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May 19, 1977

Arkansas Baptist State Convention

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May 19, 1977
Arkansas Baptist
NEWSMAGAZINE



**Can one
periodical
be all things
to 406,878
Arkansas
Baptists?**

See page 10-14





I must say it

Charles H. Ashcraft / Executive Secretary

A layman looks at mental health

Physical fitness is a science of exact disciplines and procedure. Diet, exercise and precise habits make for the health of the body. Mental health is no less scientific and requires corresponding disciplines. Physical fitness and mental health are inseparable because the mind occupies the premises of the body, each effecting the other. A healthy mind contributes to physical fitness and vice versa. As the body diminishes in strength it is evermore important that the mind be healthy and strong. The Bible abounds in suggestions for good mental health. I will also suggest some ideas in this regard.

(1) Let your mind dwell upon positive values (Phil. 4:8). (2) Forgetting the forgettable has merit (Phil. 3:13). (3) Stillness and quietness is excellent therapy (Psalms 46:10). (4) Let the mind of Christ be in you. His mind is a healthy mind (Phil. 2:5). (5) Refuse doubt, dread, worry and anxiety permanent lodging in your life. (6) Wear bright clothes on dark days. (7) Do not cross non-existent bridges before you get to them. (8) Don't borrow the negativism of others; most people have an adequate supply of their own.

(9) Prepare for the mean days by every discipline at your command. There will be mean days and God will alert you in time. (10) Destroy your enemies by making friends of them. This is less bloody and the sheriff will appreciate it. (11) Develop a diversity of interests. Too much of anything by itself limits the mind and makes for senility. Hobbies are a must for those whose heads are to stay on right.

(12) Arrange some peaceful way to handle your aggressions without damage to the furniture or the United Nations. (13) Do not delay delicate decisions. (14) Do not permit one unfortunate moment to ruin your whole day. (15) Reserve some time to dwell completely on an item of sheer beauty. (My sailboat will do.) (16) Force yourself to hear the other side of every issue and controversy. An open mind is less likely to become stagnant. (17) Attempt to understand the feelings of a terrorist.

(18) Learn to laugh (Prov. 17:22). It is good medicine. (19) Stretch your mind occasionally by evaluating the enormity of the atonement of Christ. (20) Try to measure God's love. (21) Trust the ultimate outcome of the world order in God's care and leave it there.

I am convinced that every mental disorder or emotional derangement is spiritually related. Any improvement of the spiritual life of any person will reflect favorably upon mental and emotional conditions. One of the best approaches to good mental health would be to come into the closest nearness to God, knowing that if we will draw nigh to him, he will draw nigh unto us (James 4:8). The improvement of mental health is everybody's business, and we can all be the happier when our minds are at peace. Good mental health is involved in our total witness.

I must say it!

In this issue

Seminary degrees 5

Among the news about Arkansas people this week is a listing of students who received degrees from Southwestern Seminary in Ft. Worth. The feature includes notes about the activities of other Arkansans, also.

ABN's task 10

An article by Robert O'Brien tells about Baptist journalism — spotlighting Baptist Press — and explains its relationship to having an informed people called Baptist. The article and this week's cover supports an invitation to churches to recognize and support in prayer the state paper on Sunday, May 29.

IRS explains 17

Since some Baptist churches and some agencies in Arkansas may be affected by a change in Internal Revenue Service regulations, Baptist Press has written about an explanation from IRS of the meaning of "integrated auxiliaries".

New FMB work 24

The Southern Baptist Foreign Mission Board is preparing for mission work in some new areas.

Arkansas Baptist

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J. EVERETT SNEED, Ph.D. Editor
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Marriage outside your faith

Many single young people simply do not anticipate the possibility that marriage of a non-Christian or a person of another faith will affect their future happiness. Religious convictions, however, are one of, if not the most, important circumstances affecting marital happiness. It is vitally important for a couple contemplating marriage to have as many similar interests as possible. Religious conviction controls almost every other area of life.

Consider the couple where one is a Christian and the other is not. The dedicated Christian will center his or her activity in the church. He or she will want to give a tithe or more to the church. Both the time and the money given will annoy and in time anger the non-Christian partner. One cannot expect an unbeliever to understand or accept these spiritual values.

Mixed faith marriages present as much or more of a problem than marriage of Christians and non-Christians. They wonder, whose church will we attend? How will we divide our contributions to our churches? Then the final and most important issue arises when children are born into the home. All too often, the family agrees out of desperation and frustration not to attend any church. They simply try to eliminate God, church and religion from their lives. The inevitable result is an unhappy marriage or divorce.

There's an abundance of statistics to validate the difficulties of marriage outside one's faith. Every experienced pastor knows this problem well. Obviously, the solution for the single person is quite different from that of the married. The individual who is not engaged or already emotionally committed to another should recognize that religion does make a great difference and proceed by dating individuals of his or her own faith.

Dr. Joe W. Burton in *Religion and Marriage* says "religion affects marriage more than does any other

The editor's page

J. Everett Sneed



circumstance or factor." He indicates that there are two unfortunate myths: (1) It doesn't matter what one believes just so long as he is sincere; (2) Love is a magic which automatically solves every problem — even those geared to a difference of faith.

The engaged or emotionally committed couple should solve their religious differences before marriage. If it can't be solved at this point, it will become much worse after marriage. Counsel by a skilled pastor or a Christian marriage counselor may prove invaluable. In determining which church they should join, the doctrines of both denominations should be evaluated by the Bible.

If a Christian is married to a non-Christian, the solution lies in prayer and example. Sometimes a Christian makes the mistake of continually nagging his or her mate concerning the acceptance of Christ. It is important that the Christian mate follow these suggestions: (1) Live Christ every day; (2) Pray and have others to pray for your mate; and (3) Let him or her know that you long to see him know Christ as Saviour, but do not nag.

The mixed married couple must arrive at a solution with which they can live. If at all possible each should evaluate the teachings of their denomination by the scriptures. Such an approach, if done with an open mind, may result in both members joining one church. It is imperative that such a search be done honestly and with no intent of debate or putting down the other mate.

When it is not possible for a couple to arrive at mutual convictions on one denomination, as nearly as equitable arrangements as possible must be made and kept. Above all, couples should hear two basic pleas: (1) Avoid dropping out of church life; and (2) Make Bible reading and prayer a part of the family's daily activity. These are two basic essentials for every happy marriage.

Guest editorial

The Christian and the times

These are serious times in which we live. Almost every newscast on radio or television and every newspaper mentions some new crisis or refers to an already existing one. The world always has problems, but at present they seem to have multiplied and some are serious indeed.

The possibility of war for many of the newer and smaller nations appears to be a constant threat. For others there is the danger or reality of revolution. Totalitarian groups seize governments whenever and wherever they can.

Many of our fellow Christians in some other lands face persecution and sometimes death because of

their beliefs.

In our own country we are engaged in serious debate seeking answers to a national energy crisis. Terrorism has been continuously repeated. Secularism — including profanity, pornography and immorality — grows by leaps and bounds.

What can the Christian man or woman do in such times? We can pray, deeply and sincerely, especially for those who are in positions of leadership. We can do to the best of our ability the things which God has given us to do for him. And we can look forward in faith to the brighter times we shall all know someday in his presence after our Lord returns. — **Editor Jack Gritz in the "Oklahoma Baptist"**



One layman's opinion

Daniel R. Grant / President, OBU

The theology of traffic jams

There is nothing like a good traffic jam to give one's Christian faith and theology a stiff workout. Especially if the traffic jam is on a freeway in the outskirts of Little Rock when one is frantically trying to get to the airport to catch a flight to Dallas with close connections on to Tucson. Ever since a traffic jam caused me to miss a flight to Kansas City some years ago, I have tried to allow just a little more time for the trip from Arkadelphia to the Little Rock airport, particularly if it is during the early morning rush hour.

Recently I crested a hill on the interstate highway approaching Little Rock and eased up behind a long double line of cars and trucks. For the next 30 minutes we moved at a snail's pace — first one lane, then the other, then both, then neither. I had plenty of time to ponder the theology and Christian ethics of the situation. For example, it is hard to avoid asking why a just God would permit all of us careful, law-abiding drivers to be penalized for the carelessness of one or two drivers somewhere two miles up at the head of our line. I knew the answer could be traced theoretically back to God's decision to make all persons free moral agents, rather than puppets on a string, which means that justice will not always triumph on this earth. My mood was not very receptive to the answer as I breathed the fumes from two miles of crawling motor vehicles.

And then there was the temptation to follow the example of a few bold souls who pulled out on the shoulder to the right or the left of the double line in an

attempt to outwit the rest of us who obediently stayed in line. Does God really help those who help themselves, and is this the law of the concrete jungle and of traffic jams? Further, was it really Christian of me to sneer and close ranks with the cars ahead so that the car trying to pass us on the shoulder was trapped by the bridge abutment ahead?

As my frustration with the predicament grew, I wondered about the full meaning of the Apostle Paul's Christian testimony that he had learned whatsoever state he was in, "therewith to be content." Obviously Paul was writing before the days of the automobile, the interstate highway and traffic jams. Surely this has no relevance to the problem of catching an airplane during Little Rock's early morning rush hour.

As my side of the double line of cars finally passed the scene of the accident and I checked my watch to discover that I was, after all, going to be able to catch my plane with two minutes to spare, one other Biblical teaching came to mind. "All things work together for good to them that love God, to them who are the called according to his purpose." I began looking for some good that came from my traffic jam. I have an idea theologians would call a modern traffic jam a "microcosm" of the real world we live in. If that is true, and I suspect it is, I do not feel very good about my having been so preoccupied with me and my needs, rather than with the accident victims. I think I need to work a little harder on my Christian lifestyle in traffic jams.

Letter to the editor

I am a sick Baptist

I am sick of hearing so much emphasis on denomination. I am sick of too much formality and not enough spirituality in our churches today — sick of pride and self righteousness and the cold unconcern that church members show toward the church and for each other.

It seems that the Holy Spirit has been driven into a corner, and game rooms and other social activities are being depended upon to try and draw people to church.

I am sick of theories of the learned who often twist the Word to fit their theory.

I shudder when I hear preachers, teachers or others brazenly say that the unknown tongues are of the devil and don't give any scripture to prove it. I Corinthians 12 lists them as a gift of the Holy Spirit. I am a member of the Baptist church and wouldn't want it any other way.

I haven't written this letter just to be critical. I just think we should wake up and look where we are going and ask ourselves, "Am I in the right relationship with God? Are we reaching the lost of the world?" — name withheld by request

News about missionaries

Mr. and Mrs. Charles P. Long, missionaries to Belgium, may be addressed at Victor Hugo 81, 1410 Waterloo, Belgium. He is a native of Ethel, Miss., and she is the former Sandra Young of Parkin, Ark. Before they were appointed by the Foreign Mission Board in 1972, they were living in New Orleans, La., and he was pastor of First Church, Mississippi City, Miss.

Mr. and Mrs. Paul A. Rhoads, missionaries to Korea, have arrived in the States for furlough (address: 8013 Adam Dr., Ft. Smith, Ark. 72901). He is a native of Little Rock, Ark. The former Lana LeGrand of Missouri, she was born in Poplar Bluff and also lived in St. Louis and Pilot Knob. Before they were appointed by the Foreign Mission Board in 1973, he was interim regional representative for the Foreign Mission Board in Kansas City, Mo.

Mr. and Mrs. W. Alvin Hatton, missionaries to Brazil, have arrived in the States for furlough (address: Rte. 1, Box 297, Warren, Ark. 71671). He is a native of Abilene, Tex. The former Catherine Jordan of Arkansas, she was born in Dermott and also lived in Helena and Hot Springs while growing up. Before they were appointed by the Foreign Mission Board in 1947, he was Royal Ambassador secretary for Arkansas.

Mr. and Mrs. Richard E. Walker, missionaries to Brazil, have arrived in the States (address: 502 South East St., Benton, Ark. 72015). Born in Texas City, Tex., he also lived in Carroll County, Ark., while growing up. She is the former Beatrice Rodgers of Bauxite, Ark. They were appointed by the Foreign Mission Board in 1964, resigned in 1972 and were reappointed in 1975.

Boise work delayed

The start of construction on the building for University Baptist Chapel at Boise, Idaho, has been postponed, according to Dan Robinson, pastor of the congregation there.

Robinson said that the beginning of the work schedule (see ABN issue of May 12, 1977, page 9) will be delayed, and that volunteer workers planning to help in construction should wait for further notice from him.

