an average attendance of 256, the highest for the church in 4½ years. Special revival services, on Sunday only, were held during the five-week period. There were 20 new Sunday School members, six new church members and 25 re-dedications. Charles L. Whedbee, pastor, was evangelist. Paul Parker is minister of music and education.

Hatfield First Church was in revival April 15-21. Gene Lindsey of South Georgia Church, Amarillo, Tex., was evangelist. There were 11 professions of faith and one surrendered to the ministry. Don Jones is pastor.

Bethany Church, Gosnell was in revival May 8-14. Kenneth Jackson, pastor of Calvary Church, Harrisburg, was evangelist and directed music. William Poole is pastor.

Forrest Park Church, Pine Bluff held a stewardship revival recently. Speakers were Harry Trulove, Director of Arkansas Baptist Foundation; Bill Ferren, Herman Ginger, Minor Cole and Jimmy Watson. Allen Thrasher is pastor.

First Church, Jacksonville observed "Law Day" on Sunday, May 7. Law enforcement speakers were Ken Best, Pulaski County Sheriff; Keith Vaughan, local attorney; Ken Bouillon, Sgt. EMT Jacksonville Police Department; Trent Spahr, detective, Jacksonville Police; James Allen, patrolman, EMT Jacksonville Police; David Bentley, former chief of police, Camden, Ark., director Arkansas Police Chaplaincy program; and James Reid, mayor of Jacksonville.

A luncheon was served at noon to honor these men and their families and other law enforcement officers present at the service. The luncheon also honored Mason Bondurant, pastor, in observance of his eighth anniversary with the church.

North Arkansas Association held a "Missions Spring Fling" on May 15 at Green Forest First Church. Doyle Lumpkin, chaplain at the Diagnostic Center and Girls' School at Alexander, was missionary speaker. Mrs. J. A. Hogan, Mrs. Gary Ellis and Buford Latta were in charge of the mission event. Mrs. Elmer E. Grier, Mission Friends Director of Berryville First Church, was

in charge of activities for children. **Dallas Avenue Church, Mena** has been notified that they will have two summer missionary workers to minister in parks and lakes in the Polk County area. James Hampton, Field Representative to East Africa, was guest speaker at the church on Sunday, April 30. Max Deaton is pastor and Larry Sherman is youth director.

Oak Grove Church, Austin is experiencing a growth through the leadership of Dale Cook, pastor. Mission offerings have increased, building improvements have been made and the church has placed the *Arkansas Baptist Newsmagazine* in its budget.

buildings



First Church, Manila, paid off indebtedness on their building program in less than half the time planned and they held a noteburning service April 30. Beginning in 1968 the church built a sanctuary, fellowship hall, and classroom area at a cost of \$80,000. The total value of the church's property is now \$250,000. Carrol Evans, pastor of Hughes, who served the Manila church at the time of the construction, was the speaker for the noteburning and homecoming. Burning the note were (from left) Pastor William Piercy; Gerald Costner, building committee chairman; J.D. Shedd, finance chairman; and Evans.

AN ACT OF LOVE

"An Act of Love" is about ordinary people with extraordinary commitment. Through the eyes of volunteers the film describes Mission Service Corps (MSC), the plan to put 5,000 volunteers on home and foreign mission fields.

Home Mission Board leader William Tanner, President Jimmy Carter, and SBC President Jimmy Allen present the challenge of MSC.

An act of love...going or giving so others can go...can be your response.



SOUTHERN BAPTIST
CONVENTION

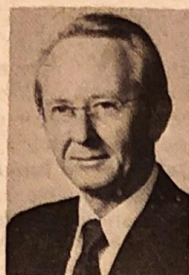
AN ACT OF LOVE (10 min.). This 16mm color film is available free from your state convention office. To become an MSC volunteer or sponsor, write: David T. Bunch, HMB, 1350 Spring St. NW, Atlanta, GA 30309.

Your state convention at work

Missions

Loan fund changes are needed

The Small Church Revolving Loan Fund is becoming one of the most beneficial ministries of the State Missions Department. Last year was one of marked growth in both assets and use of the fund.



Dr. Dorris

New funds designated by the WMU from the Dixie Jackson Offerings in 1976 and 1977 and a share of the overage of the Convention budget for 1976 pushed the total assets of the Fund to \$200,000 at the beginning of this year.

These new funds along with personal gifts, interest earned, and payments received on outstanding loans made it possible in 1977 to lend 17 small congregations a record total of \$134,950.

Through April of this year the loan fund has already provided another five churches and missions with \$36,000. Total assets have now reached more than \$205,000.

Seven congregations have applications in the Missions office for a total of \$58,480, but must wait approx-

imately 12 months to receive the loan. Other applications are expected soon from congregations.

Several needs become readily apparent as this ministry continues to grow. The fund must be kept open to receive gifts from interested persons, churches and associations to boost assets sufficiently to reduce the waiting period for a loan.

The maximum limit a church may borrow must be increased to \$15,000. Inflation has seriously reduced the purchasing power of the present limit of \$10,000.

A lengthened pay-back period should accompany the increased limit of loans, but with the interest rate remaining the same.

Other basic policies should remain unchanged, such as limiting borrowing to congregations with not more than a total membership of 300 persons; getting Church Architectural approval for loans of more than \$2,000; the two year interest-free period, and limiting the use of the funds to church buildings only.

The Missions Department is greatly indebted to many individuals, churches, associations, the WMU Department and the Executive Board of the Convention

for providing these funds that will be used year after year and over and over "until Jesus comes again!" — R. H. Dorris, Director of State Missions

Sunday School Backyard Bible Club is for sharing Jesus

What is a Backyard Bible Club? The Backyard Bible Club is for sharing the good news of Jesus with boys and girls in a neighborhood. The club meets once a day for five days. It is for boys and girls in a neighborhood. The club meets



Vernon

once a day for five days. It is for boys and girls first through sixth grades.

The club can meet where the name implies — in a backyard, but the club can meet in a den or living room or the garage of someone's home. The groups are usually kept small, and in most cases are designed for children in the neighborhood.

The organization of workers needed for conducting a Backyard Bible Club is really very simple: a teacher, a host or hostess, and a number of workers which would be determined by the number of children attending. The ratio should be one worker for every seven children. High school youth could effectively serve as workers in a club.

The workers selected should be first of all concerned Christians. They should love boys and girls and want to share the stories of Jesus with them. The clubs provide a good sharing time for older youth with younger children.

The time needed may vary, but the suggested time in the teacher's book is one and one-half hours. It will include Bible stories and Bible games, memory verse activities, refreshment and recreation, singing and praying.

This year's suggested study is "Following Jesus, Our Friend." The kit contains all the needed items for conducting the club. The material may be used for more than one club.

If you would like more information on the Backyard Bible Club, send your request to the Sunday School Department, Box 552, Little Rock, Ark. 72203. — Harold Vernon, VBS Consultant

Looking ahead: Arkansas events

May 1978

- 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

BSU Third Century Campaign

Why I support the campaign

Why am I supporting the BSU Third Century Campaign? Because I have seen "the church at work" on the local campus through BSU.



Straubie

On Jan. 7, 1952, I felt God's leadership to leave the field of medical technology, as he opened the door to campus ministry at Arkansas Baptist Hospital (now Central Baptist). It was like leaving a chemistry classroom and going into the "BSU laboratory-of-life" to prove that God's promises were true. I had believed his promises to be true, but I experienced them in and through campus ministry.

What God taught me, I shared with the students. As a BSU director, my objective was to help students find, know, and do the will of God. I felt that I was a representative of the local church on the school campus — able to give "on-the-spot" spiritual help. A BSU director becomes God's catalytic agent with students. They can find purpose for living.

Third Century Campaign funds will provide student workers on local campuses. I have seen now the lives of our students at Central Baptist Hospital have been blessed through the following student workers provided by the Student Department: Steve Boehning, Jack Kimbrell, Gail Blanchard, and Gary Hargrove. I would like to see this work continue as the Third Century Campaign funds make it possible.

At one point in my life I was trained to earn a living, but not how to live a life. Through BSU, students can receive spiritual nourishment, and come to know God's will for their lives. — Juanita Straubie

Miss Straubie, now retired, served for 25 years as BSU Director at Arkansas Baptist Hospital. She is convalescing at her Little Rock home from recent heart surgery.

Cooperative Program

Where do you send VBS offerings?

The teaching opportunities afforded in Vacation Bible School are second only, in the judgment of many, to the Sunday School hour on Sunday morning. Lasting and lifetime impressions are made on the boys and girls attending Vacation Bible School. Every activity, therefore, is of great importance.

The offering received during the assembly periods creates an ideal opportunity to teach Scriptural stewardship. The comments of the leader, the atmosphere created during the time of receiving the offering, and even the manner in which it is taken, all help to create an impact upon the student.

The cause to which such offerings are given is of equal importance, particularly if the children are told where their offerings are going (and they definitely should be told). Some churches designate their VBS offerings

to a particular cause, and that has some value. However, a far better educational approach is to allow each giver to participate in the total work of Southern Baptists by sending the gifts through the Cooperative Program.

