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### May 25, 1978

Arkansas Baptist State Convention

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#### Recommended Citation

Arkansas Baptist State Convention, "May 25, 1978" (1978). *Arkansas Baptist Newsmagazine, 1975-1979*. 92.

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What is associational missions?  
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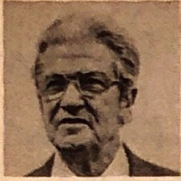
# Arkansas Baptist

May 25, 1978

## NEWSMAGAZINE







## I must say it

Charles H. Ashcraft / Executive Secretary

### Children of the depression

Present lives are conditioned by previous circumstances. The great depression of the thirties has left an indelible mark, not on the survivors only, but their progeny as well. The sense of insecurity, distrust, and fearfulness of the thirties has been passed on and it has inhibited the growth of many things. The people who were sore pressed in early childhood have become workaholics grabbing away for the next dollar, often hoarding it in low interest savings accounts fearful that the day may come again when he will lack for life's barest necessities. Some work at their jobs and more work out of the family structure ever accruing more money to insure that never again will financial embarrassment overcome them. This fearfulness reflects itself in life-styles, savings patterns, and in hoarding which smothers growth and progress.

Jesus gave the classic example of this in his dramatic epic of the talents. He gave unusual attention to the one talent man whose fearfulness and conservativeness allowed certain previous circumstances to place him in the disfavor of his benefactor. He was treated in the same fashion he treated his talent, spending his remaining life in darkness (Matt. 25:26-30).

If there is one principle in the economy of life and things, it is the free flow of finances, and if there is one principle which will reduce us all to paupers, it is the hoarding of talents and money. Economists will tell you the vast and almost unbelievable reach of only a small investment, how it flows almost as an incessant stream touching hundreds of lives. But such money, hidden, buried and out of circulation, only erodes with inflation and will soon be virtually valueless.

Our lives, as well as our money, should be busy. The great depression is behind us and the only depression in front of us will be when we close up shop, bury our resources and succumb to the fears we have unjustly inherited. The people who live generously and give generously allow many others to do the same. Others may find themselves old, haggard, worn out with money in nonproductive and nonredemptive deposits, never quite enjoying nor allowing others to enjoy the radiance which growth and progress affords.

Our generation is a time for openness, outgoing optimism and daring mission thrust. This cannot be done by burying resources. Some wise Baptists are going to underwrite the expenses of a short term missionary in our current volunteer for missions program. Others will strengthen their church budget by increased giving, allowing the church to participate more fully in world missions. This will do more to allay a future depression than any one item of consideration, and it will give us the good years we need so much in missions.

*I must say it!*

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The coming Southern Baptist Convention meeting will be asked to consider adopting a logo for use by the denomination. An editorial examines the pros and cons. See also a reproduction of the logo on page 18.

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The office of deacon was set up so that they might perform a specific short-term ministry, explains the second in a series of articles by Larry Baker, Fayetteville pastor.

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Arkansas Baptists, and other Southern Baptists are observing a season of prayer for the work of associational missions. In Arkansas, some men who retired from the ministry of associational director of missions have been honored, and current directors are identified.

# Arkansas Baptist

NEWSMAGAZINE

VOLUME 77

NUMBER 21

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

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

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

Deaths of members of Arkansas churches will be reported in brief form when information is received not later than 14 days after the date of death.

Original poetry cannot be considered for publication.

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

Advertising rates on request.

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



## A symbol for Southern Baptists

## The editor's page

J. Everett Sneed



Among the many items of business to be considered at the 1978 annual session of the Southern Baptist Convention is the adoption of a symbol or logo to identify member churches. Though there may be some disadvantages to the adoption and use of such a symbol, we believe a good logo could serve a useful purpose.

Universal use of a logo would prevent such confusion as I experienced a number of years ago while working on my master's degree at Baylor University. I was driving a group of fellow students back to Waco on a Sunday after extracting from them the promise that we would stop along the way for Sunday School and church. We had left home quite early and at 9 a.m. began to look for a place to worship. Seeing a sign which read "Baptist Church," we followed the arrow up a small dirt road and arrived at the front door of the church exactly in time for Sunday School.

Our first surprise upon entering the class was that the literature was not that to which we were accustomed. The quarterly was not a Southern Baptist Sunday School Board publication. Still, I reasoned, some of our churches do use other literature. The worship service was fine until the pastor's sermon. The text has long been forgotten, but his subject was "The Evils of Southern Baptists." Needless to say, I was a bit unpopular with my fellows for coercing them into such an unpleasant experience. A proper symbol would have prevented this mistake from occurring.

Of course, there may be several negative aspects to the use of a logo. To begin with, we may have difficulty in persuading all our autonomous churches to adopt a universal symbol. Some may reject it just to express their independence. Others may prefer to develop their own symbol or seal, which would, of course, defeat the purpose of the project. A church might even become alarmed, thinking that the Convention was trying to impose the symbol upon them. Certainly, if the symbol were adopted, any church not using it would be presumed to be something other than Southern Baptist.

The idea for the symbol was originated by Ray Hogue, pastor of First Church, Kinston, N.C. The logo, shown in this issue, will be recommended by the SBC Executive Committee during the convention to be held in Atlanta, Ga., June 13-15.

The symbol is an adaptation of a large sculpture on the front of the SBC executive building in Nashville. The design was chosen from one of 64 proposals submitted by 18 artists.

The symbol of the world tied to the open Bible by the cross has great significance. But the fact that it does not have the name "Southern Baptist Convention" tied into it means that several years would elapse

before most people would recognize it. We believe that it is essential for the name, or at least the initials "SBC" to be connected to the logo.

We believe that identification is essential for our churches. The word "Baptist Church" can refer to any one of dozens of Baptist fellowships in America. In Arkansas a great number of our Southern Baptist churches are already making a special effort to be identified. A good logo would help them greatly. It would be particularly helpful for visitors and newcomers.

Naturally, no one would wish to force any church to use the symbol, but if it were adopted it would become a common sight. Since it is copyrighted for exclusive use by the SBC, the identification would be positive.

We believe that the symbol should be adopted, with the addition of the name "Southern Baptist Convention" or "SBC." This may seem trivial to some, but we believe that everyone has the right to know the kind of church he is attending even if he is only a visitor.



Not much help





## One layman's opinion

Daniel R. Grant / President, OBU

### Learning from Jesse Jackson

If President Johnny Jackson of the Arkansas Baptist State Convention will forgive me, I want to say a few words about his black brother, Rev. Jesse Jackson. Although I have not always agreed with everything said by Rev. Jesse Jackson, militant and articulate civil rights leader and Baptist preacher, I like all that I hear about his program of "Push for Excellence." It is a program currently operating in nine high schools in Chicago, eleven in Los Angeles, and one in Kansas City, with financial support from several foundations and public school systems.

Jackson's program has a remarkable record of rescuing black teenagers from delinquency and starting them on the road to strong motivation for a quality education and vocational success.

Students are asked to spend at least two hours a night on homework without distractions like radio and television. Parents pledge to make certain their children study. Teachers must assign enough work to keep pupils busy, and must notify parents by phone when a student misses school.

Pastors, disc jockeys, sports figures, and other community leaders join in warning teenagers of the dangers of drugs, alcohol, premature pregnancies, and promiscuous sex. The 36-year-old Jackson says, "We must demand educational excellence from our youngsters and break the 'dependency syndrome' that is destroying so many of their minds." In many ways it is not a new program, but simply a dynamic packaging of the old-fashioned virtues

of self-discipline, educational "back to the basics," positive thinking, and the elimination of any inferiority feelings about one's race.

Whites would do well to listen to the message from Rev. Jesse Jackson. It seems to me he is saying that such circumstances as income level, neighborhood social problems, the lack of motivation within others around us, and a whole host of other environmental handicaps, all can be overcome with the right combination of work, discipline, and determination.

Obviously, we should continue to work to remove the obstacles and handicaps. It is refreshing, though, to hear a positive voice placing emphasis on the responsibilities and opportunities of the individual, rather than placing all the blame on society.

Second in a series

## Deacons: born out of response to need

by Larry Baker

Baptists, like members of other denominations, spend a great deal of time talking about the church. We investigate what the New Testament has to say about it. We analyze it. We attempt to determine its relative health or weakness. We go to great detail to define it and to describe its mission.



Dr. Baker

We have used many words and an involved vocabulary to describe it. Often we have referred to it as an organism, a living body. And there is biblical basis for that language. Yet the church is also an organization and has many qualities of an organization.

Thus, the church must have leaders. It needs persons who combine the best qualities of leadership and the highest caliber of Christian commitment. It needs persons who will provide the leadership that produces abundant fruit in the Kingdom of God and his church. Jesus recognized the need for leaders

and set aside the Twelve as the nucleus of the Christian movement (Mark 3:14). He intended to train those men by fellowship with himself. They lived with him every day and watched him in all kinds of situations. They listened to his private talk. They were admitted to his dreams, aspirations and hopes. And, in the end they shared his spirit.

Those men formed the nucleus of the church. They continued Jesus' ministry after his death, resurrection and ascension. They were instrumental in its outreach and growth. Those men were the dynamic core of the movement; they had no official power but they gave guidance, direction, and leadership to it.

And God blessed their ministry. As a result of their preaching, new conditions of life were created. The numbers of believers multiplied; the church grew.

In turn new leadership was needed (Acts 6:1-6). And here is the beginning of a specialized ministry to perform specific functions. That is the way things always develop; they begin like a seed and they grow. New situations call forth new devices and new provisions, new organizations and new methods, and

above all new men.

Seven men, according to Acts 6, responded to God's purpose moving through the events of their day. They weren't selected in order that they might have a title of honor; they were chosen because there was work to be done. The growing church faced new and growing opportunities. Men were needed and "The Seven" were chosen. So it always is.

We have held that these seven men were the first deacons. They may or may not have been. They aren't called deacons at this or any other point in Acts. Later (21:8) they are called simply "The Seven." Perhaps, as The Twelve, The Seven were unique and had no successors. Certainly, however, deacons at a later time had similar responsibilities and qualifications although no actual connections can be traced.

Here, then, are the conditions out of which the diaconate was born — human need, divine concern, and Christian response. Little wonder that God blessed it. That's quite a heritage, and quite a challenge.

Larry Baker is pastor of First Church, Fayetteville.





## Woman's viewpoint

Mary Maynard Sneed

### The true sophisticate

Not every day does one make the acquaintance of a true sophisticate. In fact, I thought the experience so extraordinary that I would like to share it with you. We were treating our family to hamburgers in one of America's favorite restaurants when we chanced to meet her. She was shamelessly flaunting her slim cigarette, brandishing it menacingly in every direction. Several times she waved it precariously over our daughter's head, tapping it occasionally with the tip of the finger to release the live ashes that fluttered slowly to the floor. A hot ash settled in the cuff of Cathy's jeans, burned a dark hole through her sock and raised a large blister on her ankle. Of course, Cathy's whimpers were overheard by other customers who were waiting in long lines for their orders.

A woman on our right quipped, "We're so sorry about your accident, but my friend is not to be blamed. You see, she has cancer."

Thinking I must have misunderstood her apology, I said, "I beg your pardon, but I think I missed that."

"She has cancer."

I was struck dumb by her strange reasoning, but my husband promptly replied, "Smoking will do that for you, I hear."

"Well, surely she doesn't have to wave her 'cancer stick' over the rest of us," Cathy complained. "I hope she doesn't mean to take us all with her."

"Come, Winifred!" the woman exclaimed, rushing her friend to the door. "We know that all truly sophisticated persons smoke."

Certainly, cigarette manufacturers have made that idea the basis of many an advertising campaign, but I wonder how many would-be sophisticates are acquainted with the definition of the term. *The World Book Dictionary* defines sophistication as "1. a lessening or loss of naturalness, simplicity or frankness; wordy experience or ideas; artificial ways. 2. sophistry: clever but misleading argument based on false or unsound reasoning." On one hand the term connotes an artificiality of manner, overrefinement and lack of enthusiasm as the price of worldliness. On the other hand it may imply a cultivation that allows a person to rise above the ordinary or usual.

