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Arkansas Baptist Newsmagazine

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6-1-1978

### June 1, 1978

Arkansas Baptist State Convention

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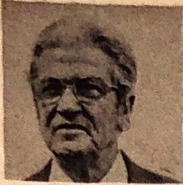
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Siloam Springs  
this summer  
page 9

June 1, 1978  
**Arkansas Baptist**  
NEWSMAGAZINE





## I must say it

Charles H. Ashcraft / Executive Secretary

### Saved by grace — judged by works

Salvation is the full, free gift of God and cannot be purchased, earned or deserved. It is not of works else Jesus died a misguided death. Had salvation been of anything less than grace the atonement on Calvary was quite useless and ridiculous (Eph. 2:8-9). Salvation by grace must not convey the notion that works are of no significance at all. The purpose of grace is to produce good works for we are created in Christ unto good works and will be judged by that principle (Eph. 2:10) (II Cor. 5:10).

The new creation in Christ (a saved person) is equipped by his new birth to do deeds of righteousness which as such do not save him, but is the proof of his salvation. Great error is occasioned over the verse "There is therefore no condemnation to them which are in Christ Jesus," without completing the sentence, "who walk not after the flesh but after the spirit" (Rom. 8:1). James put it even more bluntly, "Even so faith, if it hath not works is dead, being alone" (James 2:17).

The judgment which determines finally who is saved and who isn't does not bring up the subject of grace, only the deeds done in this life (Matt. 25:31-46). Life is not computed on its beginning, but its ending. No one scores by stopping on first base, nor is anyone crowned victor unless he finishes the contest. The finishing line has to do with deeds, works, achievements, accomplishments, finished products and finality. The only really good works are those arising from the motivation of received grace and only those will pass the examination at the Great White Throne (Rev. 22:11-12).

Any person seriously thinking his salvation to be the real thing should not presume that a casual relationship with Jesus will put him on the front seat in glory, quite the contrary (Luke 13:25-30). The final exam of the realness, genuineness and absoluteness of the new birth is detailed in great exactness in Matthew 25:31-46. If whatever one claims as his experience of salvation has not brought him to the point of Christian ministries, he doesn't have enough to keep him out of Hell. This puts the Christian experience in its rightful place and admits to no manipulation or adaptation. It explains James 2:17-22 and sets in clear perspective Ephesians 2:8-10.

One may pass many examinations, but if he fails the final test, he does not enter the next grade. It is really that simple. The final test includes ministry to the people who are hungry, thirsty, naked, lonely, sick, imprisoned, rejected, and all with whom Christ identifies.

The race is not judged on how one starts the race, but who crosses the finish line. The scoreboard will not be advanced when the runner is only on first base. Knowing this, I am arranging my lifestyle to qualify for Matthew 25:34-36. I don't like to fail.

*I must say it!*

## In this issue

### New writer 4

Another woman's viewpoint will be offered as Marian Dickson of Stuttgart writes the weekly column for the month of June. Mrs. Dickson, a wife, mother, and Sunday School teacher who also wears other hats, offers her perspective on Christian living.

### STS workers 7

Four college graduates have been named as "student-to-student" workers on Arkansas college campuses, under the supervision of campus directors of BSU.

### The cover 9



Siloam Springs, Arkansas Baptists' state assembly, is just bustin' out all over with improvements to make camping an even better experience this summer.

# Arkansas Baptist

NEWSMAGAZINE

VOLUME 77

NUMBER 22

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

ERWIN L. McDONALD, Litt. D. .... Editor Emeritus

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

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## Starting a new work

## The editor's page

J. Everett Sneed



For many years older, more established State conventions have begun very few new churches or missions. But recent studies indicate that some areas in the "Bible Belt" need additional churches or church-type mission. Obviously, a new work should not be started just to increase our statistics. A church or mission should only be established to meet a real need. Alertness is necessary if we are to discover where these needs exist.

Arkansas can be proud of R. H. Dorris, director of State Missions, and the associational directors of missions for the excellent job they have done in starting new works. In 1975, Dr. Dorris began to place new emphasis on the starting of new missions and churches. In this brief period of time there have been 61 new works begun. Last year Arkansas led the older Conventions in new churches and had nine percent of the net gain of churches in the Southern Baptist Convention.

Preparation is essential if a new work is to succeed. A survey should be made to determine the number of persons who will unite immediately with the mission and to reveal future prospects.

It is vital that the director of missions be involved in any plan to organize a new work. He can render valuable counsel in determining the feasibility of a new mission. It is even possible that plans for a new mission or church are already in process. The association, too, can be of great assistance.

A new work should be considered wherever a pocket exists in which there is no Southern Baptist witness. It is relatively easy to determine if every community in an association has a Southern Baptist work. When such areas are discovered, a survey should be conducted to determine the nucleus of dedicated people around whom a new work can be begun.

## Guest editorial Making of missionaries

The appointment of 30 missionaries by the Foreign Mission Board in Ft. Worth centered in the testimonies of the appointees which revealed the basic ingredients in the making of missionaries.

Woven into the fabric of God's leadership for their lives were such factors as salvation, Bible study, home, parents, a mate, mission trips, camps and conference centers, B.S.U. conventions, Lottie Moon offering time, Christian education, local church involvement, preaching, praying and friends. None of the Ft. Worth 30 talked of flashing lights, thunder or spectacular signs.

Out of the assurance of God's call the 15 couples appointed for mission service will go to various countries in the world laying all of their training and experience on the altar of God's service. They go with

Often in an unchurched area it may be necessary to seek, train and enlist people for leadership positions. This can be done through home fellowship Bible studies. Such studies should be conducted by a mature Christian.

A small town with a thriving Baptist church may need to establish a mission. The beginning of a new church or mission should in no way reflect on the existing church. In most instances members of the "First Church" welcome everyone into their congregation. But if employees feel ill at ease with their employers, it may be very difficult to enlist them as members. In some instances where there are large numbers who fall in this category, a new work should be considered.

It is usually best for a new work to be started as a mission. The advantages are numerous, but perhaps the two most important ones are financial aid and the assistance of grown leadership. In the early days of the new work strong leadership is vital. The early days set the pattern for future growth and development. When strong leadership develops a good foundation, the future of the work is virtually assured.

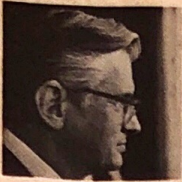
A new work should never be started unless there is a valid reason for it. Occasionally, new churches are begun because of a church split, or in order for a pastor to have a place to preach, or to add to the prestige of a church. Such reasons are inadequate and will probably lead to future difficulty.

Any plan for a new work should be considered prayerfully. The best preparation for a successful future is the leadership of the Holy Spirit. There are places in our state which need new churches. Each of us should be alert to these needs. God will bless churches and individuals who prayerfully and properly become involved in the extending of the gospel to new areas.

much, and they ask so little from those of us who stay at home. They only ask for our prayers and gifts. Through our prayers the distance can be bridged with the missionaries "way over there." Through our gifts to the Cooperative Program and the special mission offerings we can participate in their work for Jesus.

Missionaries are made, not born. They are made by God because of their having been born again in Jesus and called by God. And they are made by the support they receive.

