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Arkansas Baptist State Convention

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June 9, 1977

Arkansas Baptist

NEWSMAGAZINE

Praises annuity
page 12



I must say it

Charles H. Ashcraft / Executive Secretary

Opinion leaders

The last project my good friend, Stanley Williamson, and I were working on before his untimely death, was the discovery of opinion leaders in our ranks with the idea of enlisting and involving them in strong leadership cells. The concept of opinion leaders was wholly Stanley's idea, but I was caught up into the creativeness of it and will pursue it to conclusion.

Those of us who serve in relationships seeking the prime and best leaders to enlist and involve in our massive projects are often surprised to learn that the leading pastor, missionary, moderator may or may not be the "opinion leader" of his area of jurisdiction. It may easily be a retiring, soft spoken, wise layman who really is unaware of any special gifts, but who nonetheless exerts a strong positive influence when "getting the job done" or "pulling it off" it is the mission of the day.

These unique people, regardless of who they may be, are respected, heard, consulted and followed, because their opinions are right. This allows the great common herd of non-theological, non-professional, non-ecclesiastical people to shine like the stars because God does not pose all gifts in the professional circles.

No one person or class of persons has a monopoly on ideas, opinions or solutions. It is open to all, and if leaders are wise, they will seek out the opinion masters and enlist their gifts for the cause. I do not know how far Stanley had gotten with his opinion leader project at the time of his death, but I will pursue the study and the dream as a little memorial to him. I will be looking for those whose opinions are respected by their peers and whose minds are still clear for a new idea. I am at a loss today, however, to understand the passing of one whose mind was so alert to new ways to advance the kingdom of God when so many who live forever continue their hard nose determination to drag us back into the dark ages. Well, judgment rests in the hands of God, and I am content to leave it there. I will, however, remind my less enlightened friends that their opinions of world doom, foreboding of defeat, will not move the world one inch closer to God and that the death of one alert servant of God does not take his ideas to the grave with him. Men can be buried, but their ideas live on. So long to Stanley for now, but not to the brightness of his zeal to be on with the work. Only once in many years does there arise one who can close his ears to contemporary negativism and hear only the clear steady voice of God to "move the troops out." Stanley served his generation after the counsel of God and fell asleep (Acts 13:36). Opinion leaders are still needed; we will find them.

I must say it!

In this issue

Sensible eating 6

Because there is a Biblical example of the virtue of sensible, healthy eating, this week's "Food and fellowship" column is devoted to a discussion of sensible eating and a recipe, for starters, is provided.

Conversion story 7

The story of a life turned around with the acceptance of Christ is the story of Jimmy Karam, Little Rock businessman who was well known for his "badness".

Missions view 11

Some Arkansas students got a first-hand look at home missions and developed a different viewpoint from the experience. They used their spring vacation to work and learn.

Praises annuity 12

The Baptist preacher on the cover is the subject of an article which portrays a somewhat typical recipient of annuity program money.

Arkansas Baptist

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The 1977 SBC issues

In just five days the 1977 Southern Baptist Convention will convene in Kansas City. At present there do not appear to be any monumental decisions confronting the messengers, although it is never safe to predict Baptist affairs. Some of the issues to be brought before the messengers are the election of a new president, the Canadian recommendation and a decision on the length of the president's term (from two years to one).

A new president

The announcement made by James L. Sullivan that he will not serve a second term as president of the SBC has produced a flurry of activity by those who are seeking the position. This is unfortunate as it should be the office which seeks the man rather than the man who seeks the office. It would seem that unwarranted prominence has been attached to the position.

Efforts should be made to reduce the pressure imposed on our president. The pressure could best be reduced by the curtailing of the speaking engagements and press interviews of the president.

Prior to the convention it would be helpful for each messenger to consider the qualifications our next president should possess. The following are the qualifications that we will be looking for as we vote:

- First, our president should be one who possesses and demonstrates Christian love. When one is truly committed to the scripture, he will love the brethren.

- Our president should be a proven leader. The best leader is one who has a deep understanding of the historical ideals of Baptists. A thorough knowledge of our past provides a sense of direction for the future. A knowledge of who we are and where we should go is far more important than being a popular speaker.

- Our next president should be from the mainstream of Southern Baptists. No one can provide proper leadership for the SBC who holds an extreme position or is associated with a special interest group.

- Our next president should be one who knows, appreciates and will encourage the major interests of Southern Baptists.

- Our next president should be an individual of great integrity. The demands of the office will require someone who will place the interest of Baptists above personal friendship.

- Our next president should be one who has the ability to preside over a sometimes difficult meeting. The president, to a large extent, determines the spirit of the convention. It is essential that he preside fairly yet firmly.

- Finally, the next president should be a person who relies upon the Holy Spirit. Regardless of other abilities, an individual who is not led by God will be inadequate for this important task.

Length of the presidential term

It is likely that a motion will be made to limit the term of office of our SBC president to one year.

The editor's page

J. Everett Sneed



Originally, there was no time limit on the office. Several men served for long periods of time. The messengers, then, wisely limited the office to two one-year terms. It was felt that we had many good men and that the honor should be passed around.

We believe that the same factors which prompted the original limitation of the president's tenure to a maximum of two years, now warrants a further reduction to one year. The office of president is extremely demanding. Most of our presidents have been pastors and will be in the foreseeable future. Two years for a pastor to serve as president would impose a burden on any church. Out of our 13 million Southern Baptists there are many capable people. Let's pass the honor and responsibility around.

The Canadian recommendation

An issue of considerable importance is the recommendation of the Foreign Mission Board concerning our dealing with the Baptists of Canada. The recommendation comes as a result of a motion referred to the FMB at the Norfolk convention last year. It is as follows:

1. *That all appropriate SBC agencies be permitted and encouraged to give assistance and resource help to all Baptist churches, associations and organizations in Canada as requested, in keeping with the Southern Baptist agencies' program statements and with appropriate consultation between agencies.*

2. *That no worker whose salary is paid wholly or in part by any SBC agency shall encourage any presently existing Baptist church in Canada to affiliate with Southern Baptist work.*

It is our judgment that the FMB recommendation should be adopted.

A closely related problem, however, is the seating of 35 Canadian churches who are members of the Northwest Baptist Convention (formerly known as the Oregon-Washington Convention). These churches have voluntarily united with the Northwest Convention and that is not the business of the SBC. But according to Baptist polity, the action of a state convention is in no way binding on the SBC.

Our constitution says that the Southern Baptist Convention shall be confined to "Baptists in the United States and its territories." This is not isolationism, but the best way to carry out our mission around the world. Southern Baptists have long been committed to providing resources which build strong national conventions. We can best help the Baptists of Canada, Mexico, etc., by providing resources rather than by assimilation. If they are assimilated into the SBC, we would soon lose sight of their needs.

Summary

Although the issues facing this year's convention are apparently not as significant as those of some years, a convention should never be taken lightly. Each messenger should seek the guidance of the Holy Spirit in every matter. In so doing our success is assured.



One layman's opinion

Daniel R. Grant / President, OBU

The big question asked by Big Ben Fisher

Sometimes asking questions causes more harm than good. Intellectual snobs delight in asking difficult questions as a way of avoiding responsibility to God and their neighbor. Who has not heard the self-styled agnostic use the old question of "what happens to the African native who has never heard about Christ?" as his excuse for not becoming a Christian or joining other Christians in church membership? The devil may do more with trick questions than with his entire arsenal of temptations of the flesh.

On the other hand, Ben Fisher asked a big, big question, and all Americans need to face it. Ben Fisher (and he really is Big Ben) was recently in several European countries studying the status of Christianity there, especially as it relates to Christian education and theological training. Dr. Fisher is Executive Director of the Education Commission of the Southern Baptist Convention. While in Europe he wrote me a letter and concluded with the following statement of concern for what he saw:

"Between steadily advancing socialism and an almost completely secular culture, European Christianity is facing some critical problems. Still there are many signs

of hope and renewal. *The big question for us is can we avoid in the United States what is happening here. Our schools can play a vital role in answering this question.*"

In so many areas of American life we seem almost slavishly to follow what happens in Europe, often with a lag of 10 to 20 years behind them. Socialism, secularism and declining church attendance are accomplished facts in Europe, and we seem to have a good running start in that direction in the United States. The big question is whether we really can blunt the trend and turn it completely around.

My personal opinion is that it is not inevitable that we follow Europe in abandoning organized Christianity. But it most certainly will happen unless we face the big question and make the kind of commitment of individual lives and institutional resources to do battle with the forces of secularism.

It should be no secret that the big question will be answered primarily in the lives of our young people and especially in what kind of commitment they make in their college days. This in turn places a heavy responsibility on local churches that minister to college students, denominational ministries to

college students (the Baptist Student Union) and Christian colleges that are unapologetic in their religious objectives.

Wouldn't it be great if European Christians could join with American Christians in rephrasing the big question: "How can we capture the imagination and excitement of a new generation of young Christians everywhere (East and West) to take the initiative away from the forces of secularism?" This is a question worth pondering and praying over.

Can puppets speak Spanish? Si

Yes, puppets can speak Spanish.

Spanish-speaking migrant laborers are now working in tomato farming in Bradley County, which is in Bartholomew Baptist Association, with the largest concentration in Hermitage.

An associational puppet team, whose members are from Ebenezer, Immanuel, Westside and Wilmar Churches, have been putting on programs in churches, associational meetings, schools, nursing homes and exceptional children's school. But they faced the difficulty of communicating to the Spanish-speaking.

Associational missionaries Raymond and Norene Reed met Donoso and Geanine Escobar at a retreat, and plans were begun for the translation of puppet scripts into Spanish. Escobar is pastor of the Grupo Cristiano Latinoamericano in Little Rock. He has translated and recorded scripts, and is in the process of writing scripts to be used in this continuing ministry.

The first shows were presented recently when the puppeteers went to three farm locations on a Sunday afternoon. Preparation for these shows was made by Home Mission Board Christian Service Workers Ralph and Evelyn Wilkerson from Waco, Tex.



MEETING THE PRESIDENT — Introduced by Glendon McCullough (left), executive director of the Brotherhood Commission, agency trustee William Philliber of Little Rock, shakes hands with President Jimmy Carter during the annual meeting of the Commission in Washington. (Brotherhood Commission Photo by Tim Fields)

C. J. Franklin assumed the position of full-time minister of youth and outreach at Van Buren First Church on June 1. Franklin, an ordained deacon of the church, has filled this position on an interim basis and has been active in youth work at the church for the past 31 years. He also serves the church as a staff counselor. Franklin, a life-time resident of Van Buren, has been active in both civic and religious affairs. He has been in business in Van Buren until May of this year. Franklin attended Georgia Military Academy and has taken courses



Franklin



Hall



Sims

in mental health for children, child abuse, spiritual counseling with children and drug and alcohol related problems. He is married to the former Imogene Routsou and they are parents of three children.

Charles E. Hall has assumed the pastorate of Eastside Church, DeWitt.