It would be difficult to argue that smoking is not artificial or wordy or that any defense of the practice is not mis-

leading or unsound. We can be sure, however, that smoking has never allowed a person to rise above the ordinary or usual, unless of course, we except those who have made their fortunes from the sale of the product.

Not only is smoking an unattractive and costly habit, but it can lead to serious health problems for both the smoker and those who are exposed to his pollution. There is evidence that it can even cause birth defects in unborn babies. Millions of dollars worth of public and private property and many innocent lives are lost annually because of the carelessness of smokers. These persons are smelly and unpleasant to be near and generally tend to be less respectful of the rights and comforts of others than Christian charity demands.

Sophistication is not an attribute of Christianity. Our Lord Jesus was born in

a lowly stable. His disciples, men and women of simple ways, gathered to hear him preach his most famous sermon from a mountainside. He died on a common cross and was interred in a borrowed sepulcher. Though he certainly rose above the ordinary or usual, by no stretch of the imagination could he ever have been called sophisticated.

The apostle Paul instructed the Christians at Rome. "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2). This is still God's word for Christians today.

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



### Summer missions support

Westark Community College BSU Director Rosie Simpkins (second from left) shares the good news of Westark's summer mission gift with Robert Cox, BSU Mission Chairman; Margaret Fisher, hostess at the BSU Center; and Carl Humphreys, BSU President at Westark. The \$1,000 check is the largest contribution ever made by the BSU at Westark and one of the largest in the state. Humphreys is also one of the 26 students sent out as a summer missionary by his fellow students. (Photo by Robert Cox)



# Arkansas all over

## Bill Williamson

has assumed the pastorate of First Church, Huntsville. He is a graduate of Southwestern Seminary. Williamson came to the Huntsville church from First Church, Gillett. He and his wife, Mary Ellen, are parents of three children, Mary, Teresa and Robert.

## Bill Sutton

is the new pastor of Windsor Park Church, Ft. Smith. He was pastor for eight years of First Church of Pine Hills in Orlando, Fla. Sutton has served other churches in Alabama and Texas. He is the son of the late Richard Otto Sutton and Mrs. Bettye Sutton, formerly of Little Rock. He is a graduate of Baylor University and Southwestern Seminary. Sutton has preached in Korea, Japan and the Bahamas. He and his wife, Martha, are parents of three sons, Blake, Bryan and Stephen.

## Curtis D. Shatley

has joined the staff of Windsor Park Church, Ft. Smith, as minister of music. He came there from First Church, West Memphis. A native of Arkansas, he attended Arkansas State University, Jones-



Williamson



Sutton



Shatley



Lineberger

boro, and is a graduate of Memphis State University, Memphis, Tenn. Shatley has served churches in Tennessee and Arkansas since 1967. He has led evangelistic music for revivals and crusades throughout the Mid-South area. He and his wife, the former Dianna Payne of Paragould, are parents of three daughters and one son.

## Larry Sherman

was ordained to the ministry by Dallas Avenue Church, Mena, on Sunday, April 30. O. R. Looper, pastor of South Side Church, Booneville, was moderator. A. G. Escott, Director of Mis-

sions for Ouachita Association, led in the questioning. Sherman's father, Emmett Sherman, led the dedicatory prayer.

Others participating were E. W. Middleton, Bible presentation; Miles Aynes, ordination certificate presentation; and Max Deaton, pastor of the Dallas Avenue Church, who preached the ordination message. A. J. Cole was secretary of the ordaining council.

## Cecil Guthrie

is serving as pastor of the Amagon Church, Black River Association. Guthrie recently retired as Director of

## Three missions appointees have Arkansas backgrounds

Three persons with Arkansas backgrounds have been appointed to service by the SBC Foreign Mission Board. They were among 23 appointed in a service in the Baker James Cauthen Chapel of the Board at Richmond, Va.

Named to serve in foreign countries were Rev. and Mrs. Ronald S. Cook and Ruth Spence.

As a missionary associate, Miss Spence will work in Lebanon as a teacher in secondary education. Currently, she is teaching language arts and social studies in an Anson County, N.C., school at Wadesboro — a position she has held since 1969.

Born in Arkansas, she also lived in Garner, N.C. She was graduated with the bachelor of arts degree from Columbia (S.C.) Bible College and from Carver School of Missions and Social Work (now part of Southern Seminary), Louisville, Ky., with the master of religious education degree.



B. Cook



R. Cook



Spence

Her teaching experience includes work in Erwin, Jamesville and Wilmington, N.C.

She has also been director of religious education for Immanuel Church, Greensboro, N.C.; a field worker for the Sunday School department of the North Carolina Baptist state convention; and director of education at First Church, Wallace, N.C.

For one summer she was a missionary in California with the Southern Baptist Home Mission Board.

The Cooks will serve in Kenya, where he will work in publications. Currently they are attending Southern Seminary, Louisville, Ky.

Cook was born in Aba, Zaire, and lived there and in Rethi, Zaire. He also lived in New Jersey while home on furlough with his parents, who were missionaries for an interdenominational mission organization. He received a diploma from Moody Bible Institute, Chicago, Ill.; was graduated from John Brown University, Siloam Springs, Ark., with a bachelor of science degree; and from Sam Houston State University, Huntsville, Tex., with a bachelor of arts degree.

He has worked as a supervisor and production coordinator for printing firms in Lexington, Ky. Cook and his wife also have worked in publications in Kijabe and Nairobi, Kenya, for an international, interdenominational missions organization.

Mrs. Cook, the former Barbara Powell, was born in Owsley County, Ky., and lived in Beattyville, Ky., while growing up. She received a diploma from Moody Bible Institute; attended John Brown University; and received a bachelor of science degree from Sam Houston State University.

The Cooks have two sons. Stephen Ryan was born in 1969, and Richard Perry in 1973.



Missions for the Black River Association. **Arthur Phillip Lineberger**

has been selected as one of the "Outstanding Young Men of America" for 1978. Their biographies will appear in the annual biographical compilation, *Outstanding Young Men of America*. Lineberger is pastor of Calvary Church, Little Rock, and serves as second vice-president of the Pastor's Conference, Arkansas Baptist State Convention. He served as chairman of the Search Committee for Pulaski County Association and is a member of the association's Missions Committee and Inter-faith Witness Committee.

**Raymond G. Merritt**

is serving as pastor of the New Hope Church, Sparkman. He and Mrs. Merritt have moved on the church field. They came there from the Richland Church in Tiller.

**Joseph A. Callaway**

a Warren native who is professor of Old Testament archaeology at Louisville's Southern Seminary has been named director of the school's graduate studies program. As director, Callaway will administer the seminary's Th.M. and Ph.D. programs in theology. He is a graduate of Ouachita College (now University).

## Senate officers elected at OBU

Five executive officers for the Ouachita University Student Senate have been elected for the 1978-79 academic year.

Andy Westmoreland, a junior political science major from Batesville, was elected president. Carol Cannedy, a junior secondary education-English major from Texarkana, Ark., was elected vice president of internal affairs, and Randy Jerry, a junior business administration major from Bryant, was elected vice president of external affairs.

Other officers include Billy Lock, a junior business administration major from Hughes, vice president of Student Entertainment and Lecture Fund (SELF); Tony Yocum, a junior political science major from Hope, treasurer; and Rosalind McClanahan, a sophomore English-economics major from Pine Bluff, secretary.

The Senate is composed of representatives of the student body who interpret official University policies to the students and student wishes to the administration. The organization also sponsors guest speakers, concerts, art groups and other activities through SELF.

## Arkansan receives medical receptorship

RICHMOND, Va. — The Southern Baptist Foreign Mission Board has awarded a medical receptorship to Arkansas resident Trudy Nelson.

The receptorship goes to third-or-fourth-year medical students who are assigned to overseas Baptist hospitals and clinics to work alongside medical missionaries. Her field assignment remains open.

Currently Miss Nelson is enrolled at University of Arkansas School of

Medicine, Little Rock. She is also a member of Olivet Church in that city.

She was graduated from Henderson State University, Arkadelphia, with the bachelor of science degree. She also attended Ouachita Baptist University in Arkadelphia.

In addition to various part-time positions in college and medical school, Miss Nelson was a summer missionary in Virginia Beach, Va., with the Southern Baptist Home Mission Board.

## Association employs summer missionaries

Eight young people from churches in Current-Gains Association will serve this summer conducting vacation Bible Schools, Back Yard Bible Clubs, and surveys, and helping at the associational camp.

The eight were commissioned at a youth rally last month to be summer missionaries under the direction of J. D. Passmore, director of missions for the association.

In a service witnessed by more than

100 young people, they were charged, commissioned, and presented plaques on behalf of the young people of the association.

Young people who will work in this second year of the program are Debbie Vaughan and Theresa Pendergrass of Pocahontas; Linda Allen, Michele Wiley and Gayle Grayson of Corning; Larry Eddington and Phillip Seagraves of Biggers; and Renae Hopkins of Shannon.

The missionaries will be employed for five weeks in June and July.

## Midwestern Seminary grads include three Arkansans

KANSAS CITY, Mo. — Three Arkansans were among the 99 students to receive graduate degrees May 20, during the eighteenth annual commencement exercises at Midwestern Seminary here.

The 1978 group, receiving a total of 100 degrees, is the largest graduating class in Midwestern Seminary history.

Troy G. Carter of Greenwood and Randall K. Cross of Ft. Smith both received the master of divinity degree.

Eddie Lee, Pine Bluff, was awarded a double degree, receiving both the master of religious education and master of divinity.

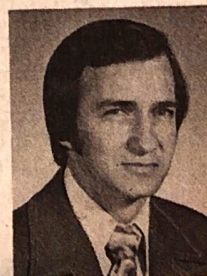
Carter has entered the Chaplain's school at Wadsworth Army Base, Staten



Lee



Cross



Carter

Island, N.Y., where he is training for the army chaplaincy.

Cross and Lee will remain in Missouri. Cross is pastor of the Union Church in Chillicothe. Lee is minister of education at the Susquehanna Church, Independence.

William Tanner, executive director of the Southern Baptist Home Mission Board, keyed the graduation activities.



# Baptist woman advises residents of nursing homes to take heart

by Erwin L. McDonald

HOPE — When Rosalie Givens Alderman, volunteer Bible teacher and social worker in Hope nursing homes, was a child she was enthralled by the song, "Dixie". One day she told her mother that she hoped sometime to "go to see Dixieland." "Honey, you've never been anywhere else!" replied her mother, referring to their native south Mississippi, where they were living at the time.

This is one of many of her down-to-earth experiences Mrs. Alderman uses to great advantage as illustrative material in her first book, *Take Heart*, to be published next October by Broadman Press.

Just as she was in Dixieland and didn't realize it, many people are in their land of opportunity to work for God but have not yet recognized it, she reminds her readers.

"You have never been nor yet shall ever be out of your land of opportunity," she wrote in one of her weekly devotionals carried in a bulletin she publishes as a part of her nursing home ministry. "It's sadly true, however, that you can fail to grasp a chance to do a good deed and that particular one may never again come your way."

In a childhood that found her and five younger children — a brother and four sisters — full orphans when she was 14, God was getting her ready, she believes, for her ministry to people who live in nursing homes. Through the heartaches of sorrow at losing her parents and seeing her brother and sisters separated from her in adoption procedures, she developed an amazing capacity for understanding and loving others in trouble. She learned early to take her heartaches and concerns directly to God as her heavenly Father.

*Take Heart* is far more than a recount-

ing of case histories Mrs. Alderman has compiled in nine years as a worker in the nursing homes of Hope. Her ministry is far more personal than that. She helps her readers to know her nursing home friends as people with the same aspirations, concerns, and opportunities for meaningful living as people anywhere.