Paula Jane Woodall, a sophomore from Little Rock, was chosen Miss Ouachita Baptist University 1977 in a pageant held on April 23. Miss Woodall, chosen from among 19 contestants, is a business administration major at



Miss Woodall

OBU. She played a piano solo in the talent division of the contest. Miss Woodall, daughter of Mr. and Mrs. D.H.

Woodall, will represent Ouachita at the Miss Arkansas Pageant to be held at Hot Springs in July. First runner-up was Sharon Floyd of El Dorado; Martha Jane Smith of Camden was second runner-up; Naylene Vuurens of Searcy was third runner-up; and Susan Shambarger of Arkadelphia was fourth runner-up. Barbara Bradford of Pine Bluff was Miss Congeniality.

Erwin L. McDonald, Editor Emeritus of the *Arkansas Baptist Newsmagazine*, has been named by Gov. David Pryor to a 15-member commission to study the Arkansas Department of Corrections and make recommendations to the

Governor and State Legislature by Jan. 1, 1978.

Don B. Harbuck, pastor of El Dorado First Church, will be a visiting professor at Southern Seminary this summer. Harbuck will be teaching a course entitled "American Preaching". A graduate of Centenary College and New Orleans Seminary, Harbuck is the author of several books, the most recent being *The Symbolism of a Sanctuary*.

Gary Fulton and **Ernest Walker** were ordained to the gospel ministry at Net-

(continued on page 6)

At Southwestern

15 Arkansans get seminary degrees

FT. WORTH, Tex. — Fifteen students from Arkansas received degrees during spring commencement exercises for Southwestern Seminary held at Travis Avenue Church May 13 at 10:00 a.m.

Seminary President Robert E. Naylor conferred 340 degrees and diplomas to the largest graduating class in the

seminary's 70 year history.

Baker James Cauthen, executive director of the Southern Baptist Foreign Mission Board, was the commencement speaker.

Seven students received the master of divinity degree. They were Donny Andrew Bryant of Warren, Tom L. Harris

of Hartford, John Eli Leflar of Rogers, Del E. Medlin of Little Rock, William Paul Miller of Camden, Billy Joe Scott of Dennard and Kenneth Allen Wells of Ft. Smith.

Three students who received the master of religious education degree were Jerry Franklin King of Mansfield, Anita Marie Kirk of Fayetteville and James Lealon Worrell of North Little Rock.

Master of music degrees were awarded to Phillip Martin Jenkins of Warren and Harold Jones Jr. of North Little Rock.

Gerald Keith Ware and Harold Lee Ware, both of Siloam Springs, received the master of church music degree.

Donald Clifford Gay of Benton was awarded a diploma in theology.



Bryant



Gay



Harris



Jenkins



Jones



King



Kirk



Leflar



Medlin



Miller



Scott



G. Ware



H. Ware



Wells



Worrell

tleton Church, Jonesboro, May 1. The service was held by Childress, Maple Grove, Trumann and Nettleton Churches. The ordaining council was composed of ordained men of all churches. Harold Ray, pastor of the Nettleton church, was elected moderator. Buford Johnson, chairman of deacons of the Maple Grove Church, was elected secretary. Charles H. Ashcraft, Executive Secretary of the Arkansas Baptist Convention, brought the ordination sermon. Carl Bunch, Director of Missions for Mount Zion Association, brought the charge. Al Kerst, Director of Church Ministries, Nettleton, delivered the ordination prayer. Fulton is pastor of the Maple Grove Church, and Walker is pastor of the Childress Church.

Steve Boehning has recently been selected to be included in the 1977 edition of *Outstanding Young Men of America*. Boehning is minister of evangelism and missions at Central Church, Jonesboro. R. Wilbur Herring is pastor.

David W. Wesley, who has been pastoring Sage Church for the past 3½ years, has resigned. He has accepted the call to become pastor of Vision Church in Harrisburg, Ill.

Charles Davis, C. S. Lewis Jr., Dave McCree and **Louis Strasner** were ordained as deacons of Levy Church, North Little Rock, on April 3. The ordination took place during the evening worship service. Charles Ashcraft, Ex-

ecutive Secretary of Arkansas Baptist State Convention, brought the charge to the deacons and church. Al Sparkman is pastor.

Phil Newberry has been called to serve as youth director of Russellville First Church. Jack T. Riley is pastor.

Dale Thompson has assumed the pastorate of Immanuel Church, Rogers. He is the former pastor of Gravette First Church.

Steve Corder, a graduate student at University of Arkansas, is serving as minister of youth at Immanuel Church, Fayetteville. He and his wife, Tricia, live in the Fayetteville area.

Thurlo Lee, pastor of Calvary Church, Timbo, was evangelist for a revival at Gurdon.

Baptist woman honored by NCCJ

Mrs. Margaret Kolb, a member of Pulaski Heights Church, Little Rock, received this year's Brotherhood Citation Award from the National Council of Christians and Jews at a dinner on April 28. Others on the program included Senator Hubert Humphrey, Senator Bill Walmsley, Senator Dale Bumpers, Governor David Pryor and Jerry S. War-math, pastor of the Pulaski Heights Church.

Mrs. Kolb was born in Newport, Tenn., but moved to Asheville, N.C., at an early age. Her training included the public schools of Asheville; Mars Hill Baptist College, near Asheville; Furman University, Greenville, S.C.; and the WMU Training School at Southern Seminary, Louisville, Ky.

Mrs. Kolb served as a Training Union field worker for the North Carolina State Convention, but met her future husband, Dr. Peyton Kolb, while she was a student at Southern Seminary. After Dr. Kolb had completed his medical internship and military service during World War II, the Kolbs were married and returned to Arkansas.

After a year of general practice Dr. Kolb returned to school to specialize in psychiatry. He is now practicing psychiatry in the Little Rock area.

The Kolbs have a daughter, Sara Louise, now Mrs. Michael Dees, who recently graduated from Virginia Inter-mont College in Bristol, Va., a Baptist women's college. A son, Carl, was killed in an automobile accident two years ago while a senior in law school at Fayetteville. Both Dr. and Mrs. Kolb have been active in the Pulaski Heights Church.



Mrs. Kolb accepts an award plaque from officials of the NCCJ. (ABN photo)

Mrs. Kolb has been active in Church Training, WMU and Sunday School. She has served as both a Sunday School teacher and a Department Director. At the present time she is director of the Adult II Department of her Sunday School. She is the immediate past chairman of the Aging Committee of Pulaski Association and was given the Christian Civic Award by the association last year.

She was voted "Little Rock Woman of the Year" in 1964 in competition sponsored by the *Arkansas Democrat*.

Her civic activities include president of the Board of International Service for the Blind, a member of the Arkansas Gerontology Society, a member of the Conference on Religion and Race, vice president of Women and Public Affairs

of Arkansas, a member of the American Association of University Women, legislative chairman for the auxiliary of the Arkansas Medical Society and a member of the World Hunger Committee.

She is a member of the board of the Pulaski County Council on Aging Inc., and is a past president of the Board of the National Conference of Christians and Jews, having served as the first woman on the Board.

Mrs. Kolb gave her approach to life in a separate interview as she said, "I think Baptists should never be isolationists; we should be missionaries and use our influence in all the opportunities that God provides, whether religious or civic. We are citizens as well as Christians and Baptists."

South Texarkana Church held a revival April 17-24. Jesse Reed, Director of Evangelism for Arkansas Baptist State Convention, was evangelist. There were eight professions of faith, 11 joined by letter and three by statement. One surrendered for special service. Leo Hughes, Director of Missions, Southwest Association, led music. Ray Nicholas is pastor.

Sixteenth Street Church, North Little Rock, held revival services May 1-8. H. Lee Lewis was evangelist. Music was directed by Vance Boyd. G. A. Peters is pastor.

Olivet Church, Little Rock, held a one-night revival on May 12. The Life Action Singers, the family oriented evangelistic group from Buchanan, Mich., was in charge of the service. C. Lamar Lifer is pastor of Olivet Church, and John Farris Jr. is minister of music.

Little Rock First Church observed youth week May 9-15. Youth of the church filled positions throughout the church program. Young people serving were Rex Pilcher, pastor; Lynn Seaton, associate pastor; Bill Porter, minister of education; Chris Krodel, Johnny Hossler and Christie Johnson, ministers of music; Mark Ferguson, minister to the deaf; and Alan Waters, Christian Family Life minister. Activities for the youth included a youth deacon meeting; church council meeting; skating party; Backyard Bible Clubs; outreach ministry; prayer breakfast; teachers and officers meeting; and spring banquet. Sunday morning worship services concluded events with Phillip Wright preaching.

Life Line Church, Little Rock, adult choir was in Beebe last night where they presented *Alleluia* at Beebe First Church. Joe Williams is minister of music.

Barcelona Road Mission, Hot Springs, held groundbreaking services on April 10 for the first unit of their new building which will house education space and a temporary auditorium. Mr. and Mrs. Henry Bulthouse, charter members, participated in the service. Charles Holcomb is pastor.

Grand Avenue Church, Hot Springs, has called Gene Ellis as associate pastor. He will be responsible for the bus ministry and outreach. Wayne Davis is pastor.

Leonard Street Church, Hot Springs, was in revival May 8-15 with Clarence Shell, Evangelist for the Arkansas State Baptist Convention, leading the services. Jesse Holcomb is pastor.

Walnut Valley Church has called Lynn Sellers to serve as director of music and youth. A. W. Upchurch Jr. is pastor.

Fairdale Church, Hot Springs, ordained Murrell Sheets as a deacon on April 24. Lewis Newcomb is pastor.

Calvary Church, Crossett, ordained Jesse Riley in services held May 8. The church also held a youth revival with Gary Toney as evangelist. A Baptist Young Women's Group had been added to the WMU organizations of the church. Steve Yancy is pastor.

Jarvis Chapel near Crossett has licensed Keith Wesson to the ministry. Lawrence Amos is pastor.

Martinville Church near Hamburg has begun a remodeling program which will include bricking the church. On May 8 the church held homecoming services. Harold Bingham, pastor, observed his first anniversary with the church at these services.

North Crossett First Church will have a spring revival May 22-29. Harry Booth will be evangelist, and Rick Dodd will be in charge of music. Orvell Bryant Jr. is pastor.

Rocky Point Church near Judsonia held revival services April 10-17. Henry Chesser was evangelist, and Glenn Reed led music. Jackie Maddox is pastor.

Pleasant Valley Church, Sidon, was in revival March 28-April 2. Evangelist was James Hays. W. J. Black is pastor.

Morton Church near McCrory was in revival March 14-19. James Hays was evangelist, and Truett Langley directed music. Leslie Denniston is pastor.

Searcy First Church held a spring revival March 20-24. Bailey Smith of Del City, Okla., was evangelist. Robert Hall of Henderson, Tex., was in charge of music. There were 14 professions of faith and four joined by letter. David Crouch is pastor.

Mount Hebron Church near Searcy was in revival April 11-17. Jim Wiley, evangelist, and Truett Langley, musician, were in charge. There were two professions of faith and two joined by letter. J. H. Coleman is pastor.

Tupelo Church was in revival April 7-10 with James Hays and Gary Henson leading. There were two professions of faith. Claude Gibbs is pastor.

Royal Hill Church held a revival March 20-26. Jim Wiley was evangelist. There were two professions of faith and one joined by letter. Ron Barrentine is pastor.

Central Church, Bald Knob, was in revival March 27-April 3. Bill Lewis was evangelist. Music was directed by Norman Lewis. There were 16 professions of faith and six joined by letter. J. E. Clark is pastor.

Temple Church, Searcy, was in revival May 2-7. Ralph Gosset, evangelist, and Gary Henson, musician, were in charge. Jim Wiley is pastor.

Higginson Church was in revival April 25-May 1. Evangelist was Odis Chapman, and Ken DeWitt led singing. James Hays is pastor.

Pangburn First Church was in revival May 1-8. Dan Springfield was evangelist. Special music was by Sandi Springfield. Henry Applegate is pastor.

Bethany Church, Georgetown, was in revival April 26-May 1. David Moore, pastor, was evangelist. Music was led by Fern McMillen.

Searcy Second Church will hold revival services May 23-29. James Hays will be evangelist, and Truett Langley will direct music. J. D. Stake is pastor.

Fayetteville First Church honored 1977 University of Arkansas graduates on May 1. The graduates received special recognition in morning worship services and were honored with a luncheon. Larry Baker is pastor.

Mt. Carmel Church, Cabot, will hold Senior Day on May 22. Seniors will be recognized at morning services. A luncheon will honor both the seniors and their parents. Saturday, May 21, a youth celebration will be held at Willow Springs.

