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Arkansas Baptist State Convention

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June 15, 1978
Arkansas Baptist
NEWSMAGAZINE



Looking to second
100 years at England
page 8

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WESTCRAFT

© 1978



I must say it

Charles H. Ashcraft / Executive Secretary

The road to terrorism

Interview any terrorist in the world today and you will find two factors which contributed to the state of things. One, he doesn't feel adequate channels of protest were open so he made his own. Number two, he did not have the chance to save face at some point in his pilgrimage so he challenged the world to a shootout. Any study of human affairs will reveal these two basic needs of everyone who would face the current. The intensity of a crowded planet and the resultant stress of this condition, makes absolute the two items, right to protest and a chance to save face.

All people who are technically judged to be alive will have (1) occasions when they feel they need to be heard for their grievances, (2) and upon erring in their quest will need an avenue of forgiveness, concern, or charity where they may salvage a share of their lost dignity and recapture some resemblance of their composure. When those two factors are not provided, there is a big explosion, and an age of terror begins.

Studies will reveal the lowest of the low cherish some thought of dignity, honor, standing tall, and being somebody. It is often the sport of the higher born to degrade, dehumanize, disfranchise, put-down, and humiliate these lesser pedigreed creatures. When this occurs, a showdown, a shoot-out, a consuming fire erupts, and it will not be put out till all confronting parties are hurt and perhaps their off-springs.

All leaders, all reformers, all statesmen, all executives, all educators, everybody must learn this lesson well and quickly, else the seeds of such terror and violence will quickly generate and grow. Time, patience and compassion are small prices to pay to assure the person who feels offended his "day in court."

Should the person prove to be wrong, he then must be given a chance to salvage his sovereignty as a person. There is much room for forgiveness as well as repentance in this exchange and it is better than bullets. Perhaps you have never been the one on the bottom and you may not learn how the one on the bottom feels until you are on the bottom. This is the therapy the terrorist seeks to administer to his adversaries and death becomes sweeter than life when he has reached this degree of contempt. We can learn to exercise Christian graces upon the oppressed or we may prepare for an early funeral.

Prevention of terrorism is more feasible than stopping it. Those who plan to enjoy their grandchildren will learn to deal with dissatisfied dissidents, extending more room for protest and a better chance to save face. Terrorism is quite real you know.

I must say it!

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The second in a series of articles by Editor J. Everett Sneed tells about and pictures some of the places in Jordan which are of Biblical significance.

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Mission Service Corps, Southern Baptists' volunteer missions plan, is getting in gear. The head of MSC came to Arkansas recently to explain procedures, which are listed here for Arkansas people.

Arkansas Baptist

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Arkansas' third largest publication

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BETTY KENNEDY Managing Editor

ERWIN L. McDONALD, Litt. D. Editor Emeritus

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The overzealous treasurer

The editor's page

J. Everett Sneed



One of the more vital jobs in any church is that of treasurer. It is a very demanding task which is often performed with very little expression of appreciation from the congregation. Certainly, we owe a great debt of gratitude to these dedicated men and women. But a few treasurers do have a tendency to become overzealous. An overzealous treasurer is one who feels that he must protect the church against its own bad judgment.

The office of treasurer is one of the oldest places of service in Christendom. Its biblical base is clear and can be traced back further than most any other office.

The treasurer is vital to the work of the church or the association. They must keep accurate records of all the money that is received as well as all disbursements. In many churches this is a very demanding task.

The treasurer needs to be assured periodically of the value of the work he performs. Good records help the church to deal responsibly with the tithes and offerings which it receives. So the treasurer is important to the extension of Christ's kingdom. Since he deals with Cooperative Program money he is literally involved in a worldwide witness.

Occasionally, however, a treasurer may become overzealous. He may feel that he is the only one who can keep the records of the church. A treasurer may even decide that all the financial records and books are his personal property. Such an attitude may be evidenced in a belief that he is the final authority in all matters of finance.

A treasurer may attempt to thwart any expenditure proposed by the congregation. He may maintain that the church is financially incapable of erecting a needed facility. Or, he may oppose staff salary increases. He may even maintain that the church should

have six months or a year of surplus funds in the bank. A few treasurers have even opened savings accounts without reporting this to the congregation.

Obviously, a church must be financially responsible. But it must be recognized that a church is different from a secular organization. A church's primary purpose is not to save or to make money but to further Christ's kingdom.

It is vital that churches take steps to avoid the overzealous treasurer. First, a treasurer, like all other officers of the church, should be committed to Christ. Apart from this commitment, other qualifications are meaningless. It also is obvious that a treasurer must have professional competence to accurately keep and report the financial activities of the church.

Perhaps the best deterrent to an overzealous treasurer is a system of rotation. The office, like most others in the church, should have a three to five-year limit. Such a policy may avoid many problems.

The church should also have a good system of internal control to include adequate supervision of the counting of money received as well as of the amount deposited in the bank. Periodic auditing of the financial records is essential. A sensible treasurer will want these controls to protect his own good name.

The office of treasurer is of great importance. The treasurer who performs his task faithfully and efficiently will have eternal blessings. Let's thank God for those who serve us in this important office.

Correction

An editorial on tuition tax credit legislation, which appeared in the June 8 issue, was not a guest editorial, but was written by the editor.

"Baptists' commitment to truth"

Baptist people have a tradition of fierce independence. Just let others try to pigeon-hole Southern Baptists because one of us in the public eye expresses a viewpoint. Then we let them know we're individuals before God and we can speak for ourselves, thank you.

It seems to be a bit of a departure from the tradition of independent-mindedness to be quick to join in a cause on the basis of rumors from unidentifiable sources. As Christians we have a commitment to be salt and light for the world, and we often have joined other Christians to call for an end to wrong. But can we be salt and light effectively if we do not have a commitment to get the facts before we act?

Many Arkansas Baptists are familiar with two current instances where Christians have spoken out, with the best intentions, only to find that the issues were only false rumors. These are the perennial rumor that Madalyn Murray O'Hair is suing to halt religious broadcasting, and that the McDonald's Corporation (the hamburger chain) is making donations to the Church of Satan.

Mrs. O'Hair and her atheist causes are getting a lot of publicity over a suit she did not file, anyway, which has been rejected at every legal turn. That one is a waste of time.

But, the McDonald's rumor is a different matter. Inquiries were made to the *News* magazine staff and last week's issue included the reprint of a letter written by McDonald's Board Chairman Ray A. Kroc to deny the rumor.

While the moral obligation to truth should carry enough weight for Christian people, there is an added incentive to inform Baptist people to stop this rumor. Kroc has promised to put full legal weight on any persons spreading the statements about corporate donations.

Churches must not organize boycotts, pass petitions, or print the rumor, because these actions may very well have serious legal consequences.

When Baptists' commitment to be salt and light lacks an equal commitment to truth, we could come away with a credibility problem, or, unfortunately, a legal one. — **Betty Kennedy, ABN Managing Editor**



One layman's opinion

Daniel R. Grant / President, OBU

Working with dollars and with God

In a time when I have been known to give television personnel a pretty rough time because of their own rough treatment of traditional morality, I want to say a few kind words for a recent interview Lesley Stahl conducted on the CBS Morning News. She was interviewing I. M. Pei, distinguished architect and designer of the recently completed United States National Gallery of Art (East Building) in Washington, D.C. It is a stunning building which is receiving accolades from all directions, including many who are severe critics of modern architecture. It has a lot of inside open space, including a six-story foyer with the heaviest hanging mobile art in the world. Although it has an abundance of solid

walls required for hanging works of art, it also has an unusual number of glass openings that permit the sun to come through.

Lesley Stahl asked Mr. Pei how long he had been working on this masterpiece and he replied "10 or 11 years." She then asked him if, even after all those years of work, there were any surprises for him in seeing it completed. He said "yes" and proceeded to describe the surprising and exciting effect of light on the open spaces, especially as the sun moves across the sky or behind the clouds and then out of the clouds. He said, "Each change adds a new and exciting dimension and appearance," and

than he added with a smile: "If you work with God, you can't go wrong."

I know nothing of Mr. Pei's religious faith but I certainly like his philosophy of vocational commitment, if I may call it that. What a tremendous ideal! Mr. Pei was working with \$96 million when he designed the building, and that in itself is an overpowering thought. But I suspect the creative genius of this beautiful new building comes from a commitment to working with God to harmonize the works of human beings to achieve the wonderful potential of God's creation. To paraphrase an oft-quoted statement of a child in the inner city, "God and human beings working together don't make no junk."



Woman's viewpoint

Marian Dickson

To God be the glory

I have just finished cleaning out a cabinet where my husband keeps all that "stuff and things" men use when they go hunting. You know, "stuff" marked Remington, Duxbak, and Fred's Dollar Store . . . "things" like old turkey callers and squashed candy bars.

Anyway in the midst of these oddities I found some neatly folded, yellow notebook paper. Written on it were notes from a talk he'd given one Wednesday night. On page three I read . . . "You may have a problem that you

simply can't handle yourself . . . with God there is nothing you can not face."

These were not mere words. This was a conviction from the heart of one who'd walked in both the sunshine and the shadows of this life.

We'd been married a short time when Dale suffered a back injury. For the next six years he fought a daily battle with the monster of pain.

He was completely immobile when he encountered an awful staph infection causing him to lose over 50 pounds. Fol-

lowing the infection he was sent home with a huge hole in his back. The purpose had been for the site to granulate inwardly, but it did not heal as it should have. Dale was very sick.

One operation followed another. Each new hope for relief was soon swallowed up with the return of the throbbing, burning, aching "monster". The days consisted of grueling x-ray procedures, complications, and disappointments. With the "monster" always present we leaned heavily upon the Lord and one another. There were times during the stillness of the night that we cried-together. Life seemed like a storm, and the storm was lasting a very long time.

We began to live one day at a time looking unto God for strength for that day.

It was during the fall of 1972 that relief finally came with the implantation of a dorsal column stimulator. With this device Dale was and is able to control his pain.

I once heard a man say that the good in a pecan is on the inside, but the pecan must be broken to get the good out. Often it is when we are broken, that the best comes forth.

Wherever you are . . . whatever the problem . . . God is able. His strength and goodness are sufficient, but you must acknowledge him in your own life.

Today, to me, Dale is like a tower of strength and compassion. To God be the glory.

No news is not good news!

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

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

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

He still spreads news — Good News

After 57 years in the secular news field, Sam G. Harris of Little Rock has retired. But he is still active in sharing the Good News.

In 1921 at the age of 10 he became a printer's devil on the *Sentinel Oklahoma Leader*. That launched a career that ended earlier this year when he retired from the *Arkansas Gazette*.

He's a teacher of the Brooks Hays Bible Class at Little Rock's Second Church "because they need me, or pretend to. I get much more out of it than do the members of the class."

A veteran of several newspapers — the *Fort Smith Southwest Times Record*, the *Pine Bluff Graphic*, the *Arkansas Gazette* — Harris has produced and edited a lot of copy during his service to Arkansas readers.

He came to Little Rock with the Associated Press in a 13-year relationship — interrupted by World War II when he served as an Enlisted Naval Correspondent — that ended when he went to the *Gazette* as city editor. Three years later he left administrative news work to return to production, appointing himself political reporter.

W. R. Stephens lured him from the news field to take over public relations for Arkansas Louisiana Gas, but the ink in his blood prompted him to go back to newspapering.

He returned to the *Gazette* in 1966 to head up the public affairs department, a post he retained until retiring.