Mrs. Alderman's rare ability at sharing her deepest thoughts, whether negative or positive, is a strong point of her book. Many readers will sympathize with her as she fights a feeling of frustration and despondency in her first visits to a nursing home.

"No one in her right mind would ever go near that place!" she told the chairman of the missions committee of her Woman's Missionary Union. And for many months she stayed away, "making a career of my own afflictions."

Part of her first assignment had been to collect the names of any residents who had died and report them to the WMU. But one day she heard that a Bible teacher was needed for Heritage Manor, the very home she had previously found so depressing, and she volunteered for the assignment.

Now she had a different view of the situation. Before, it had seemed to her that the residents of the home were just waiting to die. This time she saw the people as being much like the ancient Hebrews in Babylonian captivity who had asked, "How can we sing the Lord's song in a strange land?"

"I went back to help the people sing the Lord's song in their own strange land," she said. She has helped the people of the nursing homes to realize that God loves them and that there is work for them to do, even in the nursing home.



Mrs. Alderman (standing) confers with the pianist for one of her nursing home services. (photo by Erwin L. McDonald)

Not the least of her achievement has been enlisting for her ministry dozens of volunteers, from both inside and outside the nursing homes, and helping them to know the joy she has found for herself in helping others.

*Take Heart* is well named. It holds out hope for the despondent and rest for the weary. Its inspiration is matched only by its good humor and down-to-earth practicality. Here is a rare workbook for Christians interested in serving on one of the greatest mission fields of the land — the nursing homes.

Erwin L. McDonald is Editor Emeritus of the Arkansas Baptist Newsmagazine.

## Foreign mission briefs

BENI SUEF, Egypt — Seven deacons were ordained by the Baptist Church of Beni Suef in the midst of a week of spiritual revival led by Southern Baptist missionary Finlay M. Graham, field representative for the Middle East. Ezzat Abraham, is pastor of the church. Southern Baptists have no missionary living in Egypt, but missionary J. William Trimble in Lebanon is responsible for work in Egypt and makes frequent trips to visit the congregations there.

TAEJON, Korea — Baptists working with a military evangelism ministry in Korea contacted 225,613 men in 1977, approximately 38 percent fewer men than in 1976. Money was a major factor in the decrease, according to Rolla M. Bradley, Southern Baptist missionary and supervisor of the program. Continual increases in cost of operations have meant fewer Koreans can be employed to work in the ministry, Bradley said. In a cassette tape ministry

to servicemen, a decrease in the number of usable tapes contributed to reduced contacts with the men. More than 60 percent of the original tapes have been damaged or worn beyond use. Also, one of the more active servicemen's centers operated at a reduced level for seven months while it was being remodeled. Despite these problems, the military evangelism ministry reported 1,002 baptisms during 1977.



## Grady First Church

has purchased a bus to be used in all ministries of the church. Floyd Abbott, Sue Robertson, Hellen Edwards and Norman McPherson are bus committee members. The Woman's Missionary Union is planning a church playground for smaller children. Alan T. Tucker is pastor.

## Central Church, Magnolia

held a "Spiritual Growth Conference" for women of the church and their guests on Saturday, May 13. Kathy Boyce was leader.

## Trinity Church, Ft. Smith

has purchased a 1977 15-passenger van to be used in ministries of the church. Bruce Morris is pastor.

## Pulaski Heights Church, Little Rock

observed Senior Adult Day on Sunday, May 14. John Warren Steen, editor of *Mature Living*, the senior adult magazine published by Southern Baptists, was speaker.

## Mt. Olive Church, Heber Springs

was in revival May 17-20. David Miller, Director of Missions of Little Red River Association, was evangelist. Bill Moxley directed music. Wm. O. Good is pastor.

## Pleasant Valley Church, Heber Springs

will be in revival June 26-July 2. David Miller, Director of Missions of Little Red River Association, will be evangelist. Leon Vandiver is pastor.

## Post Oak Church, Higdon

will be in revival June 5-11. Don Johnson of Faith Church, Batesville, will be

evangelist. The church has voted to participate in the Third Century BSU Campaign through an offering given quarterly.

## South Side Church, Ft. Smith

celebrated its 30th anniversary on Sunday, May 21. The day began with a coffee hour in the fellowship hall where items of historical interest were displayed. Charter members and former members were recognized in the morning worship service. A potluck dinner in the community building at Creekmore Park concluded the celebration. Steve Hyde is pastor.

## Osceola First Church

will be host on May 27-28 to the senior high-college choir and handbells from the First Church of Stephenville, Tex. They will perform at the morning worship hour on the 28th. John Dresbach serves as minister of music/youth for the Osceola church.

## Clear Lake Church

honors its Senior Adults May 21-28. The week's activities included a banquet on Tuesday evening, May 23. A. Harrison Weger is pastor.

## New Hope Church, Sparkman

has begun organizational work for Woman's Missionary Union. Baptist Women officers that have been elected are Thelma Nash, president and Barbara Givens, secretary-treasurer. Group leaders are Margaret Merritt, mission study; Margie Nutt, mission action and Sybil Givens, mission support.

Mrs. Reece Mahan is serving as Mission Friends director and Mrs. Kermit Early is leader for Girls in Action.

## Woodland Heights Church, Harrison

has increased its Cooperative Program gifts to 15 percent and also increased associational mission gifts. The church, pastored by Joseph A. Hogan, has voted to give one percent of its budget for the next five years to the Third Century BSU Campaign.

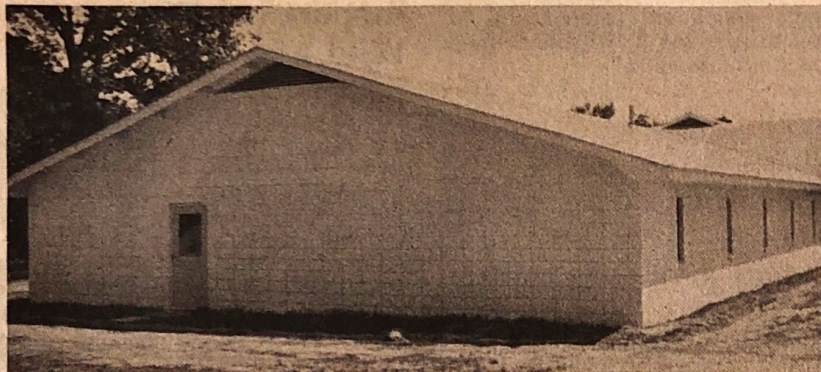
## Oak Grove Church, Ashdown

was in revival April 30-May 7. J. B. Jordan, pastor of First Church, Wake Village, Tex., was evangelist. Billy Pounds directed music and Susan Hill was pianist. There were four professions of faith and nine joined by letter. Dale Wooten is pastor.

## Twin Lakes Chapel, Little Rock

held its first annual "Good News! Week" May 1-7. Paul Jackson and Don Reasons were the preacher and musician, respectively. There were 28 decisions, including nine professions of faith. The week included special coffee klatches, a barbeque and a concert. The chapel is a mission begun last July by Sunset Lane and Brookwood Churches in Little Rock. Johnny Jackson Jr. is pastor.

## buildings



Most of the work on the education building of Sulphur Springs Church was done by the members.

## Sulphur Springs, Pine Bluff

Sulphur Springs Church, Route 1, Pine Bluff, held dedication services April 23 for their new education building. The building will be used jointly for education space as Sunday School rooms, as fellowship hall with kitchen, and as youth activities building.

The building was constructed using almost entirely volunteer labor from the membership of the church with very little outside labor. The 65' by 45' building has a total square footage of 2925 feet. The cost of construction, including furnishings, was \$23,055.00. Construction

was begun last April with approximately \$11,000 in the building fund, and when the building was completed it was debt free.

D. B. Bledsoe, who has served the church as interim pastor, brought the dedication message. This service concluded a week-long revival in which Bledsoe was evangelist and Don Butler, the youth and music director of the church, led music.

The building committee was Gene Howard, Norman Towers, Buddy Baxter, Gene Herring. Billy G. West is Pastor.

## Grand Avenue, Ft. Smith

Grand Avenue Church, Ft. Smith has voted to build a new sanctuary to be located on the corner of North 39th and Grand Avenue. Cost of the project is estimated to be \$2 million. A financial campaign within the church will be conducted June 18-Sept. 10 to raise funds

for the building. The Laser, Knight, Hathaway and Guest architectural firm are providing architectural services for the building that will accommodate 2000 for worship services. It will also provide housing for the church's music ministry.



# Your state convention at work

## Child Care

### Area offices provide services

The Arkansas Baptist Family and Child Care Services has four area offices which provide a variety of services to children and families needing help with their problems. The services of the area offices include:

1. Evaluation of children referred for help. The reasons for referral are as varied as the number of children referred to us. Our workers become involved with the child and his family to determine the type of care needed to help the child with his special needs. After a thorough evaluation, our staff considers the resources we have available: Children's Home, foster homes, Group Home for Boys in Jonesboro, counseling services to the child and family in his own home. (Often with proper attention to the problems presented, a child can remain in his own home when the parents and children receive a better understanding of each other and of

their problems.)

2. Counseling services to families of children under our care toward rehabilitation of the family unit.

3. Counseling services to adults, children and families experiencing parent-child conflicts, marital discord, and in need of professional help with their problems.

4. Working with multi-problem families living in poverty who need help to obtain the necessities for living. We make maximum use of existing community resources and involve interested church groups to meet the needs of these families.

5. Another facet of the area office work is to serve as a referral resource. Pastors and others interested in knowing of community resources to meet specific needs are referred to appropriate agencies if we cannot meet their particular needs.

The directors of each of our area offices are dedicated Christians who are qualified by professional training in the field of counseling. Our area directors are Jonesboro area office, Tom Stafford, P.O. Box 2515, Jonesboro; Little Rock area office, Doug McWhirter, P.O. Box 552, Little Rock; Monticello area office, Royce Aston, P.O. Box 180, Monticello; and Fayetteville area office, Gary Gray, P.O. Box 1211, Fayetteville. Get in touch with any of us if we can be of assistance to you. — Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.

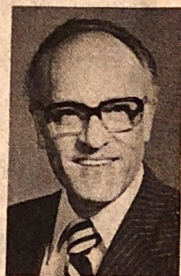
### Sunday School Preparation Week, Who needs it?

If yours is a small Sunday School, king-size, or in-between, Preparation Week could help implement both a better Sunday School and a growing Sunday School. As described in the May issue of *Outreach* this week of training is intended to equip workers for the new Sunday School year. This is to be accomplished through spiritual preparation, study of organizational plans and materials, and departmental or class planning meetings. The week is divided into two parts: Sunday through Wednesday for planning sessions; and Thursday through Saturday for visitation, phone calls and literature distribution.

Hardware needed includes the May issue of *Outreach* and the Book Store item, *Sunday School Preparation Week, 1978: Resource Kit*, the new study course book, *Witness to Win* and other materials suggested on page 8-11 of the May *Outreach* magazine.

Who needs it?

Every Sunday School worker. — Lawson Hatfield, state Sunday School director.



Dr. Hatfield

### Looking ahead: Arkansas events

#### May 1978

- 25-26 Ministers of education personal growth conference, DeGray Lodge (Church Training)  
28 Day of Prayer for Associational Missions  
30 Church Growth Seminar (Church Training)

#### June 1978

- 2-3 Annuity ministries  
Boys (6-8) and Fathers Retreat, Camp Paron  
5 Area Youth Evangelism Leadership Conference, Jonesboro  
5-9 RA Camp, Paron  
6 Area Youth Evangelism Leadership Conference, Mountain Home  
8 Area Youth Evangelism Leadership Conference, Fayetteville  
9 Area Youth Evangelism Leadership Conference, Ft. Smith  
9-10 Baptist Men's Encampment, Camp Paron  
11-12 Southern Baptist Church Music Conference, Atlanta  
11-12 WMU Annual Meeting, Atlanta, (Southern Baptist Convention)  
12-16 RA Camp, Paron  
13-15 Southern Baptist Convention, Atlanta  
19-23 RA Camp, Paron  
19-24 Siloam Springs (first week)  
19-24 Youth/Adult Music Camp, Ouachita Baptist University  
20 State Music Tournaments, Arkadelphia  
26-July 1 Siloam Springs (second week)  
29-July 2 Precamp Staff Training, GA/Acteens Camp, Paron

#### July 1978

- 3-8 GA Camp, Paron  
3-8 Siloam Springs (third week)  
6 National Baptist State Joint Committee



## Stewardship

# Family money management needed

According to a Gallup Poll taken last year, more than half of all American families believe, that balancing the family budget is their number one problem.