Hall, who grew up in Pennsylvania and New York, was called to preach while stationed at Camp Robinson during World War II. He holds a bachelor of arts degree from Ouachita University and a bachelor of divinity degree from New Orleans Seminary. Hall, who taught in public schools for 23 years, has pastored churches in North Pulaski, Central, Conway-Perry and Calvary Associations in Arkansas, and in Ohio. Hall is married to the former Geraldine Cravens of Little Rock.

Al Sims has joined the staff of Calvary Church, North Little Rock, as director of education and outreach. Sims is a 1977 graduate of Southwestern Seminary.

Bennie Blount has been called as associate pastor of Bethel Church, Prescott. Blount, the son of Mr. and Mrs. Victor Blount of Emmet, has served seven years in the U.S. Army with tours of duty in Europe and Vietnam. He attended Northwest Bible College in Philadelphia, Pa., for two years.

John McNeil, a deacon of Des Arc First Church, has been selected as Teacher of the Year at Des Arc High School.

Steve Kelley of North Little Rock has been called to serve as associate pastor of Nalls Memorial Church, Little Rock.

Larry Grayson resigned as music and youth director of Cullendale First Church, Camden, to continue his education. The church held a reception in his honor on Sunday evening, May 29.

J. A. Harvey has resigned as pastor of Rupert Church near Clinton.

Hugh Gowens has resigned as pastor of Botkinburg Church near Clinton.

Manard Patrom has resigned as pastor of Pleasant Valley Church near Shirley.

Larry Stevens, pastor of Centerton First Church, recently observed his first anniversary with the church and was honored with a reception. The church also presented Stevens with a gift.

Harold Wayne Owen has been called to serve as music and youth director at Hamburg First Church. Raymond C. Atwood is pastor. Owen comes to the Hamburg church from Oaklawn Church in Texarkana, Tex., and will assume his duties on Monday, June 20.

Bob Richardson, a former pastor of Cabot Second Church, has accepted the call to be pastor of St. Charles Church, Centennial Association.

Mike Hegarty assumed his duties as youth director at Lewisville First Church on May 30. Hegarty, an art student at Southern Arkansas University, participates actively in the Baptist Student Union on the campus. He has served as a summer missionary to Alaska and has also served as a Sunday School teacher at Central Church, Magnolia. Norman L. Sutton is pastor.

7 Arkansans graduate from Southern Seminary

LOUISVILLE, Ky. — Seven Arkansas students are among nearly 300 students who received degrees June 3 at Southern Seminary here.

Julian Cave Jr., pastor of St. John's Baptist Church, Charlotte, N.C., and current national alumni president for Southern Seminary, delivered the commencement address, and seminary president Duke K. McCall presented degrees to graduates of the schools of theology, religious education and church music.

Combined with more than 150 students who received degrees in December, the total graduating class for this academic year at Southern Seminary totaled almost 450 students, the largest in the school's 118-year history.

Graduates from Arkansas include:

Master of divinity degree: Don Wayne Carr (North Little Rock), a graduate of Little Rock University; Jerry L. Davis (Little Rock), Ouachita Baptist University; Pamela J. Johnson (Hot Springs), Ouachita; Guy M. Whitney Jr. (Rector), Ouachita.

Doctor of ministry degree: Alvis B. Carpenter, pastor of First Church, Blytheville, a graduate of University of Denver and Southern Seminary.

Master of church music degree: Lawson Gerald Hatfield Jr. (Little Rock), a graduate of University of Arkansas at Little Rock.

Master of religious education degree: Cheryl Lynn Sorrels (Little Rock), a graduate of Henderson State College.



Carr



Davis



Johnson



Whitney



Carpenter



Hatfield



Sorrels



Food and fellowship

Virginia Kirk and Jane Purtle

Eating sensibly

"Test your servants for ten days; let us be given vegetables to eat and water to drink. Then let our appearance and the appearance of the youths who eat the king's rich food be observed by you, and according to what you see deal with your servants. (Daniel 1:12-13)

Daniel was the original health food enthusiast. He and his friends recognized the relationship between sensible eating and good health. At the end of 10 days the scripture says they "looked healthier and better nourished than the youth who had been eating the food supplied by the king."

Daniel was also an empiricist. He and his friends were willing to test their hypothesis in a laboratory experiment. Even though they believed that vegetables and water would produce good and fast results, there must have been some anxious moments during the 10 days. But they knew their God to be a

God concerned with the body, and their choice of simple food was consistent with the principles they had been taught. Our Jewish and Christian heritage give us, like Daniel, a concern with good eating habits.

What is sensible eating in 20th century America? We think it means, like it did in Daniel's day, more with less. We should eat less sugar, fat, highly refined foods, and fewer calories. In return, we will enjoy meals more, develop a palate for simpler food, feel better and perhaps live longer. An observation of any pedestrian area in America will show the fat, waddling effect of incorrect food consumption. We have enjoyed using a cookbook by Doris Longacre which is built on this philosophy. It is called the *More with Less Cookbook* (Herald Press, Scottsdale, Penn.) and is subtitled "suggestions by Mennonites on how to eat bet-

ter and consume less of the world's limited food resources". We invite you to be an empiricist like Daniel and try it out. In the laboratory of your own home, concentrate on eating more with less.

Homemade granola is a healthful snack, eaten dry, or as a breakfast cereal, served with milk.

Granola

3 cups old-fashioned rolled oats

1½ cups coconut

½ cup wheat germ

1/3 cup sunflower seeds

¼ cup sesame seeds

½ cup honey

¼ cup oil

½ cup cold water

1 cup chopped nuts (optional)

½ cup raisins (optional)

In a large bowl, combine rolled oats, coconut, wheat germ and seeds. Toss together. Combine honey and oil. Add to dry ingredients, stirring until well mixed. Add the cold water, a little at a time, mixing until crumbly. Pour mixture into large, shallow baking pan which has been lightly greased. Bake in 250 degree oven for 1½ hours, stirring every 15 minutes. Add nuts and bake 15 minutes or until mixture is dry and light brown in color. Add raisins. Turn off oven and allow cereal to cool in oven. When completely cool, store in tightly covered container.



Woman's viewpoint

Betty Seay Crews

A wedding at the parsonage

June is the traditional wedding month. It was less than one year ago that I experienced this event from the parsonage for the first time.

A wedding at the parsonage does pose a few problems. One among many is that of the invited wedding guest list. The church family should be invited, but this sometimes places a financial burden upon the pastor and his family even for a simple wedding. Yet many members of the congregation would feel hurt if uninvited. After consulting many people and other pastors' wives, we invited the total congregation. Our congregation received engraved invitations and an open invitation in the Sunday and weekly bulletin lest we forgot someone unintentionally. We felt the church was our family and we wanted them to share in the wedding of our daughter.

Another problem I faced was the sudden realization that I would become a mother-in-law. I'd heard mother-in-law jokes all my life never dreaming that someday I would become one! Also,

seeing my daughter escorted down the aisle on the arm of my almost grown son was a tremendous emotional experience. My mind did a lifetime of flashbacks. It was painful but yet a great joy to know a new home was beginning with Christ as its head.

The festivities of weddings are worth it all. The tears of joy and the radiance of happiness upon your daughter or son's face will last in your memories forever.

Another problem but really a privilege is for the bride's father to perform the marriage ceremony. He had fathered her, baptized her and watched her grow into womanhood. He figured he had earned the right to kiss her when the groom finished kissing his bride. (Emily Post might not agree with his action. It certainly was not rehearsed during the rehearsal the night before.) I saw a few grown men shed tears at this point in the service.

The church family can be a great help to the pastor's family at a wedding. Pastors' families do not expect their

congregations to feel obligated to help with their children's weddings. The acts are done in love.

Our congregation helped by keeping out of town guests as we had no immediate family living nearby. Others helped with food for the many guests during the last days prior to the actual wedding. Having no immediate family, they helped with the reception. One was talented enough to actually bake the cake for 250 guests. These acts were done out of love. Words can't describe the warmth a church family can give during this big event in the life of a pastor's family.

Once again, I heard my daughter exclaim, "Mother, my family is so large! I never dreamed of so much kindness and expressions of love through gifts and deeds."

I wish that every congregation could give love like my church family.

... "I'm so glad, I'm a part of the family of God." Amen! Amen!

"Whatever happened to Jimmy Karam?" is a question which would be answered by many Little Rock shoppers like this, "Why, nothing that I know about. He's had that men's store down on Main Street for as long as I can remember. I guess he's still there." But others would understand, and smile, "Jesus Christ happened to Jimmy Karam!"

There was a time when Main Street was buzzing with the news, but nobody believed it. Bets were going around, ten-to-one, that Karam's new religion wouldn't last 30 days. Even his pastor admits to holding back the baptismal waters because he "didn't want to be embarrassed if Jimmy fell back."

All the uproar was caused by a widely held belief that Jimmy Karam was the meanest man in town. Jimmy freely admits this fact, but quickly shifts some of the blame back on his fellow Christians.

"I never wanted to be bad. I wanted to be good! The peace, happiness and freedom that you Christians had was all I wanted. I just didn't know how to get it.

got to have everything!"

"I had nothing. I disappointed my wife as I did my precious mother before her, doing things I never meant to do. Not one time did I ever mean to hurt or embarrass my family. Many times I sincerely wished I could start over.

"I went into business for myself and discovered that neither money nor social prestige brought happiness. It's not there.

"In 1958, I went to New York in a group with Governor Faubus, to publicize a movie made in Arkansas. Governor Harriman showed us around — police escort, and all that. The Rockefellers wined and dined us, and all this was really exciting to a boy from Lake Village, Ark.

"Governor Faubus decided we should go hear Billy Graham at Madison Square Garden one evening. I asked, 'Who's Billy Graham? I had never heard of him.'

"He's a Baptist preacher."

"Oh . . . but we've already got a date for the 21 Club — we've got to go! I tried to persuade him that it was too late

store.'

"Jimmy, are you a Christian?"

"Yes sir!"

"He stuck his bony finger right in my face, 'Why, Jimmy, if you died tonight, you'd go straight to hell!'"

"I wasn't used to anyone talking to me like that, and I sure wasn't used to anyone sticking their finger in my face, but I listened. I knew the life I was living meant an eternity of damnation.

"Dr. Vaught read to me from the bible, but he could see I wasn't getting it, so he said, 'Jimmy, it's like God has this big blackboard, and every sin you ever did is written down on it. And if you really believe that Jesus Christ died for your sins, and you confess it before witnesses, God takes an eraser, and wipes away every one of those sins.'

"Some are bound to know what that meant to me! I had told my mother, and later on, my wife a thousand times, that

'I never wanted to be bad'

The testimony of Jimmy Karam

Compiled and edited
by Helene Stallcup

Like the other lost 'Jimmy Karam's' in this town, I didn't understand.

"So I tried to find happiness the only way a lost person knows to do. I went to night clubs, roadhouses — they're all the same, whatever you call them, and I always took a nice girl with me — always wanted to be around nice people. I shunned people such as I was.

"If a preacher or a deacon asked me to get them a box at the races, I'd be happy to do it, and then I'd tell myself, 'Jimmy, you're no worse than they are. You're both doing the same things.'