To the casual observer, Harris appears a bit calloused, bordering on the cynical. Underneath his thin veneer of

skepticism — the reporter's instinct for the probing questions, the reluctance to accept everything and everybody at first brush — beats a heart of concern and compassion.

Almost apologetic, he explains, "I was a Christian before I was a Baptist." He joined a Baptist church after his marriage.

With the objectivity that has been his trademark through five decades of service in the media, he deftly defines his Christianity as "the John 3:16 variety."

He thinks newsmen are extra special.

"I've had a lot of fun in the business, and I personally think that one of the closest walks with immortality enjoyed by man is enjoyed by reporters. They are writing the history of their own times.

"Newspaper people have the reputation, outside the profession, of being tough guys, hard to get along with, mean and immoral. Most of the nice guys I have ever known have been newspaper people — compassionate, soft touches."

And the later description could well have been a paragraph from his autobiography.

His biggest story?

"From sheer volume, it would have to be the highway audit, which led to the adoption of the Mack Blackwell Amendment to the constitution, taking highways out of politics."

Where are this reporter-editor-writer's favorite Bible books?

"Acts, Psalms, John — in that order."

His retirement plans include continued teaching of the Bible class and



Sam Harris' personal trademark is his bow tie, but the symbol of his life interest is his typewriter.

some writing he has put off until "I had time."

"For a variety of reasons, I feel I owe an obligation to my Maker and His only begotten son. That is the reason I attempt to live up to the Beatitudes, the reason I try to serve in some small way whether inside an organized church or outside its walls."

The writing he plans to do is not the profound think pieces that elder statesmen are want to do, to exhibit, their wisdom and experience.

"What I plan to write are the fun things," he chuckles, "those pleasant and happy experiences that stick up in memory."

Letter to the editor

Our excuses

After reading a recent letter in the *Newsmagazine* concerning the decline of baptisms in the Southern Baptist Convention and also the Arkansas Baptist State Convention, I became quite concerned.

The letter closed with a question, "Are we failing God, or is God failing us?" I wish to respond to this with a very positive and affirmative answer. If there is any failing to be found let us be assured that it is not God failing us. The failing is to be found in our lazy, superficial Christian lives.

We as ministers and lay people find many reasons and excuses for not reaching those in our area of influence. Some

examples are, (1) The location of a church and the kind of people within its reach determines as much as anything whether or not it will experience growth; (2) There are no young people in our area to be reached, only old people and they die which depletes the membership of the church; (3) I don't have the time to do all the visiting necessary to increase our baptisms; (4) I don't feel comfortable witnessing; (5) Our church membership has been in a decline for over 20 years. There is no way to turn the thing around.

These may be the salves and ointments that soothe our guilty consciences, but they will not be enough to

answer when we are asked why we did not reach a lost and dying world for Jesus Christ. Churches do not grow as a result of some accident, but rather they grow by careful planning and feeding of the flock and hard work.

After careful consideration I feel that it is necessary to reconsider our motives, our objectives, and our goals as well as our means of attaining these. We need to recognize that it is not God who is doing the failing, but we that are placed in places of leadership. It is our job to get the lead out and go to work while the harvest is white. Let's work till Jesus comes and we will see our baptisms increase. — Bruce Scott, pastor, Spring River Church, Hardy

Biblical sites in Jordan

Aquaba is the traditional site where Moses struck the rock and water gushed out.



by the editor

Editor's note: Both the east and west sides of the Jordan River have numerous places of interest to the Bible student. This article will be limited to a few of those which are located on the east side of the Jordan as well as a look at the Jordan River.

Machaerus

Machaerus, now called Mekaur, was the site of the beheading of John the Baptist. It is located in the mountains about five miles north of Aron on the top of a rugged coastal hill 3800 feet above the Dead Sea. Our group required slightly more than an hour to climb to the top of the steep mountain from the point where our cars were parked.

Machaerus is the mountain fortress where Herod the Great went to recover from the various diseases which he reportedly suffered.

Herod the Great died in 4 B.C. and was succeeded by Herod the Tetrarch who also used the fortress as a hide-away. It was at this site that John the Baptist was imprisoned and beheaded.

It was near the close of John's short but immensely popular ministry that Herod divorced his wife for his brother Phillip's wife, Herodias. Herod's first wife was the daughter of the Nabatean King, Aretas IV. John spoke out against Herod's slanderous behavior and was imprisoned.

While at Machaerus John became de-

pressed and impatient with the methods Christ was using in developing his work. John sent two of his disciples to inquire of Jesus if he was the promised Messiah. Christ pointed to his works as evidence that he was indeed. Jesus took the opportunity to evaluate and praise John.

Shortly afterwards, in 27 A.D. or early 28, Herodias' daughter performed a dance that pleased Herod. He offered her anything she wanted up to half of the kingdom. Herodias persuaded her daughter to ask for the head of John the Baptist.

Soon after the death of John, Aretas sent an army against Herod and defeated him. Strong Roman rule kept the area quiet for some time after. The stronghold, like Massada, was used by Jewish zealots at the time of the fall of Jerusalem. The zealots at Machaerus held the Romans off for a long period of time but surrendered when the Romans captured their leader. The Romans threatened to crucify their leader in their sight if they did not surrender.

Archaeologists have unearthed the walls of the fortress as well as the water storage places. Some believe that two of the deep holes which have been excavated are dungeons. It is possible that John was imprisoned in one of these.

Mt. Nebo

Mt. Nebo is northwest of Madaba and is one of the two alleged sites of the tomb of Moses. The other is on the west

side of the road from Jericho to Jerusalem. The biblical account would place his death in the area of Nebo, although the scripture says, "... no man knoweth of his sepulchre unto this day."

The principal ruins at this area are of a church and an adjacent monastery. The first recorded mention of it is by a pilgrim in 394 A.D. He described the church as containing the tomb of Moses. The place was supposed to have been discovered by a shepherd who miraculously learned of it through a vision.

The rock Moses struck

Near Petra at Wadi Musa is one of the traditional sites where it is believed that Moses struck the rock and water gushed forth. The strong springs supply all of the water of the area, although none of it now reaches Petra.

The Jordan River

The Jordan River is the most important river in Palestine. It rises from a variety of sources. But the biblical association with the river is primarily the stretch from the Sea of Galilee to the Dead Sea.

The river is revered most because it was in these waters that John the Baptist baptized Christ. The current of the river is very rapid at points. Near Jericho, pilgrims who attempt battling their way through the water are in great danger. On occasion they have been drowned.

A Bedouin man tends sheep on the slopes of Machaerus, and a Bedouin tent clings to the steep hillside.



This pit at Machaerus may have been just a water storage hole or it may have historical significance, because some scholars believe it was the dungeon where John the Baptist was held.



Since 1948, the river has been an international boundary between Israel and Jordan from a few miles south of the Sea of Galilee to the point where the Yabis River flows into it. Since 1967, when the Israeli forces occupied the territory of the west bank, the Jordan River has served as a ceasefire line as far as the Dead Sea.

The history of the river is ancient indeed. It was here on Jordan's fertile banks that Lot placed his residence (Gen. 13:8-13). Lot's forgetting of moral considerations brought him great difficulty and disaster.

The character of the Jordan River changes as one moves downstream. The upperstream is usually quiet and fords are easy to use. Below Jabbok the current is very rapid and rarely fordable. For Israel to cross the river in the lower regions at any time, and particularly when flooded, required a great miracle to check the waters (Josh. 3:1-17, 4:1-24; Ps. 114:3-5).

The river overflows during March and April. The flooding is produced by the melting of snow which runs down from Mt. Herman (Josh. 3:15).

Naman, the Syrian leper, was directed by Elisha the prophet to wash seven times in the Jordan. He was cured of his disease. This event took place somewhere in the upper regions of the river near the Sea of Galilee (II Kings 5:14).



A mosaic adorns the floor of a Greek Orthodox church near Machaerus. The church has been rebuilt through the centuries, but today lies largely in ruins.



A Mosaic map of 6th century Palestine is found in the floor of a Greek Orthodox church at Madaba. Madaba overlooks Mt. Nebo.

First Church, England,

by Millie Gill

First Church, England, celebrated its 100th anniversary May 21, and a re-commitment service was special emphases of the celebration. Members pledged to continue in service to God in the future as they and their forefathers had in the past.

The church was organized in 1878 by J. D. Fletcher, J. M. King and J. P. Eagle. It was originally named Gumwoods Church and was located about one mile north of England.

It moved to 320 East Haywood Street in England in 1889 and was then called the England Baptist Church. In 1904 the church began construction of a new brick building located at Second and Haywood Streets. At this time the church was re-named the First Baptist Church of England.

The present church plant at 201 East Haywood was formally opened March 7, 1954. The indebtedness was retired on May 1, 1966. Dedication services were on June 12, 1966.

One of the church's founders, J. P. Eagle, served as Arkansas' 16th gover-

nor, as moderator of Caroline Baptist Association, president of the Arkansas Baptist State Convention for 21 years, and president of the Southern Baptist Convention for three years.

He also rode a circuit of churches who were unable to pay a regular pastor. These rides were made on a mule named "Gospel."

The England church's continuous mission awareness has led to establishing work at Tar Bottom and Lassiter. Currently mission efforts are directed to Scotland at the recommendation of Richard Lisk, the present pastor.

Lisk assisted in establishing a church at Brechin, Scotland, and has done work there through the support of the England church. Phillip Salmon, former pastor of the Keo Church, is now pastor at Brechin.

From this church there has been established a mission at Cults, and James Spaulding, the first Southern Baptist missionary ever appointed to the British Isles, is there. This mission is working to establish a mission at Forfar, Scot-

land.

Mrs. Lisk, her sons, Lynn and Richard, and Mrs. Terry Bowie are now in Scotland assisting with the work.

Lisk, who holds the doctor of ministries degree from Phillips University in Enid, Okla., came to England from pastorates in that state. In addition to his responsibilities with his local church, he is also a Major in the Army Reserve Chaplaincy. Mrs. Lisk is well known for her work with Woman's Missionary Union and Baptist Young Women. She is a writer for denominational publications.

Dr. Lisk preached the anniversary message, using Joshua 24:13-25 as scripture text.

"Joshua in our text, faced the tribes at Shechem and pointed to their achievements of the past as a side post to the future," Lisk said. "Today we are somewhat in the same position. As we look back to the accomplishments of the past, we must also look to the future."

"As we face an unknown future," Lisk concluded, "my prayer is that we will commit ourselves to continue to be

Time capsule is prepared

A time capsule containing items such as a map of the town, a copy of the *Arkansas Baptist Newsmagazine* containing England's story, a copy of the pastor's sermon, photos and personal letters was prepared as part of the church's centennial observance.

The future generation of First Church, England, watched as the time capsule was placed.

Richard Lisk (left), pastor, is shown with former pastors of the church who spoke at the services. They are (2nd left to right) John R. Hagan, Harold White, Carl H. Johnson, Luther F. Dorsey and Cecil Meadows. (ABN photos/Millie Gill)



looks to second 100 years

truly mission-minded, concerned for the lost, full of compassion and forgiveness."

Charles H. Ashcraft, Executive Secretary-Treasurer of the Arkansas Baptist State Convention, also spoke, recognizing the church for its accomplishments.

Mary Jane Foster, Centennial chairman, welcomed guests to the afternoon services that followed a luncheon. Dr. Lisk led a prayer of dedication.