Some family counselors say that money, not sex, is the primary cause of husband-wife difficulties. One survey indicates that 54 percent of America's families fight frequently over money. Money is also blamed as a major source of difficulty between parents and children, married couples and their in-laws.

The size of the budget seems to make little difference. The poor fight over expenses for a fishing trip while the rich hassle over building a mountain retreat cabin.

Inflation hasn't helped matters. During the six-year period, 1963-1969, family income, adjusted for inflation, increased by 26 percent. During the next six years, 1970-1976, it increased only five percent.

A smaller amount of spendable income has caused families to feel worse off than they actually are.

Christian families aren't protected from economic realities. Like other citizens, they are employed by the same

factories and buy groceries from the same chain stores. Above average charitable and church contributions stretches the Christian family's budget.

Christian money management calls for a setting of priorities. It all starts with a Christian attitude toward wealth. Money is not evil. The Christian views all things as belonging to and coming from God.

The Christian family has a unique relationship to "things." Family members acknowledge their stewardship of all that God has shared. Christians claim to know how to translate materials into ministries.

No family member is neglected in a good family budget. Household heads want to provide the best for all family members. Biblical stewardship begins at home.

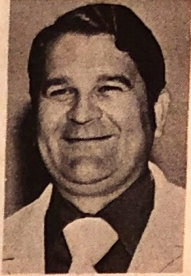
Good money management calls for open discussion in budget planning and spending. Families that discuss their money matters have less fighting.

Money Management Conferences are conducted by your Stewardship Department. Contact our office for more information. — Stewardship Secretary, James A. Walker

## BSU Third Century Campaign

### 'BSU met my needs'

As a student at the University of Arkansas in the early 1950's, I found the Baptist Student Union met many of the critical needs of my life. I am certain that this is why I still have a deep and abiding feeling toward student work. Through the Baptist Student Union programs, I learned to tithe; I learned to share a genuine burden for the unsaved; and I have dedicated myself to the program of my local church.



Dr. Langston

The needs of an ever-growing campus population at our State Universities and Colleges are to be met through the Third Century Campaign which was passed by the Arkansas Baptist State Convention in November, 1976. I hope the strength of this program lies in the simple philosophy that every campus of higher education in our state should have an adequate student-oriented Christian witness. This is keeping with our Lord's command.

Consider the effects upon the Baptist Churches of Arkansas if college students received the same degree of Christian development as they receive in academic studies. If they return to their home churches "soul winners", tithers, interested in missions, clean cut in their social attitudes, well tutored in the scriptures, and ready to teach others, what more could we ask?

Because of the sheer number of students and the needs of an expanded student work, our present resources can only scratch the surface. The Third Century Campaign offers the Baptists of Arkansas an opportunity to develop the spiritual potential of the students of Arkansas. — R.H. Langston, M.D.

Dr. Langston, an active Christian layman, is a member of First Church in Harrison.

## Campers told they can help at resorts

Arkansas Campers on Mission met in Burns Park, North Little Rock, on May 5 and 6. The meeting opened Friday night with a covered dish luncheon followed by music from New Life, a contemporary music group from Bradley.

Barbara Billingsley, youth director of Central Church, North Little Rock, who is a former student summer missionary, shared how Campers on Mission can assist resort missionaries. Jack Riley, pastor of First Church, Russellville, shared how Campers on Mission can become involved in resort missions.

Ralph Douglas, president of the group, presided over the business

meeting. It was decided to promote a caravan to the National Campers on Mission Rally at Myrtle Beach, S.C., Aug. 4-6. Other officers of Campers on Mission are R. V. Boone, Searcy, vice president, and Mrs. Loran Jefferson, Springdale, secretary.

Campers on Mission is an organization of Christian campers promoted by the Department of Special Mission Ministries of the Home Mission Board. Its name describes the purpose, campers on mission for Christ in the resort setting.

For information concerning Campers on Mission, contact Pete Petty, P.O. Box 552, Little Rock, Ark. 72203.

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

Tickets, lodging, recreation and meals only \$13 a person at

### KELLER'S COUNTRY DORM RESORT

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

For sale

### "The Odyssey Of A Pioneer People"

a history of the Baptists who  
settled Green County, Ark.

Cost \$4.50

Darrell Stone

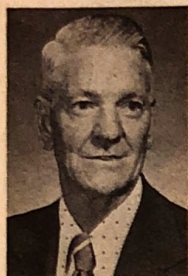
714 South 6th Street  
Paragould, Ark. 72450

Did you know that the Cooperative Program budget of the Arkansas Baptist State Convention is reviewed by three different committees of elected representatives before being presented to the convention messengers for adoption?



# Season of Prayer for

Meet your directors



**ADAMS**  
Buckner



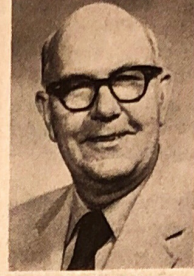
**BRADY**  
Caddo River



**BUNCH**  
Mt. Zion



**BURNETT**  
Calvary



**BYRUM**  
Caroline



**CALDWELL**  
Conway-Perry  
Van Buren



**CONNER**  
Red River



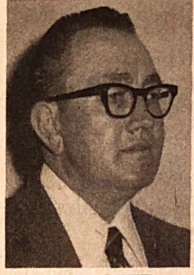
**DARTER**  
Delta



**DEAN**  
Little River



**ESCOTT**  
Ouachita



**FAWCETT**  
Arkansas  
Valley



**FINN**  
North Arkansas



**GARNER**  
Trinity



**GEARING**  
Mississippi  
County



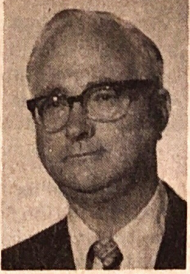
**GIBSON**  
Greene  
County



**HACKER**  
Independence



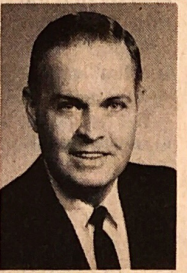
**HUGHES**  
Southwest  
Arkansas



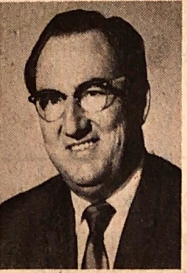
**B. JACKSON**  
Benton  
County



**L. JACKSON**  
Black River



**JOHNSON**  
Pulaski  
County



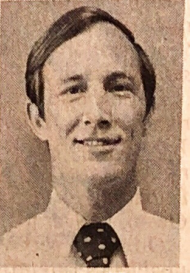
**KUEHN**  
Faulkner



**LINDLEY**  
Dardanelle-  
Russellville



**MELTON**  
White River



**MILLER**  
Little Red  
River



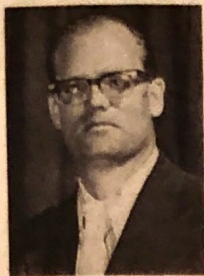
# Associational Missions May 22-28



**MONTGOMERY**  
Rocky Bayou



**OVERTON**  
Central



**PASSMORE**  
Current-Gains



**PERKINS**  
Concord



**REED**  
Bartholomew



**SAWYERS**  
Liberty



As part of the Season of Prayer for Associational Missions the Department of State Missions, on May 12, honored with a luncheon those associational missionaries who have gone into retirement from that position and still live in Arkansas. Their wives were also guests of the Department.

Each missionary was presented a plaque in recognition of his years of "cooperation and support of State Missions Programs."

Those honored were (seated left to right) W. O. Taylor, Melbourne and W. T. McGregor, Texarkana; (stand left to right) Dewey W. Stark, Bearden; L. D. Epinette, North Little Rock, and Hugh Owen, Malvern.

Others to receive plaques who were unable to attend are Ford F. Gauntt, Mansfield; Arthur L. Hart, Springdale, and Fred H. Sudduth, Marion. Ray McClung, Little Rock, and Cecil Guthrie of Newport, who retired from serving as Directors of Missions in 1977, were honored at the time of retirement.



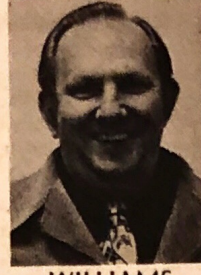
**TUCKER**  
Tri-County



**WHITE**  
Harmony



**WILHELM**  
Clear Creek



**WILLIAMS**  
Carey

## What is a Baptist association?

- "The association is the oldest of Baptist institutions beyond the local church. For more than a century here in America it was our only denominational institution, followed in turn by the organization of general and state conventions." — Allen W. Graves, professor, Southern Seminary.
- "The association is not just a denominational agency and a technological arrangement. It is a doctrinal fellowship and a spiritual family." — F. Russell Bennett Jr., professor, Southern Seminary.
- "It is the organized expression of the spiritual relation of kindred congregations." — Meeler Markham, Director of Missions.
- "The association is church extension, expressing the basic nature and mission of the churches, enabling each church to fulfill its divinely assigned tasks." — Allen W. Graves.
- "Inherent in the mission of the church are things that can be done more effectively by a group of churches than by a single church . . . Some things involved in the mission of the church can be done effectively **only** through cooperative endeavor." — Meeler Markham.
- "If God is love, then the association is to be a loving fellowship of congregations bound together by the redeeming grace of God in Jesus Christ. That fellowship is to so overflow with love in its conduct that the world will recognize the inbreak of the kingdom of God." — F. Russell Bennett Jr.



# Arkansas director encouraged Greatest days are ahead, Sunday School directors say

by Bracey Campbell

PASS CHRISTIAN, Miss. (BP) — Five state Sunday School directors predicted a surge in Sunday School enrollment across the convention at the conclusion of a three-day planning session at the Gulfshore Baptist Assembly.

"This has been a stimulating meeting for all of us," said Don Watterson. "A new creativity and a much improved working relationship between the personnel from the Sunday School Board in Nashville and those of us in the field is evident."

The Alabama worker said the 37 directors profited from their initial meeting with Harry Piland, named Sunday School director at the board three months ago.

Watterson said Piland brings a "new sense of urgency of the need for winning people to Christ."

There's much to be done in all areas of Sunday School work, he said, "but we were able to divide that workload into bite-size chunks at this meeting."

Maryland's director, Charles R. Barnes, said he sensed an exciting new style of leadership in Piland and other personnel in the department.

"I see a wedding of the Nashville efforts and the state efforts that I have never witnessed. Out of this will come a unified Sunday School program," Barnes said.

He said the new areas of growth and goals outlined at the meeting — centered around the Southern Baptist Bold Mission Thrust strategy of taking the gospel to all the world by the year 2000 — "will open new doors for all of us."

"The emphasis being placed on the Sunday Schools in the small churches is the most encouraging word for me," said Lawson Hatfield, director in Arkansas. "This is just one of the ways," Hatfield said, "that we must continue improving and innovating our methods to take Bible study to the masses."