"I grew up in Lake Village, born and raised a Catholic until I was 16. I played football, and went to Auburn College on a football scholarship. After serving in the Navy, I became football coach at Little Rock Junior College.

"I worked hard as a coach — played in three bowl games in three years. We won the Little Rose Bowl game in Pasadena, Calif., and they elected me 'Mr. Little Rock'. With all these honors I thought I would surely find the peace and happiness, love and respect I wanted, but I lived in hell, and in fear, every day of my life!

"I had a wonderful wife, two fine children. Folks that knew me then would have said, 'Why, Jimmy Karam's

to get a seat. I thought you had to buy tickets.

"But we went, and I heard the gospel preached for the first time. And I heard Billy Graham say that no matter what kind of life you have lived, if you truly believe in Jesus Christ, you can be saved. It seemed too easy.

"Sometime later my daughter's church was having a revival, and she asked me to come. I put her off, 'Why, I know the people who go to your church. They're my friends. I take football trips with them. If they wanted me to go to their church, they'd ask me. I'm not going where I'm not wanted.'

"So my daughter went to her pastor. 'Dr. Vaught, would you go talk to my daddy? He needs help.'

"'Why, Mary Ann, I can't go talk to your daddy. It would just be a waste of my time. He's a sinful, wicked man.'

"'No, Dr. Vaught. He's a good man. He just needs help.'

"So Dr. Vaught came down to the store one day. He says he had to drive around the block three times before he got the courage to come in.

"He walked in to the store that day and said, 'I want to talk to you Jimmy.'

"'Okay, come on in to the back of the



Jimmy Karam

if I just had another chance, I'd never do those things again! Jesus gave me that chance, and he gave me the strength to quit smoking, drinking, gambling, lying, cheating — doing every which-a-thing lost people do to find happiness!

"Not only did I receive my wonderful Saviour, Jesus Christ, and forgiveness for all my sins, but I received everything else I had been looking for, as a lost person; love, respect, peace, happiness and freedom!"

A month later, when Jimmy Karam was baptized, he went up and down Main Street inviting friends. There was quite a crowd to witness the event. And Jimmy has been witnessing to crowds ever since! He has spoken to churches and rallies all over the country and in the Billy Graham crusades. He promotes Christian causes in the local area.

Always, he encourages Christians to go out after the lost "Jimmy Karams" who may not be so indifferent after all! Who would know better than Jimmy?

Arkansas all over

The youth choir of **Wynne Church** was in the Dallas-Ft. Worth area recently where they sang at the Crestview Church and visited the campus of Dallas Baptist College. For entertainment they visited Six Flags and attended a major league baseball game. Ken Miles is minister of music and education.

Des Arc First Church held its Vacation Bible School May 30-June 8. Mrs. Ann Guess was director. Jack J. Bledsoe is pastor.

South Highland Church, Little Rock, was in revival May 25-29. Marion Fray Jr., missionary to South Africa, was evangelist. Roy Chatham, minister of education at Conway First Church, led music. The youth choir of the church will present the musical "Love" at Rosedale Church, Little Rock, on June 18. Roy Cook is pastor of South Highland Church and Jerry Miller is minister of music.

Crystal Hill Church, Little Rock, ordained Carlos Carter and Leon Ross as deacons in services held on May 22. James Wilson, pastor of Baptist Tabernacle Church, Little Rock, preached the ordination sermon. The ordination council was composed of deacons and pastors from churches of Pulaski Association. Don Hook was moderator and questioned the candidates.

Pulaski County Association Pastor's Conference elected officers for 1977-78 in a recent meeting. Butch Lowry, pastor of Brookwood Church, was elected chairman; David Medley, pastor at Shannon Hills Church, vice-chairman; and Phil Lineberger, pastor of Calvary Church, program chairman. John Miles, pastor of Liberty Hill Church, was speaker for the meeting.

The Golden Age Club of **Cullendale First Church, Camden**, held a one-day outing at Beech Springs Camp on Thursday, May 19. The outing consisted of sight-seeing, games, singing, and a picnic lunch. Chester Johnson is president and staff assistance is provided by Jim Reed, minister of education.

El Dorado First Church honored its graduates in services on Sunday morning, May 22. These graduates were presented a gift from the church and were honored guests at a noon luncheon in the church's Activities Building. Don B. Harbuck is pastor. Guest speaker at the El Dorado Church on July 24 will be Sam Reeves, a former pastor.

Ingram Boulevard Church, West Memphis, honored its graduates on May 22 with special recognition in the morning worship services. Graduates and their parents were honored with a luncheon following services. Henry G. West is pastor.

Springdale First Church gave special recognition to seniors in morning worship services on May 29 at which time they presented each senior with a gift from the church. On Tuesday evening, May 31, seniors were invited to a party at the Rocky Parsons residence. Clifford Palmer is pastor.

Pulaski Heights Church, Little Rock, held Senior Recognition Day on May 29. Each senior received recognition and a gift from the church at the morning worship services. A luncheon followed.

Forrest Park Church, Pine Bluff, held Senior Recognition Day on May 29. Seniors were recognized at the morning worship services and were also challenged by the pastor, Allen Thrasher, to commission themselves for the Lord's work.

Ouachita Association held an associational rally at the Ouachita Assembly grounds on May 30. A doctrinal program was presented. Those participating were Vernual Ridgeway, moderator, A. C. Lyles, A. G. Escott, Jerry Hill, James Johnson, and Vernon Payne. Al G. Escott is Director of Missions.

Emmanuel Church, Forrest City, will have as guest speaker on June 26, Robert Crockett, missionary to Argentina. The church held its Bible School June 6-11 with Mrs. Linda Neal as director. Jim Neal is pastor.

Alma First Church dedicated its May 22 morning worship services to 1977 graduates. The graduates were also honored with a luncheon following the services. Paul G. Stockemer is pastor.

Pleasant Grove Church near Perryville will be in revival June 12-18 with Stan Wallace as evangelist. Betty Greenwood will direct music. Leonard Lovell is pastor.

Conway-Perry Association held an associational meeting at Casa Church on June 5. Glenn W. Kauffman is pastor of the host church. Bob Nordman of Pine Bluff was speaker for the meeting. Refus Caldwell is Director of Missions.

Mt. Olive Church, Crossett, will be host to the "New Life Singers," a youth choir from Booneville First Church, on June 10.

Sunnyside Church, Rogers, was in revival May 22-29 with Ken Jackson as evangelist. Harold Sadler is pastor.

Ro-Lynn Hills Church, Rogers, was in revival June 1-5. Larry Stevens was evangelist. E. W. Taylor is pastor.

Piggott First Church had as guest speaker on June 5 Jack Nicholas, president of Southern College.

Northeast Church, Texarkana, recognized graduates and presented each with a gift in morning worship services on May 29. A church-wide fel-

lowship was held in their honor on Sunday evening. Ed F. McDonald Jr. is pastor.

Beech Street Church, Texarkana, had as guests May 29, Rev. and Mrs. Gerard Marks. Marks was speaker at evening services. He is pastor of the Papatoetoe Church of Papatoetoe, New Zealand.

Lee Chapel Church, Percy, held its Vacation Bible School May 30-June 4. The church began its third "Youth SummerNar" on May 30 with this year's study to be "Light For Living." Jim Burleson Jr. was guest musician at the church on May 29. Puppeteers of the church will be at Piney Church and will perform at the Percy church for Parent's Night of VBS.

Dr. and Mrs. Bud Fray, who will be returning to South Africa, were guest speakers at **Immanuel Church, Little Rock**, on Sunday evening, May 29. W. O. Vaught is pastor.

Little River Association held an associational hymn sing on Monday evening, June 6, at Winthrop Church.

The youth choir of **Elmdale Church, Springdale**, is on a mission tour to Espanola, N.M., June 2-15. There are 41 youth and seven adults participating in this tour. Jim Walker, minister of music and youth, is in charge.

Paragould First Church held a one-day revival on June 1 with Tommy Phelps as evangelist. C. A. Johnson is pastor.

Royal Ambassadors and their fathers from **Central Church, Jonesboro**, held a retreat at Mount Zion Encampment on May 20. Jack Hollingsworth was bus driver.

Mountainburg First Church baptized three persons in the first baptismal service in their new baptistry. The church, in this church year, has had 34 professions of faith as a result of pastoral visitation and establishment of two bus routes. As a result of increased attendance the church renovated the parsonage to form four new classrooms, and a pastor's study with central heat and air. With this addition the church has space for 250 with 230 as the highest attendance. Leroy Rogers is pastor.

Indianhead Lake Church, North Little Rock, held its first deacon ordination service on May 22. The church, which began as a mission of Amboy Church four years ago, now has a membership of 150. In the ordination service Tom Harris, who was ordained at Calvary Church, Rose City, was activated into the Indianhead Church. Doug Lowe, a charter member and church music director, was ordained as was Arthur Allen, a member active in the bus ministry. Herb Prince is pastor.

Pleasant Grove Church, Conway, began a fellowship Bible class at Conway Convalescent Center on March 3. The church has also purchased a 48-passenger bus and began a Bible class at Oakwood Place for Senior Citizens on May 16. A worship service is held at Meadowlake Nursing Home the second Monday evening each month. Baptist Women and the pastor, Harrison Johns, lead these ministries sponsored by the church. Deacons assist in the absence of the pastor.

Ozone Church was in revival May 1-8 with Jack Ramsey, pastor of Lee Memorial Church, Pine Bluff, as evangelist. Ron Johnson of Fayetteville was in charge of music. There were 18 decisions, including five professions of faith. Bob Garrett is pastor.

Rector Heights Church, Hot Springs, was in revival April 24-30. Ralph Holland, pastor of Valley Hills Church, Kingsport, Tenn., was evangelist. There were 13 professions of faith and 11 joined by letter. Clarence Hill was music director. Joe Stevenson is pastor and has led the church in a membership enrollment increase from 148 to 235.



When Calvary Church, Little Rock, observed their 40th anniversary May 21 and 22, four former pastors, the present pastor and two present staffers were present for the activities. The observance included a banquet at the Camelot Inn and special services on Sunday. Present for the banquet were (from left) Paul Williams, minister of music; Dwayne Fisher, minister of education; present pastor, Phil Lineberger; and former pastors Don Cooper, Padgett Cope, Lawson Hatfield and Paul Fox. Mrs. L. M. Sipes, widow of the pastor of Pulaski Heights, the church which founded Calvary, and the widow of the first pastor, Otto Sutton, also participated.

Christian discipleship Christ calls us to discipleship

by James C. Wright
(Second in a series)

From the beginning of Christ's public ministry his message was a call to discipleship. We must remember that discipleship is primarily a response to follow Christ wherever such following might lead. The initial call was, "Follow me!" (John 1:43; Matt. 4:19; Matt. 9:9). To everyone who would be a disciple Jesus says, "If any one will come after me, let him . . . follow me!"



Dr. Wright

Now, let us look more intently at the call to discipleship.