W. T. Byrum, Director of Missions for Carolina Association, read from Ephesians 19 and led in prayer to dismiss the service.

Special music for the day was by Susan Henderson, Mrs. Lisk, the church choir under direction of Bob Frizzell, Betty Swaim Ramsey, Frizzell, and Rob Wright.

The placing of a time capsule and a reception concluded the celebration events.

Millie Gill is a staff writer for the "Arkansas Baptist Newsmagazine."

Preparing ground for placement of the time capsule were (left to right) Lisk, Mary Jane Foster, Centennial chairman, and Charles H. Ashcraft, Executive Secretary-Treasurer of the Arkansas Baptist State Convention.



Sissy Henderson registers for the reception that concluded Centennial events.



Joanne Lisk sang "God Gave the Song" in the morning worship services. She also directed "The Children of the Son" when they presented a mini-concert.

Baptist agencies plan hunger convocation

NASHVILLE, Tenn. (BP) — While the majority of Americans are getting the turkey and pumpkin pie ready for Thanksgiving homecomings this November, a group of Southern Baptist representatives will be meeting in North Carolina to talk about world hunger.

A Convocation on World Hunger, the first to be held in the Southern Baptist Convention, is being planned for Nov. 20-22 at Ridgecrest Baptist Conference Center near Asheville, N.C.

According to W. David Sapp, director of organization for the Southern Baptist Christian Life Commission, the meeting's objectives will be to stimulate awareness of the world hunger problem, to share information on hunger-related activities of SBC agencies and to provide opportunities for an exchange of ideas.

Organizers of the convocation also hope participants will identify practical steps which churches and other Southern Baptist bodies can take to help alleviate hunger.

"We intend to hold a meeting in which we do more than talk to each other and go away feeling good," Sapp emphasized. "We intend to lay a foundation for strong Christian action which will help meet the moral challenge of world hunger."

Stressing that hunger "is more than an issue," Sapp added that "in the face of the existence of hunger, our full stomachs, full cupboards and full silos call us to judgment. We have been concerned about the high price of food, but too often we have been unconcerned about our neighbors who have no food or money to buy it."

The Christian Life Commission chairs a group of eight SBC organizations which have expressed an interest in sponsoring the convocation. Representatives of those agencies met in Nashville recently to set the date and discuss program ideas.

In addition to the Christian Life Commission, agencies represented were the Foreign Mission Board, Home Mission Board, Brotherhood Commission, Woman's Missionary Union, Baptist Sunday School Board, Baptist Joint Committee on Public Affairs and Baptist World Alliance.

The convocation will take place less than four months after the denomination's first World Hunger Day, to be observed in Southern Baptist churches Aug. 2.

Did you know that the Cooperative Program helps provide the new improvements at Siloam Springs Baptist Assembly?

Arkansas all over

Cotton Plant has new pastor's home

An informal dedication service was held Sunday afternoon, June 4, for the new pastor's home constructed by First Church, Cotton Plant. The three-bedroom, two-bath, 2500 sq. ft. home was erected at a cost of approximately \$50,000.

In the dedication service, held in the new parsonage, opening remarks were made by Pastor Mike McGinnis, and recognition was given to former pastors who were present. The dedicatory message was brought by Bill Burnett, director of missions for Calvary Association. Pastor Emeritus I. M. Prince gave the dedicatory prayer.

Following the service refreshments were served and open house was held from 2 to 4:30 p.m.



Watson Chapel dedicates new building

On June 4, Watson Chapel Church, Pine Bluff, dedicated a new education and fellowship building. The new \$200,000 facility has 24 classrooms and will accommodate 400 adults. The fellowship hall will seat 275 people comfortably at tables. The kitchen meets the health standards for day care or kindergarten.

June 4 was Pastor Ed Hinkson's sixth anniversary. The church presented him and his family with an all expense paid vacation to the Gulf Coast.

During the six years that Pastor Hinkson has served the church the Sunday School enrollment has grown from 369 to 983, and the congregation erected a 6300 sq. ft. education building two years ago. Currently, the church is conducting two morning preaching services. During the past 12 weeks the church has averaged 486 in Sunday School and has had as many as 576. Last associational year the church averaged 420.

On April 17, 1977, the church needed \$114,000 to pay off all indebtedness on the education building erected two years ago. After taking surplus money from the treasury, \$94,000 still remained. The church raised this money in cash on one Sunday.

Pastor Hinkson preached the dedication message based on II Corinthians 8:1-6, on the subject, "The giving of ourselves to the Lord." He emphasized that God expected us to put Jesus first above all else. And that we were to give of ourselves. He said, "One cannot place confidence in other members nor can they place confidence in money, but Christ will never fail us."

Pastor Hinkson feels that the church has an exceedingly bright future. He said, "I anticipate that Watson Chapel will be the largest church in Pine Bluff in the next three years. It will be one of the largest churches in the state within the next five years. We are currently run-

ning third in our association. Many things have helped us in our growth. We are continuing the bus ministry which has been a tremendous asset to our church. We also have a softball team. In the winter we have a bow and arrow club. The only requirement for those who participate in these activities is that they are a member of our Sunday School.

"We believe that we will be able to pay off our present facility in less than two years. This will make it possible for us to begin construction on our new auditorium. We are really excited about the future and believe that the Lord has great things in store for us."

Green Meadows Church, Pine Bluff

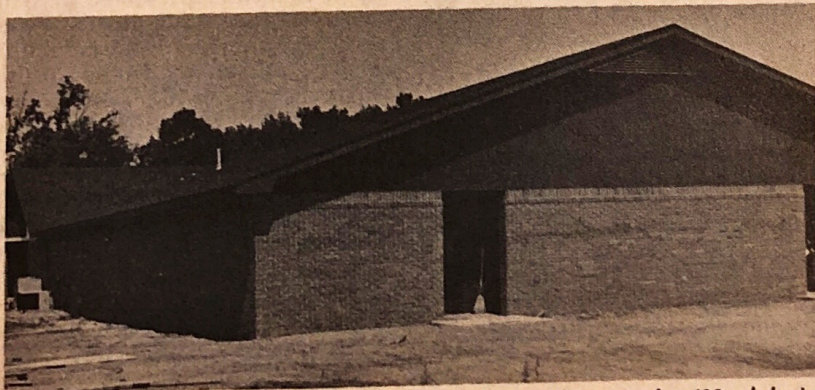
is installing a light cross at the front of the church. The cross was given by the Men's Class. Plans are being made to enlarge the auditorium and to build additional educational space. J. W. Whitley is pastor.

Finch Church, Paragould

is planning a building program as a result of the increased growth in membership. "Building Victory Day," was observed on Sunday, June 4, and a special offering was taken for the building fund. Keith Hackworth is pastor.

Shiloh Church, Harrisburg

has purchased new pews and carpet for their auditorium. The church, which began as a mission two years ago, has continued to grow in membership through special mission efforts. E. W. Teague is pastor.



Watson Chapel's new education building will provide space for 400 adults in the classrooms and will seat 275 in the fellowship hall.

Bayou Meto completes building

Bayou Meto Church, Jacksonville, on Sunday, May 21, dedicated a new sanctuary and educational building valued at approximately \$110,000.

The building program also included remodeling all other areas of the church plant and will be paid for through a bond program.

Bill Brown, pastor, said that the new sanctuary that has 1520 square feet is entered through a foyer, is fully carpeted, has new pews and traditional windows. Both buildings have central heat and air conditioning.

Nine classrooms, a kitchen and fellowship hall are included in the educational space, that has approximately 3000 square feet. It was built by Mark-K Construction of North Little Rock.

Our sanctuary was built through the supervision of our building committee and myself, Brown said.

Troy Love served as building committee chairman. Committee members were Cassell Weeks, Melvin Ringgold, John Cleffman, Chester Mount, David Jeffers, Lonnie Lane, Marvin Faulkner and Joe White.

R. H. Dorris, Director of Missions, Arkansas Baptist State Convention, was dedication speaker.

"The completion of a building program is not the end of a job well done," Dorris said, "but the signal of one just begun. The new building calls for better performance of all Christian duties by members of the entire congregation. The sacrifice to build demands a more aggressive boldness in obedience to His mission thrust into the community and world."

"The obedience God prefers requires the infilling of the Holy Spirit and

results in bearing the fruits of the Spirit. Fruits of the spirit are more to be desired since they reveal Christlikeness," Dorris continued.

"The devil may counterfeit gifts of the spirit, but he can never counterfeit the fruits of the spirit," he concluded. "Jesus enjoins fruitfulness. The better he equips us the more capable the church is for fruitfulness, and the less danger of bringing forth 'nothing but leaves'."



Vimy Ridge Immanuel dedicates home

Vimy Ridge Immanuel Church dedicated a new home for their pastor Sunday, June 4. The 24 x 57 foot modular home was purchased for approximately \$28,000. It has three bedrooms and two full baths, and the church has added a carport and patio. This is the first pastor's home for the church, and W. W. Dishongh is their first full-time pastor. Ray McClung, retired as missionary for Pulaski County Association, brought the dedication message. Two church leaders who were active in getting the home were Glenn Bailey, chairman of the pulpit committee, and Manuel Hobby, chairman of deacons. (ABN photo)



Foreign mission briefs

DAKAR, Senegal — Eight persons accepted Christ and nine rededicated their lives to him during the first Southern Baptist-related revival in this Muslim country, reports Peggy (Mrs. Paul H.) Grossman, Southern Baptist missionary press representative. Dan Greer, pastor of Washington Avenue Baptist Church, Greenville, S.C., was evangelist for the meetings sponsored

by the Senegal Baptist Mission (organization of Southern Baptist missionaries). The Grossmans began their work in Senegal in 1971 after a year of language study in France. Prior to that time they had served in Liberia for five years. Grossman is a native of Posey County, Ind., and Mrs. Grossman is from Owensboro, Ky.

BAGUIO, Philippines — Philippine Baptist Theological Seminary conducted its 21st commencement exercise for 15 graduates recently in its new chapel in Baguio. Located on the second floor of the new administration building, the chapel provides a much larger facility than the previous one, according to William T. Roberson, Southern Baptist press representative.

Mississippi Association dedicates camp

The Mississippi County Association dedicated their Youth Camp on Sunday evening, June 4. The facility is located on a 60-acre tract of land just off Highway 24, nine miles west of Paragould. The facility valued at over \$500,000 was purchased and developed for an actual expenditure of only \$192,000.

The idea for an associational encampment was first presented by Missionary John Gearing during the 1969 annual associational meeting. Following the suggestion a committee to study plans and to seek available sites was appointed. The association purchased the ground for the camp on May 25, 1970.

In 1971 the camp Steering Committee contacted the Southern Baptist Church Architecture Department of the Sunday School Board to assist the association in making a study to develop the camp grounds. In 1973, Mississippi Association adopted the general plans suggested by the Church Architecture Department.