Crossett First Church children's choirs presented a Festival of Praise on Sunday evening, May 15. Gary McKean is minister of music and youth. Homer Shirley Jr. is pastor.

Star City First Church graduating seniors were honored with a breakfast on Sunday morning, May 8. The students also received special recognition in morning services. Dennis Dodson is pastor.

Tyler Street Church, Little Rock, will honor graduates and their parents in morning worship services on May 22. Harold Hightower is pastor.

Rosedale Church, Little Rock, had as pulpit guest on May 15, Gerald Jackson, Associate Training Union Director of the Arkansas Baptist State Convention.

Tipperary Church near Knobel held revival services May 4-8 with Don Settles as evangelist. Jim Vinson is pastor.

New Hope Church, Pollard, held a revival recently with C. D. Butler as evangelist.

Nimmons First Church held a revival with Charles Carrens as evangelist. Raymond A. Avery is pastor.

Mt. Pleasant Church, Maynard, has called Charles Carrens as pastor.

Pocahontas First Church held a Youth Revival with Delton Dees as evangelist. There were 28 professions of faith. Curtis Smith is pastor.

Oak Grove Church near Pocahontas has called Bobby Jackson as pastor. He is the former pastor of Poyner Church.

Current-Gains Association has a sum-

(continued on page 8)

Arkansas all over

mer mission team composed of Shelly Wiley of Biggers, Judy Blevins of Maynard and Debbie Vaughn of Pochontas. The team will help in Vacation Bible Schools, do survey work and assist with the summer camp program. J. D. Passmore is Director of Missions.

Huntington Church has called Doyle Russell as pastor.

Bates Church has called Paul Dean McDaniels as pastor.

Boles Mission, sponsored by First Church of Waldron, held their first services on April 10 with 31 in attendance.

Mt. Olive Church, Crossett, was host to the Baptist Student Union Choir from Louisiana Tech on May 15. Ferrell D. Morgan is pastor, and Rick Dodd is minister of music and youth.

Berryville First Church conducted a spring revival. Jerry Debusk of Leslie was evangelist. There were three professions of faith. E. Elmer Griever Jr. is pastor.

Grandview Church conducted a spring revival with Bob Neely as evangelist. Freddie Blevins is pastor.

Green Forest Church will be in revival May 22-29 with Fred Doerge as evangelist. Clyde Spurgin is pastor.

Harrison First Church conducted a spring revival with Alton Butler of Florida as evangelist. Carroll D. Caldwell is pastor.

Lead Hill First Church conducted a spring revival with John Finn, Director of Missions for North Arkansas Association, as evangelist. John R. Stratton is pastor.

Southside Church, Lead Hill, held a revival with Sam Turner, Director of Missions for Ashley County Association, as evangelist. There was one profession of faith and three joined by letter. Robert Eubanks is pastor.

New Hope Church, Harrison, has called Graham Roberts as interim pastor.

Northvale Church, Harrison, was in revival May 1-8. Billy Walker was evangelist. David Wood is pastor.

Western Grove Church, Harrison, has called Tom Casey as pastor.

Kelley Heights Church, Russellville, was in revival May 9-15. Shelby Bittle, pastor of Union Avenue Church, Wynne, was evangelist. A. F. Wall is pastor.

Ola First Church now has an active Woman's Missionary Union organization that includes Baptist Women, Ac-teens, Girls in Action and Mission Friends. Mrs. Joy Graham is Director.

Dardanelle-Russellville Association Woman's Missionary Union and Brotherhood will meet at Danville First Church on May 23. W. T. Holland, Director of Boyce Bible School, Little Rock, will be speaker. Thomas Lindley is Director of Missions.

Calvary Church, Batesville, recently

observed the 20th anniversary of R. A. Bone, pastor. A dinner was given in honor of Rev. and Mrs. Bone. A gift was also given to the couple.

Cord Church has begun a senior citizens program. They also sponsored Newark Southern Baptist Mission which began worship services May 5 in a mobile chapel from Arkansas Baptist State Convention Mission Department. Emmett Powers is pastor of Cord Church.

Emmanuel Church, Batesville, was in revival March 14-20 with James Scott as evangelist. There were five professions of faith and two joined by letter. O. I. Ford, pastor, was in revival at Ash Flat March 21-29.

Marcella Church held a lay-witness renewal program recently at which there were three professions of faith. Kenneth Altom is pastor.

Rehobeth, Moorefield, recently licensed John Morgan to the ministry. Noble Wiles is pastor.

Rosie Church conducted a lay-witness mission April 28-May 1. The church has also recently completed redecoration of the fellowship hall. Raymond Edwards is pastor.

Ruddell Hill Church near Batesville recently remodeled their auditorium. Jerry Miller, a deacon, was chairman of the project. The church was in revival April 24-May 1 with Phelan Boone as evangelist. Fred Westmoreland is pastor.

Salado Church was in revival recently with a Baptist Student Union Team from Southern College in charge. There were four professions of faith. Charles Crowson is pastor.

Sulphur Rock Church held a deacon ordination service on May 1 for Charles Sherley, Doris Morgan and Dale Carter. James Ingram is pastor.

White River Church, Oil Trough, was in revival recently with Billy Goyne as evangelist. Jim Tirey is pastor.

Woodland Heights Church, Harrison, had as guest soloist on May 15, Malvie Lee Giles of Magnolia. The church was in revival May 8-15 with R. H. Dorris, Director of Missions for Arkansas Baptist State Convention, as evangelist. Also present for Sunday morning services were Bob Parrish, Director of Language Missions for Arkansas Baptist State Convention; J. Everett Sneed, Editor of *Arkansas Baptist Newsmagazine*; Larry Vollmer and Howard Poe, deaf laymen from Little Rock First Church; and Mr. and Mrs. Norman Matthews, hearing interpreters from Sylvan Hills First Church, North Little Rock.

Temple Church, Crossett, will have children's choir commencement during Sunday evening worship services on May 22. On Saturday, May 14, the

church held an end-of-the-school-year party for the children. Bruce Rodnick is minister of youth and music. Herman A. Merritt is pastor.

Alma First Church youth choir presented a concert at Bryant First Church on May 7. Truett Thomas is director.

Geyer Springs First Church, Little Rock, on Sunday evening, May 8, held a recognition program for organizations sponsored by Woman's Missionary Union and Brotherhood. Emma Lou Culin, Nancy Ogden, Ruth Hamby and Ray Turnage are leaders for the organizations.

Marked Tree First Church observed "Senior Sunday" on May 15, recognizing graduates at the morning worship service. D. Bernard Beasley is pastor.

Prairie Grove First Church has begun a new Church Training Class led by Mr. and Mrs. Eugene Owen. Lloyd Dunham is Church Training Director. Baptist Women of the church met for a luncheon recently. Mrs. Calvin Fox, missionary to the Philippines, was speaker.

Blytheville First Church had as guest speaker on Sunday evening, May 8, James B. Johnson. Johnson, minister of education at Pine Bluff First Church, was the former minister of education and music at the Blytheville Church.

Central Church, Jonesboro, youth musical group, "Unity", presented programs in Conway Second Church, Sherwood Church and Hardy First Church May 9-12.

Cabot First Church honored its graduates at evening worship services on May 8. W. T. Byrum, Director of Missions for Caroline Association, was guest speaker. Kathy Byrns, guitarist, presented special music. The seniors were presented with Bibles by the church. Others on program were Carey Batten, Mike Madding, Jay Gore and Carl Pickard. Jack Lowman, chairman, and Don Elliott, Linda Rowin, Jacque George, Debbie Furr and Sheila Sheppard were in charge of arrangements for a buffet supper which preceded the worship service. W. Keith Loyd is pastor.

Elmdale Church, Springdale, children's choir music and awards program was held on May 18. Seniors of the church will be honored at a breakfast on May 22. They also will receive special recognition in morning worship services. W. R. Edwards is pastor.

Heber Springs First Church had as guest speaker on May 8, Jesse Reed, Director of Evangelism for the Arkansas Baptist State Convention. David Miller, Director of Missions for Little Red River Association, will lead services on May 11

Former Arkansan dies at Nashville

NASHVILLE — Funeral services were held here May 3 for E. Stanley Williamson, who was director of stewardship development for the Southern Baptist Stewardship Commission and a former management employee of the denomination's Sunday School Board. Services were at Lincoya Hills Church.

Williamson, a native of Anaconda, Mont., was a former pastor, minister of education and film producer. He wrote three books, *Faithful to the Lord*, *The People Builder* and *How to Get Your Job Done in Your Church*.

Prior to joining the Stewardship Commission Williamson was for six years head of the Broadman Films department for the Sunday School Board. He then became chief executive officer of Ambassador Films.

Before becoming secretary of the Broadman Films department Williamson was superintendent of Intermediate Sunday School work and secretary of cooperative field promotion, respectively, for the board.

He previously had been minister of education for Baptist churches in Cullendale and Fordyce, Ark.; Ft. Worth, Memphis and Oklahoma City and was pastor of Liberty Church, Nashville.

Williamson was a graduate of Ouachita Baptist University, Arkadelphia, Ark., and Southwestern Seminary in Ft. Worth, where he earned the doctor of religious education degree.

The former U.S. Army captain was a World War II veteran and received the Silver Star and two Oak Leaf Clusters for gallantry in action.

He is survived by his wife, Virginia; three children, Jo Ann, Stan and Diana; and his mother, Mrs. Edgar Williamson, of Little Rock. Burial was in National Cemetery, Nashville.

Memorial gifts may be made in honor of Stanley Williamson to the Edgar Williamson Scholarship Fund. They should be addressed to Southern Baptist Foundation, 460 James Robertson Parkway, Nashville, Tenn. 37219. This fund supports missionary students at Southwestern Seminary, Ft. Worth, Tex.

A great ministry

Yearly production of 15 to 20 television network specials — produced by the Southern Baptist Radio and Television Commission in cooperation with ABC, CBS and NBC — has grown into another great ministry for Baptists. Audiences for these Southern Baptist network programs range from five to ten million viewers each.

and May 25.

Batesville First Church Sunday School has established a couples class with Tod Dalby as teacher. Don A. Nall is pastor.

Calvary Church, West Memphis, youth had an outing to Shelby Forrest on May 14. Senior citizens of the church visited in Little Rock on May 17. Milton L. Wilson is pastor. Ray Tittle is music and youth director.

Dell First Church has called Arthur Gormley to serve as youth director. Gormley, assisted by Mrs. Gormley, will also be in charge of children's church with the first service to be held on May 22. In the Sunday evening services, May 22, a puppet show will be presented to the children by a group from Clear Lake Church. Receiving special recognition in services at the Dell church on Mother's Day were Mrs. Cobe Bowers, Mrs. Kenny Jackson, Mrs. Danny Veteto, Mrs. Bo Daniels, Mrs. Clinton Smith and Mrs. Gormley.

Wakefield First Church, Little Rock, has called Larry Stovall of Lake City as pastor. He will assume the pastorate on

May 29.

Little Rock Second Church will conduct a choral clinic June 1-5 with Warren Angell of Shawnee, Okla., as guest conductor. Dr. Angell is retired from Oklahoma Baptist University.

Evening Shade First Church was in revival recently with Clarence Shell Jr., evangelist for Arkansas Baptist State Convention, as speaker. There were four additions by letter. George Cole is pastor.

Hardin Church, Pine Bluff, in a recent service of celebration and praise, dedicated their new Baptist hymnals. Ervin Keathley, Music Secretary for the Arkansas Baptist State Convention, participated in the service. Others on the program were Kevin Cheatham, church music director, David Chappel, pastor; the church choirs and congregation.

Southside Church, El Dorado, was in revival April 25-May 1 with James M. Evans as evangelist. Gary Glasgow was in charge of music. There were five professions of faith. Harold Carter is pastor.



Woman's viewpoint

Mary Sneed

Getting at those angry feelings

"Now, honey, you're not mad at me again, are you?"

Are you hearing this less and less these days? If so, congratulations! You are, evidently, learning to control your temper. But if your husband keeps crooning, "Here, baby lambkin, why don't you take a pill?" then you do, indeed, have a problem.

A husband is being given an impossible assignment when he is asked to make his wife happy. Assuming responsibility for her own happiness, the wife must share these feelings with her husband.

If a wife is making only negative responses, her husband is not likely to acknowledge her complaints. As she shares the good side of herself and examines the "pluses" in her marriage, she provides encouragement for her husband and motivation for herself.

"But my life is not all positives," you say. "I have many hurts that need my husband's attention."