Last year 456 churches in Arkansas gave their VBS offerings to the Cooperative Program, representing 76.6 percent of the churches who received mission offerings. The total dollar amount of these gifts equalled \$20,995.

Why not let your boys and girls have a direct and personal part in the greatest missionary program of any denomination? Determine in advance that your VBS offerings will go to missions through the Cooperative Program and tell your VBS students exactly what that means. — Roy F. Lewis, Associate Executive Secretary

Child Care ministry changes to meet total needs of children

(Second in a series)

The Child Care Ministry of Arkansas Baptists has changed over the years to meet the changing needs of children. The emphasis has shifted from that of long-term custodial care to appropriate shorter term care for children and work with their families.

The ministry is designed to meet the total physical, mental, emotional and spiritual needs of children. Most of the children referred to Arkansas Baptist Family and Child Care Services have been deeply hurt by the circumstances of life. They have deep feelings of inadequacy, loneliness and rejection, and a poor self-concept. In most cases these feelings are the outgrowth of family problems and unmet needs.

These children need more than just food, clothing and a roof over their heads. They need Christian love and professional care to help them understand themselves and to develop a Christian foundation to enable them to better cope with life. Realizing that each person is a unique individual with needs related to his background and personality, the agency staff seeks to lead each child to make meaningful discoveries about himself, his family and his relationship to God.

The Children's Home in Monticello seeks to create a climate where emotionally injured children can be healed. At the Home each child finds

someone who cares, someone he can trust, someone who will listen to his problems and understand.

But the staff recognizes that the needs of children can't be met apart from the family, so the agency tries to minister to the total needs of families. The area offices located in Little Rock, Fayetteville, Jonesboro, and Monticello enable qualified staff members to work with families in each area of the state.

The staff feels that God intended for families and children to live together, so the first goal of the workers is always to try to help families work through their problems without it being necessary to remove the children from the home. In cases where the children must be removed, the workers continue to work with families with the hope that the children may be able to return to the home as soon as possible.

This is what the ministry of Arkansas Baptist Family and Child Care Services is all about. — Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.

Did you know that Arkansas Baptist Family and Child Care Services opened an Emergency Receiving Home in Little Rock in November, 1977?

1979 calendar

Arkansas Baptist State Convention

Month	Date	Event
JANUARY	4-5	Make Your Will Month
	7	Staff Retreat
	8	Christian Willis Day
	8-12	Spring Registration, Southern Baptist College Bible Study Week (Mark)
	11	National Baptist State Joint Committee, Little Rock
	12-13	Association Music Director's Workshop, Camp Paron
	14	Soul Winning Commitment Day
	16	Associational Faculty Training, Immanuel, Little Rock (Sunday School)
	16-17	Spring Registration, Ouachita Baptist University
	22	Area Youth-Adult Workshops (Church Training) Fayetteville, First
	23	Area Youth-Adult Workshops (Church Training) Grand Avenue, Fort Smith
	25	Area Youth-Adult Workshops (Church Training) Beech Street, Texarkana
	26	Southern Baptist College Homecoming Concert
	28	Acteens Encounter, Tri County Association Camp
	29-30	Baptist Men's Day
FEBRUARY	4	Baptist Seminaries, Colleges and Schools Month
	5-9	Baptist World Alliance Sunday
	5-9	Christian Focus Week, Ouachita Baptist University
	9-10	Associational Training Schools (Sunday School)
	11	Volunteer/Part-time Music Leadership Workshop, Camp Paron
	11	Race Relations Sunday
	11-17	Associational Hymn Sings
	12-15	Religious Emphasis Week, Southern Baptist College
	13	State VBS Clinic, Little Rock, First (Sunday School)
	15-16	GA Leader Workshop, El Dorado, First
	16-18	Leadership Training Conference, Camp Paron (BSU)
	17	GA Leader Workshop, Baptist Building, Little Rock
	18	Baptist Seminaries, Colleges and Schools Day
	18-21	Home Mission Graded Series Study
	22-23	Alcoholism Workshop, Baptist Medical Center, Little Rock (Missions)
23-24	Ouachita Baptist University Church Music Workshop, Arkadelphia	
26-28	Acteens Encounter, Library Association Camp	
28-March 2	Multiple Church Staff Conference, DeGray Lodge, Arkadelphia (Church Training)	
MAY	1	Directors of Missions Retreat, Fairfield Bay
	4-5	Statewide Evangelism Conference, Immanuel, Little Rock
	4-5	Baptist World Alliance Sunday
	6	Christian Focus Week, Ouachita Baptist University
	6-13	Associational Training Schools (Sunday School)
	8	Volunteer/Part-time Music Leadership Workshop, Camp Paron
	10	Race Relations Sunday
	10	Associational Hymn Sings
	12	Religious Emphasis Week, Southern Baptist College
	15	State VBS Clinic, Little Rock, First (Sunday School)
	16	GA Leader Workshop, El Dorado, First
	17	Leadership Training Conference, Camp Paron (BSU)
	18-19	GA Leader Workshop, Baptist Building, Little Rock
	20	Baptist Seminaries, Colleges and Schools Day
	27	Home Mission Graded Series Study
29-30	Alcoholism Workshop, Baptist Medical Center, Little Rock (Missions)	
JUNE	4	Ouachita Baptist University Church Music Workshop, Arkadelphia
	4-8	Acteens Encounter, Library Association Camp
	5	Multiple Church Staff Conference, DeGray Lodge, Arkadelphia (Church Training)
	5-8	Directors of Missions Retreat, Fairfield Bay
	7	Statewide Evangelism Conference, Immanuel, Little Rock
	7-8	Baptist World Alliance Sunday
	8-10	Christian Focus Week, Ouachita Baptist University
	8-10	Associational Training Schools (Sunday School)
	8-13	Volunteer/Part-time Music Leadership Workshop, Camp Paron
	10	Race Relations Sunday
	10	Associational Hymn Sings
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18-19	GA Leader Workshop, Baptist Building, Little Rock	
20	Baptist Seminaries, Colleges and Schools Day	
27	Home Mission Graded Series Study	
29-30	Alcoholism Workshop, Baptist Medical Center, Little Rock (Missions)	
JULY	4	Ouachita Baptist University Church Music Workshop, Arkadelphia
	4-8	Acteens Encounter, Library Association Camp
	5	Multiple Church Staff Conference, DeGray Lodge, Arkadelphia (Church Training)
	5-8	Directors of Missions Retreat, Fairfield Bay
	7	Statewide Evangelism Conference, Immanuel, Little Rock
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20	Baptist Seminaries, Colleges and Schools Day	
27	Home Mission Graded Series Study	
29-30	Alcoholism Workshop, Baptist Medical Center, Little Rock (Missions)	
AUGUST	4	Ouachita Baptist University Church Music Workshop, Arkadelphia
	4-8	Acteens Encounter, Library Association Camp
	5	Multiple Church Staff Conference, DeGray Lodge, Arkadelphia (Church Training)
	5-8	Directors of Missions Retreat, Fairfield Bay
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18-19	GA Leader Workshop, Baptist Building, Little Rock	
20	Baptist Seminaries, Colleges and Schools Day	
27	Home Mission Graded Series Study	
29-30	Alcoholism Workshop, Baptist Medical Center, Little Rock (Missions)	
SEPTEMBER	4	Ouachita Baptist University Church Music Workshop, Arkadelphia
	4-8	Acteens Encounter, Library Association Camp
	5	Multiple Church Staff Conference, DeGray Lodge, Arkadelphia (Church Training)
	5-8	Directors of Missions Retreat, Fairfield Bay
	7	Statewide Evangelism Conference, Immanuel, Little Rock
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	17	Leadership Training Conference, Camp Paron (BSU)
18-19	GA Leader Workshop, Baptist Building, Little Rock	
20	Baptist Seminaries, Colleges and Schools Day	
27	Home Mission Graded Series Study	
29-30	Alcoholism Workshop, Baptist Medical Center, Little Rock (Missions)	
OCTOBER	4	Ouachita Baptist University Church Music Workshop, Arkadelphia
	4-8	Acteens Encounter, Library Association Camp
	5	Multiple Church Staff Conference, DeGray Lodge, Arkadelphia (Church Training)
	5-8	Directors of Missions Retreat, Fairfield Bay
	7	Statewide Evangelism Conference, Immanuel, Little Rock
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18-19	GA Leader Workshop, Baptist Building, Little Rock	
20	Baptist Seminaries, Colleges and Schools Day	
27	Home Mission Graded Series Study	
29-30	Alcoholism Workshop, Baptist Medical Center, Little Rock (Missions)	
NOVEMBER	4	Ouachita Baptist University Church Music Workshop, Arkadelphia
	4-8	Acteens Encounter, Library Association Camp
	5	Multiple Church Staff Conference, DeGray Lodge, Arkadelphia (Church Training)
	5-8	Directors of Missions Retreat, Fairfield Bay
	7	Statewide Evangelism Conference, Immanuel, Little Rock
	7-8	Baptist World Alliance Sunday
	8-10	Christian Focus Week, Ouachita Baptist University
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18-19	GA Leader Workshop, Baptist Building, Little Rock	
20	Baptist Seminaries, Colleges and Schools Day	
27	Home Mission Graded Series Study	
29-30	Alcoholism Workshop, Baptist Medical Center, Little Rock (Missions)	
DECEMBER	4	Ouachita Baptist University Church Music Workshop, Arkadelphia
	4-8	Acteens Encounter, Library Association Camp
	5	Multiple Church Staff Conference, DeGray Lodge, Arkadelphia (Church Training)
	5-8	Directors of Missions Retreat, Fairfield Bay
	7	Statewide Evangelism Conference, Immanuel, Little Rock
	7-8	Baptist World Alliance Sunday
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27	Home Mission Graded Series Study	
29-30	Alcoholism Workshop, Baptist Medical Center, Little Rock (Missions)	