In reality the appointment service involved not 30 but 13 million Southern Baptists all involved in the missionary-making business. And the 30 appointed must not be disappointed in the 13 million who "hold the ropes." — Editor Presnall H. Wood in the 'Baptist Standard' of Texas



## One layman's opinion

Daniel R. Grant / President, OBU

### *The intellectual power of personal experience*

Nothing is more intimidating to many Christians, young or old, than to face a barrage of difficult questions about the Christian faith by the experienced intellectual. Because of this many Christians retreat into a kind of anti-intellectualism that seems to be saying Christianity is not for intellectuals. Or to put it another way, we seem to be conceding victory to the anti-Christian intellectuals in our efforts to match wits with them.

Recently a speaker at Ouachita Baptist University demonstrated that it is not necessary for Christians to roll over and die, intellectually. Andrew MacRae, leader of the Baptist Union of Scotland, described his effort to share his Christian faith with an atheist seated by him on a long plane trip from Scotland to Australia. He was on his way to

Australia to share his Christian faith, and felt it would hardly make sense on such a mission to fail to share his Christian faith with a neighbor during a 30-hour flight on a jumbo jet.

As it turned out, the man seated beside him was an atheist very adept at asking all of the trick questions that are difficult to answer in an intellectually satisfying way. As they approached Australia and knew the conversation must come to an end, the atheist told Andrew MacRae, "I can argue you down on everything except your own personal experience with Jesus. I can't answer that and I want to have that experience."

Those of us who are laymen and have little or no formal theological training are all too often intimidated and

frightened by the questions of intellectuals whether they are honest inquirers or agnostics who like to play cat and mouse with their questions.

Andrew MacRae's experience should encourage us to realize the intellectual power of personal experience. No one is more authoritative in our personal experience than we are. In most cases the genuineness of one's personal experience is a pragmatic fact that can simply be observed by a fair-minded person.

Personal experience is ultimately more powerful, intellectually, than any question or answer the sharpest brain can produce. The sharing of one's experience with Christ may be the greatest untapped source of power in the world today.



## Woman's viewpoint

Marian Dickson

### *A lesson in living*

It was a clear, crisp, fall morning. Ellen was in the first grade. I'd driven her to school and was about to leave when I saw three older boys walking briskly in her direction. Their expressions were serious, as though they had a plan and were determined to carry it out. With a measured cadence they marched toward Ellen. I felt a surge of apprehension.

Then without seeming to see her they marched right past her and over to a car parked next to mine. I watched as a frail, courageous mother helped her little handicapped son out of the car. Gently she guided each of his arms into a little blue jacket. She smoothed it down and smiled approvingly. Bending over she kissed his cheek and turned to the boys approaching her.

The "three", I realized, were fellow classmates and were also handicapped in some way. The mother greeted them warmly and handed a lunch pail to one. She placed the arms of the other two

about her son's body in order that they might aid his movements as he walked.

Then letting go and stepping back, she watched as the little band proudly made their way toward the classroom.

I could tell this was a ritual re-enacted every morning.

Suddenly my attention was drawn completely to that mother. Love and trust were written all over her face. Each step her son took she seemed to be taking also. How much it took to let him go . . . to let him take his own steps . . . to let him face his own classmates. In that moment God let me see life as it was for someone other than myself. How little of this I had felt when I let Ellen go.

With tears in my eyes I backed into the flow of traffic. Somehow life didn't seem to be moving as fast.

Reflecting as I drove toward home: I had taken a daughter to school; she had taken a son. There the similarity ends and the lesson begins. How can I be truly thankful for a healthy child until I

have shared a moment with the mother of a handicapped one? I learned also that while many of us seemingly go through the same experience, even something as simple as taking children to school, that it is not always the same to those involved. And, that being aware of how another person feels in that experience is one of the greatest lessons we can learn about life.

**Marian Dickson of Stuttgart is a housewife, mother, Sunday School teacher, and Registered Nurse (currently inactive) who helps with immunization and Red Cross Blood programs.**

**She is the wife of Dale Dickson, a mortician, and is the mother of Laura Ann, 12, and Sarah Ellen, 8. A member of Southside Church, Stuttgart, she has taught fifth and six grade children and young married women, and has worked in VBS for the past 10 years. She also has been a Girl Scout leader.**

## Bluff Avenue, Ft. Smith

youth have accepted an invitation from the Estes Park Church, Estes Park, Colo., to conduct a seven-day mission action assignment in July. The youth will conduct a Vacation Bible School, campfire services and youth/outreach ministry. The Colorado church is located at the main entrance of the Rocky Mountain National Park.

The Bluff Avenue Church, in a regular business meeting, heard an outline of the over-all program given by Don Mendenhall, minister of music/youth. Ted Richardson, pastor, asked for the support of the church and a 100 percent vote of confidence was taken. Study seminars on resort ministries and Vacation Bible School will be a requirement for each one involved in this direct mission project.

## Central Church, Magnolia

youth left May 26 to do mission work at an encampment for underprivileged children at Camp Fraser in Great Falls, Va. This is a camp supported by several Baptist churches in the Washington, D.C. area. Sponsors for the Magnolia youth include John and Betty Morgan, Margaret Rainey, Ken Sibley, Gene

Ravenscraft, Dutchie Island and Morris Ratley, minister of youth.

## New Liberty Church, Blytheville

began using their new sanctuary for worship services on Sunday, May 14. Danny Veteto, pastor, preached the morning message and special music was presented by the church choir, directed by Mrs. Buddy Brown.

## Nettleton Church, Jonesboro

has begun a new ministry at the Arkansas Service Center. Religious services will be presented monthly under the direction of Alvie Price and Harold Webber.

## Anderson Chapel Church

will observe homecoming on June 4. The church is located near Dumas in Harmony Association. Homecoming observances will begin at 10:30 a.m. Ralph Douglas of Pine Bluff will speak at the morning worship hour. Lunch will be served at noon. The afternoon services will feature "The Warriors for Christ," a singing group from Belaire Academy. Mrs. Pelham Christmas is director. Weldon Wynne will lead congregational singing. Ron Kimbell is pastor.

## Faulkner Association

held a recognition program for Girls in Action and Acteens on April 28 at Harlan Park Church. Penny Ackerson, Sherry Sullivan, Mayflower First Church, and Veva Carr, Wooster First Church, received recognition as Queens. Laura Capps from Mayflower First Church received recognition as Queen with Scepter. Ginger Griffith of the Harlan Park Church received G. A. recognition. Mrs. Glendon Grober, missionary to Brazil, was guest speaker.

## Grace Church, Augusta

was in revival April 30-May 6. P. J. Scott of Olive Branch, Miss., was evangelist. Sing Oldham of Forrest City was music director. There were eight professions of faith and three joined by letter. Ron Flurry is pastor.

## East End Church, Hensley

closed a revival on May 14. Hoda Ward, pastor, was evangelist. Music was directed by Ricky Dodd. There were five professions of faith.

## Fayetteville First Church

held a Family Life Conference May 19-21. Hollie Atkinson associate pastor of Tallowood Church, Houston, Tex., was conference leader.

## Third in a series

# Deacons: a model for ministry

by Larry Baker

Many deacons today want to know how they can best do their ministry. Yet, none of the three New Testament passages — Acts 6, Acts 8, 1 Timothy 3 — that deal directly with deacons says specifically, "This is what a deacon ought to do." One passage does provide snapshots of a deacon at work; it gives a good look at one of "The Seven," Philip.



Dr. Baker

Everyone needs good models. The cliché, "Practice makes perfect," isn't necessarily true. As the piano student needs the example of a good pianist, so the deacon needs someone to show him by his life what it means to be a good deacon. Thus, the New Testament invites us to stand alongside of Philip, to watch and listen to him, and to learn from him.