It is true that many types of emotions are a natural and healthy part of our lives. But to yield to undisciplined emotions is disastrous. To be guided by feelings alone is to be in a state of upheaval most of the time.

We are fighting a tendency to blame others for our hurt feelings. Yet the fact is that emotions are controlled from within. We are best able to communicate when we have regained that control.

We need to realize that anger, like fear and worry, is something we do to ourselves. The worst damage done by anger is done to the one who is angry. Anger not dealt with is stored and creates changes in body chemistry. When we reach our capacity for the storing of resentments, they will erupt in the form of an explosion or cruel silence.

The apostle Paul advised the Christians at Ephesus, "Be ye angry and sin not: let not the sun go down upon your wrath" (Eph. 4:26). He did not intend to suggest that we bury our anger, but rather that today's anger must be dealt with today.

The only way anger can finally be dealt with successfully is by forgiveness. When a wife has asked her husband to forgive her for her part in the argument, she has done all she can do to begin dealing with anger.

How do you report Baptist news?

by Robert O'Brien

Astronaut Jim Irwin's voice was calm on the other end of the line. But the Apollo 15 crewman who had returned from the moon to tell of a spiritual encounter he had there with God faced a grim decision, a moment of truth.

Would he duck that moment or would he become the first of the three Apollo 15 crewmen to respond to a controversy which threatened to shatter his credibility as a Christian?

The world's news media told a disturbing story — how Astronauts Irwin, Al Worden and David Scott had drawn NASA reprimands for carrying unauthorized stamped souvenir envelopes to the Moon for personal profit.

When Baptist Press, news service of the Southern Baptist Convention, finally reached Irwin that July day in 1972, he was in Cali, Colombia, on the verge of retiring from the Air Force and NASA to begin an evangelistic ministry, High Flight, to tell what God had done for him during that encounter in space.

The three astronauts, who had reversed their decision to profit from the stamps long before the issue was made public, had privately agreed not to discuss it with the news media. Reporters pursued the story, but the astronauts' resolve held.

But Irwin, a Southern Baptist layman, decided as he talked with members of Baptist Press, to give a straightforward response to legitimate questions.

What did a Christian — in this case a newsmaker who was ending a career as an astronaut to enter evangelism — have to say in a time of personal crisis?

Irwin opted for a nonevasive answer, resulting in a Baptist Press scoop, in the classical sense of that word, which the Associated Press and United Press International transmitted around the world.

"We thought we were doing the best

for our families, but we were wrong," Irwin told Baptist Press.

He said each of the astronauts would have realized an \$8,000 profit to go into a trust fund for their children, but they had reconsidered.

"We acted in haste under the terrific pressures of the pre- and post-flight schedule; but that does not excuse it," he declared.

Explaining that the spiritual encounter on the moon played a major part in his decision to refuse his share, Irwin added: "I hope people will forgive me, as God has forgiven me, for yielding to a temptation. I hope my mistake will open up opportunities for me to relate meaningfully to others who also have made human mistakes and need God's love and forgiveness."

In retrospect Irwin's decision to shoot straight with Baptist Press and the news media salvaged his unique lay ministry.

More importantly, it salvaged his authenticity, the ingredient which adds brilliance to a Christian's "light" and savor to his "salt".

Authenticity is a good word and a good concept. It has been an integral part of the Baptist Press philosophy of reporting Southern Baptist news since the (BP) logotype, a registered trademark, first emerged in 1946.

The role of Baptist Press as a reporter of news about Baptists and of interest to Baptists has drawn praise and criticism during its thirty years.

Like any human enterprise it has on occasion deserved some of both and none of both as succeeding staffs have sought to merge journalistic ethics with their call to serve God as reporters of SBC affairs.

Representatives of the national news media have repeatedly given Baptist Press (BP) high marks for its integrity and

accuracy in dealing openly and authentically with newsworthy events. Too often their confidence in Christians has been shaken by religious sources that resort to evasiveness, even outright dishonesty, in response to controversy or crisis.

Those who have responded in such a way have found themselves mistrusted when they needed to be believed and embroiled in a continuing controversy when they could have ended one with a timely, straightforward report of facts. Irwin's experience illustrates the point.

Baptist history is full of examples. Because a state Baptist editor led them to realize they must not dodge a tough issue, Indiana Baptists headed off a crisis of confidence with some churches in their state convention.

The situation involved embezzlement of thousands of dollars by a trusted employee. Instead of allowing themselves to become tainted by association through cover-up Indiana Baptist leaders dealt with the unfortunate matter openly and fully through the state paper, local media and Baptist Press. They sowed honestly and reaped the respect of their constituents.

History also records unfortunate episodes in which Baptist bodies who shunned openness, also reaped what they sowed.

Baptist Press has taken its share of criticism, and even abuse, for its insistence on dealing openly and factually with controversy.

Not that Baptist Press has insisted on

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Issues vital to the future of the Southern Baptist Convention face Baptists personally, as well as their churches, associations, state conventions, and their national fellowship.

Baptists must have facts. Then under God's leadership they usually make right decisions.

Baptist Press and state
Baptist papers undergird
the democratic process which
has helped to make the
denomination great.

printing everything negative it knows about denominational affairs. That stance would be irresponsible. Good editorial judgment involves not only what is reported but what is not reported. Newsworthiness is a professional judgment that must be made with intelligence and sensitivity.

An analysis done several years ago when some especially controversial issues were in progress showed that only 5.4 percent of 889 (BP) stories for the year had any controversial content.

In other words, (BP) does accentuate the positive but can't always eliminate the negative when newsworthy actions among Southern Baptists are negative.

Modern church history, which we are in the process of making, must be reported with the same forthrightness shown by the biblical writers who reported such things as the sin of David and Bathsheba, Peter's denial of Christ, Judas' betrayal, Christ's human desire in the garden of Gethsemane to avoid crucifixion, and dissension in the first-century churches.

Bible writers didn't say, as some religious leaders of today might: "We can't tell the people that sort of thing. It might upset them and affect their almsgiving."

Instead, Old and New Testament writers reported what might be considered negative events in an honest, positive context, which resulted in growth of spiritual understanding.

The acts of modern apostles deserve no less balance and honesty from a people who know that "suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit which has been given to us" (Rom. 5:3b-

5, RSV).

Against that context Baptist Press operates out of the SBC Executive Committee, 460 James Robertson Parkway, Nashville, Tennessee.

In 1946 editors of state Baptist papers requested the establishment of a news service. The assignment went to the Department of Survey, Statistics, and Information at the Sunday School Board, then headed by Porter Routh, now executive secretary-treasurer of the SBC Executive Committee.

The following year the Executive Committee assumed the (BP) function and C. E. Bryant, its newly elected publicity director, took responsibility for it.

Bryant was followed in 1949 by Albert McClellan, now the Executive Committee's associate executive secretary and director of program planning. W. C. Fields, the current director, came to the post from the editorship of the Mississippi Baptist paper in 1959 and also serves as assistant to the executive secretary and director of public relations for the Executive Committee.

In 1955 (BP) expanded its efforts when Theo Sommerkamp, an experienced newsman, joined the staff.

After ten years, Sommerkamp was succeeded by Jim Newton, who remained for eight years. Robert O'Brien, current news editor, succeeded Newton in August 1973.

Later that year James Lee Young came to the newly created position of feature editor. This position grew out of a long-recognized need to expand feature materials for state Baptist papers and the secular press.

In adding staff members (BP) has put a premium on journalism training and experience, firsthand denominational knowledge and Christian commitment.

Today, with a mailing list of approximately four hundred outlets, (BP) goes about five times weekly, free of charge, to thirty-three state Baptist newspapers, over 150 newspapers, to radio and television stations in every metropolitan market, about twenty-five news services and national magazines, and an assortment of other religious publications and college newspapers in the United States and abroad.

Baptist state paper editors and the secular press alike report that they depend on Baptist Press as the major source of their news about Southern Baptists.

One veteran newswriter, Bob Ford, of the Dallas Bureau of the Associated Press, called (BP) "the best news service outside the AP in the nation."

Experience has proved that (BP) copy, trusted for its accuracy and honesty, although mistakes do happen, has wide impact.

Baptist state papers devote a major share of their space to (BP) copy to bring their readers in touch with what's happening in the nation's largest Protestant-evangelical body.

And an amazing amount of copy finds its way into the secular press. The *Washington Star*, for example, once reported that it had used, verbatim, some thirty-five of its stories in a year.

Many reporters lift material from (BP) stories to shore up their own copy or use the news service for leads and tips for developing stories.

George Cornell, national religion writer for the Associated Press, has used major sections from (BP) in developing interpretative columns.

Often, SBC agencies have found that channeling their copy through (BP) gets better results in local papers and state Baptist papers than a direct release from

Baptist state papers devote a major share of their space to (BP) copy to bring their readers in touch with what's happening in the nation's largest Protestant-evangelical body.

Bible writers didn't say, as some religious leaders of today might: "We can't tell the people that sort of thing. It might upset them and affect their almsgiving."

their offices.

(BP) criteria which have won this respect from the media include: a premium on journalistic quality, honest reporting, and avoidance of promotional copy about a product, event, or program unless it has news value in its own right.

Because it is the official news service of the Southern Baptist Convention, the biggest majority of news carried by (BP) concerns developments of the seventeen SBC agencies and three SBC-related agencies.

But the news service, through a series of news sources throughout the United States and in countries around the world, seeks to report significant happenings in state conventions, institutions, associations and churches.

(BP) averages about nine hundred news and feature stories a year, drawing from an informal network of newspaper reporters, state paper editors, denominational news and public relations practitioners and stringers.

A large portion of (BP)'s coverage flows from six bureaus located at the Baptist Joint Committee on Public Affairs, Washington; the SBC Home Mission Board, Atlanta; the SBC Foreign Mission Board, Richmond; the Sunday School Board, Nashville; the SBC Brotherhood Commission, Memphis; and the Baptist General Convention of Texas, Dallas.

Generally, the bureaus file copy over Western Union telex machines direct to the national (BP) office in Nashville, where it is evaluated, edited and processed.

In Washington the (BP) bureau is accredited to cover the White House, Supreme Court, United States House of Representatives and the Senate.

In 1970 (BP) strengthened the international dimension of its coverage when the Foreign Mission Board joined the bureau network.

Missionary press representatives in some eighty-two countries where Southern Baptists work report events to the bureau in Richmond which forwards copy to (BP)'s national office.

Although each bureau plays a major role in decision-making on handling and usage of (BP) copy, the national office staff at the Southern Baptist Convention Building, Nashville, makes final decisions.

Bureau staffs, made up of trained journalists, do not serve (BP) exclusively. They are employed by their agencies in journalistic and public relations responsibilities.

Probably the biggest undertaking each year by (BP) involves reporting the annual meeting of the Southern Baptist Convention.

Fields, the Convention's press representative, supervises the overall public relations and press relations for the annual meeting.

O'Brien, who has responsibility for setting up the news operation, manages the press room, which serves 150 to 250 religious and secular news personnel. Young oversees the photo operation, which includes photo sales to messengers as well as photography for news media.

A staff of reporters and photographers from Baptist agencies — all pros — cover all Convention events quickly and comprehensively.

Edited copy goes to a team of production personnel who mimeograph and distribute it to reporters covering the Convention.

The premium is on reporting what happened with no punches pulled and getting copy to reporters before their deadlines.

That kind of treatment has earned the confidence of reporters from major national news media to small local dailies. Often newsroom copy finds its way into print or on the air with little or no change.

Reporters have said Southern Baptists run a better press room operation than national political parties or NASA during

Robert O'Brien is news editor, Baptist Press, news service of the Southern Baptist Convention, Nashville, Tennessee.

a moon launch.

Volunteer service of SBC journalists, photographers, and others is the key to why Southern Baptists finish first in the eyes of the media in Convention coverage.

Baptist Press, inextricably part of the public relations program of the Southern Baptist Executive Committee, has no qualms about that relationship because the staff believes that good public relations is good journalism practice and vice versa.

Throughout the year (BP) makes no pretense to cover everything of significance about 12.5 million Southern Baptists in fifty states and nearly one million Baptists in countries where Southern Baptists have missionaries. There isn't enough staff, time or money to cover everything.

But through a cooperative effort, probably unique in religious journalistic circles, (BP) has striven to become, as one reporter described it, "the Associated Press of Southern Baptists".

As with the AP, (BP) has member newspapers — the thirty-three state Baptist publications which are first in its concern.