15-16	Baptist Men's Prayer Retreat, Camp Paron
18-22	Royal Ambassador Camp, Paron
18-23	Siloam Springs Assembly (first week)
18-23	Arkansas Baptist Deaf Youth Camp
18-23	Youth/Adult Music Conference, Arkadelphia
19	State Music Tournaments, Arkadelphia
25-30	Siloam Springs Assembly (second week)
28-July 1	Pre-Camp Staff Training, Paron (WMU)
JULY	
2-6	Acteens Camp, Paron
2-7	Siloam Springs Assembly (third week)
5	National Baptists State Joint Committee
8-14	Glorieta, WMU, Southern Baptist Convention Conference
9-13	GA Camp, Paron
9-14	Siloam Springs Assembly (fourth week)
16-20	GA Camp, Paron
16-21	Siloam Springs Assembly (fifth week)
20-21	GA Mother-Daughter Camp, Paron
23-27	GA Camp, Paron
23-28	Siloam Springs Assembly (sixth week)
24-28	National Acteens Conference III, Kansas City, Missouri
30-August 2	Music Camp for Young Musicians, Arkadelphia
30-August 3	GA Camp, Paron
AUGUST	
5	On To College Day
5-11	Ridgecrest, WMU, Southern Baptist Convention Conference
6-10	National Baptists Youth Camp, Paron (girls)
9	Equipping Centers Interpretation Clinic, Immanuel, Little Rock (Church Training)
10-11	Pastor/Church Training Director Retreat, Camp Paron
12	Language Missions' Day
13-17	National Baptists Youth Camp, Paron (boys)
17-18	Associational WMU Officers' Retreat, Paron
19	Associational Hymn Sing
19-26	Church Music Week
24-25	Associational Church Training Leadership Conference, Park Hill, North Little Rock
27	Fall Registration, Ouachita Baptist University
28-29	Fall Registration, Southern Baptist College
30	Non-Key-board Instrumental Workshop, Grand Avenue, Ft. Smith
31	Non-Key-board Instrumental Workshop, Park Hill, North Little Rock
SEPTEMBER	
6-7	Foundation Month
9	Language Ministries Workshop
9	Baptist Foundation Day
10	Area Evangelism Conference, Mount Olive, Crossett
10	Area Stewardship Conference, Mount Olive, Crossett
11	Area Evangelism Conference, Calvary, Hope
11	Area Stewardship Conference, Calvary, Hope
11	Associational Sunday School Leadership Night
13	Area Evangelism Conference, Trumann, First
13	Area Stewardship Conference, Trumann, First
13	TLC, Little Rock (WMU)
14-15	Brotherhood Leadership Training, Camp Paron
15	Youth Choir Day, Ouachita Baptist University
16-23	Season of Prayer for State Missions
17	Area Evangelism Conference, Heber Springs, First

(continued on page 14)

3	GA Leader Workshop, Grand Avenue, Fort Smith
4-11	Week of Prayer for Home Missions & Annie Armstrong Easter Offering
5-6	Baptist Doctrine Study Seminar, Olivet, Little Rock (Church Training)
9-10	State Handbell Festival, Tucker Coliseum, Russellville
9-10	Baptist Men's Convention, Camp Paron
11	Home Mission Day in Sunday School
13	Area Church Recreation Workshop, Southern Baptist College (Church Training)
14	Area Church Recreation Workshop, Little Rock, First (Church Training)
15	Area Church Recreation Workshop, Ouachita Baptist University (Church Training)
16-17	State Renewal Evangelism Workshop, DeGray Lodge
16-17	State Church Library Conference, Life Line, Little Rock (Church Training)
16-18	Arkansas Interpreters Workshop for the Deaf, Little Rock, First
17	Associational Baptist Youth Night
20	Area Family Ministry Conference, Immanuel, Ft. Smith (Church Training)
20-21	WMU Annual Meeting, Hope, First
21	Area Family Ministry Conference, Nettleton, Jonesboro (Church Training)
22	Area Family Ministry Conference, Markham Street, Little Rock (Church Training)
24	State Youth Choir, Festivals, Little Rock
26	Northwest District Bible Drills & Speakers' Tournaments, Rogers, First (Church Training)
26-30	Church Architecture Consultations (Sunday School)
27	West Central District Bible Drills and Speakers' Tournaments, Paris, First (Church Training)
29	North Central District Bible Drills & Speakers' Tournaments, Melbourne, First (Church Training)
29-31	Marriage Enrichment Retreat, Horseshoe Bend (Church Training)
30	Central District Bible Drills & Speakers' Tournaments, Benton, First (Church Training)
30-31	Acteens Encounter, Independence Association Camp
APRIL	
1	Youth Bible Teaching Workshop, Russellville, Second (Sunday School)
2	Youth Bible Teaching Workshop, East Side, Ft. Smith (Sunday School)
2	Southwest District Bible Drills & Speakers' Tournaments, Hope, First (Church Training)
3	Southeast District Bible Drills & Speakers' Tournaments, Warren, First (Church Training)
3	Youth Bible Teaching Workshop, Fayetteville, First (Sunday School)
5	Northeast District Bible Drills & Speakers' Tournaments, Central, Jonesboro (Church Training)
6	East Central District Bible Drills & Speakers' Tournaments, Forrest City, First (Church Training)
6-7	GA Mother-Daughter Camp, Paron
7	Young Musicians Choir Festivals
	Ft. Smith, First
	North Little Rock, Park Hill
	Arkadelphia, First
	Fordece, First
8	Youth Bible Teaching Workshop, Harrison, First (Sunday School)
9	Youth Bible Teaching Workshop, Calvary, Batesville (Sunday School)
10	Youth Bible Teaching Workshop, Central, Jonesboro (Sunday School)
12-13	Resort Ministries Workshop, Camp Paron (Missions)
13	State Youth Convention, Robinson Auditorium (Church Training)
15	Easter
16-20	Area Interfaith Witness Conference (Missions)
16-20	Baptist Doctrine Study Week (Church Training)
20-21	State BYM Meeting, Little Rock, First

1979 calendar

(continued from page 13)

- 17 Area Stewardship Conference, Heber Springs, First
 18 Northeast District Brotherhood Meeting
 20 Southwest District Brotherhood Meeting
 20 Area Church WMU Leader/Member Training Conference, Immanuel, Texarkana
 21 Area Church WMU Leader/Member Training Conference, Warren, First
 24-25 State Sunday School Convention, Olivet, Little Rock
 27 Central District Brotherhood Meeting
 27 Area Church WMU Leader/Member Training Conference, West Helena
 28 Area Church WMU Leader/Member Training Conference, Osceola, First
 30 Discipleship Commitment Day
 30-October 7 Sunday School Preparation Week
- OCTOBER**
 1 Cooperative Program Month
 1 Area Church WMU Leader/Member Training Conference, Booneville, First
 2 Area Church WMU Leader/Member Training Conference, University, Fayetteville
 4 Area Church WMU Leader/Member Training Conference, Eagle Heights, Harrison
 5 Area Church WMU Leader/Member Training Conference, Pocahontas, First
 5- 6 State Deacon Ministry Conference, Olivet, Little Rock (Church Training)
 5- 7 State BSU Convention
 8-12 Associational Annual Meetings
 15-19 Associational Annual Meetings
 22 West Central District Brotherhood Meeting
 23 Northwest District Brotherhood Meeting
 23 Church Training Convention, Immanuel, Little Rock
 25 North Central District Brotherhood Meeting
 25-26 Music Men/Singing Women Rehearsal-Retreat
 26-27 Baptist Women Retreat, Paron
 29 Southeast District Brotherhood Meeting
 30 East Central District Brotherhood Meeting
- NOVEMBER**
 1- 3 Marriage Enrichment Retreat, DeGray Lodge (Church Training)
 2- 4 International Student Conference, Camp Paron (BSU)
 4-10 Royal Ambassador Week
 5 Baptist Women Day of Prayer (BWA)
 5 RA Fellowship Supper, Immanuel, Little Rock
 6- 8 Arkansas Baptist State Convention, Little Rock
 11 Parents & Pastors Day, Southern Baptist College
 12-16 Youth Ministry Area Conference, Hot Springs (Church Training)
 13-16 National Baptists Regular Arkansas Convention, Ft. Smith, First
 17 Ouachita Baptist University-Henderson State University Joint Homecoming
 18 Child Care Day
 18-21 Foreign Missions Graded Series Study
 19 Weekday Early Education Workshop, Park Hill, North Little Rock (Sunday School and Missions)
 23-24 Pioneer Mission Career Conference, Camp Paron
 26 "M" Night
 27 Recognition Banquet for Directors of Missions (Ouachita Baptist University)
 27-30 National Baptists Consolidated Baptist Convention, Hot Springs
 29-30 Evangelism Workshop, Camp Paron
 30-December 1 Leader Training Seminar, Baptist Building, Little Rock (Church Training)
- DECEMBER**
 2- 9 Week of Prayer for Foreign Missions and Lottie Moon Christmas Offering
 9 Carol Sings
 27-28 State Youth Evangelism Conference, Little Rock
 27-31 Student Mission Conference, Opryland, Nashville, Tennessee
 30 Student Day at Christmas



Betty Brown will be a speaker for the meeting.