Faithful obedience is required if one is to be a disciple. Christianity without obedience may qualify as an approved system of religious thought but it can never pass for discipleship. Discipleship is obedience in action! Obedience is the real evidence of a lifestyle where Christ is Lord. Obedience is the natural response when Christ is life's ultimate authority. Only then is discipleship ac-

tual. Obedience is easy when the commandments come from one who has ultimate authority in our life. The validity of discipleship is expressed in the statement, "Only he who believes is obedient, and only he who is obedient believes!"

Constant following is the response of authentic discipleship. The idea reflected in this posture of relationship is that of a consistent learning process. Learning of Jesus is a lifelong challenge and experience. However, the learning is fresh and full of meaning every day.

Mutual fellowship is the radiant witness of discipleship. It is a fellowship by which we are sustained and directed by Christ's living presence and purpose. Christ must be known in the fellowship of discipleship or he is not to be known at all.

A fruitful lifestyle is the product of real discipleship. "Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples" (John 15:8). There can be no substitute for the overwhelming proof of a life filled to overflowing with the nature and pur-

pose of Christ.

Love for one another is the imperative of Christian discipleship. Self-sacrificing love is discipleship's unique mark. The response to Christ's call includes the responsibility to love others.

Discipleship is not an offer man makes to Christ. It is rather the lifestyle that results when man responds to God's call in Christ.



To know, to grow



The Southern accent

Religion courses

Southern Baptist College offers 18 hours in religion courses on the college level and a 90 hour program of Biblical and theological studies in theological adult education. On the college level there are two Bible survey courses, one on the Old Testament and one on the New Testament. All students taking a full load are required to take the survey courses.

For religion majors, especially ministerial students, a course in Christian doctrine is offered. Another course is on sermon preparation. There is also a course called Ministerial Orientation, where students are made acquainted with the major areas of responsibility in a pastorate.

The newest course offering in the

Religion Division is a Church Vocation Seminar. In this course the student is oriented to denominational relationships and is led to consider his anticipated role as a church leader. Young women are also welcome in this class. We have recently initiated an intern program for church staff members, as pastors, music and youth directors, religious education directors, or church secretaries. The student interns with his counterpart in a nearby church, attends some class sessions, and reports to the course teacher.

Southern Baptist College has had from its beginning a theological department which offers courses in religion which lead to a diploma in theology. This is a three-year program open to men and women who are normally somewhat older than college age young people. In addition to Biblical and

theological studies, the theological adult program includes such academic subjects as English and a history of western civilization. There are also courses in music and religious education.

All of the college courses in religion offered at Southern Baptist College transfer to other Baptist schools, assuming the student makes a satisfactory grade. State schools normally accept only the Bible survey courses for credit. These are usually credited as electives in literature. The courses in theological adult education have been generally patterned after the diploma programs at our Southern Baptist seminaries, especially Southwestern Seminary, Ft. Worth, Tex. The same instructors who teach religion on the college level also teach the courses in theological adult education.

Arkansas all over

buildings

Corinth Church building burns

Corinth Church, in Ashley County Baptist Association, was destroyed by fire the night of May 23. The blaze was apparently arson, and a suspect has been arrested. The investigation is continuing.

The church was located just a few feet inside of Louisiana near the Hamburg-Bastrop highway. The building and contents had a replacement value of more than \$50,000. Since 1972, there were additions of a fellowship hall, baptistry, restrooms and other improvements. Only recently a new piano was purchased to replace two that had been stolen.

At the first prayer meeting following the fire, there was much discussion of rebuilding and relocating on the main highway where a member is willing to donate the land. A special building fund is being established at the Farmer's Bank in Hamburg.

Also, at the meeting, members prayed for the arson suspect, as well as the Lord's leadership and blessings.

Members decided to conduct services in the shop of one of the members and to continue with Vacation Bible School as planned.

Associational Director of Missions Sam Turner said that the meeting was characterized by hope and the assurance that the Lord would bless through the response of the members and other churches.

Corinth's building before the fire . . .



. . . and the ruins after the fire (photos by Sam Turner).

Students get new view of missions — from inside ships, behind language barrier

by George Sims

Earlier this spring 25 college students from four different Arkansas campuses invested their week of spring vacation in a trip to New Orleans. That sounds like fun, but their purpose was more serious than that.

These students — from Arkansas Tech, Southern Baptist College, Arkansas State College and the University of Arkansas at Monticello — had volunteered their time to work in five Home Mission Board ministry centers and with New Orleans Baptist Seamen's Service. They spent their week in physical labor at the centers, ministries with adults and children in the centers and experiencing missions in one of the most interesting cities of the world.

The week began with a tour of the mission centers. After the students had a view of the work of the Home Mission Board in the city, they elected to work wherever they could be scheduled in the various ministries. Almost all of the week, both days and nights, was scheduled in some field of service. Every

student had a variety of experiences, including a visit with seamen on a foreign merchant ship and a Wednesday night worship service in a Spanish mission.

John Vandercook, director of the Seamen's Service, was host to the Arkansas students in New Orleans. He made every effort to allow the students to see and feel missions on a first hand basis. From the comments of the students, these efforts were effective.

After sitting through the Spanish worship service, one student said, "Now I know something of what it feels like to be in a land where you do not speak the language." This is the daily experience of thousands of people in our country.

Viewing the cramped quarters, critical navigation equipment and heavy machinery of a seagoing merchant ship, the students tried to imagine what it must be like to spend months away from home, traveling around the world, so they would be better able to offer a ministry to the needs of the merchant seamen who visit the port of New

Orleans. There were opportunities to minister later in the week.

Raphale Melian, a native of Brazil, who is Director of Language Ministries in New Orleans with the Home Mission Board, said to the students, "All over the country Southern Baptists are studying about Home Missions, but here in New Orleans you have seen a wide spectrum of the outreach of the Home Mission Board." The students agreed that their eyes had been opened to a new view of missions and how Christ can direct his people to reach out to others.

This trip was sponsored by the Summer Missions program of the Baptist Student Unions of Arkansas.

George Sims, along with Glenda Fontenot, directed the trip for the Student Department of the Arkansas Baptist State Convention.

Foundation Board meets at Southern

The Arkansas Baptist Foundation Board held their second quarter meeting on the campus of Southern Baptist College at Walnut Ridge. The college was the site of the meeting because the Foundation last year adopted a plan for meeting at least once each year on the campus of an Arkansas Baptist agency.

"We feel this gives our people a personal contact with the agencies we represent," said Jack Clack, Chairman of the Board. "Next year we hope to meet at our child care agency in Monticello."

In the budget and progress report Harry D. Trulove, President of the Foundation, said that in addition to the above average fiscal progress, the Arkansas Baptist Foundation had distributed 16,130 pieces of promotional material on Christian wills to 16 churches, and had answered 77 requests for more specific information concerning the preparation of a will.

Chairman Dillard Miller reported for the Institutional Liaison Committee that 84 pastors had been asked to help set up a group of persons to sponsor conferences for different areas of the Foundation's work.

After lunch the group toured Southern's campus, hosted by Jim Tillman, Vice President for Development of the college.

The next meeting of the Foundation will be July 14 in Little Rock.



One of the most popular places to work was Southern Baptists' ministry to the seamen of foreign merchant ships docked in New Orleans.

Rev. and Mrs. Beach (at right) have managed to make a comfortable life for themselves in this house at Fordyce, thanks to the SBC annuity program. (ABN photos)



Annuitant has 'highest praise' for SBC retirement program, encourages joining

"The Annuity program is one of the greatest things that has ever happened to me," declared Phil Beach who had to take disability retirement in July, 1968. Two serious heart attacks and spinal surgery compelled his retirement.

Beach's first heart attack was in 1963, but he continued in the active pastorate even after spinal surgery. A second heart attack coupled with complications from the spinal surgery compelled his early retirement.

Beach recalls entering the Annuity program in 1945. He said "I had been employed with Allis-Chalmers Corporation in 1936, when the government retirement plan, now known as Social Security, was established. At first, the government program was optional, but I felt that it was wise to prepare for the future, so I joined. Later, of course, it became compulsory. But when I surrendered to the ministry, preachers were not allowed to join the Social Security program. When I learned that Baptists had a retirement program, I felt that it was a continuation of what I had been doing. Our Annuity program is not only protection for a preacher but for his family and the church he serves."

Beach has had an excellent relationship with the Annuity Board. He used the words "beautiful," and "wonderful," to describe the assistance given by our Annuity Board in Dallas. "When problems have arisen," he said "because of the hospitalization of my wife, who has multiple sclerosis, or myself — I was able to talk to someone and receive help. I have nothing but the highest praise for our Annuity Board."

Beach says that the 13th check has been most helpful. "The 13th check," Beach smiled "is like a gift from heaven.

It comes in December when it means the most.

"Everything our Annuity Board does is to help people in full-time religious work," Beach continued. "I don't know of any insurance policy that would provide the kind of return or care that our Annuity program gives."

Beach feels that every preacher should be in the Annuity program. "I would advise a preacher," Beach said "to join the Annuity program even if he had to pay it himself. I know some men are trying to be considerate of their churches by not joining the Annuity program. But they are taking a personal risk, and the church is also taking a chance. If something happened to the

pastor, the church would feel a responsibility for him or his family. The Annuity program protects everyone."

Beach feels that religious workers should encourage their churches to place the full 10 percent in the Annuity program. "With inflation," Beach said "it takes a lot of money to live. I don't know the future, but I know that if a man doesn't prepare, he or his family will have big problems later on."

Beach feels that retired or disabled men like himself could do more than anyone else to convince pastors and churches of the importance of the Annuity program. "I am convinced," he said "that once a year the State Convention should send out retired annuity recipients to talk with the pastors who are not in the program. If those benefiting from the program couldn't convince men of their need, nothing would."

Beach, who lives at Fordyce, says that he has had an enjoyable and exciting life. He has served as missions director for the Dardanelle-Russellville Association and pastored First Church, Danville; First Church, Pea Ridge; Greenlee Memorial, Pine Bluff; First Church, Junction City; First Church, Bauxite; Third Church, Malvern; and First Church, Rison.

The Beaches take great pride in their family and their church. They have one son, Dale, and three grandchildren. They are active members of First Church, Fordyce. Beach leads an adult Bible study when he is not serving as a supply pastor.

Beach has had a number of men to surrender to the ministry under his preaching. He said "They call me and my wife 'mom and pop Beach.' I have counselled them to preach the Word, to face life under the leadership of Christ's love and to always be patient with people. When a preacher does this, he will have a good ministry."

On the cover



Phil Beach is an example of a Baptist preacher who has been provided for by the annuity program.

State Music Men to aid crusade

The Music Men of Arkansas have been invited to participate in a simultaneous revival crusade in the Northwest Baptist Convention April 2-9, 1978. The Northwest Convention is a relatively new pioneer area, comprised of Washington, Oregon and some churches in Canada.

Howard Ramsey, Director for Evangelism for the Northwest Convention, has urged Arkansas to enlist as many music directors as possible for this mission project, which corresponds with the SBC's convention-wide theme for 1977-78, "Let the Church Reach Out".