(BP), to be certain, has a duty to honestly and accurately reflect news about Baptists to the secular world and seek, wherever possible, to report events that say something redemptive to the world.

But a duty, no less important, involves keeping Southern Baptists informed on a wide spectrum of issues confronting the denomination.

Issues vital to the future of the Southern Baptist Convention face Baptists personally, as well as their churches, associations, state conventions and their national fellowship.

Baptists must have facts. Then under God's leadership they usually make right decisions.

Baptist Press and state Baptist papers undergird the democratic process which has helped to make the denomination great.



"Arkansas Baptist Newsmagazine" staff members are: (clockwise from upper left) J. Everett Sneed, Millie Gill, Ann Taylor, Betty Kennedy and Mary Giberson.

Staff of five produces periodical for 407,000 Arkansas Baptists

Because Arkansas Baptists as a group want to provide for their own information needs, they maintain a state paper. They employ a staff of five persons to produce a periodical for nearly 407,000 Baptists in more than 1200 churches.

At the direction of Editor J. Everett Sneed, the other four staff members seek to meet the needs of the many different Baptists at the grass roots.

Dr. Sneed, who has been editor since May, 1972, is an ordained Baptist minister. He has served as pastor, associational director of missions and state director of special missions ministries. Dr. Sneed shoulders responsibility for the content of the paper and for the business management of the publication.

Working with Dr. Sneed and at his direction are four other staff members: Betty Kennedy, managing editor; Millie Gill, staff reporter and photographer; Ann Taylor, bookkeeper and circulation clerk; and Mary Giberson, secretary to the editor.

Betty Kennedy is responsible for

technical production of the paper, including copy editing, typographical design and layout. She may assist with writing and photography. This year's promotional poster and bulletin items were designed and written by her.

Millie Gill, who joined the staff full-time this January, made six of the eight photographs on that promotional poster. She sometimes covers state events on weekends and does the photo lab work of processing film and prints for the paper. She writes the brief items each week which cover church events and people notes.

Ann Taylor is responsible for keeping the 70,000 plus subscription list corrected. She is in charge of billing subscribers and advertisers. She has been a member of the Newsmagazine staff for 15 years.

Mary Giberson, a 22-year employee of the paper, types letters, editorials and articles for the editor, as well as opening his mail and keeping his files. She is responsible for scheduling paid advertising for the paper.

Staffer gets awards

Betty Kennedy, managing editor of the *Arkansas Baptist Newsmagazine*, has won five state-wide awards for articles, advertising and layout she did for the paper.

The awards, given in the annual communications contest conducted by Arkansas Press Women, were presented at the group's spring meeting. APW is a group of more than 100 newspaperwomen, radio and television reporters, public relations and public information employees, advertising executives and journalism educators from throughout the state.

Mrs. Kennedy received first place awards for a May 1976 ad promoting the day of prayer for the *Newsmagazine*; for a two-page photo layout also promoting the day of prayer; and for an article on the Friendship program for Internationals at Little Rock.

She received a second place award for an ad promoting gift subscriptions at Christmas last year. A third place award went to her news article on the 1976 sessions of the Arkansas Baptist State Convention.

The three first place entries are being judged in a competition by the National Federation of Press Women.

Your state convention at work

Missions

Goal of 20 new churches in state set

Church extension by Arkansas Baptists is proving that Bold Mission Thrust is a valid and exciting challenge. This is true despite the fact that Arkansas has long been considered an "old line state", well-evangelized and fully churched.

The annual minutes of the Arkansas Baptist State Convention over a 12-year period confirm the validity of the Mis-



Dorris

sions Department's current emphasis on starting new congregations.

The 1965 minutes reported a total of 1188 churches in the Convention. Ten years later, the 1974 minutes reported 1198 churches, for a net average growth of one church each year.

In comparison, the 1975 minutes reported 1205 churches, and the recently-distributed 1976 minutes list 1213 churches. This is a net growth in two years of 15 churches, or a gain of 150 percent over the previous 10-year period.

Several factors doubtless contributed to this unprecedented gain. Among

them are: (1) Through the "Life and Liberty" emphasis of 1975, Arkansas Baptists did not allow themselves to become sidetracked from the main business of evangelism and missions.

(2) The Missions Department set a realistic goal of 50 new churches and missions to be established in the 1975-76 biennium. The slogan was "50 for the Future".

(3) Chief among the plans to reach this goal was a New Work Seminar held in January, 1975, for associational Directors of Missions and their Missions Committee chairmen. These men dared to "lift up" their eyes and look on their own fields with spiritual discernment. They made firm resolutions, bold plans, and then they went to work.

A total of 43 new churches and missions were begun through regular mission procedures during this two-year span. Though the goal of 50 was not met, the momentum is still growing. A contagious mission excitement is eating away right now at many pastors, churches, associational and state leaders. God is opening new doors almost daily.

Since Jan. 1, this year, a new church or mission has been organized on the average of one every other Sunday. The latest is the Angora Church, Van Buren County Association, organized April 17.

Also, since the beginning of the year the state Missions Director has begun working with 14 other churches and associations in acquiring new sites, providing portable chapels, or giving financial aid toward the construction of a building for a new congregation.

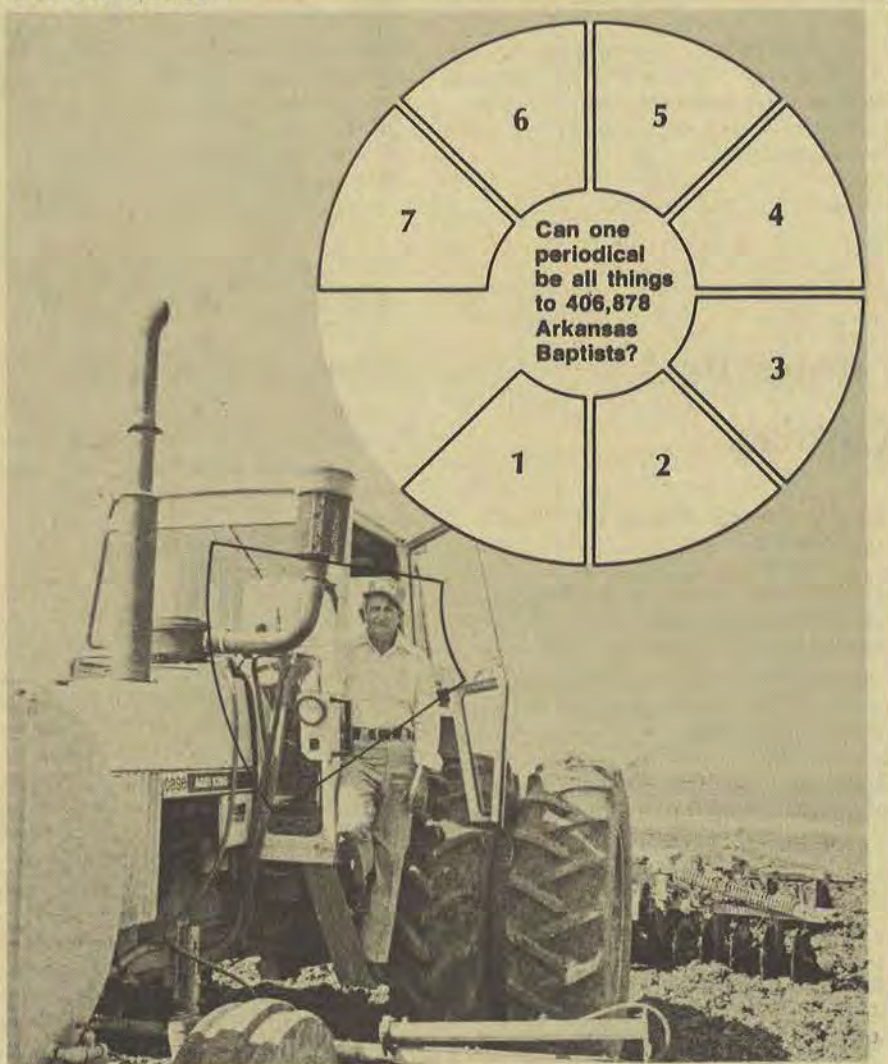
For Bold Mission Thrust 1977-79, a goal of 20 new churches and missions has been set by the Department. This is a reachable goal. The Arkansas Baptist State Convention, by 1980, should have 1240 churches in the fellowship.

Church extension possibilities abound across this state to the mission-minded pastor and church who are willing, if necessary, to give up vested interests in obedience to the mission imperative of Jesus.

With the opportunities that already abound plus the projected annual population growth of 12-14 percent, Arkansas Baptists should have no less than 1350 churches by 1990 and a total of 1500 churches by the year 2000.

This is our future if Arkansas Baptist people stay close to God and "stir into flame the strength and boldness" that is in us through Jesus Christ. — R. H. Dorris, Department of Missions

On the cover



The many different people served by Arkansas' Baptist state paper are represented by (1) a state legislator, (2) a florist, (3) a pastor, (4) a State Supreme Court Justice, (5) a homemaker, (6) a welder, (7) a teacher and (large photo) a farmer. (photos, except 1 and 4, by ABN's Millie Gill)

National child care code of ethics in standard for Baptist agency

The National Association of Homes for Children of which the Arkansas Baptist Family and Child Care Services is a member has announced the adoption of a Code of Ethics for its member agencies.

The Code of Ethics outlines a standard to which all member agencies are committed and for which each will strive.

Johnny G. Biggs of the local Family and Child Care Services said of the Association of which he is an active member, "I am proud to be part of such a progressive organization in the field of child care. This Code, the most advanced in the field of residential care, is one which Arkansas Baptist Family and Child Care Services can accept as its own standard. If, in some areas, we have not yet achieved all that is avowed, we know clearly the goals which we wish to reach."

The Code of Ethics reads as follows:

1. We will protect children in our care from abuse or maltreatment, experimentation, economic exploitation, malnutrition and unsafe environments; and shall bring to account adults who thwart that purpose.
2. We will utilize fully our professional skills in striving to obtain for each child the permanence of a family life.
3. We will obtain or provide for

children who are physically or mentally ill the best therapeutic care available to us.

4. We will provide every opportunity for children to learn and to develop whatever talents they may possess.

5. We will accord children in our care full respect as individuals, the full rights guaranteed all citizens of the United States, while teaching them to respect the rights of others.

6. We will respect the uniqueness of each child's race, culture and religion while attempting to instill a sense of self-worth, individuality and the responsibilities as well as the privileges of citizenship.

7. We will nurture in each child the spiritual ethic appropriate to his background and religious heritage.

8. We will serve only those children for whom our service is appropriate and will plan carefully and realistically with, and for, each child, and, when available, with the family of the child.

9. We will strive to enhance the talents, techniques and compassion of adults in our employ.

10. We will use our knowledge and influence, as advocates for children, to improve social conditions, and develop resources beneficial to children and to the strengthening of American family life.

11. We will review constantly our services for relevance and effectiveness and shall strive to provide society and the community with child care services appropriate to their needs.

12. We will represent our services and intentions honestly and openly. — Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services

Sunday School Preparation Week '77

The name of the game is leadership. People follow leaders, not programs. The name of the game in Sunday School is leadership. Leadership must be prepared. Therefore, Sunday School Leadership Preparation Week.



Cooper

Preparation Week '77 is Sept. 25-Oct. 2. It is a time for the Sunday School leadership team to prepare for the year ahead. The other 51 weeks may well depend on the effectiveness of the one week used for preparation.

There is a Sunday School Preparation Week 1977 Resource Kit available now at Baptist Book Stores. The kit contains one copy each of the "teaching" books. Included also is a manual for planning, promotion and conducting Preparation Week. There is guidance for general sessions and also for age divisions and department sessions.

You may want to consider some alternate plan for your Preparation Week. There is an alternate plan available. It has been used effectively. The plan is designed to be done in a three night schedule. The Sunday School director and the pastor shall provide major leadership in the sessions of this plan. In some situations a guest leader could be effective. If you would be interested in the details of such an alternate plan, please let us know.

Preparation is worth the effort!

Let us know when we can help! — Don Cooper, Sunday School Department

'Elijah' highlights music weeks

NASHVILLE — A dramatic presentation of "Elijah" by Mendelssohn will be one of the features of the 1977 Church Music Leadership Weeks held at Glorieta (N.M.) and Ridgecrest (N.C.) Baptist Conference Centers this summer.

Sponsored by the church music department of the Southern Baptist Sunday School Board, the weeks have been scheduled for June 18-24 at Ridgecrest and July 2-8 at Glorieta. Tuesday night of both weeks has been reserved for a sacred music concert with Russell Newport, Springfield, Mo., and Ovid Young, Kankakee, Ill., at Ridgecrest, and Newport and Robert McDonald, Riverside Church, New York, N.Y., at Glorieta.