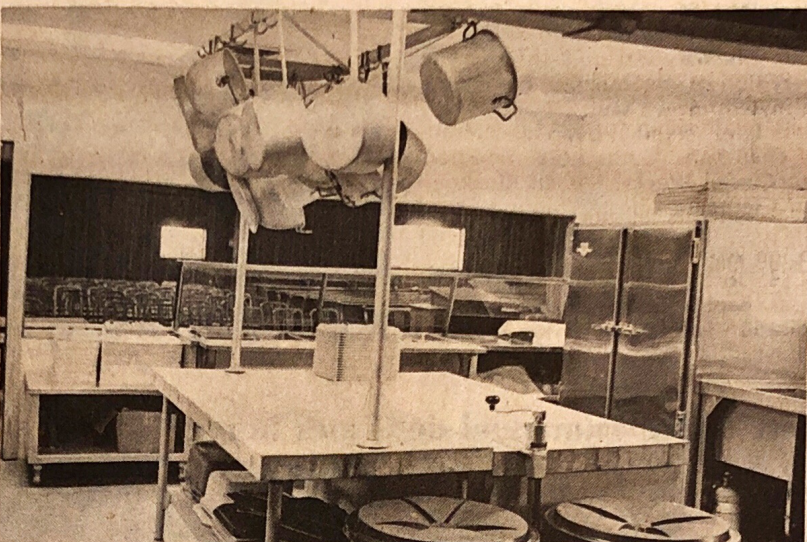
The present facility includes seven cottages with 1,200 sq. ft. each, a dining hall-chapel combination which has 3,625 sq. ft., and a swimming pool. The association has been given \$175,000 of material besides donated labor. The association will owe only \$37,500 after October.

Donated labor included the installing of the sewer line, installation of panelling, and installation of electrical lights. The cheapest bid offered on installation of the sewer system was \$20,000 labor. The association was able to install the system for \$1,100 labor with the materials costing approximately \$3,000. The labor was primarily furnished by Missionary Gearing and the pastors of the association.

Missionary Gearing said, "We are exceedingly proud of our facility. We have attempted to make our assembly first-class in every way. For example, the kitchen is made of marlite, a formica substance, and all electrical wires, with the exception of the main lines installed by the power company, are underground. The first camp was held in 1977, and this year there will be three encampments conducted. The facilities are planned to care for 155 campers.

The dedication program was presided over by Moderator Bert Thomas, pastor of First Church, Luxora. A history of the camp was given by Missionary Gearing and the dedicatory message

This camp building (directly below) is one of seven cottages for campers. The modern camp kitchen (bottom) features easy-clean surfaces and equipment to feed 155 campers. (ABN photos)



Taking part in the dedication program were Director of Missions John Gearing (left) and Bert Thomas, associational moderator.

was delivered by J. Everett Sneed, editor of the *Arkansas Baptist Newsmagazine*.

Dr. Sneed spoke on the importance of youth using Matthew 18:1-6; I Timothy 4:12; II Timothy 2:15; and II Timothy 2:22 as his text. He emphasized that a youth camp provided opportunity for the salvation of youth, for the schooling of youth, and for youth to respond to God's call to service.

Dr. Sneed commended the associa-

tion on the fine facility that they had developed. He said, "Beyond question this is one of the finest associational camps in the state of Arkansas." In conclusion he challenged the association to utilize every opportunity to assist young people to reach their God-given potential.

Missionary Gearing said that future plans for the association included the building of a chapel, the addition of two more cottages, tiling the floors of all the facilities, the erection of an amphitheater, the development of a tent camping area, and the development of a lake. Future plans also include specialized camps. In addition to the three general camps they anticipate having a music camp, an RA camp, and an Acteen-GA camp. Missionary Gearing said, "We are truly excited about the potential of our associational encampment. I believe that it will be one of the most helpful things that our association has ever attempted."

Mission Service Corps: Here's the plan



David Bunch, the director of the Mission Service Corps for Southern Baptists, came to Little Rock last month to tell associational directors of missions and state convention workers about the progress of MSC.

The briefing gave the group an opportunity to ask questions about the methodology of Mission Service Corps and its relationship to other SBC missions programs.

Mission Service Corps' goal is to place 5,000 volunteers in one to two year terms of service on home and foreign fields by 1982, and Bunch said Arkansas' goal is a minimum of 200 volunteers.

Mission Service Corps, an arm of the Bold Mission Thrust which Southern Baptists adopted at last year's annual meeting, has come a long way in the past few months toward getting in gear, and Bunch came to explain procedures for volunteering and sponsoring which have been set up.

Bunch explained that methods and procedures must be compatible with the procedures of the state conventions since the state conventions are being asked to serve as clearinghouses to match MSC volunteers to places of service in the United States.

James Walker, Secretary of Stewardship for Arkansas Baptists, has been named Bold Mission Thrust coordinator for Arkansas. Walker says that R. H. Dorris, Director of the State Missions Department, will be coordinator for Mission Service Corps, helping match places of service in Arkansas with persons volunteering through national channels. Dr. Dorris also will aid MSC personnel in processing personal recommendations which volunteers need to be accepted for service.

Arkansans who want to volunteer to serve or to sponsor a volunteer, however, must make application through the national Mission Service Corp organization. The steps from commitment to service are given in the article in the box.



When David Bunch, Mission Service Corps Director (right), came to brief Arkansans about MSC he talked about Arkansas plans with (from left) R. H. Dorris, who will coordinate MSC volunteer recruitment; Charles H. Ashcraft, Arkansas Executive Secretary; and James Walker, Arkansas' Bold Mission Thrust coordinator. (ABN photo)

How to become a volunteer

Arkansans who want to volunteer to serve or sponsor financially a volunteer should follow these steps:

1. Fill out a commitment form (volunteers or sponsors) which is available from the State Missions Department (P.O. Box 552, Little Rock, Ark. 72-203) or at encampments this summer in Arkansas. Send the commitment form to Mission Service Corps, P.O. Box 7203, Atlanta, Ga. 30357.
2. An application form will be sent to the volunteer. When the information is returned to MSC at Atlanta, reference checks to pastors and state leadership will be made, and the applicant will be contacted within two weeks.
3. The volunteer will be offered two or three options for service. (At present, 30 to 40 percent of all volunteers come with places of service already arranged.)
4. Volunteers and sponsors will be matched where possible, but Mission Service Corps will not seek financing. Volunteers are responsible for their own financing. All sponsors will know who they are sponsoring. Normally, funds will go through SBC channels.
5. An orientation course, in the form of home study with a small group, will lead the volunteer to come to grips with where he is spiritually; teach him about evangelizing and congregationalizing; and, as a side effect, teach others of the study group more about the denomination. Training in specific areas of ministry may be provided in cooperation with other organizations, such as Baptist Student Union.
6. The volunteer will be commissioned in a service in his home church, helping the whole congregation become involved in the spirit of Bold Mission Thrust.

Arkansas all over

Herbert Stout

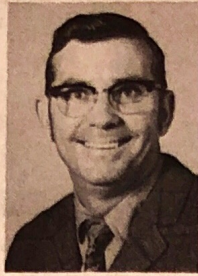
received the doctor of ministry degree from Luther Rice Seminary on May 5. He is pastor of the Rudy Church and teaches in the Mountainburg High School. Stout, a native of northeast Texas, received the bachelor of arts degree and bachelor of science degree from Hardin-Simmons University of Abilene, Tex. He received the bachelor of divinity degree from Southwestern Seminary and the master of arts degree in German from the University of Arkansas. Stout and his wife served as missionaries in Germany from 1958 to 1964 where he and his twin brother organized and developed an English language Baptist work that grew from their two churches to 28 in six years.

Rich L. Kincl

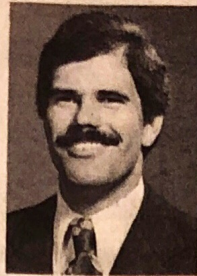
has joined the staff of Watson Chapel Church, Pine Bluff, as associate pastor. He was awarded the bachelor of arts degree in political science from the University of Arkansas and the master of divinity degree from Southwestern Seminary. Kincl, who has been active in Campus Crusade for Christ, has served on church staffs in both Texas and Arkansas. He was recognized as one of the "Outstanding Young Men of America" in 1974. He was married on May 14 to Kay Owens, a graduate of the University of Texas.

Jon Mills

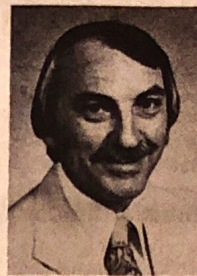
has accepted the call to serve as minister of music for Markham Street Church, Little Rock. A native of Florida,



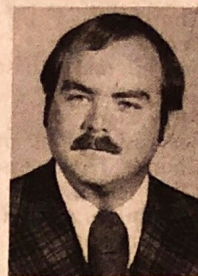
Stout



Kincl



Mills



Crain

he attended Chipola Junior College in Marianna, Fla., and Carson Newman College, Jefferson City, Tenn. He is a graduate of the University of Chattanooga and New Orleans Seminary. Mills, who served with the United States Army and played with the 323 Army Band, has served as band director at Ridgewood Prep School in New Orleans. He was Listed in *Who's Who in Religion* in 1977 and has served churches in Georgia, Louisiana, Tennessee and Mississippi. His wife, Kaye, is a registered nurse. They are parents of three children, Caron Elisabeth, Julia Ann and Jon Jr.

Lindsay Crain

has been called as minister of music and youth by First Church, Alma. He attended Texarkana Community College, Midwestern University and received a bachelor of arts degree from Ouachita University. He served as a summer missionary in both 1974 and 1975. Crain,

who comes to the Alma church from First Church, DeKalb, Tex., has served other Texas churches.

John H. Thurman

observed his first anniversary as associate pastor/youth at First Church, Camden, on June 4.

Charles Sandusky

has resigned as pastor of Dyess Central Church to accept a pastorate in Oklahoma.

Thomas D. Robinson

has resigned as pastor of Trinity Church, Blytheville. He will serve a church in Henderson, Tenn.

Raymond Routon

has been called to serve as pastor of the Etowah Church.

Jim Guffie

has been called as pastor of Calvary Church, Osceola. He comes to Osceola from Pine Bluff and is a graduate of Southern Seminary.

Tammy Weger

is summer youth worker for the Yarbro Church, Mississippi County Association.

Eddie Clemons

has been called as associate pastor of the Gosnell Church.

Keith Clutts

has resigned as minister of music of the Russellville First Church, effective Aug. 14. He will enroll in Southwestern Seminary to begin work on a master's degree.

Larry Gore

is serving as summer youth director for the First Church of Marked Tree.

Bill H. Lewis

began his fourth year as pastor of North Main Church, Jonesboro, the first week of June. Lewis serves as first vice-president of the Arkansas Baptist State Convention. Under his leadership, there have been 150 people join the Jonesboro church by letter and 330 by baptism.

Gary Gregory

has been called as pastor of the Fisher Church. He formerly pastored the Alexander Church in Greene County.

Dewey Graves

is serving as pastor of the McCormick



First conference on handicapped

Arkansas Baptist State Convention Missions Department Office of Special Missions Ministries sponsored the first conference to train leaders for work with the handicapped on May 25. The conference was held at Life Line Church, Little Rock. Conference leaders were (left to right) Pete Petty, Director of Special Missions Ministries; Bettye Brown of Fouke, Miss Wheelchair of Arkansas and a member of the governor's spinal cord committee; and Joe Rubert, chaplain of the Hot Springs Rehabilitation Center. (ABN photo)

Church.
Bennie Brooks has resigned as pastor of the Black Oak Church.

Terry Clark has resigned as pastor of the Bethel Church, Trinity Association.

Clint Aclin is summer youth director for First Church, England.

Robert Burk has been called as pastor of the Lakeside Mission, sponsored by First Church, Rogers. He is a graduate of Central Missouri State University and Midwestern Seminary. He is married and has four children.