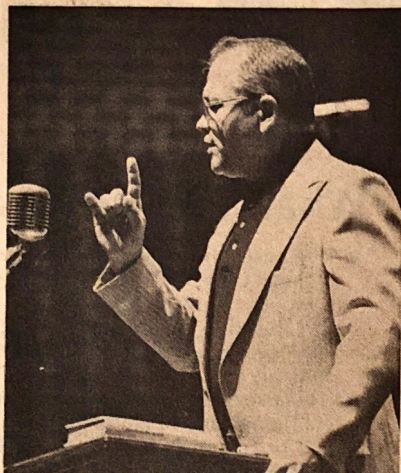
Florida director James Frost said the

opportunities that state workers have for input into the programs and plans being coordinated at the board in Nashville is greater than ever.

"The five-year growth plan and the ways that we will be working with Bold Mission Thrust are very exciting. There's no question that our greatest days as a convention are just ahead," Frost said.

The emphasis on starting new Sunday Schools — with a goal of 1,500 by the end of 1979 — and 100,000 new babies enrolled in the new Cradle Roll program brought praise from Ed Browning, who has led the Pennsylvania program for four years.

Wendell Price, who has served in the Tennessee Sunday School department for more than a decade, said the spirit of cooperation between Nashville and the states is excellent. "Harry Piland's addition to the Sunday School work force plus the openness for the exchange of ideas has been healthy for all involved in the Sunday School programs.



## RA Congress includes contest

First place winners in the speakers' contest at the state Royal Ambassador Congress were brothers: Shaun McFarland (Crusader) and Scott McFarland (Pioneer) of Calvary Church, Benton. The meeting was May 5 and 6 in Little Rock.

Glendon Grober, missionary to Brazil, was the main speaker.

Entrants in the RA Speakers' Contest were (left to right) Arlon Duke, Leslie Dennis, and Shaun McFarland, who are Crusaders; Scott McFarland, Jackie Williams, Mark Whitehurst, Brent Fields, Mark McGough, Everett Davis, Phillip Gavin, and Robert Wight, who are Pioneers (ABN photos)





# Leaders urge satellite use for new communications era

by Robert O'Brien

FT. WORTH, Tex. (BP) — An historic satellite transmission from the Southern Baptist Radio and Television Commission outlined to Southern Baptists how their convention can move into a new era of communication.

More than 200 Southern Baptist leaders, including four Arkansans, assembled at the commission's new Ft. Worth studio and at First Church, Nashville, Tenn., heard Jimmy Allen, Paul Stevens and John P. Witherspoon describe how Baptists may realistically convert "exotic space communications technology" into practical use in the SBC Bold Mission Thrust within five years.

The two-hour transmission, interspersed with an array of visuals and including a two-way question and answer period at the end, originated in an agency which used a satellite signal in 1965 to detonate dynamite to break ground for its modern facilities at 6350 West Freeway, Ft. Worth.

"That was thought of then as a gimmick," declared Stevens, Radio and Television Commission president. "But it was not. It was a signal to ourselves to begin thinking in terms of satellite

broadcasting."

"We cannot allow a new age to arrive with us riding in a buggy or a Model T," Stevens declared, emphasizing a note sounded also by Allen, SBC president and pastor of First Church, San Antonio, Tex.

"We must make our leadership honest when they say they want to reach everyone in the world (with the gospel of Jesus Christ) by the year 2000" as part of the SBC's Bold Mission Thrust, Stevens said. "If they don't use the satellite, that's rhetoric we can't accept."

Witherspoon, president of the Public Service Satellite Consortium, San Diego, Calif., explained that the launching of the space shuttle program will eventually sharply reduce satellite transmission costs and bring them into the range of a wide number of service organizations in the private sector.

"With the shuttle becoming an operating reality in 1980, lots of things will begin to happen," Witherspoon said. "It will not cost \$13 million (current cost) to launch a satellite the size of CTS (the Communications Technology Satellite used in the transmission) . . . we'll see costs come down (half of the \$26

million cost of current Western Union or RCA satellites is not spent on launch alone) . . . we can talk about bigger, more powerful satellites . . . earth stations can be smaller, simpler and less expensive, which in turn means that satellite systems become even more simple from the standpoint of the user, even more flexible and even less costly."

But Witherspoon, Stevens and Allen indicated that technology is available now for Southern Baptists to begin using satellites for multiple purposes while stretching their imagination for the future.

"The bottom line of communication is not the flinging of words into space but is the fashioning of a transformed life touching others in love and power while pointing them to the source — Christ Jesus," Allen said. "All technologies, first century or 21st century, become merely means for expediting the basic impact of life upon life" through missions.

Allen constructed scenarios for satellite use. They range from stateside transmission of programming to remote overseas villages to use in the states to provide inspiration and impetus to the Bold Mission Thrust and Mission Service Corps, they plan to send 5,000 volunteer missionaries around the world by 1982.

He challenged Southern Baptists to gather 100,000 strong to commission 1,000 missionaries in a single service, using satellite transmission to handle logistics.

"The Astrodome in Houston seats 50,000 people," Allen said. "It can be filled for such a Bold Mission Commissioning Service." Satellite transmission to 10 key cities across America to rallies of 5,000 more persons could account for the other 50,000.

"Nothing like it has ever happened in the history of Christianity," Allen said. "It's not only a dream. It's do-able. The combined forces of Southern Baptists praying for God to call out the called (missionaries) could mean 1,000 persons."



AT BROADCAST CONSULTATION — Several Arkansas people were among 80 pastors and lay people discovering methods of broadcasting the gospel at a consultation sponsored by the Southern Baptist Radio and Television Commission in Ft. Worth. With Paul M. Stevens (second from left), president of the Radio-TV Commission, and James W. Waters (second from right) of Macon, Ga., chairman of the agency's board of trustees, were (from left) Don Moseley, pastor, Sylvan Hills Church, North Little Rock; Mrs. Pat Batchelor, Pat Batchelor, minister of music, Olivet Church, Little Rock, and Carbon Sims, minister of education, First Church, Monticello. (Radio-TV Commission photo)

## Camp manager wanted

Applications are now being received for the position of Manager for the new \$2.2 million camp being built by Northwest Louisiana Baptist Association. Experience in camp management is preferred. Persons interested may send a resume to: **NWLBA Personnel Chairman, P.O. Box 5518, Shreveport, Louisiana 71105.**



# Legalized gambling: a financial fiasco?

by Robert O'Brien

DALLAS (BP) — Wherever pro-gambling forces battle for legalization of gambling, they invariably claim that it will cure the economic ills of embattled state and community treasuries.

The pro-gambling refrain in state after state has told citizens that a vote for legalized gambling will turn on a dollar faucet to solve state money problems and ease taxes.

Forty-four states have legalized some form of gambling since 1963. What has the record proven about economic benefits?

"From a study sponsored by the U.S. government and supported by a grant from the National Science Foundation," said a recent "U.S. News & World Report" analysis, "comes a fresh — and surprising — appraisal of legalized gambling as it spreads through one state after another: states are not reaping the huge revenues expected from legalized gambling — nor are they cutting deeply into illegal gambling."

A *Wall Street Journal* report on April 13 declared: "That trend accelerates (toward legalized gambling) despite the fact that study after study over the past decade has found that publicly operated gambling just doesn't work out the way its proponents promise. 'It is axiomatic that the two principal goals of legalized gambling — revenue raising and crime control — are incompatible,' a high powered federal commission (Commission on the Review of the National Policy Toward Gambling) concluded in 1976 after a three-year study."

*Consumer Reports*, with a national reputation for revealing consumer rip-offs, supports evidence from many quarters, including the Commission on the Review of the National Policy Toward Gambling, that legalized gambling amounts to a regressive form of taxation which exacts a penalty from those least able to pay, yields only a small percentage of state revenues, and short changes those who gamble.

Michigan State University economics professor, Daniel B. Suits, who has headed a major gambling study and consulted on the Commission on the Review of the National Policy Toward Gambling, also told *Business Week* magazine that "government (where gambling is legal) has become a pusher (in efforts to convince citizens to gamble their resources). And they're not pushing fire or police protection — only dreams."

No state except Nevada and New Hampshire, with about four percent each, derives more than one to two percent of state budget revenue from legalized gambling channels, according to *Consumer Reports* and other sources. That doesn't count the cost in social ills, law enforcement, state bureaucracies, and gambling revenue collection, according to many observers.

"The cost of getting the money (from gambling revenue) to the state treasury, 'is excessive,'" says *Consumer Reports*. "It costs 1.5 cents to 2 cents, on the average, to collect a dollar of tax revenue for the state treasuries. By contrast, lottery expenses in most states run from 25.6 cents to more than 40 cents per dollar reaching the state treasury . . ."

Collaborating a *Business Week* conclusion that "legalized gambling is an inefficient and inequitable way to raise revenues, an analysis in *Consumer Reports*, using state lotteries as an example, said:

"The two likeliest winners in a state lottery are the state's Republican and Democratic parties. Each new state lottery (as would pari-mutuel legalization) provides the occasion for setting up one or more state bureaucracies and for hiring additional bureaucrats, from commissioners not subject to civil service down to inspectors and office staffs . . . Lottery commissions are almost always bipartisan, so that the patronage the lottery generates is distributed through both parties."

When Texans faced the pari-mutuel legalization issue, some raised the question about revenues for Texas. Three surrounding states, Arkansas, Louisiana and New Mexico, provide a check-point.

Arkansas derives only 0.35 percent of its revenue from pari-mutuels; Louisiana, 0.27 percent; and New Mexico, 0.17 percent — not counting the cost to set up the bureaucratic machinery to run legalized gambling and law enforcement and social costs.

But many observers, from sociologists to law enforcement officials and economists, say the cost of legalized gambling, which federally funded studies have shown increases rather than decreases illegal betting and organized crime, goes further than just dollars and cents.

The Commission on the Review of the

National Policy Toward Gambling, set up under the 1970 Organized Crime Control Act, says that governmental sanctioning of gambling may make "allegiance to government extremely difficult for people with deep moral convictions who are forced more and more to dissent from actions of their government."

The commission's voluminous report, "Gambling in America," supported by evidence from a variety of other sources, catalogues a list of ills related to gambling. They include undermining of the nation's work ethic in a something-for-nothing atmosphere, systematic corruption of police departments, creation of new gamblers and compulsive gamblers, eroding of the poor's income, little return on funds to state coffers, increased organized crime, and a number of other things.

"Our interest in gambling is not primarily with the money it yields," says Bettina Bien Graves of the Foundation for Economic Education. "But rather in the fact that when government resorts to gambling as a source of funds this is a symptom indicating that government has far exceeded its legitimate role of protecting life and property."

Unpaid bills, bankruptcy, embezzlement, employee pilferage, bad checks, and broken families often accompany illegal gambling, according to a number of sources, including "Dun's" of Dun and Bradstreet, Man and Manager, Inc., sociological studies, and others.

A Los Angeles department store manager added a personal perspective, reporting that during the racing season receipt of bad checks doubled, absenteeism increased and time payments decreased by 30 percent.

Florida Governor Reuben Askew, in opposing efforts for casino gambling in his state, has admitted that Florida "already crossed the bridge on the moral question of gambling" by allowing pari-mutuel and other forms of wagering.

"But that does not mean we have to further compound the situation," Askew declared. "Can a government build economic strength by catering to people's weaknesses? Should we try to build an economy based on exploiting those weaknesses? Is that the way to lead to a better society? The answer is clearly no."





# WHAT A WAY TO GO!

... to Atlanta, that is.

Whether you plan to go to Atlanta for the WMU Annual Meeting and Southern Baptist Convention by bus, car, or motorcycle, there is no better way to go than through Birmingham and the national office of Woman's Missionary Union.

At the WMU, SBC building you can see home and foreign missions artifacts, bits of missions history, and missions education in the making.

The building is open for tours Monday through Friday from 8:00 until 4:30. (Exceptions: On June 12 the building will be closed so that WMU employees may attend the Annual Meeting. June 13 the building will be open only from 10:00 until 4:30.)

To make group reservations call Mrs. Ellen Johnson at (205) 322-6511 or write her at WMU, 600 North 20th Street, Birmingham, Alabama 35203.