Missions Conference to focus on wheelchair confined

The topic for the Special Missions Ministries Conference this year is "Ministering to Persons in Wheelchairs." Life Line Church, Little Rock, will host the meeting May 23 from 10 a.m. until 2:30 p.m.

Bettye Brown of Fouke, who is currently serving as Miss Wheelchair Arkansas and on the Spinal Cord Commission in Arkansas, is one of the featured speakers. She will share the feelings related to being confined to a wheelchair and some important information relating to ministering to those in wheelchairs. She has a very impressive testimony regarding her victories in Christ. This conference has been one of her dreams and she feels that this conference is a direct answer to prayer.

Chaplain Joe Rubert, who serves at the Hot Springs Rehabilitation Center will also share some important information about ministry to those in wheelchairs. He will speak from the actual experience of ministering to those confined to the wheelchair. Chaplain Rubert will share how the church can better extend its ministry to these persons.

Persons confined to a wheelchair live in almost every community in Arkansas. There is a definite need for churches to become involved in this ministry. This conference is designed to bring the opportunities and problems in working with those confined to the wheelchair. Invitations to the meeting have been made through the local Director of Missions. If you are interested in attending the conference, please contact the Missions Department. — Pete Petty, Director Special Missions Ministries.

For sale
**"The Odyssey
 Of A Pioneer People"**
 a history of the Baptists who
 settled Green County, Ark.
Cost \$4.50
Darrell Stone
714 South 6th Street
Paragould, Ark. 72450



Behind the cover

Missions and camp—great for girls

Missions is primary at state GA and Acteens camps sponsored by Arkansas Woman's Missionary Union. During the five weeks, missionaries, an MK, and a former missionary Journeyman will tell about their mission involvement.

State GA and Acteens camps can be the highlight of the summer for many girls throughout Arkansas. A variety of activities will provide campers a week of meaningful and fun experiences.

Along with the mission emphasis there will be Bible study, swimming, crafts, "time alone with God", hikes, music, worship, games, and campfires. These and other activities will help to make camp an exciting week for all who attend.

GA Camps, for girls in grades four through six, are July 3-7, 10-14, 17-21, and 24-28. Girls may choose to attend the week that is most convenient for them. Acteens Camp is July 31 through

Aug. 4 and is for girls in grades seven through 12. Registrations are accepted on a "first-come, first-served" basis as each week has a limited capacity.

What is camp? It is people and what happens to them. It can be a life-changing experience for girls who attend a week at camp. Girls who are not members of GAs or Acteens may also have this opportunity in missions education.

A well-trained staff of college and seminary students and school teachers serve as cabin counselors, unit leaders, and life guards. They help see that the girls have a happy and safe week.

GA and Acteens leaders have received camp information and registration cards. Others may receive registration information by writing State WMU Office, P.O. Box 552, Little Rock 72203. — Julia Ketner, Executive Director



A missionary shows campers missions places.

Church Training

Becoming an enabler

One of the greatest truths a leader can learn is that he cannot do everything that needs to be done. He must learn to share his responsibilities with others who have been enlisted, trained, and entrusted with their share of the responsibility. It was this truth Paul wanted



Holley

to impress on Timothy when he advised him to become a trainer of other leaders (II Tim. 2:2). Every leader must discover ways to multiply himself by becoming an enabler of other leaders.

On Aug. 25-26 our third annual Associational Church Training Leadership Conference will be held at Park Hill Church in North Little Rock. By enlisting and training a team of six Church Training leaders in each of our 42 associations we will have a task force of 252 general and age-group specialists

available to assist our churches.

Now is the time for associations to begin enlisting these leaders and getting them committed to participate in the conference. This can be one of the most productive ways we can help develop strong training programs in our churches. Why not make your association one of those with 100 percent of its team enlisted and present for the Associational Church Training Leadership Conference. — Robert Holley

WMU

Glorieta trip provides training

One of the highlights of the year for many Baptist Women in Arkansas is the trip to Glorieta Baptist Conference Center for WMU Week. The fellowship and fun of traveling on a bus plus the information and inspiration gained equals an unbeatable combination.

Meeting and hearing missionaries is of paramount interest to those attending the conference. Many missionaries from areas of great interest will be present. Among these will be Russell and Annette Arrington, music missionaries to Costa Rica. They will be in charge of the music during the conference. The Bible study will be taught by Dr. Penrose St. Amant of Zurich, Switzerland.

The heart of the conference is the

training given for WMU officers at all age levels. Baptist Women officers will have a choice of more than one conference for the same office such as: presidents in rural settings, presidents in urban settings, and new presidents.

Acteens Leaders will have opportunities to learn about Guiding Acteens in Studiact, enlistment techniques and many more. G. A. Leaders will choose from such subjects as How to use Art to Teach Missions and How to Have a Missions Day Camp. Afternoon conferences offer a wide range of interests from Teaching the Graded Series to Family Mission Action.

There will be a special clinic for the associational WMU council and

specialized training for each officer. The clinic will be each morning and afternoon. The new *WMU Associational Planning Guide* will be interpreted. The clinic will be practical with many immediately usable suggestions.

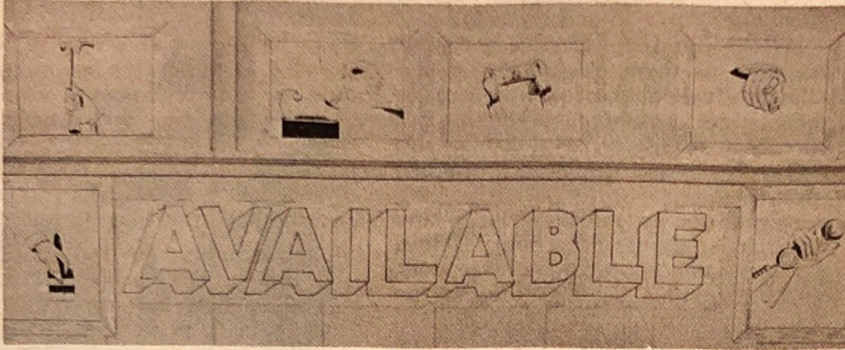
"Adult Reading and Writing" and "Conversational English" will be offered in two 16-hour workshops.

The chartered bus sponsored by Arkansas WMU will leave from the parking lot of Immanuel Church, Tenth and Bishop, Little Rock, at 7:30 a.m., July 7, and return to the same place on July 15. If you are interested in being a part of this group write WMU, Box 552, Little Rock, 72203. — Betty Jo Lacy, Acteens Director

Missions availability is theme for BYW

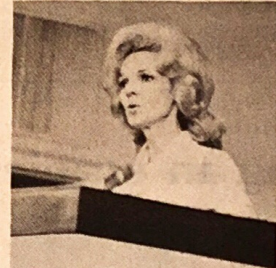
RIGHT: Nathan Porter, pastor at First Church, Arkadelphia, interviewed Snookie Dixon, who told about long-range ministries of their church.

BELOW: A program theme display showed tasks individuals could perform for missions.



Arkansas young adults were challenged to make Bold Missions personal at the State Baptist Young Women annual meeting. "Available" was the theme for the event, which was held at Pulaski Heights Church, Little Rock.

Evelyn Blount, director of Field Services Department for SBC Woman's Missionary Union, was the keynote speaker. She told the young adults, "We must each face the question 'What am I to do?' Talking about Bold Missions is not enough. We must personalize the Great Commission."



Eloise Hynes, a member of First Church, Little Rock, sang the theme song, "Available".

ABN photos



Another highlight of the program was a presentation by the ministries of First Church, Arkadelphia. Pastor Nathan Porter and several members of the church told about deacon ministries and short and long-term ministries including those for senior adults and single adults.