Mr. and Mrs. Richard Newberry have been called to serve as youth/music directors for Sunnyside Church, Rogers. They are both graduates of the University of Arkansas. He has three years of experience in directing church music programs. She has served as a summer missionary and has been active in Baptist Student Union missions, serving as a state officer.

Sandy Jackson will do summer missions ministries with the Park Hill Church, North Little Rock

Chuck Whittle has accepted the position of music/youth director at Brush Creek Church, Springdale. He is a graduate of Oklahoma Baptist University with a major in church music. Whittle was married on June 3 to the former Angie Davis.

Paul Seegraves has resigned as pastor of the Holly Island Church, Current-Gains Association. He has accepted the pastor of the Liberty Church in Owensville, Mo.

Tex Henderson has accepted the call to serve as pastor of the Tipperary Church.

Wayne Johnson has accepted the call to serve as youth director for First Church, Corning. A native of Akin, S.C., he is a graduate of Southwestern Seminary with a master of religious education degree and a master of divinity degree.

Greg Smith is serving as youth director for First Church, Rector.

Cecil Harness is serving as pastor of the Shilo Church in Current-Gains Association. He came to this church from Harvill, Mo.

Patricia Vestal will return to the United States on June 23 from Recife, Brazil, where she has been teaching in Southern Baptists' seminary. She is the daughter of Richard Vestal, pastor of Nimrod First Church.

Steve Sarrett is serving as summer youth director of the Lonoke Church.

Paul R. Sanders began his 12th year of service as pastor of Geyer Springs First Church, Little Rock, on May 28. He was presented with a love offering by the church. Sanders, who is a staff chaplain with the 122nd United States Army Reserve Command, was recently promoted to lieutenant colonel.

briefly

Lonoke Church youth choir will present "Close to Thee," at First Church, Carlisle, on June 25. They presented the musical at First Church, Cabot, on June 11. Ronnie Smith is minister of music.

Olivet Church, Little Rock held a deacon ordination service on June 4 at 7 p.m. John Hester and Frank Newton were ordained. C. Lamar Lifer is pastor.

Immanuel Church, Ft. Smith honored their pastor, James R. Zeltner, and Mrs. Zeltner on Sunday, May 21, as the Zeltner's began their 12th year of service with the church. A fellowship was held following services. Dr. Zeltner showed slides of the Holy Land during the evening worship services. These slides were taken in March when the church sent them, as an anniversary gift.

Northeast Church, Texarkana was in revival June 5-11. Dillard Miller, pastor of First Church, Mena, was evangelist.

Current-Gains Association youth night will be held at Nimmons Church on June 19, 7:30 p.m. The program will be presented by Ralph Nelson who is with Underground Evangelism. He will show the film "Beyond the

Cross," which tells of religious persecution in Russia.

Dallas Avenue Church, Mena Keen-Age Club toured Old Washington on Tuesday, May 23. This is a service organization of adults 55 years of age and above that sponsors many ministries. These are for members and non-members of the Dallas Avenue Church. Pauline Seideman is president.

Mrs. Bob "Sara" Gordon was chosen by the church as "Mother of the Year, 1978." Mrs. Gordon is the mother of two sons, Brent and Kent. She was recently recognized by her husband when he said, "She was instrumental in my salvation." Youth of the church recognize the Gordon's as "Ma and Pa Gordon."

Bibles were presented by the couple to children of the church that accepted Christ in a recent revival. These revival services were led by W. T. Byrum, Director of Missions for Caroline Association, and George Duke. Max Deaton is pastor.

Piggott First Church will have a youth group from Parker Road Church, St. Louis, as guests in morning worship services on Sunday, June 18. The group will present a musical on witnessing.

Ft. Smith First Church held a "Living Proof," Youth Evangelism Conference Weekend of Champions on May 19-21. Guest speakers and groups included Barry Wood, Mike Blaylock, Joe McKinney, Rod Goodsell, Jase Jones, Jeff Hart, Marsh White, Tom Skipper, Jim Counce, Steve Schall, "Living Praise" from Greenwood, "New Creations" and Senior High choir from Eastwood, Tulsa, and "Perfect Love" from Ft. Smith. Eddie Graber is youth pastor. There were 85 decisions that included 24 professions of faith.

Little Rock First Church youth left June 2 for a mission tour to Washington, D.C. to work with a National Baptist Church. There they worked with more than 3000 children as they presented programs of music, handbells and puppets. The youth also promoted summer long resident camps and day camps that are sponsored jointly by the National Baptist groups and the Home Mission Board, SBC.

Greenwood First Church licensed Paul David Jacobs, Jay Dennis, Dale Bascue and Steve Plunkett to the ministry on May 21. Milton James is pastor.

Your state convention at work

Top 25 churches in per capita giving through the Cooperative Program in 1977

The 25 churches listed below are the leaders in our state in per capita gifts through the Cooperative Program in 1977. The list is based on total gifts received in the Executive Secretary's office, excluding any designated amounts, and the membership reported in the church's 1976 church letter.

In a previous issue we listed the 25 leading churches in total gifts. In a subsequent issue we will publish the 25 leading churches in percentage giving.

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

Church	Association	Per capita gifts
1. Almyra, First	Centennial	\$68.99
2. Sparkman, First	Carey	\$50.55
3. Maple Avenue, Smackover	Liberty	\$49.49
4. Grand Avenue, Fort Smith	Concord	\$46.42
5. Crossett, First	Ashley County	\$46.18
6. Hazen, First	Caroline	\$45.68
7. Pulaski Heights, Little Rock	Pulaski County	\$43.09
8. Carlisle, First	Caroline	\$38.93
9. Immanuel, Little Rock	Pulaski County	\$38.00
10. Osceola, First	Mississippi County	\$35.18
11. Paragould, First	Greene County	\$34.51
12. West Side, El Dorado	Liberty	\$34.45
13. Calvary, Hope	Southwest Arkansas	\$34.32
14. Stephens, First	Liberty	\$34.27
15. Smackover, First	Liberty	\$34.16
16. West Memphis, First	Tri-County	\$34.07
17. Blytheville, First	Mississippi County	\$33.71
18. Camden, First	Liberty	\$33.49
19. Immanuel, Fort Smith	Concord	\$32.81
20. Levy, North Little Rock	North Pulaski	\$31.09
21. Central, Magnolia	Southwest Arkansas	\$30.98
22. Dermott	Delta	\$30.87
23. Stuttgart, First	Centennial	\$30.72
24. Geyer Springs, First	Pulaski County	\$30.35
25. Star City, First	Harmony	\$30.06

—Roy F. Lewis, Associate Executive Secretary

Child Care Agency can direct couples to adoption services

(Fifth in a series)

"We are interested in adopting a child. Can you help us?"

We are often asked this question by couples interested in adopting a child. Our agency does not offer adoption services as a regular part of our program, however, occasionally we do have an older child who is available for adoption and a special family comes along who wants to offer permanent care for this child. We do assist in adoptions of this nature.

However, most couples interested in adoption desire an infant. For couples desiring to adopt an infant, there are two resources in the state of Arkansas. One, the State Family and Children's Services (formerly the Welfare Department) is the only licensed adoption agency in the state. The correct procedure would be for a couple to contact the county welfare office and get the information about an application. All counties do not have an adoption worker, so this service would vary from county to county. The State Family and Children's Services do not charge a fee for adoption. The only cost would be the legal fees at the time the adoption became final.

The other resource for Baptists is the Sellers Baptist Home and Adoption Center in New Orleans. The Home serves the United States. Its present policy is to place babies in homes where the adoptive parents are Southern Baptists, both active members of the same church, the income in the family is adequate to give a child a comfortable and secure life, the adoptive mother is not over 37 years of age, and the father is not over 42 years of age, the medical, physical, and emotional condition of the adoptive parents is satisfactory.

The agency attempts to render a high professional service and does its best to insure good placements from the standpoint of the child placed and of the adoptive home. There is a fee for this service. Requests for applications and information should be directed to Mary Dan Kuhnle, Director, 2010 Peniston Street, New Orleans, La. 70115.

If any of our workers can assist you in getting additional information concerning these services, we will be happy to do so. —Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services

Looking ahead: Arkansas events

June 1978

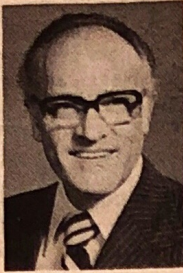
12-16	RA Camp, Paron
13-15	Southern Baptist Convention, Atlanta
19-23	RA Camp, Paron
19-24	Siloam Springs (first week)
19-24	Youth/Adult Music Camp, Ouachita Baptist University
20	State Music Tournaments, Arkadelphia
26-July 1	Siloam Springs (second week)
29-July 2	Precamp Staff Training, GA/Acteens Camp, Paron

July 1978

3- 8	GA Camp, Paron
3- 8	Siloam Springs (third week)
6	National Baptist State Joint Committee
10-15	GA Camp, Paron
10-15	Siloam Springs Assembly (fourth week)
17-22	GA Camp, Paron
17-22	Siloam Springs (fifth week)
24-29	GA Camp, Paron
24-29	Siloam Springs (sixth week)

Who will get the babies?

With all the needs and efforts in outreach we are overlooking one of God's greatest concerns, the young children, the babies. We are failing in our outreach for unreached families and their babies, and we may be failing in adequate ministry to the babies of members of our churches.



Dr. Hatfield

could personalize some forces of evil and deterrents to well-being and good health we could correctly say that liquor wants the babies as does gambling, drugs, tobacco and the new permissiveness in sex. Many non-value value systems are seeking the minds of the developing baby.

Who will get them?

I have had the joy of having three children and two grandchildren. I am not willing that the other forces should want the babies more than Baptist churches.

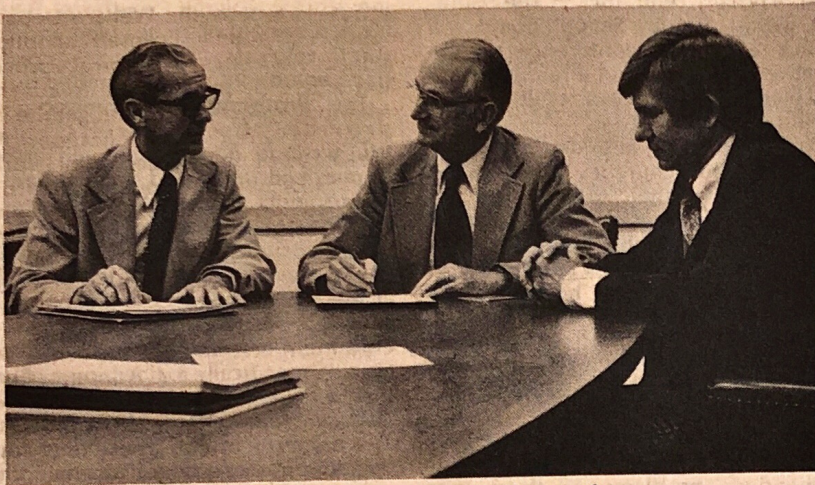
The newborn infant deserves the deep love and ministry of the Lord's people. Your love and mine.

You can enroll more babies and reach more young families for Christ through the new application of The Cradle Roll Ministry. Write Miss Pat Ratton of our department for descriptive literature. — Lawson Hatfield

Who will get the babies?

Those who want them most will get them.