**RESERVATIONS NOT NECESSARY**

LAKE TAHOE, Calif. — Beachside study brought many of the Tahoe residents and tourists to Christ.



Arkansas native witnesses to tourists

## Recreation ministry touches thousands

by Celeste Loucks

LAKE TAHOE, Nev. (BP) — A gambling casino at the Hyatt Lake Tahoe is an ironic location for Sunday worship services held by a Baptist minister.

Yet there is Ed Smith, who volunteered for two years of mission work in the U.S. through the Southern Baptist Home Mission Board, carrying his guitar and Bible past slot machines and blackjack tables to worship services attended by a few Hyatt employees and local residents.

Smith and other Tahoe Resort Ministries (TRM) missionaries find that Christian sharing is a part of the scene at this escape resort. He entwines ministries with skiing, roller skating and volleyball, all activities which bring him in contact with tourists and give him a chance to minister. In summers alone, the 24-year old Arkansas native and the other TRM missionaries touch the lives of more than 12,000 persons with a one-on-one witness.

While working to develop his Christian fellowship, Smith had the odds of inexperience and cultural setting against him.

He showed up for dinner appointments at noon, to discover dinner meant the evening meal. Accustomed to leisurely, after-dinner conversation, he found meals ending abruptly. "People eat and take off here," he remarks.

He wasn't used to the isolation, the bright lights, the string bikinis. "I don't think anything's taboo around this place ... half the guys and girls — the singles live together," he says.

Smith's moral commitment to God is not totally understood by people he contacts. He has struggled with a strong sense of personal isolation.

A few months into his ministry, Smith was propositioned by a young woman on the ski slopes. "I got kind of mad," he says of the encounter. "I told her that Christ had a lot more for me than that."

In spite of his feelings of isolation, Smith put many ideas to work at Lake Tahoe during his two-year ministry. As assistant director of TRM, he supervised summer missionaries, conducted beachside Bible studies and counseling sessions for young people, and played games with children at Christian day camps.

The Ouachita Baptist University graduate plans work in seminary after his Lake Tahoe ministry. "I had planned to go to Southern (seminary) and pastor in Arkansas," says Smith.

Now Golden Gate Seminary and staying in California are two options Smith will consider. "The churches out here have freedom to be imaginative. But the churches down South need it."

Smith, raised in nature, would enjoy ministering in a wooded area, but he says, "It's not watching a tree grow that is really exciting to me. If I was in New York City, working with people, and they were responding, I'd be very happy."

Adapted from "And a Cast of Thousands." Used by permission.



## Money men agree: 'We must cooperate'

NASHVILLE (BP) — Mutual interests should cause Baptist institutions and state Baptist foundations to work together, according to speakers at the Foundation and Development Officers' Institute which met in Nashville.

"Baptist colleges and other institutions exist at least in part because of the work that the foundations do, and foundations exist partly because of the money and interest generated by the institutions," Belmont (Baptist) College president Herbert C. Gabhart of Nashville told institute participants.

Harry D. Trulove, president of the Arkansas Baptist Foundation, Little Rock, echoed the emphasis on cooperation. He said the foundations "create a climate" for the institutional development efforts by sharing information on such subjects as estate planning.

About 50 development officers and foundation executives at the three-day meeting also heard U. A. McManus, director of deferred giving of the Baptist Foundation of Alabama, Montgomery, review tax laws related to charitable giving, and Ben M. Elrod, senior vice president and director of development, explain the development program at Ouachita University, Arkadelphia, Ark.

Elrod stressed the importance of understanding a donor's motivation in giving. "Our donors gave because they wanted to make a difference in the lives of young men and women, and they looked upon our institution as a channel through which they could accomplish that goal," he said. In a survey he conducted, philosophical or religious motivations led the list, with self-interest trailing in fifth place.

The SBC Stewardship Commission sponsors the annual institute.

## Tuition tax credit fight may aid public schools

WASHINGTON (BP) — The fight over tuition tax credits currently raging in Congress may indirectly aid public schools, an administration spokesperson told opponents to such a measure.

Mary Berry, assistant secretary for education, Department of Health, Education, and Welfare, gave the keynote address at the annual meeting of the National Coalition for Public Education and Religious Liberty (PEARL) in Washington. PEARL grew out of the

congressional fight in 1973 against tuition tax credits and made it the major topic at this year's meeting.

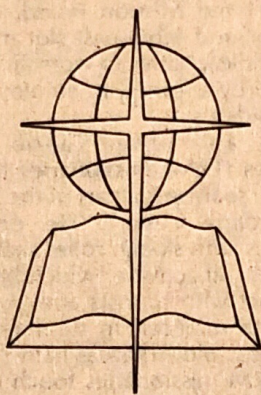
The current prominence of the tuition tax credit issue has generated wide discussion of the value of public education and brought together diverse education groups that have not always agreed on policy and strategy, Berry said.

Tuition tax credits have gained support in Congress in recent months as a response to growing middle class pressure for relief of financial burdens of families sending children to college and because of frustration of those who claim that public schools have deteriorated at the elementary and secondary levels.

Berry made clear that HEW opposes tuition tax credits on the ground that they would benefit those needing aid the least and would damage the public school system of the nation.

Bishop James K. Mathews, secretary of the Council of Bishops of the United Methodist Church, was elected president of PEARL. James E. Wood Jr., executive director of the Baptist Joint Committee on Public Affairs, was re-elected to the executive council.

PEARL is a coalition of 30 religious, civil liberties, and educational groups committed to maintaining religious liberty through separation of church and state and public education.



**PROPOSED SBC LOGO OR SYMBOL** — This logo will be recommended by the SBC Executive Committee to the 1978 meeting of the Southern Baptist Convention, Atlanta. The art is an adaptation from a large metal sculpture work on the front of the SBC Building, Nashville. This design was chosen from 64 proposals submitted by 18 artists working with various Baptist groups. If approved, use by churches and Baptist organizations will be voluntary. (BP)

## Louisiana Baptist paper has new editor

ALEXANDRIA, La. (BP) — Lynn Clayton, editor of the state newspaper of the Kansas-Nebraska Convention of Southern Baptists, has been elected editor of the *Baptist Message*, state newspaper of the Louisiana Baptist Convention.

Clayton, editor of the *Baptist Digest* with offices in Topeka, Kans., since 1974, succeeds Jim Cole, who resigned last December after serving as editor of the *Baptist Message* for 20 years. Cole is executive vice president of the Baylor University Alumni Association in Waco, Tex.

Clayton received the bachelor of arts degree from Baylor University and the master of divinity degree from Southwestern Seminary. He is studying for the master of communications degree at Wichita State University.

The *Baptist Digest* won first place in the news publication category of the Southern Baptist Public Relations Association competition in 1976 and 1977.

Clayton has been a weekly columnist for the Waco News Tribune, has written for several Southern Baptist publications and is author of *No Second Class Christians*, published by Broadman Press in 1976.

He has served on the Southern Baptist Convention's committee on committees, and is a trustee of Southwestern Seminary. He served on the recent seminary presidential search committee.

Clayton, 37, is a native of Seminole, Tex., and is married to the former Brenda Joy Webster of Dallas. They are parents of a son and a daughter. He is listed in *Who's Who in Religion, Outstanding Young Men of America* and *Notable Americans*.

## Clergy in office ban lifted

WASHINGTON (BP) — In its major church-state decision of the current term, the U.S. Supreme Court ruled that states may not forbid ministers from running for public office — based on the First Amendment's guarantee of "free exercise" of religion.

The legal suit which resulted in the high court's decision was originally brought in a Tennessee state court against Paul A. McDaniel, pastor of the Second Missionary Baptist Church in Chattanooga. He sought and won a seat



in the state constitutional convention last year.

McDaniel's opponent, Selma Cash Paty, initiated the suit, citing a provision in the state constitution dating to 1796 stating that "No minister of the gospel or priest of any denomination whatever shall be eligible to a seat in either house of the legislature." The Tennessee legislature, in calling last year's constitutional convention, invoked the state constitution's eligibility requirements as applicable to candidates for the constitutional convention.

The Hamilton County chancery court then ruled in McDaniel's favor. But on appeal, the Tennessee Supreme Court reversed that decision, thereby setting the stage for an appeal to the U.S. Supreme Court.

McDaniel was allowed to take his seat in the limited constitutional convention when U.S. Supreme Court Justice Potter Stewart stayed the Tennessee high court decision while the nation's highest tribunal considered the case.

In the high court's unanimous judgment, Chief Justice Warren E. Burger declared that the Tennessee prohibition against ministers ran afoul of the First Amendment in that it conditioned McDaniel's right to the free exercise of religion on the surrender of his right to seek public office. Quoting James Madison, Burger said that Tennessee was guilty of "punishing a religious profession with the privation of a civil right."

The court's decision strikes down the last of 13 state bans on ministers' seeking office. During the 18th and 19th centuries, several states adopted such provisions in their laws in part because of a desire to keep church and state as separate as possible.

But as the Madison view gained acceptance, 11 of the 13 states banning clergy from public office relented. Only Maryland and Tennessee carried such prohibitions into the 20th century and Maryland's law was struck down as unconstitutional four years ago.

Not until now, however, had the Supreme Court ever ruled on the question.

At least two Baptist groups had called on the court to make the decision it reached. Last October the Baptist Joint Committee on Public Affairs joined nine other national groups asking the court to strike down the Tennessee ban. They were joined in December by the executive board of the Tennessee Baptist Convention.

**More Datelines  
on page 20**

## Hotels filling for SBC session

ATLANTA (BP) — About 65 percent of the hotel and motel rooms set aside for next month's annual meeting of the Southern Baptist Convention in Atlanta had been taken as of May 1.

The SBC Housing Bureau said that 34 hotels in Atlanta had committed 7,000 rooms for SBC messengers. As of May 1, about 4,500 of those rooms had been assigned.

Officials said reservations were still coming in daily. After May 1, orders were being processed the day received. Messengers who could not get hotels or motels they requested were being assigned to lodging next closest to the Georgia World Congress Center, where the SBC meets, June 13-15.

The Atlanta Convention Visitors and Housing Bureau has 55 hotels-motels with more than 20,000 rooms on its register, but not all of them are committed to SBC use. Several other conventions will meet in Atlanta that same week.

Of the 34 hotels-motels committing rooms for SBC messengers, only two had reserved more than 500 rooms — the Hilton Hotel on Courtland St. (the SBC headquarters hotel) and the Days Inn Motel at Interstate 85 and Clairmont Rd. Each committed 800 rooms for the SBC. As of May 1, the Hilton Hotel was booked solid; Days Inn still had openings.

Eighteen of the 34 SBC hotels were booked solid on May 1.

Following are the 16 which still had vacancies: Atlanta Cabana, Airport Hilton, Stadium Hotel, Colony Square, Days Inns (Clairmont Rd. and Shallowford Rd.,) Dunfey's Royal Coach, Ramada Inn (Central and Airport), Riviera Hyatt House, Rodeway Inn Lenox, Sheraton Biltmore, Terrace Garden, Peachtree Travelodge, Howard Johnson Airport and Capitol Inn.

Address of the SBC Housing Bureau is 233 Peachtree St., NE., Atlanta, Ga. 30303.

## Allen sets prayer day For Bold Mission Thrust

ATLANTA (BP) — Southern Baptist Convention President Jimmy R. Allen has proclaimed Sunday, June 11, 1978, as a Day of Prayer for Spiritual Awakening and has urged SBC churches to hold special prayer sessions.

Allen's proclamation came in response to a motion at the 1977 SBC meeting in Kansas City, Mo., calling for a day of prayer for Bold Mission Thrust during the 1978 and 1979 SBC meetings. Bold Mission Thrust is the SBC plan to evangelize the world in this century.

The Kansas City motion also urged the SBC Committee on Order of Business to hold prayer meetings for Bold Mission Thrust sometime during the 1978 and 1979 meetings and asked appropriate SBC agencies to develop guidelines for the day of prayer in local churches.