ABOVE, CENTER: Presenting Bold Missions needs on the foreign field were (from left) Gary Linebarger, missionary to Taiwan; Gloria McKissic of Pine Bluff, former missionary journeyman to Colombia; and John C. Parker, who told about his mission trip to Zambia.

ABOVE: Interpreting the theme through dialogue and media were (from left) Vicki Hoag, member of West Helena Church; Bill Ruck, member of Little Rock First Church, and Willene Pierce.



ABOVE, RIGHT: Leading conferences on mission needs in Arkansas (from left) Betty Harp, member of Park Hill Church, North Little Rock; Hilton Lane, pastor of Fairfield Bay Chapel; and Johnny G. Biggs, executive director of Arkansas Baptist Family and Child Care Services.

ABOVE: Willene Pierce (right), and Alice Polos welcome Evelyn Blount (center) to the church. Pierce is Arkansas BW/BYW director and Polos is state WMU recording secretary.

First in a series

Legalized gambling: A magnet for organized crime

by Robert O'Brien

DALLAS (BP) — Backers of legalized gambling are parroting a claim in many states facing the issue that legal gambling will drive away its illegal counterpart and fend off organized crime.

It's the same claim, among a litany of others, which arises everytime pro-gambling forces attempt to push through some form of legalized gambling — ranging from bingo to casinos, pari-mutuel horse race gambling, and lotteries.

Despite that debate, which creates confusion in the minds of voters and legislators, what does the record show in the states which already have legalized some type of gambling?

"I've got just one response to that question," declared Phil Strickland of Dallas, an attorney on the staff of the Texas Baptist Christian Life Commission, which is spearheading a statewide campaign to convince voters to defeat pari-mutuel legalization in a May 6 referendum.

"As one observer put it, and I agree: 'To claim — as does gambling's big lie — that flowing dollars will fend off organized crime is like saying that a bleeding swimmer will repel sharks or that wounded prey repulses vultures,'" he said.

The record in state after state, which has legalized some form of gambling, shows documented case histories of increase in illegal activities following legalization of gambling.

The Massachusetts Crime Commission, for example, has reported that bookmaking did not even exist as a crime problem worthy of mention until pari-mutuels were legalized "There is considerable evidence to indicate that legalization of pari-mutuel gambling represented a greater boon to the mob than prohibition," the commission said. "Betting at the tracks fostered betting off the tracks and gambling mushroomed quickly into a multi-billion dollar business. . ."

Billions of dollars in gambling revenue, numerous authoritative sources have proven, bankrolls the activities or organized crime. Even Joseph Valachi, a defector from La Cosa Nostra and its annual take estimated from \$7 billion to \$50 billion a year, said, "Organized crime can live on its gambling and loan sharking, if it has to

give up prostitution and narcotics."

Wherever legalized gambling, which has been called a "kindergarten" for neophyte gamblers, flourishes, illegal gambling "finishing schools" increase dramatically — offering juicier "action," more exciting odds, higher paybacks, no income tax, and "easy credit" from loan sharks.

A privately circulated white paper by the New York Police Department, according to a "New York Times" report, concluded that off-track betting (OTB) led to a 62 percent increase in illegal betting and brought more mob-connected figures into bookmaking.

"A climate has been created to gamble," Chief Paul F. Delise of the Public Morals Division of the NYPD's Organized Crime Control Bureau, told the Times. "Because it is now possible to bet on the horses, thousands of people who never in the world would have thought of betting on football of basketball or baseball are now betting with the bookies."

James Ritchie, executive director of the Commission on the Review of National Gambling Policy, told a U.S. House of Representatives committee that tens of thousands of Americans were attracted to illegal gambling after being introduced to gambling by legalized state-run games.

"Wherever legal gambling exists illegal gambling increases," said Ritchie, noting that off-track betting, state-run lotteries and numbers games educate individuals about wagering and then propel them to illegal bookmakers who offer better odds and more return.

Study after study also reveals that gambling interests systematically corrupt police departments. "To protect its gambling income, organized crime spends millions of dollars bribing and suborning law enforcement officials," declared "Easy Money," a report of the Task Force on Legalized Gambling sponsored by the Fund for the City of New York and the Twentieth Century Fund. "The pattern of corruption varies, but the practice is pervasive."

The report adds: "Gambling does not have to be illegal to result in official corruption. In the legal sector, the stakes are somewhat different — track licenses, extra racing days, state tax favors, authority to hold bingo games — but the public record raises serious

questions about the ability of the political system to police the gambling industry. 'Human frailties being what they are,' a special New York Investigating Commission wrote in 1962, 'it is difficult to predict whether the area of legalized gambling will ever be successfully administered and controlled.'"

Organized crime has motivated the current drive to build a string of casinos from Florida to New Hampshire, Hank Messick, who spent two years studying organized crime under a Ford Foundation Grant and has written 15 books on the Mafia, recently told the "Christian Science Monitor."

And the *Wall Street Journal* quoted Peter Echeverria, chairman of the Nevada Gaming Commission, as advising New Jersey to stay away from casino gambling. Warning of underworld elements which create problems in Nevada and would do so in New Jersey, he said, "I don't think they (New Jersey) will arrive at effective (gambling) control in my lifetime."

Even the so-called "little old ladies' game" — bingo — has been infiltrated by organized crime, according to a number of reports. Ritchie of the Commission on the Review of a National Gambling Policy said, "Bingo in this country borders on outright theft. I'd ban it if I could."

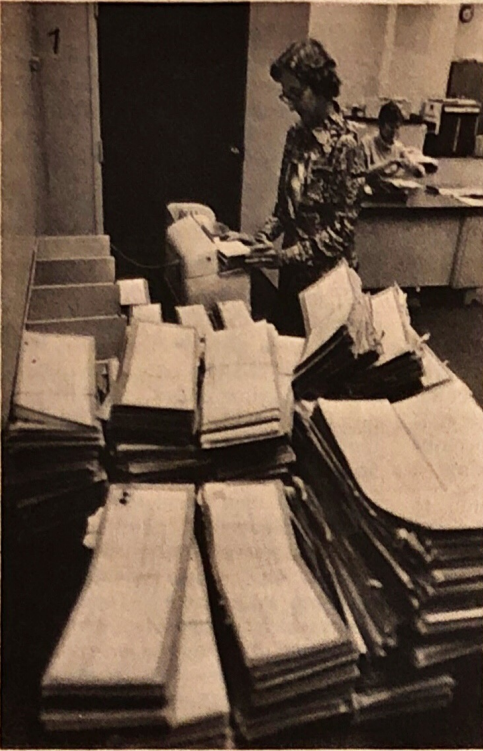
The *Christian Science Monitor* reported that "Law enforcement officials (across the U.S.) complain that mobsters and professional gamblers have moved into these 'harmless' social activities in almost every state" (34 states have legalized bingo) and adds: "Most clergymen and other sponsors are not aware of the fraud involved in games being played" under their auspices.

Even Jimmy The Greek, who makes his living setting odds, opposes legalized gambling, according to a recent interview of *The Greek* by *Braniff Place* magazine.

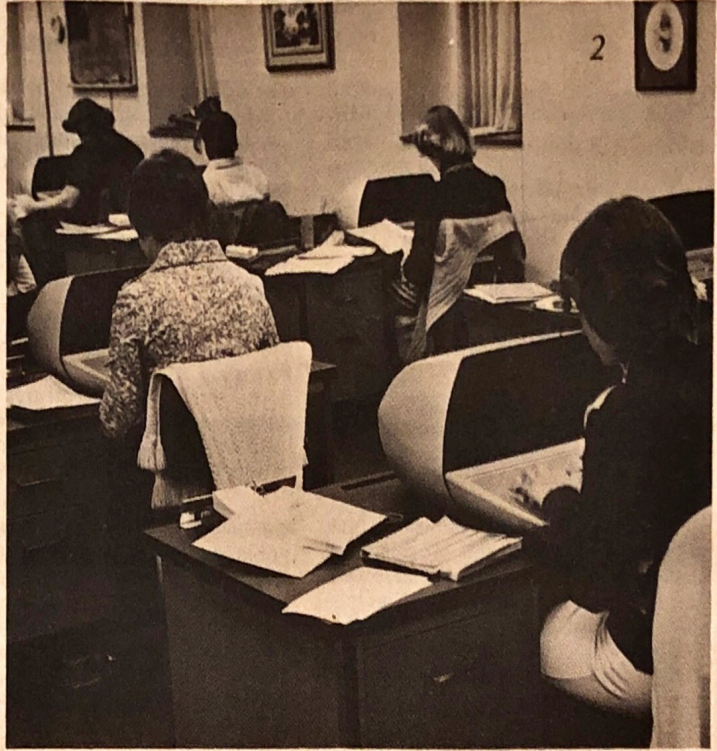
"Wherever I go I speak against legalized gambling," declared The Greek, who emphasized that he is neither a gambler nor a bookmaker. "I'm not talking about Nevada," he continued. "There are other areas that are talking about legalizing gambling, and I'm against it because it doesn't make sense. . . When you put legalized gambling into a community you ruin the community around it."