Communism wants them badly. New and old eastern religions want them. Roman Catholics have always wanted the babies. Moral, non-moral and immoral forces want the babies. If we



Seminary Extension orientation

Lehman Webb, church extension director in the State Missions Department, met with Seminary Extension leaders in a day-long conference in Nashville, Tenn., May 30. Webb is one of 18 men who represent Seminary Extension in their respective states in addition to other major convention assignments. Raymond M. Rigdon (center), director of the Seminary Extension Department, led Webb's orientation. Bob Johnson (right) is Webb's liaison on the SED staff. Twelve Seminary Extension centers have been reported in Arkansas this year, up from nine last year. (SED photo)

Arkansans to attend campers' rally

Arkansas Campers on Missions are scheduling a caravan to the National Campers on Mission rally Aug. 4-6 at Myrtle Beach, S.C. Plans include three nights of camping enroute. Those planning to attend or desiring more information should contact Pete Petty at the Arkansas Baptist State Convention, P.O. Box 552, Little Rock, Ark. 72203, by July 1.

Leadership enlistment

It has been said that everything waits on leadership. If this is true anywhere, it is certainly true in a Baptist Church. God has always chosen to work with and through people to accomplish his purposes in the world, in the church, and in the lives of people. Of all the resources available to a church, its greatest resource, aside from the leadership of the Holy Spirit, is people. Each person must be led to discover and develop his gifts and committ them for service in and through his church if the church is to be effective in its witness and ministry.



Holley

Leadership plays a particularly important role in a Baptist Church because of the large number of positions required to adequately staff the program. This makes the work of the Church Nominating Committee extremely important. Careful attention should be given to the selection and training of this committee. The way in which they approach their work will greatly determine their success in discovering and enlisting leaders. It is important that their approach to enlistment and placement gives careful attention to the leadership needs of the total church program.

The pamphlet, *The Church Nominating Committee*, provides guidance for the Nominating Committee and a training plan for training them. This pamphlet is available on the Undated Church Literature Order Form. Plan now to train your Nominating Committee as they begin their work. —Robert Holley

New subscribers:

Church	Pastor	Association
New Budget: Faith, Sandusky, Ok.	Myrle De Moss	Benton
Temple; Dermott	Marvin G. Cain Jr.	Delta
Free trial: Trinity, Ft. Smith	Bruce Morris	Concord

Children's workers must minister in crises

NASHVILLE (BP) — Church workers with children must understand the crises many children face and be willing to become involved, speakers told participants in a seminar at the Southern Baptist Sunday School Board.

Death and divorce, child abuse, television, and drugs were cited as four critical issues by four speakers in a training seminar attended by 52 professional and lay workers from 13 states.

Guilt and anger are common responses of children to death of a family member or the divorce of their parents, said Norma Stevens, professor of education at Belmont College, Nashville.

"Our part in the program (of a church) is to accept the child, know where he is, and deal with him there," Dr. Stevens said. She said adults cannot relate effectively with a child about death or divorce unless they have worked through their own feelings and convictions about the issue.

"We tend to shelter children because we don't want to face our own feelings," she said.

Children cannot understand the irreversibility of death until they are 12 or 13, Dr. Stevens said. Consequently, a child is not being unrealistic in his mind when he says about a loved one who has died, "He would come back if he really loved me."

To relate with children in times of death or divorce, Dr. Stevens said workers should first help the child identify the hurt and remove any guilt he may be feeling.

Second, she said, the child must be encouraged to accept the reality of the hurt. A worker may help by sharing his own feelings and helping the child to see that it is okay to feel pain and to cry.

Third, a worker should encourage the child to express his feelings. "We need to help the child to mourn a loss," she said. Finally, the worker should continue to communicate long after he may feel there's a need to communicate.

Both individual and group action by churches is needed to combat child abuse, said Jere Ledsinger, executive director of the Tennessee Commission on Children and Youth. "As big and as powerful as Southern Baptists are, there's no reason why we can't do more about child abuse and other social issues," he said. "If it takes having a social worker on a church staff, so be it."

He said church members could get in-

involved in foster care and that churches should support organizations like Parents Anonymous (a self-help organization for child abusers) by offering their facilities free of charge for meetings.

Mrs. Stanley Lis, president of the Tennessee Congress of Parents and Teachers, said that television programming causes children to develop a strong tolerance to violence. She said Christians must be more vocal in speaking out against television violence.

"Causing the deadening of children's feelings of respect for human life is the ultimate indecency," she said.

Stress is alive and killing

NASHVILLE, Tenn. (BP) — The Southern Baptist Sunday School Board will launch a national conference on the creative use of stress in a minister's life and work in October as a result of a successful pilot seminar.

The March pilot, attended by 35 participants from churches and mission fields, indicated that "stress is alive and killing in church work today," according to Bruce Grubbs, Sunday School Board pastoral ministries consultant.

Fred D. McGehee, board career guidance consultant, said "we struck a nerve" with the pilot. "The stress that is associated with church-related vocations is unknown to most people not in those fields."

The role expectations that come with church-related professions often lead to tremendous problems of stress that must be dealt with to overcome, Grubbs said.

"Both physical and emotional problems often result from such stress," he said. "The impact can be damaging to a minister's professional and personal relationships."

The seminar gave the participants an opportunity — in an informal and non-judgemental fashion — to recognize stress and its contributing factors.

"We had a hunch that the devotional life of a minister often decreases as points of stress increase," said McGehee. "And, feedback from participants proved this to be factual."

Grubbs said many aspects of the problems of stress and ways in which to deal with those problems — ranging from spiritual resources to bio-medical feedback as a method of stress awareness and training in relaxation response — were covered in the five-day

seminar.

The national conference — and seminars planned for the Bible preaching weeks at Baptist conference centers in Glorieta, N.M., and Ridgecrest, N.C., will be designed to educate ministers of the impact of stress on their physical well being. The national conference will be held Oct. 30 to Nov. 3 in Nashville.

Lay revival help soon available

MEMPHIS, Tenn. (BP) — A joint program of lay-led revival assistance, particularly for Southern Baptist churches with no baptisms in 1977, has been announced by the Southern Baptist Brotherhood Commission and Home Mission Board.

The program calls for enlisting, training and involving Southern Baptist laymen to help churches plan and conduct revivals, bringing together fragmented efforts into a unified thrust.

The Brotherhood Commission will provide the materials, state Brotherhood departments will lead in laymen enlistment and state Evangelism departments and the Mass Evangelism Department of the Home Mission Board will provide the training, explained Bob Banks, director of the program section at the Brotherhood Commission.

The program emphasizes the enlistment and use of church directors trained specifically for helping a church plan a lay-led revival and for involving visiting laymen effectively in the effort. The directors will be available to travel throughout that state assisting churches.

To qualify as a church director, a layman must take training and participate in a lay-led revival in a Southern Baptist church.

Banks said 46 directors from 13 states have already been trained for this program by home missions specialists at regional training institutes this spring.

"We are accepting as a national project to work with those churches which reported no baptisms in 1977," Banks said. "We feel this program can help Southern Baptists in a meaningful way to reach Bold Mission Goals in evangelism."

Banks said lay groups in several states have been trying independently to help churches conduct lay-led revivals for the last two decades, and leaders of these groups were consulted when planning the program.

"We think there are thousands of committed Baptist laymen who are searching for such an opportunity to

share their Christian faith," Banks added.

The commission has published two guides which describe how to play and conduct lay-led revivals. Entitled "Lay-Led Revival Director's Guide" and "Lay-Led Revival Church Guide", they are distributed by the commission and state Brotherhood departments. Persons interested in lay-led revival should write their state Brotherhood department and ask for a free brochure, "Lay-Led Revival".

Pastor urges care in baptizing children

FT. WORTH, Tex. (BP) — Baptist churches today are facing a growing problem of "unregenerate church members" by raising a generation of children who have been immersed but are not Christians, the chairman of the Southern Baptist Historical Commission told a joint meeting of the Southern Baptist Historical Commission and Historical Society.

Citing what he called an apparent "laxity in Southern Baptist churches in terms of maintaining a regenerate church membership," Richard D. Patton, pastor of First Church in Portland, Tenn., focused mainly on baptism of preschool age children, which he said is an increasing problem among churches in the 13 million member convention.

"I discovered a growing trend toward the baptism of preschool age children," Patton said. "In 1972, 2,323 were baptized. The next year, there was a decline. However, from 1973-76, the number had once again reached 2,061 (annual average).

"The total number of children baptized under eight years of age in 1976 was 35,562, or almost 10 percent of the total number of baptisms reported," Patton said.

He quoted Kenneth L. Chafin, pastor of South Main Church, Houston, and former evangelism director for the Southern Baptist Home Mission Board, who expressed concern that many children in what used to be considered the "primary" department were being baptized.

"If this trend continues," Chafin said some years ago, "it will not be an unusual thing for preschool children to be joining churches on transfer of letter."

To continue baptizing preschool children, Patton said, appears to "put us precariously close to the practice of infant baptism."

He said that according to traditional

Baptist interpretation of scripture, to be regenerated one must make a responsible, conscious, deliberate act of faith in accepting Jesus Christ as Savior and Lord.

"Baptists have rejected infant baptism through the years because infants lack the facilities for making such a decision," he said.

Patton then asked, "At what tender age is the child ready for decision making? . . . Certainly Baptists cannot look into a heart or mind to determine when a person has been genuinely regenerated." But he urged, "Baptists should exercise extreme caution in the adoption of practices which could undermine basic scriptural teachings and Baptist practices."

Patton said he believes three things will happen if Baptists continue to baptize preschool-age children:

— It will erode the basic Baptist doctrine of believer's baptism.

— It will mean a drastic change in the understanding of the meaning of "regenerate" and will make church membership accessible to any child as "it is already in those communions practicing the baptism of infants."

— More non-resident members or church dropouts will be added to "an already too-large number." In 1976, Patton said, the non-resident members total was 3.56 million, an increase of almost 1 million since 1960.

He asked, "Are we Southern Baptists more concerned with continually adding to or multiplying church rolls . . . or with attempting to maintain a regenerate membership?"

"None of the things we value as Baptists will remain strong if the membership of our churches and denomination becomes unregenerate," he concluded.

TV exec says use media to sell gospel

FT. WORTH, Tex. (BP) — Churches interested in getting their religious messages to the people who watch television and listen to radio should be prepared to utilize paid advertising on prime time — even though the show itself might not be the most popular with church people, according to a Dallas advertising executive.

"It is not the well people (those already in church) we want to reach," Jim Goodnight of the Bloom Agency in Dallas told pastors and laymen attending the Southern Baptist Radio and

Television Commission's fifth annual consultation on radio, television and cable broadcasting. "We want to reach people outside the church but to do that you must go where they are."

"Today's churches have the techniques, the money and the skills to reach that audience with the gospel," Goodnight declared, "if we have the boldness to talk to people about the gospel."

Goodnight said he realizes many churches hesitate to advertise their religious messages on many prime time programs because members ask, "Why should we spend money to put trash on television?" or, "We've been rough on businesses who advertise such programs. How can we come back and advertise on them?"

"I would like to point out," he said, "that the best way to cure an immoral and bad program on television is to cure the spiritual sickness of the audience that supports it. Companies that advertise on programs are not buying the audience. The company is buying the audience that watches the program."

Goodnight said the audiences watching regular religious programs or televised Sunday morning worship services are probably already Christian-oriented, indicating programs and advertisements should be targeted toward nonchurch oriented groups.

He said just 80,000 people watch televised Sunday morning worship services on two Dallas stations and one Ft. Worth station.