"This could be an excellent opportunity for your church to extend its ministry through the work of your music director," said Ervin Keathley, Arkansas Music Secretary.

"Most of the churches in this area are very small and have a tremendous need for music leadership," Keathley explained. "I see this project as one similar to our Alaska project in 1973. We will have many opportunities to assist with music leadership training, as well as personal soul-winning and other evangelistic ministries."

Music directors are being enlisted now, and directors interested should contact the state music secretary now for more information.

Looking ahead: Arkansas events

June 1977

10-11	6-8 year old boys (grades 1-3) and adult sponsor, Paron Church Music Conference, SBC, Kansas City, Mo.
12	WMU, SBC annual meeting, Kansas City, Mo.
12-13	RA camp (grades 4-12) Paron
13-17	Southern Baptist Convention, Kansas City, Mo.
14-16	Baptist Men's encampment, Paron
17-19	RA camp (grades 4-12) Paron
20-24	Adult/youth music camp, Ouachita Baptist University
20-25	RA camp (grades 4-12) Paron
27-July 1	Siloam Springs Assembly (first week)
27-July 2	State music tournaments, Arkadelphia
21	

July 1977

4-9	Siloam Springs Assembly (second week)
7-10	Pre-camp training for girls' camps staff, Paron
11-16	Siloam Springs Assembly (third week)
11-16	GA camp, Paron
11-Aug. 11	Second summer term, Ouachita Baptist University
17	Day of Prayer for Associational Missions
18-23	Siloam Springs Assembly (fourth week)
18-23	GA camp, Paron

Picture your daughter joining the hike

State GA camp Camp Paron



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New friends
Singing
Swimming
Quiet time

Bible study
Recreation
Laughter
Surprises
Crafts

July 11-16

July 18-23

July 25-30

Woman's Missionary Union
P.O. Box 552
Little Rock, Ark. 72203

Child Care Birthday offering is first for mission

Sang Avenue Baptist Mission, Fayetteville, took its first Birthday Offering this past Sunday totaling \$6.05. According to Gary Gray, Fayetteville Area Director, Arkansas Baptist Family and Child Care Services, "It was the fourth week of services and probably the first birthdays celebrated within the mission since its organization." We congratulate Sang Avenue Baptist Mission on this new work and pray God's richest blessings upon their ministry. It is inspiring to see a new church, in its very beginning, begin to reach out and involve themselves in our child care ministry.

Gifts received from Birthday offerings help to provide for the needs of children who are dependent on us for their care. In many churches the Birthday Offering is taken in the various Sunday School departments. A part of the opening assembly is to recognize those who had a birthday during the past week. That person places a penny (or more) for each year of age in the birthday offering. The money is sent to the Children's Home two or three times a year. We would appreciate it if the church will designate "Birthday Offering" when they send it so that we might keep an accurate record of this offering.

Accept our thanks for your sharing with us and it is our hope that each of you will have a Happy Birthday this year! — Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services

Especially for senior adults

Have you heard about *Mature Living*, the new monthly magazine for senior adults? First issued in April, 1977, *Mature Living* includes up-to-date news of what's going on with senior adults throughout the Southern Baptist Convention, a devotional section just for senior adults and practical suggestions on how to live an enriched life during the retirement years. *Mature Living* is available through the regular church literature order process or by individual subscription from Materials Services Department, Baptist Sunday School Board, 127 Ninth Avenue, North, Nashville, Tenn. 37234.



Jackson

Mature Living is printed in large type for easy reading and uses a popular journalistic style. It provides inspiration, entertainment and help for senior adults to be lifelong learners through such articles as how-to, personal experience stories, nostalgia, suggestions for senior

adult involvement in weekday activities, inspirational prose and poetry, etc.

Churches should provide *Mature Living* for their senior adults in the same manner and for similar reasons as *Home Life* for other church families. Subscriptions to *Mature Living* would be excellent gifts for senior adult family members and friends.

The National Association of Baptist Senior Adults, a nationwide fellowship organization, has been introduced through *Mature Living*. Members will be kept informed of special interest events — chautauguas, jubilees, tours and trips. Pamphlets, brochures and other promotional materials will be distributed. Large-print books, written specifically for senior adults, will be produced, and a limited number of distinctive products will be available.

Senior adults or others interested in *Mature Living* or the National Association of Baptist Senior Adults should take steps to receive the new magazine and/or contact the Family Ministry Department of the BSSB for further information. — Gerald Jackson

Stewardship

Convention expense

Arkansas Baptist churches expect to send several hundred messengers to the Southern Baptist Convention next week in Kansas City. A majority of the messengers will come from churches that have a convention allowance in their budgets. Is it good stewardship to send messengers to the Convention?

Churches that follow their Cooperative Program dollars are interested in Convention decisions. Churches who cooperate with this nation's largest evangelical denomination want a voice in its ministry and mission. It's faithful stewardship to send messengers and have them return with information and inspiration on Baptist life.

Since the Convention meets in America's heart-land, Arkansas messengers aren't faced with staggering transportation costs. Food and lodging will be about the same as in any other city. Even with inflated prices, a majority of our churches can afford to send a messenger to Kansas City.

When schedules permit, some pastors ride together and cut car expenses. Two couples may plan the trip together, enjoy fellowship and share travel costs.

A confirmed reservation, made in advance, is another way to save. It's too late now, but early reservations offer a broader price range. A pastor from a rich church in Texas went the economy route when he bought his lunch from a street vendor. Responsible stewardship entitles a messenger to spend as though he were paying for convention expenses out of his own pocket.

A majority of the messengers are staff members and members of their families. If only one person receives a convention allowance, it is usually the pastor. But this doesn't rule out lay attendance. Churches encourage lay participation by paying part or all of their expenses. Pastors lead the way when they invite lay members to ride with them to the convention. Many lay members are willing to pay their food and lodging expenses for the privilege of attending.

A convention allowance is good stewardship. It enables a church to broaden its base of participation. Inspired messengers return to challenge their churches to give and reach out with boldness. — James A. Walker, Secretary of Stewardship

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Sunday School

Higginson's growth story

(Second in a series)

The Higginson story is an impressive one. Higginson is a small community near Searcy where the church was organized in 1880. The recent history of this church reveals a Sunday School enrollment which has ranged from the upper 80s to 114 last year. The average attendance last year was 63.

Today the church is half way through a growth project designed for the small church. This simply means all materials and procedures have been modeled to fit a church with less than 150 enrolled in Sunday School. The project aim or objective is to significantly increase the enrollment and attendance.

At the half-way point of a three-



Hatfield

month growth project the enrollment has increased to 254, a gain of 140 new members.

Unbelievable.

Attendance is averaging 114. Again. Unbelievable.

The church is not located in or near a housing area which would encourage growth. The only new thing at Higginson is a new spirit and the application of the Flake Five for small church.

The Flake Five is a title given to the five principles of Sunday School and church growth made popular by Arthur Flake and first applied two generations ago in small churches. They were effective then. Larger churches also grow by application of the Flake Five.

Today the Flake Five again stands knocking on the door of the small church.

Open the door. Let them in. — Lawson Hatfield, state Sunday School director



Christ used BSU

Baptist Student Union has been one of the very highlights of my four years at University of Central Arkansas. It has made words like Glorieta, Leadership Training Conference, International Student Conference, etc. become just another word for excitement. It was there that I made some of my deepest friendships. It was through BSU that I was able to watch many special people take important steps and make decisions that will last throughout eternity — I saw my Chinese and Vietnamese brothers accept Christ into their lives and others simply surrender their lives to Christ as Lord. It was through BSU that I learned to take responsibilities as a Christian, and there also where spiritual growth became important to me. And last, but not least, it was through BSU that I was given the opportunity to share with others what Christ has done in my life while serving as a summer missionary to California. BSU has been the medium that Christ has used to show me what my life can be, when it is in total surrender to him. — Debbie Hicks, University of Central Arkansas



W. Randall Lolley, left, President of Southeastern Seminary, Wake Forest, N.C., presents to Doyle B. Bledsoe of Pine Bluff, a plaque for his service on the Board of Trustees for the past 10 years. Bledsoe is a retired pastor with 30 years active work in Arkansas, Texas and Missouri. He is a graduate of Southwestern Seminary, Ft. Worth. His latest pastorates were First Church, Stuttgart, and Forrest Park Church, Pine Bluff. Presently he is interim pastor of First Church, Warren.

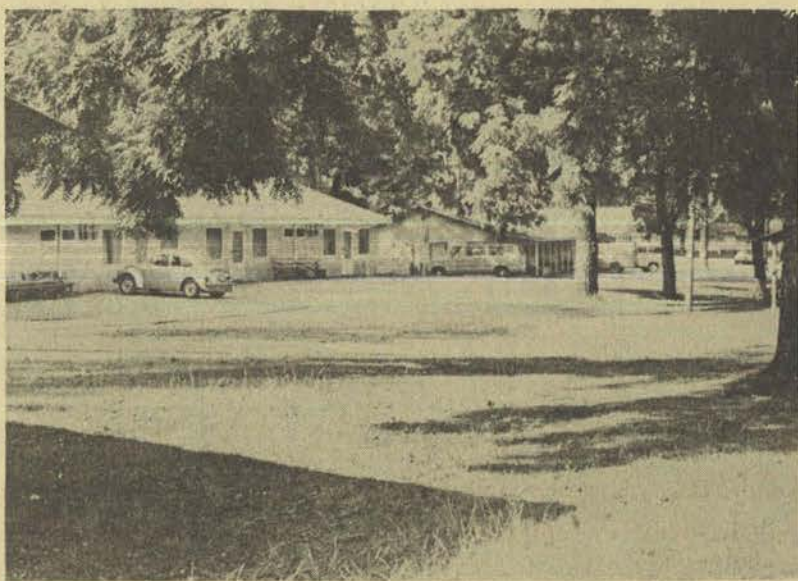
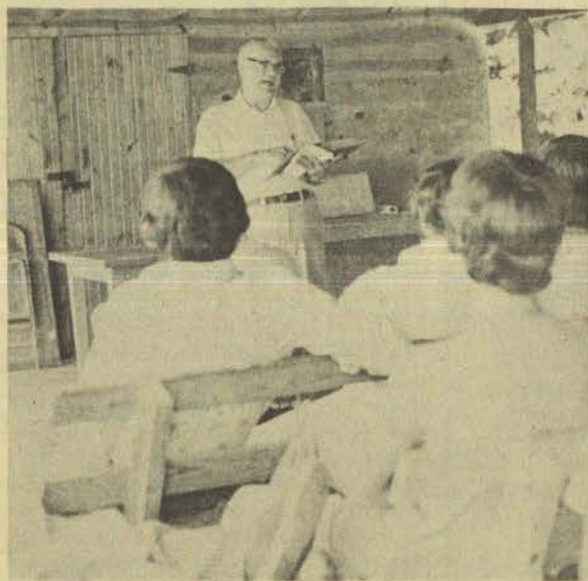
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Next to their homes, Arkansans love Siloam



Because of the state assembly's . . .