Other features of Church Music Leadership Week will be the introduction of two new Christmas cantatas, a new children's musical and classes for workers in Spanish music programs.

William G. Tanner, executive director-treasurer of the Southern Baptist Home Mission Board, Atlanta, will

be the conference pastor at Ridgecrest. Others on the program at Ridgecrest include: Milburn Price, Furman University, Greenville, S.C., conference choir director; James Woodward, Oklahoma Baptist University, Shawnee, choral director and clinician; Newport, guest artist; Young, conference organist; and Max Lyall, Golden Gate Seminary, Mill Valley, Calif., pianist for both conferences.

Leaders at the Glorieta conference will include: Boyd Hunt, professor of theology, Southwestern Seminary, Ft. Worth, conference pastor; Mike Malek, Southwestern Seminary, conference choir director; Wesley Forbis, William Jewell College, Liberty, Mo., choral director and clinician; Newport, guest artist; and McDonald, conference organist.

Reservations and registrations should be sent to either Ridgecrest Baptist Conference Center, Box 128, Ridgecrest, N.C. 28770, or Glorieta Baptist Conference Center, Box 8, Glorieta, N. Mex. 87535.

Student-to-Student workers chosen



Gibbons



Allred

Lonette Gibbons, daughter of Mr. and Mrs. Lonnie Gibbons of North Little Rock, and Karen Allred, daughter of Mr. and Mrs. Freeman Allred of Mountain View, have been appointed Student to Student workers for 1977-1978 by the Student Department.

Miss Gibbons, who will graduate from Henderson State in May, will return to Henderson. Miss Allred attended Southern Baptist College and graduated from Ouachita. She will be serving at the University of Arkansas in Fayetteville.

Student to Student workers major in the areas of campus evangelism, Bible study and dorm visitation. During their year on campus they secure someone to lead a WIN Conference or Share Seminar the fall term and lead one themselves the spring term.

Both workers have been very active in Baptist Student Union. Miss Gibbons has served twice as a summer missionary and Miss Allred has worked with two singing groups, National Student Ministries' Inter Mission Team and Ouachita's singing group, "Light".

Evangelism WIN school report

Jesse Reed conducted a WIN School at First Church, Forrest City, from April 10 through 14. On Wednesday night there were 38 people out witnessing for the Lord. This was the first time some of the folks had ever really confronted people eyeball-to-eyeball with the plan of salvation. Al Cullum, associate pastor, was director of the school. Kerry Powell is pastor.

Please add these names to your list of trained leaders for WIN Schools: John A. House, Box 178, Weiner; Charles H. Jones, Russell and Sixth Streets, Fordyce; Stephen P. Davis, Box 187, Sparkman; Bill Howard, First Church, Perryville; Hoda Ward, Ola; Al Cullum, 507 N. Rosser, Forrest City, and Kerry Powell, 507 N. Rosser, Forrest City. — Jesse S. Reed, Director, Evangelism Department

An exposition of First John Proof of Jesus' messiahship

by Roy B. Hilton
(15th in a series)

John has said in verses 1-5 that whosoever believeth that Jesus is the Christ has eternal life. Now what proof do we have that Jesus is the Christ? Where is the testimony? Where is the evidence? John gives the answer in verses 6-10.

This is the witness (vs. 6-10)

Deuteronomy 17:6 and 19:15 says that testimony has to be established by at least two or three witnesses. John's writings abound with witnesses to this truth:

John 1:15; 32-24; 5:33 says John the Baptist was a witness to Christ.

John 5:36 — Jesus' work was a witness.

John 5:39 — The Scripture is a witness.

John 5:30-32 — The Father is a witness.

John 15:26 — The Spirit is a witness.

And now in the passage before us we will find ample witnesses.

The outward witness (vs. 6)

The outward witness is the water, the blood and the spirit. "This is he that came by water and blood, and it is the Spirit that beareth witness." "Came" refers to a definite fact of history. He came by water and blood. Vincent says the water refers to his baptism at the beginning of his Messianic work. This is the best interpretation for we must remember that John is fighting Gnosticism. They said that Jesus was just a man like any other man, that at his baptism the Divine favour was bestowed upon him to anoint him for his ministry, and that this divine favour was withdrawn just before he died. This would nullify the atonement since Jesus died only as any other man.

The Gnostics would accept the baptism of Jesus but not his atonement. They would accept the historic Jesus but not the heavenly Jesus. So John says this is he that came by water and blood, not by water only, but by water and blood. And the Spirit bears testimony to this.

The upward witness (vs. 7)

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." Most all textual experts agree that verse seven is a spurious passage, that it does not appear in the original manuscripts. Nevertheless the truth of verse seven is reliable, for the Bible teaches that the Father, Son and Spirit are one. And these three in heaven testify to the messianic work of Christ. This brings us to consider

The inward witness (vs. 10)

"He that believeth on the Son of God hath the witness in himself." That is the testimony of God is in him. Romans 8:16

says, "The Spirit himself beareth witness with our spirit that we are the children of God." Romans 8:15 says, "Ye have received the spirit of adoption, whereby we cry, abba, Father."

So where is the reliable evidence that Jesus is Christ? We find it firmly established in and by the proper witnesses: The water, blood and spirit, agreeing in one; the father, word and Spirit, being one; and the inward dwelling of God's spirit bearing this testimony with our spirit.

Siloam Springs Assembly counselors

Registration for Assembly space is still open for three of the six weeks. Open weeks are July 4-9; July 25-30; and Aug. 1-6. Individuals and groups planning to attend should write or call Don Cooper for reservations.



Hatfield

What about counselors? Counselors must be 20 years of age or older and a responsible member of a church cooperating with the Arkansas Baptist State Convention. A man counselor must attend with every 4-12 boys, and a woman counselor must attend with every 4-12 girls. The assembly will pay fees of counselors on the ratio of one counselor for 4-12 campers of each sex. If a group sends 4 or fewer campers and cannot enlist a counselor, the assembly will provide a counselor for the group.

Counselors relate to the director, Lawson Hatfield, during the assembly week. A "Handbook" will be provided counselors. The first meeting for counselors will be at 4 p.m. Monday.

In advance, the director says to all campers, "thank you for not smoking," and the church counselor is responsible for administering the dress code in his or her church group. The policy is: do not bring short-shorts or mid-riffs to the assembly.

Hey, come on to the assembly for a great time of Bible study, worship, recreation and goooooood food. — Lawson Hatfield, assembly director

IRS clarifies tax status

NASHVILLE (BP) — The Internal Revenue Service (IRS) information Form 990, which some religious organizations must file annually under a recent IRS ruling, has no effect on that organization's tax exempt status or the tax deductible nature of gifts to it.

The IRS, in a letter to Porter Routh, executive secretary-treasurer of the Southern Baptist Convention (SBC) Executive Committee, has confirmed that Southern Baptist churches and SBC institutions which meet the definition of an "integrated auxiliary" do not have to file the form.

But, IRS said, those who must file it will not lose their exemption from federal income tax under section 501 (c) (3) of the Internal Revenue Code "simply due to failure to meet the definition of an integrated auxiliary of a church."

An IRS spokesman told Baptist Press, in an elaboration of the letter, that the fact an organization is tax exempt under 501 (c) (3) means that contributions to that organization are tax deductible under section 170 of the Internal Revenue Code.

SBC institutions not required to file the form, Routh said, include the Executive Committee, the SBC's national boards and commissions and the churches. He said state Baptist conventions and their agencies (which fall un-

der the "integrated auxiliary" ruling) and associations of churches also are not required to file Form 990.

Organizations not classified by IRS as "integrated auxiliaries" are hospitals, colleges, homes for the aging and children's homes. Under present regulations, they must file Form 990, which asks for such information as annual income, salaries and expenditures.

However, seminaries and church related educational organizations below college level do not have to file the form.

IRS told Baptist Press that even some organizations which are not considered "integrated auxiliaries" will not have to file Form 990 if their gross annual income is under \$10,000. The previous limit was \$5,000, but in the past month or so the figure was raised to \$10,000 effective "on years ending on and after Dec. 31, 1976," the IRS spokesman said.

Numerous religious groups and individuals, including Routh, have protested that IRS is not qualified to determine the nature and mission of a church, which, they say, the "integrated auxiliary" ruling has the effect of doing.

The IRS, in the January 4 Federal Register, published its official ruling defining an integrated auxiliary of a church. In doing so, the IRS claims that it is merely carrying out the mandate im-

posed by Congress in the Tax Reform Act of 1969.

In 1969, Congress used the term "integrated auxiliary of a church" for the first time in legislative history. Neither the churches nor legislation had previously used this expression to describe church-related agencies. IRS says that since this is a new term in tax law, it must be defined. The churches, on the other hand, say that in attempting such a definition the government is invading the exclusive domain reserved for religion itself.

The IRS says that an organization's principal activity must be "exclusively religious" if it is to be considered an "integrated auxiliary of a church". It then says that it will not be considered exclusively religious if that activity is educational, literary, charitable or of another nature (other than religious).

Playing games with the Cooperative Program

Playing games with mission money could have a negative implication, but in this case it is used in a very positive way.

Woman's Missionary Union developed a game entitled "Cooperation: the Cooperative Program Game". It is an excellent tool for teaching young people and adults about the Cooperative Program. It simulates the experience of individuals and churches making decisions which have immediate effect on local, state and convention wide concerns.

Mrs. Catherine Allen, WMU Public Relations Director, reported that she and her husband played the game with their children, ages six and nine. She said, "It was quite humbling for us to realize that our children, who should be well informed about the Cooperative Program, learned a lot from the game, and they enjoyed it enough to ask frequently for a replay."

The simulation game is sold through Baptist Book Stores. It can be purchased and used in family settings or in group participation in church activities and related organizations. — Roy F. Lewis, Associate Executive Secretary-Treasurer

Critical acclaim

"The Human Dimension", a Southern Baptist Radio and Television Commission-produced series of half-hour dramas and documentaries, deals with people where they are today. The series has received critical acclaim and industry recognition.



BIRMINGHAM, Ala. — Woman's Missionary Union, Auxiliary to Southern Baptist Convention, recently held its first national seminar for Mission Friends workers. Among those selected to attend the Birmingham meeting was Karen Russey (right), state Mission Friends director. Miss Russey is shown with Evelyn Blount (seated), Field Services Department director, and Bobbie Sorrill, Education Division director, WMU, SBC.

Helping abusive parents

by Joseph W. Hinkle
(Last in a series of four)

A four-year-old girl was made to walk through the house for hours. When she begged for water, she was forced to drink hot sauce. She had been beaten until her body was disfigured. Finally she died of exhaustion.



Hinkle

Her parents were arrested. The trial was moved to an adjoining county because of strong feelings in the immediate vicinity. At the trial, each parent blamed the other for the child's death, but the jury found both guilty.

You've read about other instances — perhaps in your own community. Maybe you heard about the baby whose body was found to be covered with small burns. Finally the mother confessed that she had burned him with her

cigarette as punishment for his crying. You may remember a child in Sunday School with a bruised face — the bruise being the size and shape of an adult hand.

I have a three-year-old daughter. The idea of her being abused is the worst thing I can dream of. You feel the same way about your child. But child abuse is happening — in my community and yours.

Few things so arouse a community to action as child abuse. Let an adult be accused of such an act and police are likely to be forced to take him into protective custody. And even in jail he may not be safe unless isolated; recently fellow prisoners almost killed a man accused of child abuse in a Southern city.

And yet it goes on and on. Whether it is increasing is difficult to determine; recently laws regarding the reporting of child abuse in some states have resulted in more cases being reported.

A typical known child abuser is white,

female and the mother of the child she abuses. Some authorities feel, however, that men are as guilty as women when they have full responsibility of the care of children. Blacks may not report child abuse as frequently as whites. Privately-treated upper class cases of abuse are less likely to be reported — but may be as common. Child abuse happens in all kinds of families — rich, poor, white, black, educated, uneducated. In most cases, abusing parents were themselves victims of corporal punishment if not actually abused.

What can churches do to help prevent child abuse?

Consult with Child Welfare workers in your community for some helpful suggestions. Many of these workers are dedicated Christians who will gladly assist churches in planning and conducting programs relating to child development and parenting.

Good programs of parenthood education to help eliminate some of the

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stresses of child rearing will help. The parent who beats a six-month-old baby for crying does not understand child development. Just getting together with other parents to discuss mutual problems will help most parents, but there is a wealth of material available for study in parent groups.