Forrest Feezor of Shelby, N.C., retired executive secretary of the Baptist General Convention of

Texas, will conduct a Prayer Service for Spiritual Awakening at 3:45 p.m., Thursday, June 15, during the 1978 convention. It will follow an address by Martin Luther King Sr. of Atlanta on "America's Need for Spiritual Awakening."

Allen's proclamation requests "our more than 35,000 churches to have special sessions of prayer on that day (June 11) for our nation, for the peoples of the world, and for messengers of the Southern Baptist Convention meeting in annual sessions that week (June 13-15) in Atlanta."

He said the nation needs spiritual awakening "as evidenced in the moral chaos of our people," and that "spiritual awakening does not come by the machinations of men but by the movements of the spirit of God." He urged prayer "that Bold Mission Thrust might become an avenue" for spiritual awakening.



# SBC datelines

## HMB personnel plan open house for SBC

ATLANTA (BP) — Directors and staff of the Southern Baptist Home Mission Board will host an open house at the board offices at 1350 Spring Street during the annual Southern Baptist Convention meeting.

The reception honoring home missionaries will be Wednesday, June 14, from 2 to 5 p.m., on the free afternoon scheduled during the June 13-15 convention at the Atlanta World Congress Center.

A yellow and white canopy, pink lemonade, homemade cookies and ice cream cones will greet SBC visitors behind the seven-story brick headquarters. Although the building will be open to messengers all week, William G. Tanner, executive director-treasurer, and members of the board of directors will be there to welcome visitors only on Wednesday.

The Home Mission Board supports over 2,500 missionaries in the 50 states, Puerto Rico and American Samoa. Strategy affecting the future of home missions originates from the offices housing 275 employees, located just off

the downtown interstate connector.

A short visual presentation about the work of the board will precede self-paced tours of the building. Displays on each floor will illustrate the programs of work and a representative in each office will be available to answer questions.

Artifacts from home missionaries and people affected by home missions will fill viewing cases. Visitors will see such things as:

Myla Guard's engagement ring, donated to home missions in a dying gesture last year; a hand-stitched lap pillow, made by the Virginia widow who donated \$50,000 for a Puerto Rican seminary; a quilt made by an Appalachian Baptist and artwork by Baptist ethnics; and Annie Armstrong's wardrobe and the cornerstone of the old Home Mission Board building.

Buses running to hotels in north Atlanta from the Congress Center every few minutes will stop at the Home Mission Board building, about three miles from downtown, on Wednesday afternoon.

## Churches must comply with new retirement law

by Stan Hasteley

WASHINGTON (BP) — Churches, conventions and associations of churches, and church agencies and institutions which employ 20 or more persons are not exempted from a recently signed federal law extending the age for mandatory retirement from 65 to 70.

The only exceptions to application of the law signed by President Carter on April 6 involve tenured professors at colleges and universities and a relative handful of certain executives and policymakers within organizations.

Colleges may continue to retire tenured professors at age 65 until July 1, 1982, at which time they too come under the protective coverage of the new law.

"Bona fide" executives and policymakers who may continue to be retired at 65 include only those whose annuity income from the company or organization retiring them exceeds \$27,000 yearly. This figure does not include Social Security benefits or retirement benefits earned during previous periods of employment. The

new law sets no date for bringing this provision to an end.

According to congressional staff members in both the House and Senate, churches and church groups are not exempted from the provisions of the law, just as they were not exempted from the previous ban against forced retirement before age 65.

Nevertheless, no organization which employs fewer than 20 persons is subject to coverage.

What this means in Baptist life is that the vast majority of local congregations may continue to set their own retirement policies. Those congregations with large staffs of more than 20, however, will be required to comply.

Similarly, state Baptist conventions and Southern Baptist Convention agencies and institutions will be required to extend their mandatory retirement policies to age 70 if they employ more than 20 persons.

The new law takes effect, Jan. 1, 1979, for non-federal employees. Federal employees will be covered as of Sept.

## Gospel song writing contest announced

NASHVILLE — A gospel song writing contest sponsored by Broadman Press will offer prizes of \$500, \$300 and \$200 to winners selected for submitting the best unpublished songs before Aug. 31, 1978.

Don Butler, executive director of the Gospel Music Association, will be one of the judges, along with W. F. Myers, vice president of SESAC, a licensing agent for composers and authors. Mark Blankenship, Broadman Press music editor, will be responsible for screening all entries.

Entries must be sent to the Broadman Gospel Song Competition, Nashville, Tenn. 37234, no later than Aug. 31, 1978. Winners will be announced in October 1978.

All participants must send a tape recording of their songs, plus a lead sheet with the melody, words and chords. Previously published materials are not acceptable.

Broadman Press will copyright and publish the winning songs, and Broadman retains first refusal rights to the publications of all songs submitted.

A self-addressed, stamped envelope should be included for the return of material not accepted.

30, 1978.

In an interview with Baptist Press, a staff member of the Senate Subcommittee on Labor who worked on the legislation said that in any questionable cases of application of the law, he expects the courts to rule that virtually everyone is covered.

Asked about the self-employed status of local pastors, he predicted that in churches whose staffs exceed 20, pastors will be protected from forced retirement before age 70.

At the agency and institutional level of Southern Baptist life, the implications of the new law are clear. Simply stated, after Jan. 1, 1979, no employee can be forced to retire before age 70 if the agency or institution employs more than 20 persons.

Congressional leaders who pushed through the legislation have promised that their next step will be to seek elimination of any age limit for mandatory retirement.



## Faith under fire

May 28, 1978

Acts 12:1-11

As we come to the end of this unit of study, we see how the Gospel was beginning to spread across the barriers that man had erected.

First, there was the barrier of prejudice that existed in one church leader's life. God overcame that. Then there was the barrier of a church that led prejudice stop the spreading of the Gospel. God overcame that.

Now we see a third barrier that Satan tried to place in the way of the church — a barrier of persecution from outside the church.

### An outsider attacks the church (Acts 12:1-5)

Herod Agrippa I, brought an intense persecution against the church. It is important for us to understand which Herod this was. He was not the Herod who slaughtered the children at the time of Jesus' birth. His name was Herod the Great.

Herod Agrippa I was the grandson of Herod the Great. Herod Agrippa was very popular with the Jews in Jerusalem. Because of this popularity, Herod did all he could to stay in public favor with those over whom he ruled.

One of the things that he did to retain favor was to attack the early Christian church. When he saw that the Jews had no favor for these followers of Christ, he took one of their leaders, James the son of Zebedee, and had him executed. He was the first of the apostles to die a martyr's death for the Gospel.

After Agrippa saw how the killing of James pleased the Jews, he decided that he would go after another major leader of the followers of Christ. He chose Peter. Perhaps one reason that he selected Peter was because of his recent initiative to win the Gentiles. Sensing that this was a bigger aggravation to the Jews, Herod laid hold of Peter and cast him into prison.

When Agrippa seized Peter, it was the time of the Passover. Therefore, in acknowledgement of the feast, Herod was going to keep Peter in prison until the observance was over. Then he



Bowen

would bring Peter to immediate trial and public execution.

Herod knew that there were many sympathizers to Christianity in the city. Therefore, he set a special guard over Peter. There were four guards — one on each side of Peter, and two at the door — and there were four different shifts to guard him.

But notice that in the midst of this persecution what the Christians were doing. It is interesting to note that they did not flee for their lives, as the disciples did at the time of the crucifixion. Pentecost had come, the Holy Spirit was present, and they had a new kind of faith. Instead of fleeing in fear, they stayed and prayed for Peter in his time of trouble.

### God delivers Peter (Acts 12:6-11)

The time had passed. It looked as though Peter were bound for execution. The intention of Herod was for Peter to be put to death the very next day.

The prayers of the fellow believers were having an effect, even though they did not know about it. While Peter was in jail the night before his execution, he fell into a very sound sleep. His sleep was so deep that when an angel came to take him to safety, he had to administer a blow to his side to wake him up.

That is truly a sign of faith at work. Knowing that death was imminent, Peter had trusted God with the situation. He knew that whether it meant death, or whether it meant deliverance, he was going to trust God with the outcome. Truly this was a sign of faith in action.

As the angel came and aroused Peter, he was instructed to get his belongings together. Peter thought that he was having another vision. The angel instructed him to go toward the locked door.

Mysteriously they passed by the four guards without even disturbing them. Then before he knew it, Peter found himself on the street and the angel had disappeared. Then Peter knew for a fact that it was not a vision. So he went immediately to the home of Mary.

### Faith under fire

These events speak to our hearts to-

day about what faith can produce in the life of the believer.

First, notice that faith comes through prayer. In verse 5, as soon as the church found out that Peter had been put in prison, they expressed their faith in God's deliverance by meeting to pray. And notice that they prayed continually until their prayers were answered. Any time our faith comes under fire, the first thing we should do is pray, especially for others who enter times of trial.

Second, prayer will surprise you in its results. The disciples were still gathered at Mary's house, probably engaged in prayer. According to verses 12-16, Peter stood at the door of the house knocking. When the maid answered the door, and she came to report that Peter was at the door, the disciples could not believe that it was really Peter at the door.

Many times God answers our prayers of faith in ways that we do not expect. It could be that it is an immediate answer. Or, as in the case of the disciples, it could be that after an extended time of prayer God shows us an overwhelming deliverance, even beyond our wildest expectations.

Third, prayer will produce joy, even in the midst of persecution. The disciples had lost one of their leaders to persecution. Now another one was in prison facing death. But that did not deter their faith. They prayed and believed God. As a result God rewarded their faith by delivering Peter from death.

Then notice that because they were faithful to God, and they endured the persecution that was upon them, God delivered them and the Gospel made further progress.

Agrippa had proclaimed himself to be a god. Then almost immediately he took ill and died. Because the persecution was lifted, and because of the witness of the Christians under persecution, the Word of God was spread, and the Christians were strengthened.

There is no reason for the Christian to "play it safe" hoping that he will miss persecution. Even in our world today persecution will come in very subtle forms. Because of this we should realize from these early day Christians that when persecution comes, and our faith is under fire, then we must remain true to God. We must turn to God in prayer. Then God will reward us in unimaginable ways.

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## Lot: the danger of being sidetracked

May 28, 1978

Genesis 13-14; 18-19

Someone has said that the good is always the enemy of the best. Alone, good may seem very worthwhile. However, when compared to the best, it is short of acceptability. Lot is never seen by himself. He is always projected against the relief of Abraham. Standing head and shoulders above Lot, Abraham casts a long shadow that Lot finds impossible to live with, or to emulate in his life.



Pipkins

The man who was destined to be called "father" by the multitudes was called "uncle" by Lot. This must have made it more difficult for Lot to adopt Abraham's faith. Whether or not he respected Abraham's God, he did respect Abraham's leadership. Leaving Ur with him, Lot companioned with Abraham in and out of Egypt, living not by his own, but leaning heavily on Abraham's faith. When God blessed Abraham, Lot drank in the showers, and enjoyed the fruits of a godly faith.

### The separation

The time comes in every man's life when he must stand alone, drawing upon his own resources of faith. That day came for Lot when he was given the choice of land (Gen. 13:5-17). Prosperity brings problems of adjustment. The individual interests of Abraham and Lot were in conflict. The land could not support the prosperity of both men.

One can think of at least three ways to solve such a problem as this. The stronger of the two could ride roughshod over the rights of the weaker, thereby settling the issue in the favor of the stronger. Also, a mutual agreement could be worked out that would equally benefit both parties. Last in the order that would be expected, one of the two could be overly generous to the other, offering a settlement that could not be refused. Abraham was the generous one. He proposes that each will go his separate way, and since the ways were not of equal advantage, Lot was given first choice of direction.