Most of Philip's story is told in Acts 8. In that chapter one sees Philip: re-

sponding to persecution (vv. 1-4); proclaiming Christ in Samaria (vv. 4-25); explaining the Scriptures to an Ethiopian (vv. 26-39); and preaching the gospel from Azotus to Caesarea (v. 40).

Philip next appears in Acts 21:8. There he is hosting missionaries and training his daughters to witness for Christ. There he is called "The Evangelist." About 20 years passed between Acts 8 and 21; but Philip had been faithful — to the Christ, to the cause, and to his calling.

The early deacon shows several ways that ministry can be done. One may speak to many or to one. One may share the good news as he gives aid to Christian ministers or as he exerts the abiding influence of a Christian home. The man who became known as "The Evangelist" was a "layman;" his example calls us to use every ability and opportunity to witness faithfully for Christ.

Philip preached first to the Samaritans, then to the Ethiopian. Through him the church was moved, unconsciously but irresistibly, toward her destiny and her task. Deacons, sensitive to God's Spirit and the needs of people,

can still be the means God uses to help the church be what she should.

"The Seven" were involved in ministry and proclamation. Philip, according to Acts 6, gave himself to meeting personal human needs among the widows of the church; but circumstances changed and gave him a new task: the proclamation of the gospel. One question is often asked: "How can we spread the Christian faith from one person to another?" Philip shows us: live it; talk about it. Modern deacons, like Philip, should be involved in ministry and proclamation alike.

Philip's ministry, like a stone dropped into a pool of water, had far reaching impact. He witnessed to the Ethiopian; the man responded in faith to Christ; in turn, he went home as a Christian missionary to the continent of Africa.

Philip — one of "The Seven;" a deacon in the first century who provides a beautiful model for twentieth century servants in the church.

Larry Baker is pastor of First Church, Fayetteville.

# Arkansas all over

## James Brooks

has joined the staff of Windsor Park Church, Ft. Smith. He will serve as associate pastor in charge of education and administration. Prior to coming to Windsor Park Church, he served in the same position at First Church of Pine Hills in Orlando, Fla. He has served as pastor of churches in Mississippi, Louisiana and Florida. Brooks, a native of Alabama, is a graduate of Mississippi College and New Orleans Seminary. He and his wife, Ellen, are parents of two children, Eric and Melanie.



Brooks

**David Branton** assumed the position today as minister of music and youth for Forest Highlands Church, Little Rock. A native of Baton Rouge, La., he is a 1978 graduate of New Orleans Seminary. Branton, who was awarded a music degree from Louisiana State University, has experience in music and youth ministries of churches. He comes to the Forest Highlands Church from the Kenner Church in the New Orleans area where he was serving as orchestra conductor and as a youth worker in the Sunday School program. He and his wife, Cyndi, will reside in Little Rock.

## R. J. Nordman

has resigned as pastor of the First Church of Oppelo. **Richard McFall** is serving as the youth and bus minister at Windsor Park Church, Ft. Smith. He has served as part-time youth director at Aloma Church in Winter Park, Fla. He has also served the Calvary Baptist Assembly, Sanford, Fla., and as bus and children's director at First Church of Pine Hills, Fla. He is a native of Florida and has an associate in science degree in child development. McFall attended Florida Bible Institute, Mims, Fla., for one year. He and his wife, Mary, are parents of one son, Aaron.

## John B. Hough

was ordained to the ministry in services at First Church, Blytheville, on April 30. Hough is presently serving as minister to single adults at Second Church of Little Rock while attending the University of Arkansas at Little Rock.

Alvis B. Carpenter, pastor of the Blytheville church, preached the ordination message, "Gifts for Ministry." Others participating in the service were Leslie Tolley, Frank Huffman and Raymond Johnson.



McFall

## Mike Richley

has been called to serve as pastor of the Wheatley Church. He and his family moved on the church field in April.

## Jerry Blank

is serving as pastor of the Tilton Church, Tri-County Association.

## Frederick Seidler

is serving as pastor of the Gladden Church.

## Jim Pinkerton

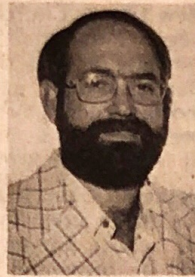
is serving as pastor of the Crawfordsville Church. He was the former pastor of the Pine Tree Church.

## Bobby Jeffers

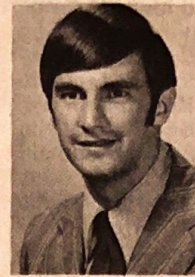
has been called to serve as part-time music director of the Pine Grove Church at Sweet Home. He began work with the church on May 14 and is living in Jacksonville.

## Lannie W. Smith

became pastor of Shannon Road Church in Pine Bluff June 25. He comes



Hough



Smith



Plum

from the Towaliga Church in Jackson, Ga. Smith, a former Dumas resident, is a graduate of the University of Arkansas at Monticello and New Orleans Seminary. He has pastored churches and led revivals in Arkansas, Louisiana, Mississippi and Georgia. Smith served as vice-moderator of Kimbell Association in Georgia; president of that association's Pastor's Conference; chairman of its evangelism committee and was a teacher for the Georgia Baptist Education Extension Department. He is married to the former LaDonna Frances Byrd of Pine Bluff, a graduate of Tift College in Forsyth, Ga., with a degree in music.

## Glenn T. Plum

has been called as pastor of First Church, DeWitt. He is a native of Ohio and a graduate of Otterbein College and Southwestern Seminary. He has served both as a pastor and evangelist

## Three Arkansans are Southern grads

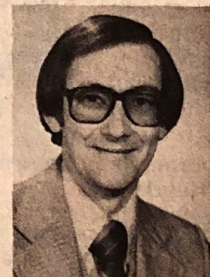
LOUISVILLE, Ky. — Three students from Arkansas are among the nearly 300 spring graduates at Southern Seminary here.

Howard Kauffmann, president of the Exxon Oil Corporation, will be speaker at the June 2 graduation ceremony. His son and daughter-in-law are among the members of the largest senior class in the school's 119-year history.

Graduates from Arkansas are doctor of philosophy degree, Ronald Douglas Sisk, Pine Bluff; master of religious education degree, John Olen Douglas, Lake Village; and master of religious education in social work, Diana Kay Edmondson



Sisk



Douglas



Edmondson

and is president of Glenn Plum Ministries Inc. Plum and his wife, Carol, are parents of a daughter, Jessica.

**Coy Camp**

has been called as pastor of the Lebanon Church in Harrisburg. He is enrolled in the diploma of theology program at Mid-America Seminary. Camp and his wife, Ruby, are parents of four children. He is the son of W. A. and Hazel Camp of Altheimer.

**Tommy Cunningham**

recently received the doctor of ministry degree from Luther Rice Seminary, Jacksonville, Fla. He is the pastor of First Church, Marianna. Cunningham is a graduate of Ouachita University and

Mid-America Seminary. He has done post graduate work both at OBU and the University of Central Arkansas and has attended Southwestern Seminary. He had pastored other churches in Arkansas and is a native of Pine Bluff.

**Barry Bates**

will serve as summer youth director for Hickory Street Church, Texarkana.

**Martha Lee Mercer**

will serve as summer youth/children director for the First Church of Stamps.

**Sam Turner**

has resigned as Director of Missions, Ashley County Baptist Association. He is now serving as Director of Missions in the Gulf Coast Tri-County Association.