(Top row) good, Bible-based teaching and lodging that improves each year; (middle row) activities for young people like this choir and recreation events; (right) and helpful staffers.



Stereotypes must be avoided in youth ministry, says researcher

NASHVILLE — A nationally prominent research psychologist, who has recently developed a youth research system for Southern Baptist churches, believes that mutual stereotyping is a major cause of the communications breakdown that often occurs between youth and adults.

"Young people look at you when you're older, and they assume that you don't battle the same things that they battle," observes Merton Strommen, president of Search Institute in Minneapolis. "It's as though you have a different arena of life. Oddly enough, even in the area of sex, they assume that older folks like their parents, who produced the kids, don't really understand the problems of sex. Therefore, they don't really feel free to talk with an adult."

Strommen, often called "the George Gallup of the churches" because of his national research studies on religious issues, says that if a group of young people is given the choice of three subjects to discuss — sex, drugs and theft — sex will nearly always rank last.

"What is involved," Strommen explains, "is a certain stereotype of the adult, as though he is dried up and no longer battles these issues, too."

The Lutheran research specialist developed the Baptist Youth Research System, in cooperation with the church administration department of the Southern Baptist Sunday School Board, for use in youth ministry. Through the use of a professionally-developed survey and a computer analysis, the system is designed to help youth identify and learn more about their values, beliefs and concerns.

By using group profiles, it can also aid ministers of youth in counseling youth and in training adults in youth work.

The system was introduced during the first National Conference on Youth Ministry held recently at the Sunday School Board.

Strommen says stereotyping "works both ways," pointing out that the adult often has a stereotype of youth. The mass media has contributed to the problem, he believes, "because it's tended to bring out the garish and the unusual."

From his years of research, Strommen concludes that "the only way one battles these stereotypes is to be in constant interaction and communication."

"That is why," he explains, "I feel that in a church it is so essential that there be certain activities that bring youth and adults together in interaction, where one is listening to the other on something other than a superficial level — getting at the aspects of life having to do with man's humanity."

This type of interaction can be difficult in the church, he says, because many people have difficulty seeing the humanity of Christ, which in turn creates problems in seeing the humanity of the church and its members.

One of the "striking finds" in the institute's research, according to Strommen, is that "the one who is finding joy in his faith is the one who can also freely admit to his humanity."

"I feel that this is an essential thing — that parents and adults working with young people can freely admit to their humanity, their weaknesses, so that the young people do not see them as

pillars of strength who have 'arrived', but as persons who are constantly living in the need of grace."

The result is a "sense of mutuality, a sense of seeking together", which Strommen feels is vital to an effective youth ministry. A second important element, he concludes from his research findings, is a sense of mission.

"In the life of the church, the overwhelming sense among young people is that they really don't have a contribution to make until they get older," Strommen explains. "Obviously, everybody denies that this is so, but our data makes it very clear that this is what young people feel."

The church and other institutions, he says, attempted to meet this need in the 60's by giving young people nominal roles on committees, boards and other bodies.

"I think this is a poor use of young people because they're not skilled and able to conceptualize," Strommen claims. "I think there are other ways by which we can start to develop the talents and abilities of young people."

One suggestion he offers is to train young people to reach out to their own peers. This concept is already being studied by the government for use in public schools in counseling situations, according to Strommen.

"Young people can reach out to their own group in a way an adult can't do," Strommen says. He hopes the concept can be expanded so that eventually lay persons can be trained by professionals "as kind of para-professionals" who can reach out to the other people.

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WMU president issues call to prayer for Bold Mission

BIRMINGHAM (BP) — While 20,000 convention-going Southern Baptists are in Kansas City, Mo., praying for the launch of their Bold Mission campaign to evangelize the world in this century, Baptists at home are asked to pray also.

Mrs. A. Harrison Gregory of Danville, Va., issued a proclamation as president of Woman's Missionary Union (WMU), the 1.1 million-member missions promotion auxiliary of the Southern Baptist Convention (SBC), inviting all Baptists to pray Sunday afternoon, June 12, as the activities of SBC week unroll in Kansas City.

The national annual meeting of WMU will convene on June 12 with a Bold Mission Rally at 3 p.m. in H. Roe Bartle Hall, where SBC sessions will be held June 14-16.

Following a program of drama and pageantry, the congregation will divide into 38 groups for an "Hour of Prayer for Bold Mission".

"We invite Southern Baptists everywhere to join us in the spirit of prayer June 12," Mrs. Gregory said. "We plan for inspiration and prayer to be the highlight of the rally Sunday afternoon. This will be the first major national event dedicated to our drive for bold advances in missions. We think prayer is the only appropriate starting point," she said.

Mrs. Gregory noted that the SBC will make budget and other decisions affecting bold mission plans during the week. "This week is historic and significant enough to deserve the prayerful thoughts of every missions-minded Baptist," she said.

In Kansas City, WMU is preparing for a capacity crowd to fill Bartle Hall for the mission rally. The Southern Baptist Home Mission Board and the Foreign Mission Board are co-sponsoring the event with WMU.

Invitations have been extended to churches in the area to join the out-of-state convention-goers for the rally. Presidents of all SBC groups meeting during the week have pledged their support.

A parade of 150 flags representing Southern Baptist mission fields and a processional of missionaries will launch the afternoon. Girls and boys in the Ac-teens and Royal Ambassador missions organizations in Kansas City area churches will carry the flags.

"Missions from Adam to Tomorrow" is the title of a musical drama scripted and directed by Ed Seabough, staffer at the Home Mission Board, Atlanta. Cast and orchestra for the program will be William Jewell College students and

faculty. Gerald, Darrell and Harold Ware, triplets who are ministers of music in churches in different towns in Oklahoma, will narrate dramatic actions on four stages. Singers will come from Grand Canyon College, Phoenix. The drama sweeps across the biblical missions imperative, high points of missions history and plans for the future.

An unrehearsed part of the drama will be live interviews with several products of Southern Baptist missions advance in the past. They will include Jose Borrás, president of the Baptist Convention of Spain; Lambert Mills, a pastor from Antigua; Samuel Fadeji, a pastor from Nigeria; and Jimmy Anderson, an Indian pastor from Oklahoma. Allen Elston, missionary to Indians in Oregon, will also be interviewed.

A panoramic world map, symbolic of

a stained glass window, will frame the stage setting. WMU designed the set for use by the Southern Baptist Convention which follows on Tuesday.

Moving the huge audience into smaller groupings for prayer will pose a major logistical challenge, according to WMU staffers. Carolyn (Mrs. Claude H.) Rhea, author of several devotional guides, has written a prayer outline which will be given to each participant. It suggests ways to pray for missions en route to prayer groups, while waiting for a group to assemble, and conversationally with missionaries.

A home missionary and a foreign missionary will lead group prayer in each section, while a WMU officer will preside.

WMU sessions will continue on Monday at 9:30, 2:00 and 7:30.



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Vietnam today: a clouded picture

by Leland Webb

RICHMOND (BP) — What's happening in Vietnam today?

"We just hear rumors," laments Southern Baptist missionary Peyton M. Moore, formerly assigned to South Vietnam and now in Hong Kong. "I wish there was some way we could get an honest report of conditions. We hear on one hand that churches are still meeting, but we also hear that these meetings are really political rallies.

"We hear there may be some Christians now working for the national political body. This doesn't surprise me. I'd be more surprised to learn our churches had never been infiltrated. Most of us realized that probably our churches had communists either attending regularly or even as members," Moore says.

"I believe a number of churches and mission points will cease to function or merge with other groups, as persecution or restriction sets in," if it hasn't already happened, says missionary Robert C. Davis, now back in the United States:

"But there should be a good number of small groups that can continue to function under almost any conditions."

Religious freedom is assured in Vietnam, but Christians often are not able to use it, reports missionary Samuel M.

James, now the Southern Baptist Foreign Mission Board's field representative for East Asia. "In some areas they are undergoing rather severe pressure," sometimes in subtle form, James notes.

The communist government, James states, wants all Protestant churches under one organization and, thus, easier to control. Fear also limits church attendance, he said, because the people don't know what to expect from the government and are afraid they will be punished for worshipping.

"I wonder why more isn't exposed in the public press," ponders Moore. "... Maybe because of our national sense of guilt we are trying to forget unhappy experiences. But the American press isn't interested in getting the truth about Vietnam today, as it was back in the days when there was reporting about defoliation and napalm," he says.

A nationally syndicated columnist recently reported on the bleak outlook today in what was South Vietnam. The columnist quoted a French Canadian who had lived in Vietnam for more than 25 years and who had stayed in South Vietnam for more than a year after the nation came under communist control.

The observer reported that productivity had declined because of the loss of

incentive due to heavy taxation and that under government regulations arrest is easy because, "Everyone is always a little guilty." He described the communist regime as showing "continual hardening" and estimated that as many as 400,000 citizens had been sent to "re-education camps".

According to Mrs. Moore, "We think of the Christians in Vietnam daily. Many times I have had peace in my heart because I believe God's word tells us he is always with us. Just as he was with our missionaries through all of our Vietnam experiences, I feel he is with our Christians still there. I have faith to believe they are continuing to worship and to witness."

Some Vietnamese Christians asked before the missionaries left, "How do we go underground?" recalls Audrey (Mrs. William T.) Roberson, now in the Philippines.

"There will be some falling away," Moore acknowledges. "This has been true," he says, "in any society where Christianity has been put to the sword. But ... others will remain true. The church will undergo a certain purging, but it will come forth with a smaller, and, perhaps, a truer representation."

James Bobo, now assigned to Kowloon, Hong Kong, notes that "one of the strongest Christians among Baptists is still in Vietnam. I hope and pray he is an underground person and still strong in the faith. Perhaps, in a secretive way, he can share among other Christians."

Moore muses, "I'm wondering if we as Southern Baptists are doing all that we can and ought to do to make contact with Baptists still in Vietnam.

"... If there is any way we could give moral, spiritual and financial aid to Baptists still in Vietnam, we owe it to them," he says.

Adapted from "The Commission", monthly magazine of the Southern Baptist Foreign Mission Board. Leland Webb is managing editor of "The Commission".



A CLOUDED PICTURE — The church situation in Vietnam today is a clouded picture. According to rumors, churches are meeting but some say these meetings are more like political rallies. Religious freedom is officially sanctioned, but Christians are under severe pressure not to use it. Prayer support is urged for the national Baptists and other Christians who continue to work there. (BP) photo by Bob Harper, art editor of THE COMMISSION magazine

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Foreign missions datelines

Three missionaries urgently needed in Sri Lanka for new work

RICHMOND (BP) — The Transfer of Southern Baptist missionaries Mr. and Mrs. Robert L. Cullen to Sri Lanka (formerly Ceylon) marks the formal beginning of Southern Baptist work in this Southeast Asia nation.

But three other missionaries are urgently needed to utilize visas available for this country, reports William R. Wakefield, the Foreign Mission Board's area secretary for Southeast Asia.

Cullen has been on temporary assignment in Sri Lanka since Jan. 1, with the transfer effective immediately, he will continue working with the Baptist Missionary Society (BMS) of London which originated Baptist work in the country, and the Sri Lanka Baptist Sangamaya, developing church programs and training leaders.