The credibility of Abraham must have been suspect in the mind of Lot as he, "beheld all the plain of Jordan" (Gen. 13:10). No man in his right mind could pass up the well watered valley to the

East. (It is still a favorite today!). At least it must have seemed this way to Lot. Abraham would take the high road because Lot had taken the low road. Two questions: Could God's plan for the "promised land" have been kept if Lot had chosen the hills? Was he completely free in the choice? And, if Lot had chosen the hills, would Abraham's fate have been as Lot's? But, that is three questions.

### Lot chooses Sodom

Lot was on his own for the first time, after his choice of lands. His associative morality could not longer apply. He would have to structure his values by himself. Here, as "a pilgrim of faith", is where Lot gets sidetracked. He had at best only given lip service to the high standard of values demonstrated by his uncle. Now he must establish priorities for himself, and design his own convictions to guide his life.

James Strachan has suggested that Lot came to Sodom in three stages. First, he "looked" toward Sodom (13:10). What can a look hurt? Second, he "pitched his tent toward Sodom" (13:12), surely not meaning to do more than that. But, finally, he "dwelt in Sodom" (14:12).

Never happy with where he was, and never unhappy enough to leave, Lot stayed in Sodom, "complaining and compromising". Soon, Lot had his own home in Sodom, and a membership in the country club of the city, the city gates (19:1). Although the behavior of the people went against Lot's principles (2 Peter 2:7-8), he seemed to do nothing to change the situation. People today are said to have just enough religion to make them miserable. This may have been Lot's problem.

### Abraham intercedes for Sodom

Divine messengers visited Abraham with an announcement about the coming destruction of Sodom (Genesis 18:17-21). The wickedness of Sodom and Gomorrah came as no news to Abraham. He must have known already that their sin was grievous to the Lord.

It should be noted to Abraham's credit that he does not pray only for Lot, but for the whole city. His rescue of the people (Gen. 14) must have given him a genuine interest in the entire city. If

Abraham was true to form, no less was Lot, who prayed only for himself (19:17-20). Abraham's prayer is an example of a good man praying for wicked men. For that matter, who else would pray for wicked men?

Two special truths should be learned from Abraham's intercession. First, God sees men as individuals before he sees them as groups. The group cannot take higher place than the individual. Second, a righteous few (remnant?) will have a very definite effect on the larger group. Is it said somewhere that the followers of Jesus will heal, flavor, and preserve society?

### Lot is spared

Lot is visited in Sodom by "two angels". He meets them at the gates of the city and invites them to his home for a meal (19:1-3). The wickedness of Sodom cannot be swept under the rug (19:4-9). After a night of horror beyond our ability to imagine, the destruction of Sodom is declared, and Lot is warned to escape.

Things looked better the next morning, and Lot and his family were reluctant to leave. His sons-in-law refuse. The two angels must forcibly cast Lot and his family out of the city. Lot leaves, but he doesn't want to go far. He bargains for the city of Zoar and is allowed to go there to live. From there he is able to view the destruction of the cities that many believe to be at one end of what is now the Dead Sea. The strange looking rock-salt pillars around the area should be carefully examined, for one might be faintly familiar as Lot's wife whose disobedience (19:17-26), is immortalized in a unique manner.

The disintegration of Lot's family is completed when his daughters contrive to become pregnant by their father. Thus were the beginnings of the Moabites and the Ammonites (19:31-38).

Lot will be remembered as the pilgrim of faith who was sidetracked along the way from Bethel to Sodom, ending his career as an incestuous cave man. After the Book of Genesis, Lot is mentioned in only two passages in the Old and two in the New Testaments, always in connection with the destruction of Sodom. He will always serve as a warning to those who would get sidetracked from God's purpose for their lives.

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## Contributions show marked increase

NASHVILLE, Tenn. (BP) — National Southern Baptist Convention receipts total \$33,108,261 in Cooperative Program budget contributions and \$68,982,905 in total contributions after the first seven months of the 1977-78 fiscal year.

Contributions are running slightly ahead of what's needed to meet the 1977-78 operating and capital needs budget of \$55.08 million but are only running at 89.5 percent of the budget when the \$8.32 million Bold Advance challenge goal for unmet missions needs is included.

April's undesignated Cooperative Program receipts were up 10.31 percent over the same period last year and designated gifts were up 35.52 percent. Total contributions, made up of undesignated contributions for world mission needs of SBC agencies and another \$35,874,644 in designated receipts, are up 11.79 percent over the same period last year.

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## Attendance report

May 14, 1978

Church	Sunday School	Church Training	Church adms.
Alexander, First	115	32	
Alpena, First	78	22	
Ash Flat, First	65	19	
Batesville, First	248	82	
Bentonville			
Central Avenue	77	35	
Mason Valley	74	35	
Berryville			
First	143		1
Freeman Heights	167	38	
Booneville			
First	242		1
Blue Mountain Mission	26		
South Side	62		
Bryant, First Southern	167	78	
Cabot, Mt. Carmel	328	143	7
Caledonia	49	23	
Camden			
Cullendale First	555	123	1
Elliott	448	142	
Charleston, First	194		1
Conway			
Pickles Gap	164	100	1
Second	370	173	
Crossett			
First	483	98	2
Mt. Olive	303	102	2
Danville, First	144		
El Dorado, West Side	413	413	
Forrest City, First	470		
Ft. Smith			
Grand Avenue	954	172	4
Mission	16		
Trinity	134	41	
Fouke, First	98	38	
Gentry, First	167	31	
Grandview	95		
Hampton, First	158	88	
Hardy, First	110		5
Harrison			
Eagle Heights	256		5
Woodland Heights	158	69	
Helena, First	197	43	2
Hilldale	42	21	
Hope, First	350	70	
Hot Springs			
Harvey's Chapel	105	54	1
Park Place	346	77	4
Hughes, First	119		
Huntsville, First	85		
Jacksonville			
First	408	67	2
Second	161	30	
Jonesboro			
Friendly Hope	144	85	
Nettleton	249		
Kingston, First	65	42	
Lavaca, First	367	144	
Little Rock			
Crystal Hill	147	45	
Life Line	508	116	4
Magnolia, Central	605	199	
Melbourne, Belview	189	67	1
Mulberry, First	296	137	2
Murfreesboro, First	180	59	
North Little Rock			
Calvary	350	98	
Harmony	65	41	3
Levy	371	63	2
Park Hill	878	158	
Oppelo, First	23	13	
Paragould			
Calvary	263	174	
Center Hill	98	84	
East Side	336	162	2
Pine Bluff			
Centennial	149	47	
Central	117	51	
East Side	127	59	
First	588	80	2
Lee Memorial	279	96	3
South Side	543	66	
Sulphur Springs	135	59	
Watson Chapel	411	111	4
Rogers			
First	548	130	5
Immanuel	460	131	3
Russellville			
First	466		3
Second	123		3
Springdale			
Berry Street	38		
Caudle Avenue	134		3
Elmdale	274	98	2
First	1413		4
Sweet Home, Pine Grove	93	67	2
Texarkana			
Faith	218	97	3
Shiloh Memorial	211	82	2
Van Buren, First	612	195	2
Valley Springs	60		
Vandervoort, First	79	33	
Ward, First	111		
West Helena, Second	178	88	
Wooster, First	110	62	
Yellville, First	203	71	2

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# Issues face messengers at annual SBC meeting

ATLANTA (BP) — When Southern Baptists gather for the 121st annual session of the 133-year-old Southern Baptist Convention they will face an array of speakers, issues, and satellite meetings.

Latest addition to the main SBC meeting, June 13-15, at Atlanta's Georgia World Congress Center, is Ruth Graham of Montreat, N.C., wife of evangelist Billy Graham, who will speak on "The Family in Mission." She will ap-

pear on the Thursday night segment of the program, along with Quaker theologian D. Elton Trueblood, SBC President Jimmy R. Allen of San Antonio, Sarah Frances Anders, who chairs the sociology department at Louisiana College, and others who will explore "My Family in Bold Mission Thrust."

11, and precedes an SBC Brotherhood Commission-sponsored National Conference of Baptist Men, June 16, at the Omni Coliseum featuring President Jimmy Carter.

Last year 16,271 persons registered as messengers for the SBC meeting in Kansas City, and a record 18,637 registered at the 1975 Norfolk convention. Total attendance this year will likely top 20,000.

Messengers, as usual, will field a variety of resolutions and motions, which, although unpredictable, may include such issues as women's rights generally and the role of women in the church, world hunger, homosexuality, sex and violence on television, abortion, the economy, anti-semitism, energy, capital punishment, pornography, labor-management problems, white collar crime, tuition tax credits and public support of parochial schools, and nuclear proliferation.

Besides items of business brought by the SBC Executive Committee and agencies of the Southern Baptist Convention, messengers are expected to elect Jimmy R. Allen, pastor of First Church, San Antonio, Tex., to a traditional second one-year term as SBC president.

Business items will include a vote on a proposed 1978-79 national Cooperative Program unified budget of \$75 million for world missions. That includes a \$62 million portion for basic operating needs of SBC agencies \$2 million for capital needs, and \$11 million as a Bold Mission Thrust challenge budget for unmet worldwide mission causes.

The SBC Executive Committee also will ask messengers to approve a capital needs program for 1978-84 for the six SBC seminaries, the Brotherhood Commission and the Radio and Television Commission amounting to \$16,705,985; and a convention operating budget of \$1,062,000, which includes \$602,000 from the Cooperative Program and the balance from dividends and interest and SBC Sunday School Board contributions.

The convention operating budget covers such expenses as the annual SBC meeting, budget of the Executive Committee, contribution to the Baptist World Alliance, and other items.

Other recommendations from the Executive Committee include a suggested logo for voluntary use by Southern Baptists; alterations in the agreement between Southern Baptists and the National Baptist Convention, U.S.A., Inc., which have a joint relationship with American Baptist Theological Seminary in Nashville; selection of

Superdome in New Orleans as site of the 1982 SBC meeting; and changes in convention constitution and bylaws which would consolidate and clarify references to gender, laity and clergy, and voting procedure on SBC officers.

The latter recommendation would ask adoption of Section 10 (2) of the Revised Bylaws of the Southern Baptist Convention which declares: "If an officer does not receive a majority of votes cast on the first ballot, subsequent ballots should carry the names of those who are included in the top 50 percent of total votes cast on the previous ballot."

Besides Mrs. Graham, Miss Anders, Trueblood and Allen (who will also deliver the president's address), other key program personnel include actress Jeanette Clift George of Houston, Tex.; Jesse C. Fletcher of Abilene, Tex., president of Hardin-Simmons University, who will deliver the convention sermon; Forrest Feezor, 85, of Shelby, N.C., retired Texas Baptist executive secretary; Harry Hollis of the SBC Christian Life Commission, Nashville, Tenn.; and a taped interview with British social critic Malcolm Muggeridge.

Entertainer Anita Bryant, who has led efforts opposing homosexuality and urging a return of prayer to public schools, will appear prior to the main SBC meeting on the opening night program of the SBC Pastors' Conference. The conference will be held, June 11-12 at the Georgia World Congress Center.

## Georgia Baptists plan open house at SBC

ATLANTA (BP) — A special open house for messengers to the Southern Baptist Convention will be held at the Georgia Baptist Center, Wednesday, June 14, from 2:30-4:30 p.m.

The SBC meets in Atlanta's World Congress Center June 13-15.

Since no SBC session is planned for Wednesday afternoon, the new \$6 million Georgia Baptist Center will be open for any who wish to visit. Georgia Baptist Convention employees will conduct tours and answer questions.

The Georgia Baptist Center, completed in 1975, is the newest and largest state convention office building in the SBC, Garrison said. It is located at 2930 Flowers Rd., S., near the intersection of Interstate 85, NE, and Chamblee-Tucker Rd.

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All three evening sessions will feature a wide range of program personalities, multi-media effects and music, built around the theme of "Let the Church Be Hold in Mission Thrust!"

More than 16,000 Southern Baptists are expected to register as "messengers" at the three-day meeting, which follows a battery of pre-convention sessions, beginning as early as June