## Four student workers appointed

Four new Student To Student Workers have just been appointed by the Baptist Student Union of the Arkansas Baptist State Convention. Part of the funding for these four is being provided by the BSU Third Century Campaign.

Kathy Pack has been re-appointed to the University of Central Arkansas at Conway. She is a graduate of UCA and is the daughter of Mr. and Mrs. Kenneth Pack of North Little Rock. Pack has a BSE degree in Health. In addition to her work at UCA, she leads dorm Bible study groups at Hendrix.

Richard Young, a May graduate of Ouachita, has been appointed to serve at Ouachita for the coming year. Young has served previously as a youth director, summer missionary, and as a member of the BSU Council as Bible study chairman. He is a ministerial student and plans to attend seminary following his STS appointment. He is the son of Mr. and Mrs. Doyle Young of Texarkana, Tex.

Leigh Thurman has been selected to serve at Henderson State University where she was a 1977 graduate with a BSE degree in art. She has done additional graduate study in art. Thurman is the daughter of Mr. and Mrs. Herman

Thurman of Jamaica. While a student at Henderson she served as witness chairman and music chairman. She served one summer as a summer missionary in Virginia, and the following summer toured with the Arkansas Share Team leading retreats and revivals.

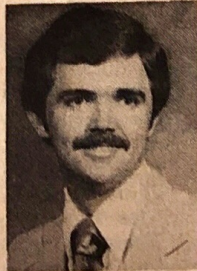
Steven Sarrett, a May graduate of the University of Central Arkansas, will be serving at Arkansas Tech University at Russellville. He is the son of Mr. and Mrs. Sam Sarrett of Texarkana. At UCA he received a BSE degree in English and psychology, served as President of the BSU, and held other positions of ormladership. Steven is a ministerial student with plans to attend seminary.

Each STS Worker works under the supervision of a BSU Director and works in the areas of evangelism, leading Bible study groups, and dorm visitation. Each one has been selected because of his Christian commitment, maturity, and ability to communicate his faith to others. Also each has experienced God's use of BSU in his life as an instrument of growth.

STS workers for the past school year enrolled 132 in Bible study, had more than 100 in their Share Seminars, and reported 15 professions of faith on their three campuses.



Pack



Young



Thurman



Sarrett

## Missionaries

**Mattie Lou Bible**, missionary to Brazil, has arrived in the States for furlough (address: 303 W. Sixth St., Smackover, Ark. 71762). She is a native of Houghton, La. Before she was appointed by the Foreign Mission Board in 1956, she was educational and youth activities director at First Church, Kannapolis, N.C.

**Mr. and Mrs. Orvell Bryant Jr.**, missionaries to the Windward Islands, have arrived on the field to begin their first term of service (address: Box 621, Kingstown, St. Vincent, W.I.). He is a native of Spearsville, La. She is the former Suzan Ward of El Dorado, Ark. Before they were appointed by the Foreign Mission Board in 1977, he was pastor of North Crossett (Ark.) First Church.

**Mr. and Mrs. Charles E. Purtle**, missionaries to the Dominican Republic, have completed furlough and returned to the field (address: Calle 5, Casa 9, La Salvia Bonao, Dominican Republic). He is a native of Prescott, Ark., and she is the former Jane Altom of Abilene, Texas. Before they were appointed by the Foreign Mission Board in 1973, he was graduated from Southwestern Seminary, Ft. Worth, Tex.

**Mr. and Mrs. Doy L. Jones**, missionaries to Ecuador, are in language school (address: Apartado 100, Sn Fco, 2 Rios, San Jose, Costa Rica, C.A.). He is a native of Clarksville, Ark. She is the former Betty Matts of Sand Springs, Okla. Before they were employed by the Foreign Mission Board in 1977, they were living in Wichita, Kan., where he was pastor of Tyler Road Church and president of the Kansas-Nebraska Convention of Southern Baptists.

**Mr. and Mrs. Aaron M. Remington**, missionaries to Portugal, have arrived on the field to begin their first term of service (address: c/o Norman Harrell, Av. dos Bombeiros Voluntarios, Lote 112-9-D, Alges, Portugal). He was born in Prairie Grove, Ark., and lived in Lubbock, Texas; Morrow and near Little Rock, Ark.; and Ukiah, Calif., while growing up. She is the former Mary Unger of Elk Creek, Mo. Before they were appointed by the Foreign Mission Board in 1977, he was a student at Midwestern Seminary, Kansas City, Mo.

A family that earned \$10,000 five years ago would need to earn \$15,000 today just to stay even.



## Correction

This is a corrected version of a caption on page 13 in the May 25 issue of the ABN. That caption incorrectly identified the retired directors of missions by using information supplied by the State Missions Department.

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 Mission Programs."

Those honored were (seated right to left) W. O. Taylor, Melbourne and M. T. McGregor, Texarkana; (standing right to left) Dewey W. Stark, Bearden; L. D. Epipinette, 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.



International students who shared a weekend with Booneville Baptists were (left to right) Mitsudo Doi, Toko Shimada, Japan; Suresh Gopalakrishnan, India; Azuddin Rahman, Malaysia; and Benson M. Mboche, Kenya. Kenny Oliver of Booneville had himself been an international student.

## Booneville Church shares with international students

For the second year the people of First Church, Booneville, have been proving that they could bring foreign missions to their doorstep. They invited international students studying at Ouachita University to spend 48 hours in their community and their homes.

The church first invited internationals back in the fall of 1976 to emphasize the Week of Prayer for Foreign Missions. The five students who came this spring were brought to Booneville in the church's bus on Friday evening and were returned to the campus after lunch Sunday.

Their weekend activities included a spaghetti supper at the church Saturday night, a tour of the town, and a picnic on Magazine Mountain.

At a covered-dish supper Saturday night the students shared information about their families and their native lands. Two young women from Japan demonstrated two traditional dances from their country and showed a Japanese flower arrangement made with flowers they had gathered that after-

noon.

A young man from India showed slides of his country, and the student from Kenya told about Baptist work in his country, where he will return to be a pastor.

On Sunday, the students were included in regular Bible study, and Benson M. Mboche of Kenya shared his Christian testimony and the good news that his church have been given a piece of land for a building.

The students were introduced in the morning worship service by Kenny Oliver, of Booneville, who had studied at Seinan Gakuin University in Japan and knows the students from Japan.

After the noon meal with their host families, the students met at the church for the return trip to Arkadelphia. Guy Wade, Pastor of First Church, said, "the world has actually been brought to our doorstep and our community. We hope to have contributed to a better understanding in the world and to have shared the love of God to some that perhaps do not know his Son."



**Did you know** that the Cooperative Program will provide more than \$65,000 in tuition and student aid scholarships to 22 students from foreign mission fields who have come to Southern Seminary in Louisville to prepare for Christian service in their home countries?

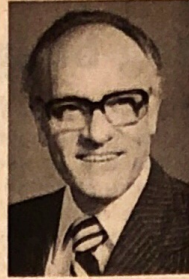
## State assembly

# Siloam is bustin' with better things

June (and July) is bustin' out all over, especially for assembly involvement at Siloam Springs.

The assembly is bustin' out at the seams from five weeks to six weeks. Half of June and all of July will be a time when close to six thousand people will pass under the arched gateway and cross over the bridge.

And, believe it or not, the dining hall



Dr. Hatfield

and tabernacle are air-conditioned. Unbelievable, but true.