At Sunday School Board

Giant literature operation



1 Mail orders number 2,000-3,000 per day during peak periods and daily deposits approach one-half million dollars at the highest point.

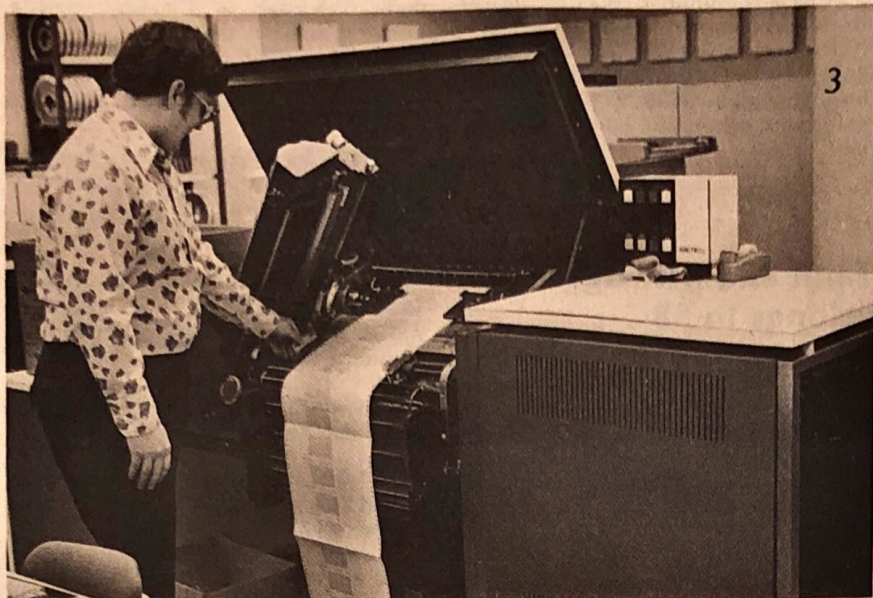


2 Key punch operators record all information pertaining to orders in preparation for order filling.

4 In a recent year, 130 million pieces of literature were mailed by materials services. The weight was 12.8 million pounds, and the postage cost was more than one million dollars.



meets needs of churches



NASHVILLE — Answering the literature needs of more than 35,000 Southern Baptist churches is a formidable task for the materials services department at the Southern Baptist Sunday School Board.

Numerous steps are required from the time the 90,000 quarterly literature orders are received at the Sunday School Board until they are mailed to the churches.

Workers in materials services first record the payment and check it for accuracy, then prepare it for entry into the computer.

Computers make necessary accounting and inventory records, print order filling and shipping label information and organize and print customers' files for easy reference in case of inquiry.

David Turner, manager of the materials services department, said every effort is made to fill orders quickly and accurately. He said 89 percent of the churches send payments in with their orders to take advantage of the five percent cash discount.

In addition to mail orders, approximately 20,000 telephone calls are received each quarter on eight incoming telephone lines available for call-in orders or inquiries. The highest number of calls recorded in a single day was 2,000.

Early orders help insure early delivery of literature, Turner said, because orders are processed in the sequence in which they are received. Delivery takes at least two weeks by second class mail.



3 Computers play an integral part in the literature filling process.

5 A total of 104 additional workers are employed during peak times to handle the high volume of mail and phone orders. This is one of two conveyor systems at the Sunday School Board designed to speed literature filling.



6 More than 300,000 mail bags were used to mail literature last year. Mail is sorted by zip code for loading directly onto U.S. Postal Service trucks and delivery to churches.

Child Care planned at SBC

About 300 children ages 6-11 are expected to enroll in a three-day mission day camp June 13-15, while their parents attend the 121st annual Southern Baptist Convention in Atlanta.

The camp, sponsored by the convention's Brotherhood Commission for the fifth consecutive year, will be held on the outskirts of Metropolitan Atlanta on a 12-acre secluded retreat.

Registration fee is \$5 per day which includes insurance, supplies, noon meals and transportation between the Georgia World Congress Center and the day-camp site.

Frank Black, director of the Crusader department at the commission, will direct the camp, with the help of adult counselors. The camp is designed to give messengers freedom to attend SBC sessions while their children participate in mission games, sports, crafts, and nature studies and getting to know Southern Baptist Home and Foreign missionaries.

Parents can register their children prior to each session Tuesday-Thursday at the day-camp registration booth adjacent to the messenger registration area in the convention center. The children will return to the convention center at the close of the afternoon session on Tuesday and Thursday and after the morning session on Wednesday.

Parents bringing pre-school age children to the Southern Baptist Convention in Atlanta, June 13-15, will find complete provisions made for their care during SBC sessions.

A pre-school child care center will be set up in the Georgia World Congress Center, beginning on Tuesday morning, June 13 and staying open through Thursday night, June 15. It will not operate Wednesday afternoon, when no convention sessions are planned.

Tyler Aldrich, long-time pre-school worker in Avondale Estates First Baptist Church is chairman of the preschool committee.

Aldrich said the service will be provided, at expense of parents, for children born in 1973 or later. The pre-school center will be set up in rooms 302-303 and 305-310 in the World Congress Center.

The fee will be \$3.50 per child per session. The fee covers cost of accident insurance and is payable as children are checked into the center. Registration tables will be set up in the main lobby of the meeting hall and at the child care

center.

Aldrich said the pre-school center will be especially equipped as a demonstration of a recommended child care facility for local churches. First aid coverage will be provided by Georgia Baptist Hospital. Walkie-talkies will connect the center with ushers and convention officials.

'Faith and Message' belongs to SBC

FT. WORTH, Tex. (BP) — The Baptist Faith and Message statement (guideline of beliefs adopted in 1963) belongs to Southern Baptists, and a group organized in 1973 "has no moral right to that name," says the chairman of the committee that wrote the revised statement.

"And if it ever comes up at the Southern Baptist Convention, I'm going to remind them of it," said Herschel H. Hobbs, former SBC president and pastor emeritus of First Church, Oklahoma City.

Hobbs was referring to the group of Southern Baptists who have formed a national organization called "The Baptist Faith and Message Fellowship," which sees itself as combating liberalism in Southern Baptist life.

In an address to a joint meeting of the Southern Baptist Historical Commission and the Historical Society, at Southwestern Seminary, Hobbs stressed: "We're responsible only to God" and must "respect each other's competency before God."

Hobbs said the Baptist Faith and Message is a guideline for Baptist beliefs — "not a creed" — and has been and can be "a force for harmony and to keep us anchored and free."

In a question and dialogue session following his address — for which he was given a standing ovation — Hobbs said he believed the statement should be a guide for all Southern Baptists and their institutions. But, he noted, "it should not be imposed from above or without — but from within, voluntarily." He added that the statement's preamble is the "key," without which the statement becomes a creed.

The Baptist statement was the first confession of faith adopted by the Southern Baptist Convention in 1925. The 1925 version, written largely by E. Y. Mullins, took the form of a statement of faith designed to restore communication with Baptists of the world,

following World War I.

In 1961, a doctrinal crisis involving the book "Message of Genesis," and a growing feeling that the convention might be drifting into liberalism occurred about the same time, and a reexamination was begun of the 1925 statement.

Hobbs decided, however, that the Genesis controversy did not cause the reexamination but merely occurred at that point in Baptist history. The committee Hobbs led studied the 1925 statement "word by word," he said, and "was conscious that its responsibility was to present a statement of faith for Southern Baptists — not to any regional groups of them."

The committee kept the five preliminary statements of the 1925 committee and made them a preamble to the 1963 statement. By combining similar articles, they gave the 1963 report a total of 17, where the original had 25.

However, Hobbs said, "none of the basic substance of the 1925 statement was deleted." The conventions of 1969 and 1970 reaffirmed the statement in its entirety, he said.

Author will address ministers' wives

ATLANTA (BP) — Marge Caldwell of Houston will be the featured speaker at the Southern Baptist Ministers' Wives Conference in Atlanta's Omni Hotel at 12:30 p.m., June 13.

The Southern Baptist Convention holds its annual meeting June 13-15, at the Georgia World Congress Center, next door to the Omni.

Mrs. Caldwell, an author, lecturer and teacher of professional charm and modeling, has a Houston radio show and is a marriage counselor. She teaches Sunday School at Houston's First Church.

Clint Nichols, chairman of church music at New Orleans Seminary will bring special music and Mrs. George Busbee, wife of the Georgia governor, will greet guests at the luncheon according to Mrs. Landrum P. Leavell III, Ministers' Wives Conference president.

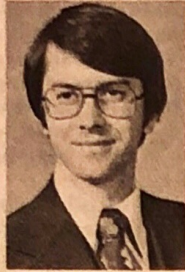
Advance reservations (\$7.50 each) may be made before June 1 by sending a check to The Ministers' Wives Conference SBC, c/o Druid Hills Church, Atlanta 30306. Tickets will be picked up at the ministers' wives booth at the SBC on Monday, June 12.