The Sri Lanka Baptist Sangamaya is the union of local Baptists that has evolved from work started by the BMS in 1812. In 1973, the BMS gradually handed over the administration of the Baptist community affairs to local Baptists and ceased financial support.

At that time, direct responsibilities of the BMS toward the Baptist work in the country came to a close, but missionaries are still being sent. Southern

Baptists were asked to help because of five vacancies for "missionary units" (singles or couples). If these vacancies are not filled within one year, the Sangamaya loses its right to have them.

Wakefield emphasized the urgency of the need for three other missionaries to assist churches in outreach, evangelism and church planning. "Two of the visa openings for missionaries will expire in September and October and once these visas lapse, the Sri Lanka government will not reinstate them," Wakefield said.

The Sri Lanka Baptist Union has 23 churches and preaching stations with a total membership of around 2,000 in a population of over 13 million, according to Wakefield.

Sri Lanka, the fifth country entered by Southern Baptist missionaries since 1976, brings to 87 the number of countries or territories where Southern Baptists have work.

"The board has projected a goal of missionaries at work in 125 countries by A.D. 2000, as God may lead," a spokesman said. This objective is a part of "Total Missions Thrust," the board's plan for evangelism and ministry during the remainder of the century in the

SBC's Bold Mission emphasis.

An average increase of more than two countries per year has been recorded since the foreign missions advance program was launched in 1948, according to J. Winston Crawley, director of the board's overseas division.

An average of two new countries per year for the remainder of the century will give a total of over 130 countries. However, Crawley suggested in his report at the May board meeting, that it will be difficult to continue expansion into new countries at the same rate. "Those countries most obviously open and needy and easier to enter, have already been entered."

Crawley also mentioned the need to "minister to neglected areas in countries already entered." In some countries where Southern Baptist missionaries are already at work, many cities of more than 100,000 population have no Baptist work, and provinces of a million persons have no Southern Baptists missionaries. Both areas of expansion, into new countries and into neglected areas within mission fields, are important concerns, according to Crawley. The Cullens moving to Sri Lanka is advance toward one of them.

Mexico seminary's campaign brings over 500 to Christ

MEXICO CITY (BP) — More than 500 persons made professions of faith in Jesus Christ during a week-long evangelistic campaign held in a government housing area here by the Mexican Baptist Theological Seminary.

The campaign included worship services, free medical help and literacy classes and was more successful than anticipated, in spite of threats of disruption by some area Catholics, according to Southern Baptist representative Pat H. Carter, seminary president.

The seminary carried out its special project in the government condominium complex, "Puente de Vigas", and was given last minute permission to set up a tent on a major parking lot. The tent, with a seating capacity of 400 persons, was donated by a local manufacturer, Carter noted.

An average 700 persons attended evening evangelistic services, he noted, and special services for children were held each evening outside the tent.

Conversion experiences during the campaign were recorded for 263 young

people and adults, with the remaining decisions coming from children, Carter said.

During the week-long campaign, five doctors from area Baptist churches gave free medical consultations for six hours daily. And the seminary offered literacy classes for community residents.

As campaign preparations were being made, Carter said, a man who was supposed to provide an estimate on chair prices did not show up.

Instead, a woman representing another company "just happened to be passing by," stopped in and sold the seminary 600 chairs at a 60 percent discount. The next day she brought her sales manager, and he made a profession of faith, Carter said.

After the campaign, the seminary held a special service for those who had made professions of faith. The purpose, according to Carter, was to strengthen them in their decisions and relate them to one of the eight Bible study centers established by the seminary. More than 200 people signed up, he noted.

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A leader called

Exodus 3:1-12

When Moses received his call from God to be the deliverer of his people, he was not, at least outwardly, a very likely prospect for this work. It is startling to us to be reminded that if Moses had died at age 80, he would not have been



Dr. Humble

heard of in history or in the Bible. Two-thirds of his life was behind him, yet all his past had been preparation for the last third. If Moses had failed, God would have raised up someone else to be the deliverer. The terms "Books of Moses" and "Law of Moses" would not have been heard.

Furthermore, Moses was not a likely candidate for success at 80 because for 40 years he had been a wanderer in an alien land. In 40 years he had accumulated no property, but he still kept the sheep of his father-in-law, Jethro. Still further, his acquaintance with God was so limited that he did not even know God's name (Ex. 3:13-14) Yet, God knows people well enough to know what each can become, in spite of bad beginnings.

The call of Moses came in a self-disclosure of God. We are not told that Moses had been seeking God; we know that God was seeking Moses. Whatever we may conclude as to the identity of the Angel of the Lord who appeared in the burning bush, we must remember that God used this method to get the attention of Moses. God now spoke to Moses, calling him by name. We note several truths growing out of the burning bush experience.

One truth from the burning bush experience is that God does communicate with man. Whether he speaks in dreams, in visions or in an audible voice, as in this case, he does communicate. His communication comes as a part of God's self-revelation. Man does not discover God; God finds man.

Another truth from this experience is that God is different from all others and requires that those who worship him must give him due reverence. Accord-

ingly, Moses was asked to remove his shoes from his feet. The very ground on which Moses stood was now regarded as holy ground because of the presence and the self-disclosure of God.

We learn from the burning bush experience that God is a promise-keeping God. He identifies himself as the God of Abraham, Isaac and Jacob. God had made a covenant with Abraham and confirmed it to Isaac and Jacob. The covenant included the promise that God would bring the descendants of Abraham out of bondage in a foreign land after 400 years (Gen. 15:13-16). Others might have forgotten, but God had not.

At the burning bush God told Moses to bring his people "to this mountain." This was Horeb or Sinai. In a few months' time the multitude of Hebrew people would be encamped on Mount Sinai, a mountain that smoked with volcanic activity.

Confirmation of the call of Moses (Exodus 3:7-12)

The God who never slumbers had been fully aware of the sufferings of his covenant people, the descendants of Abraham. He says (Ex. 3:8) that he has now "come down to deliver them out of the hand of the Egyptians." Then in verse 10 he tells Moses he will send him to deliver his people. There is no contradiction here. It is still God's work of deliverance though he uses a human instrument to accomplish his work.

Moses made excuses and tried to show God that he was not the one to deliver Israel. Altogether, he made five excuses. The first excuse is given in 3:11, "Who am I that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" God answered, "Certainly, I will be with you."

A quick look at the other excuses reveals considerable about the character of Moses. In Exodus 3:14 Moses asks God his name, telling him that the people will demand this information. The divine answer was, "I Am

hath sent you." This is the personal name of God, Jehovah or Yahweh.

The third excuse of Moses is given in Exodus 4:1, "They will not believe me nor hearken unto my voice." Two miracles — the rod turned into a serpent, and the leprous hand — reassure Moses not only of God's presence but also of his power.

The fourth excuse of Moses is given in Exodus 4:10, "I am not eloquent . . . for I am slow of speech and of a slow tongue." God's answer was that since he had made man's mouth, he would teach him what to speak.

The final excuse of Moses is given in Exodus 4:13. Moses said, "Send, O Lord, by the hand of him whom thou shalt send." In other words, "Send anyone else but me." Now God's anger was kindled, and he said that Aaron would serve as the spokesman. It is interesting to note that Moses overcame this timidity, or impediment of speech, and we never see Aaron serving as the spokesman, but Moses does his own speaking. Whether we think of these excuses of Moses as coming from a lack of faith or a lack of self confidence, we note that these weaknesses were almost entirely overcome in time.

Some conclusions

1. God calls busy men, though they are not always engaged in prestigious tasks.
2. God still calls leaders from among his people.
3. There are no excuses acceptable to God.
4. God uses people even with serious character flaws.

We may note that many of those God has used had serious flaws in their characters. To name the names of Abraham, Jacob, Moses and David is to recall the frankness of the Bible account of their weaknesses as well as their strengths. Moses killed an Egyptian and panicked and fled. On the night of the Passover thousands of Egyptians were killed. When measured against this greater destruction, sanctioned by the Lord, the sin of Moses seems less heinous. God uses those who are imperfect, but we have no record that he has used anyone who is uncaring.

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The faithfulness of God

II Timothy 2:1-13

Focal: II Timothy 2:1-13

June 12, 1977

In the first chapter of this letter the apostle urged Timothy to be faithful to his divine trust. In the passage for today, Paul said that the strength Timothy would need to be faithful flows from the faithfulness of God. The greatest source of strength today, as well as then, is the changeless, loving and steadfast dependability of God.



Wade

Passing on the heritage

(II Tim. 2:1-2)

"Thou therefore, my son" (v. 1): The coupling of "therefore" with the emphatic pronoun "thou" would indicate that what follows is a personal exhortation to Timothy. "My Son" would emphasize the close spiritual relationship that existed between the older apostle and Timothy. There is the implied admonition that this act of transition must not fail. Paul would seem to be indicating that "everything depended upon Timothy."

"Strong in the grace" (v. 1): The Greek word translated "strong" is a much used Pauline word, *endunamoo*, the root word for dynamite, meaning power. Timothy is to appropriate all the power and life-changing grace of God that he possibly can.

Practicing Christian discipleship

(II Tim. 2:3-7)

"Endure hardness, as a good soldier of Jesus Christ" (v. 3): This passage might better be translated "take your share of suffering". Paul used the military metaphors often throughout his correspondence. It would have been hard to have found a better or more prevalent example to share with Timothy. Ill treatment just might as well be expected, yet as a "soldier of Jesus", stand tall through it all.

"Entangleth himself" (v. 4): No soldier on duty can allow the things of civilian life to take precedence over that to which he is called. The word for entanglement envisages a soldier whose weapon has become caught in his cloak. Therefore renounce everything which hinders the real purpose of the soldier of Christ.

"Please him who hath chosen" (v. 4): This involves for the soldier a sinking of

his own desire in a total effort to please his chief. There is no more appropriate scripture to illustrate the extent of Christ's claims upon his ministers and those who are called by the name of Christ. Paul is seeking to help Timothy set his priorities in proper sequence. Pleasing God surely must come first and all else must come after that.

"Strive lawfully" (v. 5): The connecting word between the soldier and the athlete is the word "lawful". If being a good soldier meant learning to suffer with patience, then being a good athlete meant playing by the rules of the game. Even if a man wins the race and exceeds everyone else, if he doesn't play according to the rules that have been laid down previously, he cannot be called "winner". The victorious life can be attained only by being obedient to God's will in Christ.

"Husbandman" (v. 6): This is the third of Paul's illustrations to Timothy. It involves the hardworking farmer. He has rights that a lazy man has forfeited, clearly the right to share of the crop.

The reward of a faithful preacher will be more than enough since he is actually working for the Lord who owns everything. Timothy is called upon to see the deeper meanings of the aforementioned illustration. "Consider" what I saw and the Lord will give you understanding and directions. What a positive statement!