More cool water fountains are ready in the new gazebo. The gazebo is a memorial to W. E. Gill. Grandpa Gill was the Snack Shack operator, beloved by hundreds of youth and adults until his death last spring.

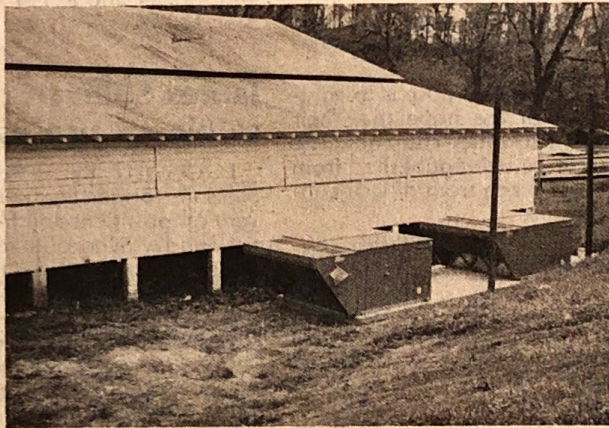
And the program too, is bustin'-out all over with exciting Bible study, significant worship services, fun times, and for most campers a quiet walk with God into deep commitment.

Join in, don't just sit there, do something like bustin' out all over with assembly joy. — Lawson Hatfield, assembly director.



LEFT: Siloam staffers help with services that make campers' stays a little nicer.

BELOW: Additions that make Siloam better this year are air conditioning in the dining hall (far left) and a gazebo featuring cool water.



## Arkansan to speak to Baptist men

An Arkansas woman will be one of the speakers for the vocational breakfasts for Baptist men to be held June 16 in Atlanta. Doris Wood of Parkin will speak at one of the 19 breakfasts, each for persons from a different vocational area, to be held following the annual meeting of the Southern Baptist Convention.

Mrs. Wood will speak to 1,100 Baptists facing retirement. That breakfast will be held at the Omni International Hotel. Others on that program include Gaines

S. Dobbins, emeritus professor of religious education and administration at Southern Seminary; Rep. Claude Pepper (D-Fla.); and the Senior Adult choir of First Church, Rome, Ga.

Mrs. Wood is a long-time worker in literacy and Vacation Bible Schools in the Parkin area. She was featured in an article in the *Arkansas Baptist News-magazine* in 1976, and was the subject of a story by a Home Mission Board staffer this spring to promote the Annie Armstrong Offering.

## News about missionaries

**Mr. and Mrs. Jesse L. Kidd**, missionary associates to Brazil, may be addressed at Caixa 408, 39400 Montes Claros, MG, Brazil. He is a native of Urbana, Ark. She is the former Wilma Gemmell of Carroll, Neb. Prior to their marriage in 1967, Mrs. Kidd was a missionary associate in Rio de Janeiro, Brazil, and he was an independent Baptist missionary in Volta Redona, state of Rio. They were employed by the Foreign Mission Board in 1969.

# Foundation Board votes to use only CP allocation as operating budget

The Foundation Board recently met on the campus of the Arkansas Baptist Children's Home in Monticello for their regular quarterly meeting. Progress reports on the ministry of the Foundation were heard. During 1977 over 280 families received information on the writing of a Christian Will. One hundred eight thousand promotional pieces were requested by 137 churches. Twelve new accounts were added and assets managed by the Foundation increased from \$1,686,860 to \$2,195,071. Since the first of January 15 new accounts have been added and total assets at the end of March stood at \$2,395,272.

The meeting was attended by Foundation Board members, area representatives for the Foundation, and the administration personnel from the Family and Child Care Service. "We feel that by

including representatives from our agencies in our meetings we can better understand their needs and thus serve them more efficiently," said Jack Clack, Chairman of the Board.

With service as the keynote, those attending were divided into groups to analyze the current programs and discuss ways to improve the service. In reporting back to the Board each group was unanimous in the decision to confine the operating budget of the Foundation to the money received from the Cooperative Program allocations. Consideration was given to accepting the executor's fee where the foundation president serves as an executor for an estate; charging a fee for service in the management of funds; and seeking funds for the benefit of the Foundation itself.

It was the consensus of the Board that any of these approaches would be a departure from the intent of the "founding Fathers" and the desire of those messengers who compose our present convention. In discussing the action, Clark pointed out that although the Board faced a serious problem of funding the services requested from the present allocation, that he, the Foundation Board and staff, were comfortable with placing the matter in the hands of the Finance Committee and Executive Committee of the Convention. "We have faith that our convention leaders will find a way to adequately meet the needs of Arkansas Baptists," he said.

The investment income is distributed by the Foundation as directed by the donor. Where there is no instruction the decision is made by the Convention in annual session. Since 1974 the Foundation has earned for all Baptist causes more than it has received in operating funds. The difference has become larger each year, and for 1977 the difference was \$45,850.

Plans were discussed concerning the observance of the 30th anniversary for the Foundation. The meeting adjourned with prayer and a tour of the campus.

## Top 25 churches in Cooperative Program gifts in 1977

The 25 churches listed below are the leaders in our state in total gifts through the Cooperative Program during 1977. The amounts listed are taken from the records of gifts received in the Executive Secretary's office and do not include any special or designated amounts.

This list presents those with the largest gifts in dollars. In subsequent issues we will present the 25 leading churches in per capita giving and the 25 leading churches in percentage giving.

The three lists are published for two reasons. The primary purpose is to commend publicly these churches for a job well done, with the hope that their achievement will be a testimony and an encouragement to other churches. The second reason is to set the record straight; similar lists have been published from other sources and are not always accurate. These lists are taken from official convention records.

Church	Association	Amount
1. Immanuel, Little Rock	Pulaski County	\$151,867.36
2. Grand Avenue, Ft. Smith	Concord	114,158.98
3. Ft. Smith, First	Concord	111,866.27
4. West Memphis, First	Tri-County	93,630.88
5. Crossett, First	Ashley County	72,410.12
6. Park Hill, North Little Rock	North Pulaski	64,868.65
7. Pulaski Heights, Little Rock	Pulaski County	63,426.80
8. Geyer Springs, First	Pulaski County	61,702.73
9. Central, Magnolia	Southwest Arkansas	57,061.27
10. Springdale, First	Washington-Madison	56,066.14
11. Pine Bluff, First	Harmony	55,687.15
12. Camden, First	Liberty	47,052.47
13. Levy, North Little Rock	North Pulaski	46,853.76
14. Paragould, First	Greene County	46,625.63
15. Blytheville, First	Mississippi County	45,947.96
16. Little Rock, First	Pulaski County	44,391.00
17. Baring Cross, North Little Rock	North Pulaski	43,454.34
18. Calvary, Little Rock	Pulaski County	42,363.83
19. West Side, El Dorado	Liberty	41,340.61
20. Searcy, First	Calvary	41,254.05
21. Hot Springs, Second	Central	39,625.21
22. Rogers, First	Benton County	38,662.40
23. Hope, First	Southwest Arkansas	37,321.61
24. Central, Jonesboro	Mount Zion	36,321.96
25. Stuttgart, First	Centennial	36,000.00

## James Sullivan named seminary professor

LOUISVILLE, Ky. — Next fall, James L. Sullivan, former Southern Baptist Convention president and head of the Baptist Sunday School Board, will take his lifetime of pastoral and denominational experience into the classroom. Sullivan will be visiting professor of church and denominational administration at Louisville's Southern Seminary.