Many parents who could not be enlisted in Bible study or other church activities might be enlisted in parenthood education if properly approached, and it may be necessary to conduct these meetings in a community setting in order to reach some parents.

Mother's Day Out and day care centers may be another way to relieve tensions. Getting away from pressures of child rearing, even one day a week, will help many mothers. Because some mothers who badly need this outlet may not be able to afford even a moderate fee, churches may want to make special arrangements. Persons visiting for the church should be alerted to share information concerning this service as they go into the homes where tensions are obvious.

Warm, loving acceptance of parents in stress situations is another means of helping. Sunday School leaders, neighbors and others may be able to recognize signs of tension building up in parents. An opportunity to share their burdens with those who care may be all the parents need. Christian friends may provide that understanding and listening friendship. If someone had expressed love to the parents of that four-year-old, she might be alive today.

But what about the parent who has already failed — who has already taken his tensions out on the child? He, too, needs a friend. In most cases, he loves the child. He wants help, but hasn't known how to get it. Social workers indicate that when they first visit a home offering to help, parents are usually overjoyed. They admit that they were aware that they needed help, but they did not know that anyone cared. Whether the parent is free or behind bars, he needs Christian friends.

Many church members could help by providing foster homes for children in need of help. Many of these will not be children who have been abused; some may be. Some children have their first contact with Christian love as they are assigned by courts to a foster home where parents are Christians.

Your church can help. And remember, Jesus said, "Inasmuch as ye did not to one of the least of these my brethren, you did it not to me."

Joseph W. Hinkle is Secretary of the Family Ministry Department of the Baptist Sunday School Board.

May 19, 1977

President sets May 30 as day of prayer for peace

WASHINGTON (BP) — President Jimmy Carter has designated Memorial Day, Monday, May 30, as a Day of Prayer for Permanent Peace. He has asked that at 11:00 a.m. on that day the people in every locality in the nation unite in prayer.

The action comes in response to an act of Congress in 1950 asking the President to proclaim Memorial Day in memory of the men and women who have died in battle in defense of the ideals of the American nation.

President Carter asked that both government and private persons fly the flag at half-staff until noon on Memorial Day.

"The greatest honor we can pay those who have given their lives in our na-

tion's defense is to serve the ideals for which they died," Carter said.

The proclamation continued: "We properly honor these men and women on Memorial Day — as we honor those who fought and lived, to continue the struggle for peace, freedom, justice and human rights.

"Those of us who have survived the battle, or who never had to bear it, must work to assure that no American will ever be asked to offer up his or her life in war unless the survival of our nation or of democracy itself is at stake.

"Let us remember on Memorial Day those who have lived and died in pursuit of a just peace. Let us pray that, like them, we will leave behind us a stronger nation and a better world."

Andrew Young confirms appearance on SBC program

KANSAS CITY, Mo. (BP) — United Nations Ambassador Andrew Young has confirmed acceptance of an invitation from the Southern Baptist Convention (SBC) committee on order of business to address the denomination's annual meeting here in June.

The former Georgia congressman, a minister of the United Church of Christ, will address the afternoon session of the SBC at 4 p.m. Thursday, June 16, following an address by William Pinson, pastor of First Church, Wichita Falls, Tex., who will speak at 3:25.

In other developments, SBC President James L. Sullivan of Nashville said that after consultation with SBC first vice president, Dotson M. Nelson Jr. of Birmingham, he has asked Arthur L. Walker Jr., a dean at Southern Seminary, Louisville, to serve as convention parliamentarian.

After auxiliary meetings, which get underway June 12, the SBC's three-day national meeting runs June 14-16 in the H. Roe Bartle Hall in the Kansas City Convention Center complex.

The convention will focus on the SBC goal to evangelize the entire world by the close of the Twentieth Century. It will close Thursday evening with a challenge to mobilization of denominational resources to win the world, culminated by a message by Evangelist Billy Graham.

Other speakers include Sullivan, who will deliver the president's address; William L. Self, president of the SBC Foreign Mission Board and pastor of Wieuca Road Church, Atlanta, who will preach

the convention sermon, and several other speakers.

They are W. A. Criswell, former SBC president and pastor of First Church, Dallas; Frank Pollard, pastor of First Church, Jackson, Miss.; William E. Hull, pastor of First Church, Shreveport, La.; and Richard A. Jackson, pastor of North Phoenix (Ariz.) Church.

Besides business sessions, reports from SBC agencies and the SBC Executive Committee, and introduction of resolutions, messengers will elect new officers. That includes a new president, since Sullivan, 67, retired chief executive of the SBC Sunday School Board, has declined to allow his name to be placed in nomination for a traditional second term.

SBC directors of missions to meet

OVERLAND PARK, Kan. (BP) — The Southern Baptist Directors of Missions Conference, confronting a theme of "Creative Relationships", will be held here, June 12-13, prior to the Southern Baptist Convention annual meeting, June 14-16, Kansas City, Mo.

Speakers include William G. Tanner, executive director-treasurer of the SBC Home Mission Board, Atlanta; Harper Shannon, pastor of Huffman Church, Birmingham; Robert D. Dale, a career guidance specialist from the SBC Sunday School Board, Nashville.

Page 19

SBC charter bus passes available

KANSAS CITY, Mo. (BP) — Special charter bus passes will be available for persons attending the Southern Baptist Convention (SBC) annual meeting here in June, according to the SBC transportation committee.

The passes, good for four days, June 13-16, will cost \$10 each on the scene in Kansas City and \$8 each if bought in advance by contacting SBC Bus Shuttle Service, Midwestern Seminary, 5001 N. Oak Street Trafficway, Kansas City, Mo. 64118.

A spokesman said one taxicab trip from outlying motels costs more than the four-day pass and that no parking will be available in downtown Kansas City unless the person is staying in downtown Kansas City.

Messengers to the convention will not be able to ride the special chartered buses without a pass, which will be available at all outlying motels. The passes will not be usable on regular metro buses.

The spokesman said buses will start moving each morning at 7:30, that each motel will have a color code, and that concession stands will open early each morning for those who want a light

breakfast at the convention center's Bartle Hall.

In other announcements, a spokesman said the postal station at Bartle Hall, which will operate each day, 9 a.m. to 5 p.m., June 13-16, will have items of interest to philatelists, in addition to regular postal services. Also, special philatelic units of the U.S. Postal Service are available, 9 a.m. to 5 p.m., Monday through Friday, in both Kansas City, Mo., and Kansas City, Kan. — 315 West Pershing Road in the Missouri side and 1021 Pacific on the Kansas side.

Calvary Baptist Church, 3921 Baltimore Street, the oldest Southern Baptist church in Kansas City, has invited all persons attending the SBC and related meetings to an open house Sunday, June 12.

Former pastors of the 137-year-old church will preach at two services that day. Conrad Willard, pastor of Central Church, Miami, will preach at 11 a.m., Dotson M. Nelson Jr., pastor of Mountain Brook Church, Birmingham, and first vice president of the SBC, will preach at the 7 p.m. service, which will be followed by a reception.

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Conference planned on role of women



Tonks



Deweese

The Role of Women in Baptist History is the theme of the summer conference sponsored by the Historical Commission of the Southern Baptist Convention at Glorieta, July 16-22. A church history committee workshop will also be a part of this conference.

Conference leaders include A. Ronald Tonks, assistant executive director, Historical Commission, and Charles W. Deweese, director of editorial services, Historical Commission.

Six sessions will focus on women's role and status in SBC history, and on women as deaconesses and missions supporters. The workshop will deal with seven aspects of preparing a church's history: collecting, organizing, preserving, researching, writing, publishing, communicating. Sessions are open to youth and adults.

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What is worldly wisdom like?

May 22, 1977

James 4:1-10, 13-17

The world would say that there are many philosophies or attitudes of life. The Bible, however, says that there are only two: dependence upon God and his wisdom, or dependence upon self and the world's wisdom.



Wood

The Westminster Catechism asserts that the chief end of man is "to glorify God, and to enjoy Him forever." There is another philosophy of life which affirms that pleasure is the chief good in life and that moral duty is fulfilled in the gratification of pleasure seeking instincts and dispositions.

The entire book of Ecclesiastes contains a discussion and contrast of these two ways of life. Solomon said, "And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven." The remainder of the book is a record of Solomon's examination of the things done by man. Over and over again, conclusion is that "vanity of vanities; all is vanity." Finally at the conclusion of the book he says, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man."

Sometimes even Christian people need to be reminded that the life style of this world and the wisdom it produces is really vain and empty. James, in writing this letter on practical Christian living, made sure that the Christians knew what worldly wisdom was like.

It chooses pleasure as the chief end of life (James 4:1-3)

Some people would not be so quick to agree with James that seeking pleasure is wrong. James uses a type of reverse logic. He asks a question. "Where do all the wars and battles among you come from?" That is a good question. Those to whom he was writing were supposed to be Christian people and the characteristic mark of a Christian was that they love one another. Where then did all of their conflicts come from? James tells them. They come from your heart. Your heart is set upon desiring the things of this world. You begin, therefore, to use the methods of this world to obtain those things.

It is very hard sometimes for a Christian business man to do business in this world where everyone is trying to cut corners in order to make an extra dollar. Some businesses are notoriously dishonest and yet God needs people who walk in the light to be involved in many of these businesses.

When all men are striving to possess the same things, life inevitably becomes a competitive arena. Obedience to the will of God draws all men together. The desire for pleasure will cause men to fight, to perform unseemly deeds and to shut the door of prayer in their life. If a man's prayers are simply for the things which will gratify his desires, they are essentially selfish, and, therefore, it is not possible for God to answer them. The true end of prayer is "Thy will be done."

Ahab, the King of Israel, wanted the vineyard of Naboth. The land was inherited and it would have been wrong for Naboth to sell it. Ahab went home and pouted because he couldn't have what he wanted. The story ends with the death of Naboth and the repentance of Ahab. In Jesus' parable of the Sower, there was good seed that fell among the thorns, representing the cares of this world. When the seed began to grow, the thorn choked out the plant. If the pleasures of this world are the chief end of our life, we will choke out one another.

It leads one to become an enemy of God (James 4:4-6)

To be a friend of the world means to become an enemy of God. This Greek word for world is kosmos. In the New Testament it always refers to the world apart from God. "The mind that is set upon the flesh is hostile to God . . . Those who are in the flesh cannot please God" (Rom. 8:7-8). Demas was a man who at one time had been a source of strength to Paul but later Paul had to write, "For Demas hath forsaken me, having loved this present world."

God's people, the church, are thought of as the bride of Christ. For a wife to become involved with a man who is trying to seduce her, would be to make enmity between herself and her husband. For the Christian to seek friendship with the world is to commit spiritual adultery. The Christian cannot adopt worldliness as a way of life. This

does not mean that we are to stand above and away from our fellow men, even the worst of them.

They need our love and kindness. Nor does it mean that we are not to be ruled by the aims and ideals of the world. He is saying that we should avoid being on such friendly terms with the world as to have for our close associates those who are dominated by its principles and ways of life. For some people that would change their entire life style, circle of friends and social gatherings. Failure to make the needed change is to remain God's enemy. Your end might be like Demas.

It has an arrogant disregard of God (James 4:13-17)

Worldly wisdom causes a man to lay out plans for the future without considering God. Some might ask, "What harm does it do to lay out our own plans without consulting God?" First, it expresses the confidence that you can control your life and that the future is in your hands. How many graduation speeches have you heard that have emphasized this theme? It is the world's proclamation to us: "The future is what you make it!" What about God?

Secondly, we glory in our rigid time schedules and we don't even know what is going to happen tomorrow. Jesus told a parable about a man who thought he had much goods laid up for many years but that night his soul was required of him. Our life is short, even as a vapor. Last year in Colorado a flash flood sent a rushing wall of water down from the upper portion of a canyon, sweeping many people to their death. That wasn't in their plans.

James says to take a good look at yourself. You are rejoicing in your boastings. You have made plans; you know where you are going; it is all laid out for you. Yet you don't know if God approves! The man who has been reminded that such an arrogant disregard for God in his future is wrong; to him such action is sin.

Conclusion

There is only one cure for the purposes of Satan and his worldly wisdom. The cure is submission to God. James concludes by defining submission: Draw near to God; purify your heart; repent; humble yourselves before God. To refuse submission to God is to be friends with the world. If a man is going to live in friendship with the world, he must expect that one day he will be made the footstool of God.