How impartial are we?

May 21, 1978

Acts 11:1-18

Gossip travels fast. At least that is what Peter found out. There was no radio or television in Peter's day, but it did not take long for the news to reach Jerusalem that Cornelius and his household had been led to the Lord by Peter.



Bowen

If you will remember from last week's lesson, Peter had been led by the Spirit to go to the home of Cornelius and share the Gospel with him. Peter was a little hesitant at first because of Jewish customs and he knew his home church. He knew that back at Jerusalem, those Jewish Christians didn't like the idea of sharing the Gospel with any Gentile, let alone socializing with them.

The conversion of Cornelius was a triumph for the new Christian movement. But instead of having a victory rally for Peter when he returned to Jerusalem, they had a protest meeting.

Peter put on trial (Acts 11:1-3)

Up to this point, the Jerusalem church was following through on the habits of the Jews from the time of the first covenant that God had given them. They wanted to keep all of the blessings from God for themselves. They considered themselves elite because God had specially touched them.

Even though these church members had been filled with the Spirit on the day of Pentecost, they were now having contention with the fellowship concerning for whom the Gospel was intended.

It was very important that they settle this issue. The course of history rested on the outcome of the confrontation that occurred between Simon Peter and the church in Jerusalem.

Therefore, Peter brought his six witnesses with him and discussed with all of those in the church his actions in Caesarea.

It is interesting to note that these church members were not filled with joy that a man and all of his household had been saved. Instead, they wanted to argue with Peter about his going in to the house of a Gentile. They said that it was against the law of Moses.

Actually as we look at the law of Moses, we see that it does not say a

single word about staying out of the home of Gentiles. This was a part that was added to the law by the Scribes and Pharisees. The authority of the religious rulers was so great that finally, what they said was accepted as being scriptural.

Peter's testimony (Acts 11:4-10)

When it came time for Peter to respond to those who raised the question of whether it was right or not for Peter to go into Cornelius' home, he did not respond by trying to defend his action, but instead he simply recounted the story of Cornelius' conversion.

It might be worthwhile for the reader to go back and read Acts 10 at this point. Here, Peter begins to recite the events that occurred in that great chapter.

Peter's response must have shocked the listeners. Instead of defending his actions of being in Cornelius' home, he began to tell of an encounter that he had with the Lord.

Peter described how that he had been praying when a sheet came down from heaven in a vision. In the sheet Peter saw all kinds of animals. They were clean and unclean, according to Jewish dietary laws. Then he heard God command him to eat those things that he saw. Reminiscent of Ezekiel in Ezekiel 4:14, Peter said that nothing unclean had ever crossed his lips. But then the Lord shattered that pride by telling him that what he had created, Peter had no right to call unclean or common.

Peter silences his critics (Acts 11:11-18)

Peter was about to administer the coup de grace to his defense. He used two ideas that the Christian brethren certainly could not argue with.

One was that the Holy Spirit had commanded him to go to the house of Cornelius. Certainly if God were leading him, then how could another Christian dispute that.

The second idea was that an angel had been in the house of Cornelius giving him instructions about what he must do to find Peter. Now certainly if an angel could enter into the house of a Gentile, a Jew could do the same thing.

It might have been that someone could have said, "But Peter, that is just your word. You have still gone against the law. How do you know it was the Spirit that led you? And certainly a Gentile might not know what an angel was like."

The answer to that argument, of course, would be in the results of the visitation that Peter had. Not only was Cornelius saved, but all of his household too. His household would include not just his relatives, but also all of his slaves and hired persons.

As if that were not enough, God gave another proof that this was his will. He allowed his Spirit to come on that small congregation of Gentiles just as he did on the day of Pentecost. Peter told the group of Jerusalem believers that when that happened he recalled the words of Jesus, saying that those who believed would be baptized with the Holy Spirit.

The final conclusion that Peter reached was that there was no way that he could argue with the result that God had showed him. He might have had some hesitation at first to go to the home of Cornelius, but after the Lord had confirmed that this was his will, then Peter was going to remove all obstacles that prevented him from witnessing for Christ.

The end result of this defense of Peter was that all of the believers at Jerusalem praised God for what he showed them that day, and they did not argue any more with Peter about the event that he had just shared with them.

It would be interesting for us to note what our impressions would have been if we had been members of that Jerusalem congregation. Would we have allowed long standing customs and prejudices to interfere with the call that God gave us to be his witnesses?

Some churches have, if not written, then certainly unwritten policies that exclude certain people from the Gospel. It might be because of race, or it might be because of their social position in life.

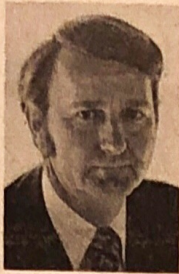
In Romans 2:24, Paul quotes Isaiah 52:5 to say to the Jews: "For the name of God is blasphemed among the Gentiles through you." May it never be said about us Baptists that we blaspheme the name of God by withholding the Gospel that is meant for every man as a means of salvation. Let us be impartial by "sharing the gospel with every creature" (Mark 16:15).

Abraham: a pilgrim of faith

May 21, 1978

Genesis 11:31 to 13:4

On the slopes of Mt. Hermon the snow melts to form tiny rivulets that run together to become the mighty Jordan. What a thrill it is to stand where the Jordan is so narrow it can be stepped across, and know that miles down river it becomes a rushing torrent.



Pipkins

Now you stand where the entire history of the people of God can be stepped across. The call of Abraham is that narrow rivulet of faith that opens to a wide river in the Old Testament, and finds its high water mark in the New.

"The Lord said to Abram, "Go", and "so Abram went." It was as simple as that for the Genesis writer, but for the man who lived it out, it was fraught with many and varied experiences. A pilgrimage of experiences that demonstrates God's constructive dealing with events in life to accomplish his purpose even when his followers stumble and fall along the way.

Much has been made of Abraham's "Go". It might not have been as frightening for him as is sometimes imagined by modern man. He was portable anyway. No deep roots were planted, his possessions would easily fit in a small U-Haul, and he was long past the age of leaving his father's house. What is special about his faith?

Abraham began his pilgrimage of faith when he came to that point in time when he openly declared the ability and the right of God to intervene in his life. He admitted that God could and did speak meaningfully to him. He went, "as the Lord had told him." (12:4)

Is this not what faith really is? More than believing that a God exists, or that Jesus Christ is the Son of God who died for sins and rose again; but, believing that this God can and does intervene in life, to make himself and his will known to men.

The true test of faith comes in life, not in the area of things believed; but in whether these things believed, make a difference in life. Can God intervene in life and effectively bring about what he has promised. One who worships a god who cannot, worships no God at all. It is a test of faith and of gods!

In Abraham's pilgrimage his faith could find no sure home anymore than

he could. The severe test comes to faith when it goes out to meet reality. The barrenness of Sarah was real, but not so real as the "famine in the land" (12:10). With the famine upon him, Abraham's faith was between Scylla and Charybdis.

It is possible that Abraham thought God expected him to take care of a few things by himself. God might be too busy to worry about something so simple and basic as food. He should be responsible enough to do that on his own, Abraham had never heard the, "take no thought . . ."

The crops in Egypt did not depend on rainfall, therefore, there was plenty of food in Egypt, while there was famine in Palestine. The only logical thing was to go to Egypt to get food.

How perilously the ship of faith rode on the shoulders of Abraham as went down into Egypt. Could the destiny of an entire nation have been riding with him?

In Egypt Abraham's faith staggers. It is a direct result of thinking that God would not provide for him. Now he feels that God will not protect him. To protect himself, Abraham robs Sarah of her personhood and Pharaoh of his right to make moral decisions for himself. As a result he must learn a lesson in morals from a pagan ruler.

Is this the man out of which God is going to make a great nation? Yes, it is. And God surely will keep his promise even though Abraham falters in his faith. You see, Abraham was still on his pilgrimage of faith. While he believed that God intervened in his life, he was yet to learn of the extent of that intervention.

The pilgrimage of faith is not the shortest distance between two points. It is not a straight line. Hold faith up to the light and it looks like the back of embroidery. It zig-zags back and forth across the field of life. Faith must often come back to "the place where he had made an altar at the first" (13:4), before it can go on.

Sometimes a diver can advance into deeper water only by backing up a few feet until his body becomes adjusted to the depth and the pressure, and then going deeper. Descent will not be in a straight line, but soon he finds it possible to withstand great depths.

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To know that faith does not leap full grown into life should be of comfort to the believer who is overtaken, robbed and left for dead along that dark road to Jericho, with no good Samaritan to give him a hand. The dogs of faith will lick his wounds from the combat of life and he will know there is "no discharge in that war."

That faith is a pilgrimage should flood with assurance the soul that is beset with failures on every side. To know that the God who intervenes in life is able to deal constructively and redemptively in that life to accomplish this purpose, is to cling tenaciously to God's sovereignty and providence.