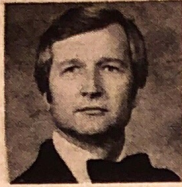
"We are particularly fortunate," says Allen W. Graves, dean of the seminary's School of Religious Education, "to have one with both pastoral experience and such a long and effective denominational ministry to teach our students the basic course in church leadership."

Sullivan, who served as president of the Sunday School Board from 1953 until his retirement in 1976, will also teach advanced courses in denominational administration. In 1976, Sullivan was elected president of the Southern Baptist Convention, and he served a one-year term.

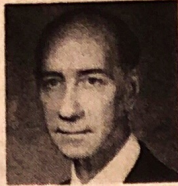
Named to the teaching position during the recent meeting of Southern Seminary trustees, Sullivan will teach for two semesters beginning in August.

# Youth/adult music conference

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Ouachita  
Youth/Adult Choir

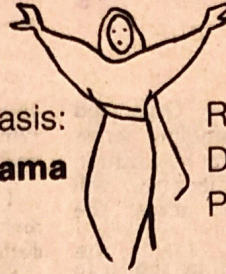


**BUDDY BARNETT**  
Mt. Carmel, Cabot  
Band Director



**GENE PETTY**  
Ouachita  
Camp Pastor

**MORRIS RATLEY**  
Central, Magnolia  
Junior High Choir



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Albert McClellan, compiler



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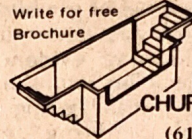
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**AN ACT OF LOVE (10 min.)**. This 16mm color film is available free from your state convention office. To become an MSC volunteer or sponsor, write: David T. Bunch, HMB, 1350 Spring St. NW, Atlanta, GA 30309.

# Legal casinos: 'laundered' dollars and washed up dreams

by Robert O'Brien

LAS VEGAS, Nev. (BP) — Organized forces pushing casino gambling across the U.S. have laid odds that legalization of casinos in Atlantic City, N.J., will create a domino effect across the country.

"The domino effect will be similar to that experienced when New Hampshire adopted a state lottery" in 1963 (15 states now have lotteries), commented a recent issue of "Rouge et Noir," a gambling industry newsletter.

In fact, the domino phenomenon has caused one state after another to topple into the legalized gambling mire since that action by New Hampshire, as beleaguered legislators have sought a financial panacea.

To date, 44 states have legalized some form of gambling, and the push goes on, not only to increase that number to 50 but to proliferate the types of gambling available in each state. It goes on despite overwhelming nationwide evidence that legalization of gambling results in a financial drain — rather than blessing — and causes illegal gambling and organized crime to flourish.

Casino gambling offers no exception.

New Jersey has progressed from bingo to lottery to parimutuel horse-track gambling to casinos. While those supposed financial saviors were being launched, the state hiked the sales tax, added a state income tax and beefed up expensive machinery to police and oversee legal gambling. One such investigatory group hired a \$40,000-a-year director and 140 accountants and lawyers, and another announced its need for a \$1 million budget. Now there's talk of legalized jai alai wagering.

Meanwhile, police intelligence reports show that Mafia families battle over Atlantic City, that "jilted lady of tourism," which saw casino gambling as salvation from oblivion. Whenever they're unable to qualify for casino licenses, reveals "Monday Morning Report," mob figures seek control of liquor licenses and other service facilities important to the New Jersey gambling economy.

Organized crime has motivated the current drive to build a string of casinos from Florida to New Hampshire, although not all casino supporters are mob oriented, says Hank Messick, who

spent two years studying organized crime under a Ford Foundation grant and has written 15 books on the Mafia.

The current effort to legalize gambling began after the famous Kefauver hearings in 1940-50 resulted in a federal crackdown across the U.S. on notorious regional gambling casinos in Hot Springs, Ark., Gretna, La., and other places, Messick told *The Christian Science Monitor*.

He said that about two years ago, state investigators learned that organized crime figures, anticipating casino legalization, brought hotels in northern New Jersey and New York's Catskill mountains.

Investigations have shown that neither casino gambling, nor other types of gambling, will produce the economic revenue proponents claim, but that casinos will produce another kind of dollar flow: laundered money.

Las Vegas, in addition to leading the nation in compulsive gamblers and suicide, has served for years as a "central bank," according to investigation, where mobsters "lose" ill-gotten gains from narcotics, prostitution and a variety of rackets. Once it passes over the green felt tables, it becomes "clean" — and untraceable — and returns to finance numerous illegal operations, including bribes and political payoffs.

"The Vegas transactions have gotten too heavy, the attention's getting too intense, so the underworld has the political pressure on pliant politicians to help them set up (through legalization) some casino bank branches in the East . . . for the same money-laundering, crime convenience purpose Vegas serves . . ." reports a recent issue of *Washington Watch*. It adds that eastern politicians are generally receptive because casino branches provide "more and closer sources of unlimited campaign funds."

Jim Reid, Southern Baptist home missionary who serves as a chaplain on the Las Vegas strip, told Baptist Press that the bad rap on casino legalization hits the jackpot.

"If you're asking for all the weirdos to come to your town," Reid days, "vote in casino gambling. It draws every kind of parasite. On holiday weekends, for example, thousands of prostitutes fly in to fleece the crowds. Prostitution and

drugs go along with it. That's not the official policy. But it's a fact.

"There's a sickness about gambling," he says. "Mesmerism. People don't think straight. I've seen people hit the jackpot and then go on feeding the same machine. I've seen little old ladies methodically feeding three slot machines. There's no joy in their faces. It's like they're in a trance, consumed by a lust.

"When government checks arrive in the large retirement community in Henderson, a Las Vegas suburb, that's the day all the old folks hit the bingo tables and the slot machines," Reid continues. "Soon they're broke."

The environment — "plastic, unrealistic, hedonistic" — also traps and depersonalizes gambling industry employees, says Reid, who has become close to many people in the industry in his ministry. "They live in an environment in which the more money they get the more they lust for. Everyone grabs for everything, from the high tipplers to the house's gambling take.

"We have huge hotels and show-rooms filled with people, doing business like crazy, and they're still going broke," he declares. "Why? Because everyone, from the guys on top to the cocktail waitresses, are skimming billions of dollars. That's a fact."

Another FACT (Floridians Against Casino Takeover) recently met in Miami to organize, fearing a Las Vegas-type environment will grow there if casino gambling proponents have their way. In a state which has already legalized betting on horses, dogs, bingo and jai alai, they know they have a tough battle.

But they do have the support of Florida Gov. Reuben Askew, who declares openly that casino gambling will drain economic resources, attract the criminal element, and result in "smaller paychecks, larger welfare rolls, broken homes and broken dreams."

The same Gov. Askew commented of the New Jersey governor's support of casino legalization: "If he believes he can keep the underworld out of casino gambling, he must believe in the tooth fairy."

Robert O'Brien is News Editor for Baptist Press.

## Spreading the good news

June 4, 1978

Acts 14:8-18

What is the nature and mission of the church? Just what is a body of believers supposed to do and how is it supposed to do it? These are not just academic questions of interest to only a select few Christians. How we answer questions



Lisk

such as these, will determine how we respond to a request to use our facilities for the collection of blood through the Red Cross. Our answer will also determine to what extent we support, or fail to support, foreign and home missions. In short, our answer to these questions will shape our local church program. The purpose of our lesson today is to help define the nature and mission of the church.

### The meaning of our mission

Our mission includes spreading the good news of Christ to all men. Evangelism and foreign missions are only two sides of the same coin. Our task involves confronting all men with the gospel. In our lesson for today, we find Paul attempting to do just this.