"Yet on Sunday night at 8 p.m. 484,000 people tune in to such shows as 'All in the Family' and 'Maude,'" he said. "And figures on the controversial 'Soap' indicate that 588,000 people watched it at one time. And that figure includes 71,000 children — nearly as many as the number of adults who watched the Sunday morning worship services in Dallas and Ft. Worth."

Goodnight, whose agency helped Texas Baptists with their "Good News, Texas" evangelistic campaign, said the greatest problem churches face is "the walls of churches — and I am not talking about walls of mortar and brick. I'm talking about everything that isolates church people from people without the gospel."

"We talk too much to each other rather than to people outside the church," he said. "Often we just don't want to get our hands dirty. Our timidity is a wall. Jesus Christ mixed with people who needed a faith, and he was painted in their colors."

Godzilla Saturday night but God Sunday morning

by Elaine Furlow

David Meacham (right), pastor of the Big Bear Baptist Chapel, visits with Conrad and Marjorie Maron, two of the 448 real estate salespersons in Big Bear. Meacham holds a midweek Bible study in the log building. (BP photo by Don Rutledge)



BIG BEAR CITY, Calif. (BP) — On Sunday morning a handful of Southern Baptists and visitors gathered for worship at the Big Bear Theater where Godzilla met Tarzan Saturday night.

Preschoolers met by the popcorn machine, older children's Sunday School class gathered across from the ticket window. Later, pastor David Meacham preached to about 40 persons.

Preaching in a rented movie theater — even to a small crowd — is an improvement from two years ago when Meacham and his wife, Sue, first arrived in the town. "We had no leads, no prospects, no nothing," he recalled.

The Meachams have started to work in the seven towns surrounding Big Bear Lake, a seven-mile stretch of sparkling water filled with bass and trout that's on the verge of explosive growth.

The Big Bear Valley area, set in the San Bernardino Mountains, attracts thousands of tourists to its lakes and forests. Snow Summit, the biggest ski area in southern California, is nearby.

About 10,000 persons live here year-round. On weekends and holidays, tourists may push the population to 130,000. During the summer it remains about 90,000.

Meacham estimates 80 percent of the local residents are not members of any church. To open doors to both Christianity and a new Southern Baptist chapel, the Meachams began a weekly 10-minute radio program, "Faith in Action."

They pay \$1 per minute air time: "For that price, you can't beat the \$10 we spend. I speak to more people this way

than I ever would in a church building," said Meacham, a TV/film major in college, whose early ambition was to be a country and western disc jockey.

Each radio program ends with an invitation to attend worship in the movie theater, rented for \$25 a week. The program familiarizes the community with the ministry. "When I knock on their doors, now, people don't say, 'You're who?' The say 'Oh yeah, I heard you on the radio.'"

Meacham, 6-6, plays basketball with the local lumberyard team, belongs to the Optimist club and is a volunteer chaplain at the local hospital where Mrs. Meacham is a nurse in coronary care. A doctor at the hospital owns the movie theater.

Meacham's work is two-fold. Besides developing a chapel to reach local people, he plans resort ministries for visitors. The town includes 26 campgrounds. He uses summer missionaries and youth groups to present puppet shows, Bible studies, musical events.

Because some campgrounds, especially government-sponsored, have restrictions, Meacham visits the private parks, setting up camp alongside the visitors.

In winter he skis, meeting tourists on the slopes and giving Bibles and tracts to employees of the ski life and lodges. "It's more a 'ministry of presence' — their knowing you are there," he said.

Beginning resort ministries and starting churches is as new Meacham as it is to Big Bear Valley. "Starting a new church was like going to Mars," he admitted.

In addition to the nucleus at Big Bear, he also has started a mission at Crestline which developed quickly. "Bang, bang, bang ... a textbook case," he said. "First we had a survey then community events, like a concert, then a new church rally."

After three weeks as a satellite Sunday School, Crestline was ready for chapel status. It rented a Seventh Day Adventist building to meet in, and now runs a steady 60-70 a week. Two more missions points, at Running Springs and Arrowhead, are on the drawing board.

Meacham, who read a book about the efforts of seven new churches, said, "It really helped me to know other people were out there, too, starting churches like me. You know, in winter, you prepare your sermon, then walk through the snow and preach to only eight people — it can get hard.

"It's good to know there are other people out there working, too."

Adapted from "Home Missions" magazine, April 1977.

Did you know that Arkansas Baptists have set records in mission giving through the Cooperative Program for the past seven years?

Did you know that the Arkansas Baptist State Convention gives 41.07 percent of Cooperative Program receipts to missionary and denominational causes outside our state?

Responding to the good news

June 18, 1978

Acts 16:24-34

by Richard A. Lisk, pastor,
First Church, England

There are many questions that are not clearly answered in the scriptures. One question, however, appears to be answered quite clearly. That is the question of what a man must do to be saved. Perhaps the only time in the Bible where this question is asked directly is in our lesson for today. The answer given is quite clear and concise: believe on the Lord Jesus Christ. Our task today is to look at this question which was raised by a pagan jailer.



Dr. Lisk

Responding by opposition

The gospel is by definition good news but it is not good news to everybody. The imprisonment of Paul and Silas is a demonstration of this fact. They were arrested and beaten for declaring the gospel we take so much for granted.

It appears that Paul had intended to go to Ephesus from South Galatia and there pursue his policy of evangelizing the great metropolitan areas. The Holy Spirit through the Macedonian vision caused a change in these plans. Paul, accompanied by Silas, Luke and Timothy, sailed instead toward Philippi. This city was named by Philip of Macedon, the father of Alexander the Great, in honor of himself. Landing at Neapolis, the seaport which served Philippi, the evangelists walked the 10 miles to their destination.

Apparently there was no synagogue and no large Jewish community in Philippi. With no synagogue available, the disciples went to the river which had a recognized place of prayer. Our story perhaps would have ended differently had they remained here.

Here they met Lydia, a textile merchant woman of Thyatira. Lydia was a Jewish proselyte who became Christian under the influence of Paul and his companions and opened her home to them. Since she was "Jewish" after a fashion and since her conversion threatened no vested interests, little was said. The next

convert, however, presents an entirely different set of circumstances.

There was a slave girl who told fortunes, apparently under the influence of Apollo the Greek mythological god associated with oracles and prophecies. When Paul, who was vexed by her constant activity, commanded the spirit of fortune telling to come out of her, her owners suddenly found their source of revenue abruptly shut down.

The owners of the girl had Paul and Silas arrested and thrown into prison after being beaten. The activity of Paul in healing the girl threatened not only the financial position of the owners but it also raised the issue of race and religion and patriotism. We must admit this is a strong collection of motives for any person. We might note that this is the first overt conflict with gentiles apart from Jewish instigation which Luke records.

Responding with dedication

It is easy to be a dedicated Christian during the intensity of some great moment. It is not difficult to be a dedicated Christian while in a great colosseum listening to Billy Graham. But to be a definite minority in a hostile environment presents a different picture. We are not told by Luke why he and Timothy were not arrested. But the character of Paul and Silas was such that even in prison they continued their ministry.

Their mission was to proclaim the gospel wherever they found themselves and that included prison. They had been dragged before the officials and beaten with rods, a punishment that was brutal and at times fatal. They were then thrown into prison and their feet placed in stocks. These stocks were not just holding devices designed to secure a prisoner. They were deliberately designed to spread the legs and cause intense discomfort. Under these circumstances, Paul and Silas were praying at midnight. They were far too uncomfortable to sleep. Many other Christians

through the years have followed their example. John Bunyan, for example, wrote the immortal story of pilgrim Christian's progress while in Bedford jail.

Responding in faith

The faithfulness of Paul and Silas resulted in the conversion of a most unlikely prospect. Their jailer became possibly the third recorded convert in Philippi. There was Lydia. Some would question the conversion of the slave girl since we are not told directly that she was converted, only that the spirit of divinations was cast out of her. And now there was the jailer.

There are many key questions that each of us must face during our life. Who am I? What am I? Why am I here? These are all vital questions that demand an answer in one way or another. But none of these questions is as crucial as that of the jailer which provides one of the key passages in the book of Acts. It is the question of what any man must do to be saved.

Earlier the church had wrestled with the question as it related to gentiles and their place in the church. Paul had insisted that salvation's conditions were the same for all men: faith. The council at Jerusalem had accepted this. It seems as though Luke deliberately chose three divergent people to demonstrate the finality of this answer. Before her conversion to Christianity, Lydia was a Jewish proselyte.

The slave girl was a pagan and considered to have been possessed. The jailer was a pagan. If these could be saved simply by faith so could anyone else. And that is exactly what is so clearly declared.

Our lesson today makes it clear that men can respond to the gospel in many ways ranging from outright opposition to joyful reception. As we seek to proclaim the good news through our various church programs and through our personal ministry, we have no way of knowing in advance what response we shall find. This is why our task is to remain faithful in our proclaiming what God in Christ has done.

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Joseph: Man's faith and God's providence

June 18, 1978

Genesis 37:39-41; 50

by E. A. Pipkins, pastor,
Southside Church, Stuttgart

The life of Joseph can be summed up, it is suggested by Hershel Hobbs, as a story of "from riches to rags to riches". It occupies a large block of material in the closing section of the first book of the Bible. The introduction of his life is carried under "the history of the family of Jacob" (37:2). At that particular point in time Jacob is the head of the chosen family, Isaac having died at Genesis 35:29. It may be interesting to see the contrast in "dwelt" and "sojournings" in verse one, suggesting that now there is a settling down of the family.



Pipkins

From riches to rags

Joseph was the favorite son of his father, for this was the son of Jacob's beloved Rachel who died giving birth to Benjamin (Genesis 35:16-20). Not long after her death and burial, Jacob moved to Hebron where his father, Isaac, was.

We first meet Joseph as a seventeen-year-old boy who carries tales of his four half-brothers to his father. These are sons of Jacob's concubines, Bilhah and Zilpah. The history of Jacob's household illustrates the evils of polygamy, which makes families within a family and enemies out of brothers. Bilhah's and Zilpah's sons reflected in their hatred of Rachel's son, their mothers' envy of the true wife of Jacob's heart. Sons of the bond women hate the son of the free.

Jacob "loved Joseph more than any other of his children" (37:3). This is easily understandable. Besides being "the son of his old age", he was also the firstborn son of the only woman Jacob had ever loved.

Jacob's way of expressing his favoritism through the long robe with sleeves (the "coat of many colors") was a somewhat foolish demonstration of love and made matters worst between Joseph and his brothers.

As if the robe were not enough, Joseph reported two dreams that caused the hearts of those who hated him to blaze, for the dreams indicated that someday Joseph would rule over them. While the dreams caused envy and

hatred in the brothers, Jacob began to see that God was keeping his promise to the seed of Abraham through Joseph, and loved him more because of it.

The "rags" of the story come in when Joseph is sold into slavery. Sent to his brothers by Jacob to see what they were doing, Joseph is given into their hands, and they devise a plan to do away with him. A plan to kill him is rejected and they throw him into a pit. When a passing caravan comes their way, they decide they can make a profit and get rid of him at the same time. They sell the hated brother and plan to explain his disappearance to their father by saying that a wild animal had killed him. Upon seeing his son's robe, Jacob assumed that Joseph had been killed by a wild beast, and he mourned for him many days.