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Relationships to the church family

May 22, 1977

I Timothy 5:1-8, 17-22

In the first four chapters of First Timothy, Paul gave Timothy some guidelines in conducting public worship. He cautioned Timothy to maintain sound doctrinal teaching, to select with care the deacons and other leaders, and to set a



Myers

worthy example before others. Now he instructs Timothy concerning his relationship to various members of the church.

A pastor's duties include much more than preaching. He is charged with the responsibility of providing spiritual guidance and practical help to each individual in his congregation. This requires skill, wisdom, empathy, and great patience. Each person must be dealt with as a distinct personality and treated with the dignity of one who is made in the image of God.

Old and young (5:1-2)

A New Testament church is a family, and every member is entitled to his rightful place in the fellowship. Older men in the church are to be respected because of their maturity and experience. Even when at fault, an elderly man is not to be treated harshly or unkindly. He should be reprimanded with the same affection one would have in correcting his own father. The same kind of respect is to be accorded to older women in the church. Their devotion to Christ and loyalty to his church merit our praise, and we honor them as we would our own mothers.

Young men are to be treated as brothers, young women as sisters. There may be occasions when correction is warranted, but the admonition should be for the purpose of guidance and encouragement and not punishment. Many young people have been discouraged in their attempts to serve Christ by the unjust criticism of their elders. A word of caution is added concerning the treatment of young women. Any relationship to them must be kept within the bounds of propriety and with strictest regard for purity.

The maturity of age and the enthusiasm of youth are both needed in the church. There are times when a generation gap exists between these two. Young people are impatient with their elders, and adults are shocked by

the actions of youth and become critical. But in the church this tension can be subdued in the common task of serving Christ.

Widows (5:3-8)

Concern for widows was openly expressed quite early in Christianity. From its inception, the church recognized its obligation to help the widows in its fellowship. Paul uses the word "honor" to indicate the church's responsibility. Here it not only carries the idea of respect but, in view of the context, includes the additional idea of financial support. Women who are "widows indeed" deserve the respect and sympathy of the church family. By the expression "widows indeed", Paul means completely alone, without husband or family to provide support.

In addition to being a genuine widow without a means of support, she must give evidence of the reality of her Christian faith. She lives a godly life and is faithful in her worship and witness. Her prayer life is one of continuous supplications. The widow who shows no evidence of real faith but "lives in pleasure" is not the responsibility of the church. She is to be considered spiritually dead. The church's task is to remind her of her need of Christ and to help her lead a life above reproach.

Of course, the primary responsibility of caring for a widow rests with her family. If she has children or grandchildren, they should assume the obligation of her support. The reason given for this is that it is "good and acceptable before God." An individual who is indifferent to the needs of his relatives, especially the members of his immediate family, has no right to call himself a Christian. He is no better than an infidel whose morality is high enough to cause him to care for his own family. His action is a denial of his faith, making him worse than the unbeliever.

Elders (5:17-22)

In verses 17-22, Paul gives instructions on the proper treatment of elders in the church. Elders who ruled well and devoted themselves to the task of preaching and teaching were to be considered worthy of double honor. Here the word "elders" refers to the pastors, not to the older men in the congrega-

tion. "Honor" means both respect and pay. Verse 18 makes clear the fact that Paul has remuneration in mind by his use of this word. He has just been talking about the financial support of widows, and the thought of financial support is now applied to the pastors.

It seems that some of the pastors deserved more because they worked harder and displayed better leadership qualities. However, the word "double" does not necessarily mean that they were to receive twice as much pay as others. The word signifies ample pay, and Paul's statement indicates that the salary should be in proportion to the fidelity of the pastor to his task. He is simply emphasizing the fact that a good pastor should be given an adequate salary for a job well done. Evidently there were those in that day who begrudged the pastor fair remuneration for his work. Regrettably, this attitude has lingered through the years and is evident in the actions of many today.

To support his argument for adequate pay for the pastor, Paul quotes from the Old Testament and cites a statement of Jesus. Deuteronomy 25:4 says that an ox was not to be muzzled when treading out the grain. Applying this analogy to the matter under consideration, Paul means that to deny a pastor adequate pay is like placing an ox in the midst of abundant grain but denying him the food he needs for himself. The statement of Jesus is found in Luke 10:7, "The laborer is worthy of his reward." Thus the Apostle shows that God's Word supports his contention that pastors are to be respected and provided with adequate remuneration.

Support for the pastor includes also protecting his reputation. Because so much of his work is in the public view, a pastor is often the target of unjust criticism. Therefore, any charges brought against him should be carefully scrutinized. An accusation against him must be supported by at least two or three witnesses. If there is a real basis for the accusation, then any disciplinary action is to be approved by the whole church.

One practical solution to the problem of discipline is to be careful in the selection of pastors. Great caution is to be exercised in ordaining a man to the ministry, for those who act too hastily are accountable for their conduct. They may find themselves responsible for the sinful effects of their unwise choice.

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Attendance report

May 8, 1977

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Alpena, First	75	17		Jonesboro, Friendly Hope	148	84	
Ash Flat, First	87		2	Kingston, First	71	26	
Batesville, First	241	101	3	Lavaca, First	323	101	3
Bentonville				Little Rock			
Central Avenue	85	28		Crystal Hill	165	66	5
Mason Valley	80	48		Life Line	429	87	
Berryville				Martindale	104	48	
First	171	53	1	Melbourne, Belview	165	69	1
Freeman Heights	159	60		Monticello, Second	267	97	
Booneville				Mulberry, First	237	110	1
First	258		2	Murfreesboro, First	155	42	
South Side	62	53		North Little Rock			
Bryant, First Southern	196	107	2	Calvary	351	80	1
Cabot				Harmony	58	33	
First	406	100		Levy	438	83	1
Mt. Carmel	262	82		Paragould			
Caledonia	43	30		Calvary	274	217	1
Camden, Cullendale First	457	149		East Side	322	172	5
Cave Springs, Lakeview	97	42		First	422	90	
Charleston, First	156	47		Pine Bluff			
Conway				Centennial	132	50	
Pickles Gap	217	84		Central	137	47	
Second	383	117		East Side	148	62	
Crossett, Mt. Olive	319	118		Lee Memorial	234	158	2
Danville, First	164	35		South Side	534	85	2
Dell	146	47	2	Tucker	12		
El Dorado, West Side	411	406	4	Sulphur Springs	163	90	4
Ft. Smith				Watson Chapel	420	104	1
Grand Avenue	1008	195	10	Rogers			
Mission	18			First	512	130	8
Haven Heights	198	89		Immanuel	457	62	1
Temple	121	58		Russellville			
Trinity	150	36	6	First	480	83	4
Fouke First	87	69	3	Second	126	44	1
Gentry, First	165	45	1	Sheridan, First	153	52	
Gillett, First	50	17		Springdale			
Gillham	74	41		Berry Street	77	22	
Grandview	95	70		Caudle Avenue	149		3
Greenwood, First	280	111	2	Elmdale	321	83	2
Hampton, First	133	63		First	1468		5
Hardy, First	123	48		Texarkana			
Harrison, Woodland Heights	146	73		Hickory Street	101	20	
Hector, First	28	16		Highland Hills	141		
Hope, First	299	77	1	Shiloh Memorial	174	60	1
Hot Springs				Vandervoort, First	58	35	
Harvey's Chapel	118	68	1	Wabash, Immanuel	53	36	
Park Place	263	63	1	West Helena, Second	161	71	
Hughes, First	150	34		Wooster, First	111	46	

Day camp slated for SBC meeting

KANSAS CITY, Mo. (BP) — The Southern Baptist Brotherhood Commission will conduct a mission day camp for elementary school-age children of messengers to the Southern Baptist Convention (SBC) annual meeting here in June.

Enrollment, however, will be limited, in comparison to the past three years the commission has sponsored the camp, because of the size of the camp facility in Kansas City.

Day camp director Frank Black, who directs the commission's Crusader Royal Ambassador department, said the camp will take as many children as possible on a first-come, first-served basis.

Sterling Acres Baptist Church will host

the camp, which will operate during sessions of the SBC, June 14-16. Children entering grades 1-6 may enroll for the day camp at a special booth in the registration lobby at the convention center beginning on Monday morning, June 13.

Transportation will be provided each day the camp is in session between the convention center and Sterling Acres Church. Full details will be available when the child is enrolled.

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New areas approved for foreign missions work

RICHMOND (BP) — Reaching toward the goal of missionaries in at least 125 countries by the end of the century, the Southern Baptist Foreign Mission Board recently approved work in five new areas.

Southern Baptist missionaries already have begun building an active program of witness in one new mission field, Rwanda; and the board gave approval in its April, 1977, meeting to enter Bolivia,

Swaziland. Approval to enter that country was given by the board in April 1975.

Active Baptist work began in Rwanda, approved as a mission field by the board in March, with the arrival of the Earl R. Martins in Kigali, the capital, in early April. At first, the Martins will be engaged part time in study of the Nyarwanda language. (That language and French, in which the Martins already have some proficiency, are the official languages.)

The Martins, formerly missionaries in Tanzania and Kenya, will begin their ministry with seven congregations in the Kigali area. No established churches are there. An estimated 200 additional Baptists have moved to the area, but have no one to work with them.

The Martins will do general evangelistic work, literature and youth work, with needs determining the thrust.

Southern Baptists were invited to work in Rwanda by the Baptist Union of Rwanda (national convention) and by the Danish Baptist Union, which has work in the country. Rwanda is a landlocked country bounded by Uganda, Burundi, Tanzania and Zaire.

The work of Southern Baptists in Rwanda will be a "supplementary, cooperative venture with the groups inviting us," says Davis L. Saunders, the Foreign Mission Board's secretary for Eastern and Southern Africa.

The Martins were assigned to Madagascar before their transfer to Rwanda, but they were never able to get government permission to enter that country. Madagascar is no longer officially listed as a Southern Baptist mission field.

The Herbert W. Neelys have been transferred from Rhodesia to the Cayman Islands. They will be stationed on Grand Cayman, the largest of the three-island group, working with a number of Baptists on the island, most of them from Cayman Brac.

Before Southern Baptists could send missionaries through the Foreign Mission Board, a Southern Baptist pastor responded to the needs he saw in the Cayman Islands, says Charles W. Bryan, the Foreign Mission Board's secretary for Middle America and the Caribbean.

"This pastor, working primarily on Cayman Brac, has maintained a close

relationship with missionaries of our board throughout the Caribbean," Bryan says. Until now, those who have gone have been short term personnel. Now an invitation has been extended for a permanent career missionary.

The new work on Grand Cayman will be an outreach of the association on Cayman Brac, although distance will preclude more than a limited participation.

In South Africa, the Baptist Union of South Africa has extended an invitation for Southern Baptists to work among the more than four million "coloureds" (persons of mixed race) in that country. Three couples have been requested initially, one in theological education and two in evangelism and church development.

In Swaziland, South African Baptists asked Southern Baptists to assume responsibilities for an English-language congregation in the capital of Mbabane. South African Baptists have filled this need for the past two years. Swaziland is enclosed on the northwest and south by Transvaal and on the east by Mozambique and Natal.

In the Seychelle Islands, work will begin on the main island of Mahe, with emphasis on a youth ministry in Victoria, the capital. These islands are located east of Northeast Tanzania.

One of two Baptists groups at work in Bolivia has invited Southern Baptists to initiate work in that country. The invitation came from the Baptist Convention of Bolivia (related to Brazilian Baptist work) which sponsors a school of more than 1,400 students and a riverboat ministry. Five missionary couples are engaged in convention work.

J. Bryan Brasington, the Southern Baptist Foreign Mission Board's secretary for western South America, says the board will respond initially in Bolivia by transferring two experienced missionary couples from other missions to do evangelistic outreach, theological education and lay leadership training. Later, Brasington says, he hopes "others in the States will be called by the Lord to look toward serving in Bolivia."

(The other Baptist group is the Baptist Union of Bolivia, related to Canadian Baptist work. It was 23 missionaries sponsoring schools in three major areas, medical clinics through churches and a radio station in Las Pas.)

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South Africa, the Seychelles Islands and the Cayman Islands.

Only one, the Cayman Islands, will be immediately listed officially as one of the political and geographical entities where Southern Baptists have missions work. The others will not be added until personnel are assigned to them, said J. Winston Crawley, director of the board's overseas division.

Crawley's office keeps the official tally of Southern Baptist mission fields overseas as well as a count of missionary personnel serving in them. As of April 27, 1977, the board had 2,716 missionaries in 86 countries.

The board also heard reports of moving ahead with efforts to open work in