Paul is forced by circumstances to depart from his usual custom of preaching in the local synagogues. As Paul and his companions traveled, they naturally turned to the synagogues as places to proclaim their message. Under Jewish law a synagogue was formed when there were 10 adult Jewish men to form a nucleus. Apparently, at Lystra, there were not 10 such men and there was no synagogue.

Paul here confronts a pagan population and one cripple, in particular, who was healed. Though Paul in his sermon made much use of Old Testament themes, these people knew little of the Old Testament. They knew only their own traditions. This is true of the cripple who was healed.

We should note especially one element in this miracle of healing. That is the element of faith. We are given here only a hint of all that was said. We are told that the cripple listened to Paul. We are also told that when Paul saw the man's faith, he told him to rise. The man's faith is described "faith to be made whole." The faith refers in the first place to physical healing. There is little

doubt, however, that the faith extended to a deeper meaning.

This incident appears to be an example for us to follow. It says that we must not limit our Christian outreach to those who speak the same language and drive the same kind of cars and wear the same kind of clothes as we do. We must reach out to those who are different.

Obviously this involves support of foreign missions. But it is not limited to this. There are folk living in our own land who are "different" and we have an obligation to them as surely as we have an obligation "to our own kind."

We have had a hard time learning this lesson though it appears to be clearly taught by Christ. There is also at least one other truth we have had a hard time in learning and accepting.

### The messengers of our mission

The messengers God uses in spreading the good news are just ordinary men and women. Dedicated bearers of the good news are not freaks from another world. They are ordinary people who are willing to be used of God.

We find this point made in verses 11-15. When the cripple was healed, the people thought that Paul was Zeus, the chief of all God's. They thought that Barnabas, who apparently did much of the speaking, was Hermes, the messenger of the gods. Thinking this, the people began to make preparations to offer oxen as sacrifices to Paul and Barnabas.

Probably because of language difficulties, Paul and Barnabas did not at first comprehend what was taking place. When they did realize what the people were doing, Paul and Barnabas strongly objected by declaring that they were men of like nature as were the Lycaonians.

These are two great truths that we need to remember: The gospel is for all the world. The gospel is to be spread by ordinary men (and women!). There is a third truth we need to note, however, before we leave today's lesson.

### The message of our mission

God cares for all men. The spreading of the good news is nothing less than demonstrating God's love for the whole world. The church conference which we

The Outlines of the International Bible Lesson for Christian Teaching, Uniform Series, are copyrighted by the International Council of Religious Education. Used by permission.

shall study next week was necessitated in part by this very question. These early Christians had to come to grips with the fact that the gospel was for Gentiles, meaning you and me, as well as for the Jewish people. The fact is that God cares for the whole world. This is the good news we proclaim.

Luke records for us only a summary of Paul's sermon in verses 15, 16, and 17. It would be most interesting to know all that Paul said to this audience not steeped in Old Testament traditions. One thought does come through: God has not deserted the heathen but has demonstrated his love to them by providing them a witness and the necessities of life. Notice the implied contrast between "the living God" Paul worshipped and the gods the Lycaonians were accustomed to serving and worshipping.

Our lesson for today deals with the gospel as it was proclaimed to one heathen city. It has been aimed at saying that the very nature of the church is such that it has a message for all kinds of men who live all over the world.

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## Isaac: a peaceful man of faith

June 4, 1978

Genesis 24-26

Isaac was a man who seemed to be destined for obscurity. Born of a famous father, he begat one who would become an equally famous son. The nation would find itself calling on the "Lord God of Abraham, Isaac, and Jacob". He would stand in the middle, between two mountain peaks of Israel's faith. It is a credit to him that we remember his name.



Pipkins

When the time came for Isaac to marry, his father sent a servant in search of a fitting bride for him. To continue the family and the inheritance, Isaac must take a bride of his own people. Rebekah is found by a well and responds favorably to a test designed to show her character. Without ever having seen each other, Isaac and Rebekah have a long and loving relationship together. An entire chapter (24) is given over to the story of their marriage.

The story of Isaac is told mostly in relation to his wife Rebekah and his sons, Jacob and Esau. He is seen as a strong family man, a generous and considerate neighbor, and one who cherished the spiritual values he would inherit and pass on to those who followed him.

### The child of promise

Isaac (meaning laughter) was born in fulfillment of God's promise to Abraham and barren Sarah. In time, "Abraham gave all he had to Isaac" (25:5). Shortly thereafter, at age 175 (when Isaac was 75) Abraham died and Isaac and Ishmael buried him beside his beloved Sarah.

Dwelling by the well, "Lahai-roi" in the southern part of Canaan near Beersheba, Isaac found favor with God and was blessed as the spiritual successor to Abraham (25:11).

### The man of prayer

Isaac married at about 40 years of age. When he was 60, "he prayed to the Lord for his wife, because she was barren" (25:21). In response to this prayer Rebekah became pregnant. When she became concerned about how Isaac's prayer was answered, the Lord broke the news to her that she would have twins. Both children were destined to become nations and the older would serve the younger (25:23).

### Another famine (26:1-16)

When a famine came to Canaan, Isaac thought the standard procedure was to go to Egypt as his father had done many years before him. And, to pass his wife off as his sister, as his father had done many years before.

However, Isaac was told not to go into Egypt, but to dwell in Philistia, in southwestern Palestine, where God renewed to him all the promises he had made to Abraham. He was promised prosperity, descendants, and the blessing of "all the nations of the earth. This was done, "because Abraham obeyed my (God's) voice, and kept my charge, my commandments, my statutes and my laws." (26:5). If incidents in the life of Abraham may have influenced him for bad, the total life of his noble father was of great benefit.

During Isaac's stay among the Philistines he was richly blessed of God, in great material prosperity. His crops increased manifold, He possessed large flocks of sheep and herds of cattle and "a great household" (26:14). As it might be imagined, all this caused great jealousy among the Philistines and they asked him to leave, for he was "much mightier than all." (26:16).

### A peaceful man of faith

Leaving the Philistines, Isaac moved eastward to Beersheba and spent most of the remainder of his life, dying at Hebron at the age of 180.

In a land that was mostly dry, Isaac found many people contending for water rights. As he set about opening up wells that had been first dug by his father, and finding "springing water" (26:19) in them, he found people ready to claim them. "The water is ours" (26:20) they said.

Moving to a second location, and encountering the same response, Isaac displayed a patient and longsuffering character, and a persistent and hopeful attitude that kept him moving and digging. Finally he was left alone at Rehoboth, and became "fruitful in the land." (26:22).

With his attitude of peacefulness proven, Isaac set about demonstrating also that he was a man of faith. God renewed his promises to him (26:24) and he responded by building an altar and

worshipping (26:25). His years are enriched as his formerly unfriendly and jealous neighbors come to him to make a covenant of peace with him, convinced that he is "blessed of the Lord" (26:29). It is an occasion for feasting that results in he and his neighbors living in peace.

### A reminder

Isaac serves to remind us that a man destined for obscurity can live meaningfully and contribute greatly to life. In him the idea of meekness is seen to prevail over those who would inflict harm on him. His positive attitude of peace enabled him to live among those who were hostile to him, and best represent his God in such a way as to be known as a man on whom divine favor rests.

Jesus, "who is our peace" (Eph. 2:14) said "blessed are the peacemakers" because they would be known as "children of God". The man of peace whose name was Isaac became the human agent that established a kind of peace in the earth where people live together in positive, dynamic, and growing good will.