Remembering the risen Christ

(II Tim. 2:8-10)

"Remember . . . Jesus" (v. 8): If all the other appeals have been in vain, Paul presents the greatest and most significant appeal of all, "Remember . . . Jesus". Though I may have suffered, it was nothing when compared to the suffering of Jesus. Jesus Christ was raised from the dead and Paul is saying that the resurrection of Christ is the most important truth that Timothy must know and live. It was not Paul's gospel but the good news about Jesus which counts.

"I suffer trouble . . ." (v. 9): This may throw light on the charges brought against the apostle because the contemporary word for "evildoer" would be criminal or charged person. Paul is being treated as a common criminal. In

contrast to his own bonds is the absolute freedom of the "word of God". Imprison the men but you cannot imprison the Word of God nor prevent its spread. If anything, just trying to confine it will multiply the benefits and spread it more.

"For the elect's sake" (v. 10): Every effort must be put forth in this battle in which Paul and Timothy are engaged. All Paul's present trials are abundantly worthwhile in view of the priceless benefits to be obtained by those who receive the message of himself and his fellow labourers. In the final phrase Paul clearly states the consummation of Christian salvation. The idea of suffering seems to give way to salvation which is in Christ Jesus and that will be "eternal glory" for the saved.

Suffering and reigning with Christ

(II Tim. 2:11-13)

These four "if" clauses with their conclusions fall into two pairs, the first positive (v. 11, 12a) and the second negative (v. 12b, 13). The "if" does not imply any uncertainty or doubt but for the purposes of presentation is regarded as fulfilled, as true; the inevitable conclusion is that these are positive statements of what Paul considered a fact. These might well be thought of as four lines of an early Christian hymn.

"If we deny him" (v. 12): Perhaps Timothy would be spurred on by the thought that denial of his God-given call and mission would result in total and absolute defeat.

"If we are faithless, he abideth faithful" (v. 13): In contrast to our human faithlessness, he will abide faithful to his warning that the unbelieving will be rejected. God and his unchanging faithfulness arises from his immutable nature. This is indicated by the last phrase. "For he cannot deny himself" pointedly presses home the point that he cannot be false to his own nature, nor to his word of promise to those who keep the faith.

God will not, and would not if he could, break his promise. This marvelous truth strengthens us and allows us to accomplish many things which we otherwise would not even attempt for Christ's sake. He knows we need him most when we are the weakest. If God can stand by us when we are wrong, we gain desire to stand by him and be right.

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Carter expresses thanks for prayers of Baptists

by Jim Newton

WASHINGTON (BP) — President Jimmy Carter expressed appreciation for the prayers of Southern Baptists during his first 100 days in office, telling trustees of the Southern Baptist Brotherhood Commission, "I've really felt the impact of your prayers.

"I not only need your prayers, I need your open criticisms when I make mistakes," President Carter told about 75 Baptists gathered informally in the White House Rose Garden.

Earlier, the President had greeted personally 30 of the 36 elected trustees of the Brotherhood Commission, plus Southern Baptist Convention President James L. Sullivan and Brotherhood Commission Executive Director Glendon McCullough, in the White House Oval Office.

President Carter had served as a member of the board of trustees of the Brotherhood Commission for six years, resigning in November after his election as President.

The visit to the White House was a part of the four-day semi-annual meeting of the Brotherhood Commission's trustees, with sessions at the Capital Hilton, a few blocks from the White House.

President Carter milled among the crowd of Baptists gathered in the Rose Garden, shaking hands and exchanging greetings. Over and over, the Baptists present told him, "We're praying for you."

In his brief, informal remarks at the Rose Garden, President Carter said he felt very close to the group present, pointing out that McCullough had been married in his home (the governor's mansion) in Atlanta.

"I do need your continued friendship and support, your open criticism when I make mistakes and your constant prayers that the judgments that I make will be compatible with our highest commitments, our highest faith, our highest beliefs," he said.

"We have a chance," he said, "to make our country greater than in the past. But it depends not on the identity of the President, but on the common trust and strength of our people.

"I am one of you, and you are a part of me," he told the Baptist group. "That realization gives me a quiet comfort that I can serve in such a way as not to embarrass you."

Both Americans in general, and Southern Baptists in particular are strong and independent people who want to make our own decisions and who seek guidance from above, he said.

"We do not yield to the pressure from others, and I think that this is the essence of our strength," the President added.

President Carter also stressed that Baptists are among the most fervent advocates of separation of church and state, of religion and government.

"But, at the same time, we feel we have an obligation to our country to devote our lives to the furtherance of its finest ideals and commitments," he said.

"We also have an opportunity to serve our government and to try to elevate those standards to meet the standards set for us by Jesus Christ," he added.

"I don't see any incompatibility there," the President commented.

McCullough, who introduced President Carter, said he doubted there were a group of people anywhere who had prayed more fervently for the President.

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Attendance report

May 29, 1977

Church	Sunday School	Church Training	Church adds.
Alexander, First	107		11
Alpena, First	62	19	
Ash Flat, First	62		3
Batesville, First	183	102	4
Bentonville, Central Avenue	76	23	
Berryville, Freeman Heights	132	43	
Biscoe, First	93	50	
Booneville, South Side	84	51	1
Bryant, First Southern	167	78	1
Cabot, Mt. Carmel	203	80	
Camden, Cullendale First	495	106	
Cave Springs, Lakeview	83	42	
Charleston, First	167	88	
Conway			
Pickles Gap	159	110	2
Second	344	109	
Crossett, Mt. Olive	294	113	4
Danville, First	184	52	3
Dell	123	57	
El Dorado, West Side	371	371	2
Elkins, First	104		
Ft. Smith, Grand Avenue	938	220	4
Mission	17		
Gentry, First	149	36	3
Gillham, First	66	42	
Grandview	96	50	
Green Forest, First	179	60	
Greenwood, First	270	81	6
Hampton, First	153	68	
Hardy, First	122	53	2
Harrison, Woodland Heights	121	69	
Hope, First	385	76	
Hot Springs			
Harvey's Chapel	118	67	1
Park Place	269	72	1
Jacksonville, First	376	99	1
Kingston, First	63	19	
Lavaca, First	296	107	
Little Rock			
Cross Road	86	64	
Crystal Hill	121	32	
Life Line	448	59	
Wakefield	137	45	2
Woodlawn	106	43	
Magnolia, Central	514	173	4
Mulberry, First	287	126	
Murfreesboro, First	144	32	3
North Little Rock			
Harmony	40	19	
Levy	360		2
Park Hill	822		2
Paragould			
Calvary	275	213	
East Side	266	141	2
First	363	88	
Paris, First	357	58	
Pine Bluff			
Central	119	40	
East Side	165	65	
First	597	81	
Lee Memorial	238	115	
South Side	527	67	2
Tucker	16		
Sulphur Springs	146	64	
Rogers			
First	482	125	
Immanuel	390	47	2
Russellville, Second	109	45	
Springdale			
Caudle Avenue	128	51	
Elmdale	273	63	3
First	1288		6
Texarkana			
Arabella Heights	106		4
Highland Hills	117	50	
Vandervoort	66	33	
Wabash, Immanuel	56	35	
West Helena, Second	147	85	



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Youth Camp Safety Act advances in Congress

by W. Barry Garrett

WASHINGTON (BP) — The proposed Youth Camp Safety Act moved a step closer to enactment in Congress by a 25 to 7 favorable vote in the full Committee on Education and Labor in the House of Representatives.

Incorporated in the revised bill (H.R. 6761) are proposals made by James E. Wood Jr., executive director of the Bap-

the committee spoke only to the church-state aspects of the bill.

Specifically, the "noninterference" section of the proposed Youth Camp Safety Act reads as follows:

"(A) Nothing in this act or regulations issued hereunder shall authorize the director, a state agency, or any official acting under this act, to prescribe, determine, or influence the curriculum, admissions policy, program or ministry of any youth camp.

"(B) Nothing in this act or regulations issued hereunder shall be construed to control, limit, or interfere with either the religious affiliation of any camp, camper, or camp staff member, or the free exercise of religion in any youth camp which is operated by a church, association, or convention of churches, or their agencies."

The noninterference section also exempts religious objectors from medical treatment, except during an epidemic or threat of an epidemic.

John W. Baker, director of research services of the Baptist Joint Committee on Public Affairs, points out that the sole purpose of the Youth Camp Safety Act has to do with the health and physical safety of campers. Any regulation or implementation of the act must therefore be related to its purpose, he said.

Baker said that due to the expressed fears of many church groups about undue government interference with youth camps, the revised act and the committee report spells out precisely the intent of Congress, which relates only to the health and safety of campers.

"To this extent, the bill does provide for federal and state health and safety standards for youth camps, but the churches and their agencies have long since accepted government standards for safety, fire protection, health, sanitation and public welfare as a principle that does not contradict separation of church and state or freedom of religion," he continued.

The committee report on H.R. 6761 says, "The subcommittee received unanimous support from groups most experienced in youth camps as these groups generally believe federal legislation is a necessary catalyst in activating states into adopting such legislation." These supporting groups are listed as the American Camping Association, Boy Scouts of America, Girl Scouts of

America and the National Parents and Teachers Association.

During the hearings opposition was expressed by Christian Camping International and by Glorieta (N.M.) Baptist Conference Center. Opposition to the Youth Camp Safety Act within the Committee on Education and Labor comes from a minority of seven Republicans and from U.S. Rep. Mickey Edwards (R.-Okla.), who didn't sign the minority report but filed a separate dissent of his own.

Republican opposition stems from their traditional view on the expansion of government activity and on the charge that "there has been no evidence to establish that this legislation is needed." These opponents suggest a further 12-month study by the Department of Health, Education and Welfare (HEW).

Edwards, in spite of the noninterference section of the bill, charges that "this legislation clearly attempts to bring church activities under the purview of the federal government."

Since 1967, efforts have been made in Congress to encourage states to develop health and safety standards for children and youth attending youth camps. Hearings have been held in the 90th through the 95th Congresses, with the exception of the 94th. A special study by HEW was released in 1974. In 1975, the House of Representatives passed the Youth Camp Safety Act, but no action was taken in the Senate.

Current efforts toward the enactment of the Youth Camp Safety Act are being led by U.S. Rep. Joseph M. Gaydos (D.-Calif.), chairman of the Subcommittee on Compensation, Health and Safety. Several other congressmen have also introduced bills similar to the one reported out of committee.

The Youth Camp Safety Act faces an uphill battle for enactment, due to opposition by the minority party, several church groups and by the Carter administration. Although the opposition groups do not all give the same reasons, their combined force is formidable. If the bill should be successful in the House of Representatives, it will have to go through the legislative process in the Senate, which could easily spell its death in the present Congress.

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tist Joint Committee on Public Affairs, to protect church camps from governmental interference.

He said of the original bill: "The act does not reveal a legislative intent either to prescribe religious beliefs or to limit religious practices." However, Wood did suggest that the guarantees of noninterference in the bill needed strengthening. He suggested substitute wording which members of the subcommittee conducting the hearing said they found acceptable, "even better than the original language."

The Baptist Joint Committee on Public Affairs neither supports nor opposes the Youth Camp Safety Act. In its testimony,