No human ever spoke a greater truth than the man who said, "I am not worthy." The faith one brings to God is an unworthy faith. It is a faith not yet in bloom. It will yet flower and praise God, but it must also endure the weather and the insects.

True faith grows more beautiful as each petal unfolds. Perhaps only when the King of Kings calls the believer by his "new name" is the blossom complete. Until then he grows in the garden of God, nurtured by sovereignty and providence, cultivated by patience and longsuffering, waiting for the glorious appearing of he who is the creator of all beauty, and before whom all other beauty pales.

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Disclosure bill passed by House

WASHINGTON (BP) — Lobby disclosure legislation which includes churches has passed the U.S. House of Representatives by a vote of 259-140.

The vote came after five hours of debate and numerous attempts to amend the bill. The measure also survived an effort to send it back to the Judiciary Committee.

As reported by the Judiciary Committee, the bill would require any organization which engages in lobbying of the U.S. Congress and meets certain requirements of time and money expended, to report such activities to the comptroller general.

Reports would have to include total expenditures for lobbying activities, identity of lobbyists, and a description of the issues on which the organization lobbied. Churches and their agencies are included in the reporting requirements of the bill if they seek to influence legislation and pass the threshold of expenditures set out in the

bill.

Amendments added in the final day of debate generally softened the requirements except for a stipulation that reporting organizations would have to report actual lobbying activities performed on the floor or in adjoining rooms of the House or Senate.

Changes made in the bill during earlier debate strengthened the reporting requirements by requiring disclosure of grass-roots solicitation and contributions of over \$3,000 by any organization or individual during a year.

The bill had been opposed by an informal coalition of religious and civil liberties groups. The Baptist Joint Committee on Public Affairs, the U.S. Catholic Conference, the United Methodist Church, and the American Civil Liberties Union, among others, had worked against its passage. Several other proposals for regulating the disclosure of lobbying activities are pending in the Senate.

Attendance report

May 7, 1978

Church	Sunday School	Church Training	Church adms.
Alexander, First	96	41	
Alpena, First	50	16	
Ash Flat, First	62		
Batesville, First	260	87	
Bentonville			
Central Avenue	68	26	
Mason Valley	110	46	
Berryville			
First	149	68	2
Freeman Heights	150	60	
Biscoe, First	82	49	
Booneville			
First	216		
Blue Mountain Mission	13		
South Side	57		
Bryant, First Southern	180	90	
Cabot			
First	397	135	
Mt. Carmel	313		5
Camden, Cullendale First	558	118	
Charleston, First	147	46	1
Conway			
Pickles Gap	318		
Second	378	150	
Crossett			
First	445	142	
Mt. Olive	280	88	
Temple	138	71	3
Danville, First	173	52	
Forrest City, First	412	73	
Ft. Smith			
Grand Avenue	892	231	6
Mission	20		
Trinity	161	47	
Fouke, First	109		
Gentry, First	157	57	2
Grandview	107	97	
Hampton, First	142	69	
Hardy, First	97	35	1
Harrison			
Eagle Heights	165	91	
Woodland Heights	85	43	
Helena, First	192		
Hilldale	41	24	
Hope, First	361	99	
Hot Springs			
Harvey's Chapel	136		1
Park Place	303	96	7
Hughes, First	127		
Huntsville, First	79		
Jacksonville			
First	372	71	3
Second	159	34	2
Jonesboro, Nettleton	227	127	
Kingston, First	42		
Lavaca, First	320	131	
Little Rock			
Crystal Hill	127	66	1
Life Line	483	126	1
Martindale	86	44	
Marked Tree, First	125	58	1
Melbourne, Belview	90	46	
Monticello, Second	251	87	
Murrefreesboro			
First	194	59	
Mt. Moriah	59		
North Little Rock			
Calvary	311	94	
Harmony	68	47	
Levy	357	96	
Park Hill	947	218	4
Paragould			
Calvary	248	199	5
Center Hill	95	82	2
East Side	293	162	1
Pine Bluff			
Centennial	122	60	
Central	96	50	
East Side	139	74	1
First	575	114	
Lee Memorial	260	101	3
South Side	508	65	
Sulphur Springs	142	80	
Watson Chapel	393	153	6
Rogers			
First	618	115	1
Immanuel	462	207	4
Russellville			
First	486	68	3
Second	112	47	
Springdale			
Berry Street	45		
Caudle Avenue	144	56	
Eldmade	233	106	
First	1493		
Sweet Home, Pine Grove	93	60	5
Texarkana			
Faith	218	95	8
Shiloh Memorial	189	83	2
Van Buren, First	517	160	4
Vandervoort, First	77	49	2
Ward, First	105	61	
West Helena, Second	171	103	
Yellville, First	125	58	1

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Carter urges MSC support; Allen expects \$1 million

by Stan Hasteley

WASHINGTON (BP) — President Jimmy Carter challenged more than 200 prominent Southern Baptist laypeople to seize an "unprecedented" opportunity to support the newlyformed Mission Service Corps as part of the denomination's Bold Mission Thrust effort to evangelize the world.

Mission Service Corps, the Southern Baptist Convention's plan to place 5,000 volunteer missionaries on home and

mission" of Christ to go into all the world.

Following the president's 40-minute appearance with the group, pledge cards totaling more than \$750,000 were presented to SBC President Jimmy Allen, who along with Owen Cooper, a layman and former SBC president from Yazoo City, Miss., invited the group to Washington.

Earlier in the day, President and Mrs. Carter received the group at an informal reception at the White House, spending more than an hour with them. Several of those attending expressed satisfaction at the relaxed atmosphere of the occasion. Allen said that when he and Cooper mentioned to the president the possibility of the group's coming to Washington, Carter responded by saying, "I'd like to have the folks over to my house."

At his evening appearance with the group, Carter urged them to become "pioneers in trying to inspire others who look to us for leadership to contribute their own lives and their own wealth...to furthering the kingdom of Christ."

The president told his well-to-do audience that "it would be a serious mistake for us to assume that in the financial support of this kind of program that we could rob our existing Cooperative Program (SBC unified budget for world missions) or...the effective ministry of our own home churches." He urged them instead "to give above and beyond" the tithe and other normal giving, such as special mission offerings.

Declaring that "no one knows better than I the lethargy of a bureaucracy," the president indirectly urged denominational leaders to give more visibility to Mission Service Corps. Despite the fact that 2,500 persons have already volunteered for the program and 1,300 places for service have been identified, the president said, "the program has not yet been well-explained."

He invited the audience to join him and SBC leaders "to form a close-knit group" and "consider how you, led by the spirit of Christ, can join in this renewal...of the entire Southern Baptist Convention, indeed our whole nation, indeed perhaps all Christendom."

Carter again suggested that after leaving office, he and Mrs. Carter are contemplating some form of special volunteer mission service. "I wish in a way

...that I were free to do more and after my service in my present office...I intend to do more," he said.

Referring to the awkwardness of speaking out on such subjects while serving as president, Carter said: "My ability to exhort others and to provide leadership is quite limited because of a deep belief of all Baptists in the separation of church and state." He said his appearance before the group was as a "private citizen" and as a "fellow Christian who loves my Saviour."

The president's 20-minute speech was delivered in a low-key, extemporaneous fashion.

SBC President Allen told the group that in inviting them to Washington, he and Cooper had called on state Baptist executive secretaries, pastors, and others to recommend names of individuals of means whose commitment to missions was apparent. But he expressed the view that in reality, "the Father (God) got you here."

Allen, pastor of the First Church, San Antonio, Tex., expressed delight at the total pledged at the event, predicting that by the end of the month it will exceed \$1 million.

Participants were urged to fill out a pledge card indicating how many individual Mission Service Corps volunteers they were willing to support over the next several years.

Cooper, well-known as one of Southern Baptists' lay missions leaders, exhorted the group: "Each of us not only has a going ministry; we have a sending ministry."

Three individuals gave personal testimonies about their involvement in Mission Service Corps. One of them, Mrs. Robert Ayers, a member of First Church, San Antonio, has pledged \$150,000 over the next five years to support five MSC volunteers. She said that while she had never before wanted to talk about her giving, thinking it was a "private matter between me and the Lord," she had decided to tell of her involvement in the hope it would help others. "I want my participation to be costly," she said.

Two MSC volunteers, Doyle Pennington, a Mississippi businessman already serving in the evangelism division of the Southern Baptist Home Mission Board, and James McKinnon, an Albuquerque, N. Mex., insurance executive who will serve in Augsburg, Austria, also gave testimonies about their decisions to give two years of their lives as MSC volunteers.

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foreign mission fields by 1982 to supplement career missionaries, grew out of a videotape appeal made by Carter last year to the annual SBC meeting in Kansas City.

In an informal address at the Mayflower Hotel in Washington, the president told the group of wealthy Southern Baptists that despite the denomination's pattern of consistent growth, much remains to be done "to carry the good news (about Christ) throughout the world."

Saying that his intention was not to be critical, Carter said, "Our progress has been mediocre at best...compared to what we could do if we plumbed the depths of our soul and made a total commitment to fulfill the great com-