## Seminary begins prayer ministry

MILL VALLEY, Calif. (BP) — Students and faculty members at Golden Gate Seminary have begun an intercessory prayer ministry, staffed 12 hours a day in a recently completed prayer room.

"Prayer line" initially was aimed at serving the prayer needs of the seminary community but has expanded to surrounding Marin County and is open to prayer requests from all over the world. Seminary President William M. Pinson Jr., one of the prime movers behind the prayer ministry, says, "Golden Gate Seminary believes in spiritual formation and development as well as academic training. The seminary exists to serve and not just to be served."

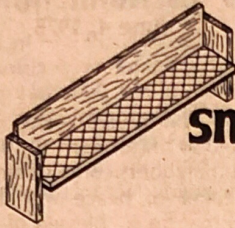
Persons wishing to relay a request for prayer, should write the Office of the President, Golden Gate Seminary, Mill Valley, Calif. 94941 or call (415) 388-8080 Ext. 12. Prayer Line personnel will keep all requests in the strictest confidence.

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# Attendance report

May 21, 1978

Church	Sunday School	Church Training	Church adds.
Alexander, First	115		
Alpena, First	85	25	
Ash Flat, First	73	18	
Batesville, First	247	81	2
Bentonville			
Central Avenue	68	34	
Mason Valley	91	35	1
Berryville			
First	155	48	
Freeman Heights	160	56	1
Booneville			
First	245		
Blue Mountain Mission	25		
South Side	82	47	
Bryant, First Southern	172	77	8
Cabot			
First	407	94	
Mt. Carmel	332	92	3
Caledonia	43	23	
Camden, Cullendale First	515	100	1
Charleston, First	167	53	1
Conway			
Pickles Gap	203	105	
Second	410	146	
Crossett			
First	516	155	3
Mt. Olive	342	105	1
Temple	165	72	1
Danville, First	169		
El Dorado, West Side	448	442	6
Forrest City, First	514	91	1
Ft. Smith			
First	1710		5
Grand Avenue	1006	205	5
Mission	23		
Trinity	157	32	
Fouke, First	94	19	
Gentry, First	151	38	
Grandview	117	74	
Greenwood, First	344	148	
Hampton, First	157	69	
Hardy, First	121	51	2
Harrison			
Eagle Heights	230	92	
Woodland Heights	126	61	
Helena, First	209	60	
Hilldale	47	26	
Hope, First	354	103	
Hot Springs, Park Place	297	79	2
Hughes, First	151		
Huntsville, First	79		
Jacksonville			
First	406	47	
Second	191		3
Jonesboro			
Friendly Hope	134	111	
Nettleton	289	115	
Lavaca, First	313	137	
Kingston, First Southern	74	31	
Little Rock			
Crystal Hill	153	54	
Life Line	478	148	2
Magnolia, Central	666	178	6
Marked Tree, First	165	65	
Melbourne, Belview	208	76	
Mulberry, First	248	118	
Murfreesboro			
First	164	55	
Mt. Moriah	48		
North Little Rock			
Calvary	360	77	
Harmony	55	46	1
Levy	343		2
Park Hill	973	337	4
Oppelo, First	27	18	
Paragould			
Calvary	279	217	4
Center Hill	122	106	20
First	429	84	5
Paris, First	299	32	3
Pine Bluff			
Centennial	144	51	
East Side	151	61	
First	590	101	2
Lee Memorial	323	75	6
South Side	604	77	4
Watson Chapel	423	100	1
Rogers			
First	548	101	1
Immanuel	448	139	3
Russellville, First	475	73	6
Springdale			
Berry Street	45		
Caudle Avenue	129	53	
Elmdale	266	94	1
First	1541		6
Sweet Home, Pine Grove	96	64	
Texarkana, Shiloh Memorial	180	80	
Van Buren, First	559		1
Valley Springs	45		
Vandervoort, First	73	55	
Ward, First	109	58	
West Helena, Second	236	105	
Wooster, First	122	81	4
Yellville, First	200	125	3



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**John Wood**

*1 Corinthians-Morality for Our Times*

**H. Cowan Ellis**

*Studies in Mark-JBS, 1979*

**Arthur Burcham**

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# SBC datelines

## Registration requires messenger credentials

NASHVILLE (BP) — Messengers to the annual meeting of the Southern Baptist Convention, June 13-15, at the Georgia World Congress Center, must have proper credentials for registration, which begins at 3 p.m., Sunday, June 11.

Lee Porter, SBC registration secretary, urged churches to elect messengers in business meetings and to see that they come with proper credentials.

"Registration cards are available from the executive secretary of each state Baptist convention," Porter said. "Each

in contributions to the work of the convention during the fiscal year preceding the meeting.

Messengers who lose identification badges or ballots will not have them replaced, Porter said, to protect the integrity of the voting process during the convention. He said copies of the SBC "Book of Reports," which contains important information on convention business, will be available for \$1 each at the time of registration.

He urged messengers to give hotel, motel or other local address on the bottom of registration cards, to be used in case of emergencies, and to register as soon as they arrive in Atlanta.

"Due to the anticipated large number of messengers, we decided to begin registration Sunday, rather than Monday, at the Georgia World Congress Center," he explained. Registration will be open through evening sessions of the SBC Pastors' Conference on Sunday and continue until the last day of the convention.

## Court hits pension costs discrimination

WASHINGTON (BP) — In an important sex discrimination decision, the U.S. Supreme Court ruled that companies may not require women employees to make larger contributions to pension plans than do men despite the acknowledged fact that women outlive men.

The 6-2 ruling strikes down the practice of some companies based on statistical longevity tables which show that women significantly outlive men and therefore receive more annuity benefits.

Justice John Paul Stevens, writing for the majority, declared that "Practices which classify employees in terms of religion, race, or sex tend to preserve traditional assumptions about groups rather than thoughtful scrutiny of individuals."

**Address change????????**  
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 Little Rock, Ark. 72203

messenger should fill it out in detail, be sure it is signed by the pastor or the church clerk, and present it to a registration clerk at a registration booth in order to receive a copy of the convention program, a messenger identification badge and computer-card ballots for voting.

"A messenger who comes to the convention without proper credentials must apply to the credentials committee for registration," Porter said.

He said each church is entitled to a minimum of one messenger and a maximum of 10 under the SBC constitution. Every cooperating and contributing SBC church may send one messenger and one additional one — up to the maximum — for every 250 members or \$250

## Looking ahead: Arkansas events

<u>June 1978</u>	<i>Annuity ministries</i>
2- 3	Boys (6-8) and Fathers Retreat, Camp Paron
5	Area Youth Evangelism Leadership Conference, Jonesboro
5- 9	RA Camp, Paron
6	Area Youth Evangelism Leadership Conference, Mountain Home
8	Area Youth Evangelism Leadership Conference, Fayetteville
9	Area Youth Evangelism Leadership Conference, Ft. Smith
9-10	Baptist Men's Encampment, Camp Paron
11-12	Southern Baptist Church Music Conference, Atlanta
11-12	WMU Annual Meeting, Atlanta, (Southern Baptist Convention)
12-16	RA Camp, Paron
13-15	Southern Baptist Convention, Atlanta
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
<u>July 1978</u>	
3- 8	GA Camp, Paron
3- 8	Siloam Springs (third week)
6	National Baptist State Joint Committee
10-15	GA Camp, Paron
10-15	Siloam Springs Assembly (fourth week)