Joseph in Egypt

The Midianite traders who bought Joseph for 20 shekels take him to Egypt and sell him to Potiphar (39:1), who is an officer in Pharaoh's military. Can the destiny of God's chosen people be determined by slave traders or Egyptian generals? Or is the overruling providence of God at work furthering his redemptive purpose for Israel and "all peoples of the earth"?

To the credit of Captain Potiphar's discernment, he must have soon recognized that the Lord was with Joseph. (Although, at the moment, nothing external seemed to indicate it.) In a short time Joseph was made "overseer" of his master's house, which was blessed of the Lord "for Joseph's sake."

Because Joseph refused to be enticed to the bed of Potiphar's wife, the woman scorned accused him of attempted rape. Likely this was not believed by his master so rather than death, Joseph was thrown into prison.

Under God's blessing and the complete trust of his jailer, Joseph soon was placed in charge of the other prisoners and was given full responsibility for the prison. Because he was in such a favored position, he was given charge of the king's butler and baker when they angered the king and were thrown into prison (40:1-3). During the night the two servants of Pharaoh's house had very

disturbing dreams and Joseph noticed they were troubled from them. An old dreamer and interpreter himself, Joseph tells one his dream means release, the other, death.

True to Joseph's interpretations, the butler was restored to his position on Pharaoh's birthday. At the same time the baker was hanged. Although the butler had promised to remember Joseph to Pharaoh, he "forgot him" (40:23).

Joseph and Pharaoh

Joseph waited "two whole years" for his status to change. Why is God so slow? When Pharaoh needs an interpreter, his chief butler finally remembers the man who befriended him in prison. The best "magicians" and "wise men" in Egypt cannot help Pharaoh, so the "young Hebrew . . . a servant of the captain of the guard . . ." (41:12) was brought from the dungeon. Having to tell such bad news (famine), the Lord must have been with Joseph, for he came out smelling like a rose. He was made chief administrator of the entire country. No man could move in all the land of Egypt without permission from this alone administration (41:44).

From rags to riches

Thirteen years had passed from that fateful day when Joseph went to Dothan to see what his brothers were doing. He was now 30 years old and the possessor of a lifetime of experiences, not to mention a wife, the daughter of an Egyptian priest, and the position of an Egyptian prince.

Because Joseph was so efficient, the seven years of plenty left Egypt with storehouses bulging with grain. The hedge against famine was so great, "it could not be measured" (41:49).

Such prosperity did not reach the land of Joseph's birth. Would God withhold such information from his chosen people? Israel, with hat in hand, must seek relief in Egypt.

The interchange between Joseph and his brothers is very dramatic and moving. The outcome is Joseph declaring his identity to his brothers (after 20 years of not seeing each other) and the explanation that God had overruled their evil deeds to accomplish his purpose through Joseph. God used his faithful servant Joseph to bless the seed of Abraham and the nations of the world.

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Foreign mission briefs

GUADALAJARA, Mexico — Sixty-four persons made professions of faith in Jesus Christ as a result of Baptist mobile medical tours in Mexico during the first quarter of 1978. The mobile medical team, led by Katharine Weldon, Southern Baptist nurse working in Guadalajara, treated some 1,700 patients in Guadalajara and five rural areas in the states of Durango, Michoacan, Zacatecas, Oaxaca and Jalisco. The mobile medical team's work is facilitated by a mobile unit made possible by Southern Baptist gifts to foreign

missions.

MEXICO CITY, Mexico — Mexican Baptist Theological Seminary here completed its 75th year of operation when interim president Guy S. Williamson conferred degrees on 12 graduates from nine Mexican states in late April. The seminary also completed its third year on its new campus at Lomas Verdes (green hills) overlooking Mexico City. "A sizable group of young people have already indicated desire to enroll in the fall semester and join those returning to complete the four year course of studies," said L. Laverne Gregory, Southern Baptist representative. Williamson is also a Southern Baptist representative.

MANILA, Philippines — The Southern Baptist Foreign Mission Board has granted \$5,000 for the preparation of several basic books for Philippine pastors. Because of rapid growth among the Philippine churches, lay leaders often serve as pastors. Many have had little or no formal theological training. Plans call for a small basic library in Bible study, pastoral leadership and sermon preparation in at least five dialects. The books will be budget priced. Baptist Center, the publications agency of the organization of Southern Baptist missionaries, will handle the project.

Attendance report

June 4, 1978

Church	Sunday School	Church Training	Church addns.
Alexander, First	119	59	
Alpena, First	82	20	
Ash Flat, First	68	29	
Bentonville, Central Avenue	62	28	
Berryville			
First	149	42	
Freeman Heights	163	54	2
Biscoe, First	90	47	
Booneville, South Side	96	68	
Bryant, First Southern	164	86	
Cabot			
First	400	100	1
Mt. Carmel	347	37	3
Charleston, First	178		3
Conway			
Pickles Gap	184	135	
Second	404	147	3
Crossett			
First	497	101	1
Temple	155	66	
Forrest City, First	479	72	
Ft. Smith			
First	1436		5
Grand Avenue	969	223	5
Mission	20		
Trinity	127	36	1
Fouke, First	85	46	
Gentry, First	137	36	
Greenwood, First	369	180	
Hampton, First	154	100	
Hardy, First	126	53	1
Harrison			
Eagle Heights	220	97	
Woodland Heights	115	59	2
Helena, First	212	77	1
Hilldale	65		
Hope, First	326	78	2
Hot Springs			
Harvey's Chapel	123	74	
Park Place	302	82	5
Hughes, First	148	62	
Huntsville, First	63		
Jacksonville			
First	401		4
Second	168	46	1
Jonesboro			
Friendly Hope	148	108	
Nettleton	282	136	1
Kingston, First Southern	63	26	
Lavaca, First	363	140	1
Little Rock			
Crystal Hill	128	44	1
Life Line	476	138	1
Martindale	102	42	
Magnolia, Central	626	187	1
Melbourne, Belview	175	58	5
Mulberry, First	252	137	1
Murfreesboro			
First	165	46	
Mt. Moriah	47		
North Little Rock			
Calvary	359	93	1
Harmony	55	48	
Levy	387	73	2
Oppelo, First	35	12	
Paragould			
Calvary	281	180	
Center Hill	106	80	
East Side	337	175	1
First	437	107	1
Pine Bluff			
Centennial	121	34	1
Central	122	48	
East Side	146	62	
First	558	114	2
Lee Memorial	300	94	
Sulphur Springs	138	75	
Watson Chapel	462	254	
Rogers			
First	529	87	1
Immanuel	419	159	2
Russellville, First	508		
Sheridan, First	145	37	
Springdale			
Berry Street	46		
Elmdale	273	96	
First	1367		9
Texarkana, Shiloh Memorial	184		
Valley Springs	54	24	
Van Buren, First	556	145	4
Vandervoort, First	71	42	
Ward, First	115	68	3
West Helena, Second	164	75	
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Pastor's fruit not in numbers, but he leads in race relations

by David R. Wilkinson

LOUISVILLE (BP) — The fruits of his labor will probably never appear in any denominational "record books," and the story of his church, measured in statistics alone, would be an embarrassment for particularly ambitious preachers.

But for the past 16 ½ years, Joe Priest Williams has worked patiently in the poverty area of west Louisville, sharing the gospel with the "brokenness of society" that surrounds The Baptist Tabernacle, a Southern Baptist church he serves as pastor.

With his home located in all-black

bers, scurrying for the suburbs.

Today Williams preaches on Sunday mornings to 160 or 170 persons scattered across the 800-seat auditorium.

Though the numbers have waned, his commitment to racial reconciliation has not. And he is genuinely proud of the indigenous church he pastors — a congregation led by a core group of persons who have struggled to be consistent with the demands of the gospel and to sustain a ministry to a changing community within a changing society.

Williams, a product of the depression years from Zion, Ky., quickly admits to "speaking pretty plainly" on racial issues — a characteristic that earned him "controversial" and "liberal" labels from some fellow pastors. A friend once told him that his very presence in most Baptist meetings is "disturbing."

In the 1940s, as a Baptist Student Union director, he helped stage a protest at Ridgecrest (N.C.) Baptist Conference Center when several African students were not allowed to eat in the then still segregated dining room. And as a pastor two decades later he marched with civil rights demonstrators down the streets of Louisville — the kind of act that sent many preachers packing in the 1950s and 1960s.

He was, in fact, "called on the carpet" by his deacons, where he told them that "there comes a time when talking isn't enough."

"At seminary I was introduced to the impact of the ethics of the gospel," explains Williams, who earned two degrees at Southern Seminary in Louisville and now teaches ethics at Boyce Bible School on the seminary campus. "That really cranked me up for what I believe being a Christian is all about."

Later he accepted the pastorate of The Baptist Tabernacle and found himself in a situation familiar to many pastors. A wide gap existed between his feelings on a major social issue and those of most of his church members. The particular issue during the 1960s, of course, was racial integration.

Williams, however, was patient and although The Baptist Tabernacle was the first Southern Baptist church in Louisville to integrate, it didn't happen because its pastor forced the issue on his congregation. "I don't think it was even discussed when the pulpit committee talked to me," he says. "I just began preaching what I thought the Bible said, and there it was. I'd say, 'Here's what the gospel says. Now what do we do? How do we relate to it?' I think by doing that I became a part of the solving of the

problem instead of the problem."

Williams feels the Sunday his church voted to accept its first black member was a victory for his views but he warns that involvement in race relations at the community level is not for the impatient or the faint of heart. For every moment of success, there were many setbacks. "I've been turned down on a lot of things," Williams admits. "I mean there's a lot I've projected for the church which they haven't voted for."

"But I've never been turned down as a person," he adds. Some of the people who have the hardest time accepting what I project are some of the best friends I have in the church."

That's not to say that Williams hasn't considered running at times. Although there have been other opportunities, Williams, only the church's third pastor since 1918, has really never seriously pursued any opportunity to leave. "I've wanted to leave; 'I'd be telling a story if I didn't admit that. Sometimes you just want to hang it all up.'"

When those feelings have come, Williams has turned to his family — the decision to remain as pastor of the church through the integration struggle was a family decision, he says. And he tries to get away from the office and the church building into the neighborhood to mix with "ordinary people who have no fronts on them."

Williams says that pastors in ministries such as his "may have to get their identification from somewhere other than the church. You can't create a record here, a reputation that gives you an identification of who you are," he explains. "I forgot about building an institutionally successful church a long time ago and concentrated on working with what's really happening in the lives of the people."

Ministry to the community and reconciliation of all people, not simply integration, have been the cornerstone of Williams' efforts as a pastor. The Baptist Tabernacle, in fact, has fewer black members now than a few years ago. The neighborhood has undergone yet another transition, bringing the church into contact with a community of poor white people more than blacks.

"We never have made a big thing out of black and white," Williams says. "We've just tried to respond in Christ-like ways to the crises people go through. It's not how many blacks we have but how many people are ministered to — how well we are giving an expression to what we think the gospel is all about."

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neighborhood and his church situated between a black area and the poor white section of the city, the white pastor is one of those unheralded persons who took the racial reconciliation talk of the 1960s, put it into practice and then stuck with it.

It hasn't been easy.

When he came to The Baptist Tabernacle in 1961, the church was averaging about 600 in Sunday School and was on its way to becoming the "First Baptist Church" of west Louisville. Then, in the midst of the turbulent civil rights years, the neighborhood surrounding the church changed. Blacks began to move in and whites moved out. A riot near the church sent most of the holdouts, many of them The Baptist Tabernacle mem-