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July 13, 1978

Arkansas Baptist State Convention

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Where there is
Hunger,
there is pain...

much pain,
constant pain,
inherited pain,
killing pain.

We can stop it.

OBSERVE WORLD HUNGER DAY
AUGUST 2, 1978

July 13, 1978
Arkansas Baptist
NEWSMAGAZINE



I must say it

Charles H. Ashcraft / Executive Secretary

Values, goals, absolutes—these three

In every worthy life there must be values, goals, and absolutes. No one can make it through his life span in this world without these three items. Values, goals, absolutes, these three, but the bed rock basic is absolutes. Life holds no promise of values, goals or anything else without absolutes. There must be something which is fixed, constant, unchangeable, unmovable, undeviating, unshakable, and invincible. When this is established, there opens the only form of life worth living on this planet.

The Bible remains the final source book on all matters which touch upon life at its maximum. The Bible is rich in its disclosure of values, goals, and absolutes. A person without absolutes is like a rudderless ship in a storm at sea, buffeted by every wind and wave, never arriving at a port of call (Eph. 2:1) (Eph. 4:14). Without a fixed point upon which he can relate all else, the mariner sails on and on forever, doomed to oblivion. A person without absolutes is like the man who built his house upon the sand, the rains, floods and winds soon to bring it down (Matt. 7:24-25).

Those who discover the absolutes move majestically on to values, goals, and abundant life. What are some of these unchanging, unshakable, undeviating, unmovable, fixed, constant, abiding, invincible absolutes? God is absolute (II Samuel 22:3). The word of God is absolute (Matt. 7:18). The purpose of God is absolute (Heb. 6:17). The kingdom of God is absolute (Heb. 12:27-28). God's Christ is absolute (Heb. 13:8).

These absolutes cannot be changed, shaken, altered, moved, duplicated, counterfeited, adulterated or defeated. They are fixed, constant, unmovable, undeviating, unshakable, invincible, thoroughly dependable and reliable. Upon these may all values, goals and worthwhileness rest. The philosophy, life-style and purposes based upon these absolutes will approach a degree of perfection (maturity) mentioned so often in holy scriptures. Without absolutes no such advanced form of life is possible.

Values, goals, absolutes, these three, but the composite of all virtues is Jesus Christ who is the same yesterday, today, yes and forever. He is reliable, dependable, infallible and he puts all things together. He is the living word, the personified purpose of God, the incarnate essence of God, and the Supreme Lord of life (Col. 2:8-10). The pilgrim of any age can make it to his destination only as he trusts and lives by the absolutes in his life (Heb. 11:8-10). A person equipped with absolutes and the proper commitment to them has the greatest assurance of stability and worth that can be achieved this side of glory. You may depend on that.

I must say it!

In this issue

Mt. Sinai 10

The fourth and last in a series of articles on the editor's visit to Jordan and Israel tells about Mt. Sinai.

Feed the hungry 12

Where there is
Hunger,
there is pain...
much pain,
constant pain,
inherited pain,

We can stop it.

OBSERVE WORLD HUNGER DAY
AUGUST 2, 1978

Many Southern Baptists churches will observe World Hunger Day next month to call attention to Christian responsibility to the world's people suffering from hunger. The cover offers a pointed message on the subject. (Cover prepared by Floyd A. Craig)

Not in vain 24

Southern Baptist missionary Archie Dunaway was murdered at his place of service in Rhodesia, but family and friends held a victory service for his burial and were assured that he did not die in vain.

Arkansas Baptist

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Understanding the Bible

The editor's page

J. Everett Sneed



The Bible is our source of authority and practice. Yet, it is easy to become confused by the many varied interpretations that we hear preached today. Just how can a person sort through all the views and know what is right? The answer lies in allowing the Bible to speak for itself. No matter how intelligent a person may seem or how dynamic his personality, he may be wrong. The Bible, God's eternal message, is never in error.

Understanding the Bible does require time and effort. Being informed on any subject requires work. In general the same principles which are used in comprehending other good literature are applicable to the Word of God.

The Bible, like all good literature, must be read intelligently. The writers of the scriptures, under the inspiration of God, sought to convey a message. The message may be an editorial point of view, a story, poetry, parable or the review of history. But our task is to comprehend the message of the writer.

The message is best understood by using several translations of the Bible. The Old Testament scriptures originally were written basically in Hebrew and the New Testament in Greek. Even the best translations have weaknesses, but by a careful study of several translations we can come closer to comprehending the true message.

Most of us are familiar with and enjoy the King James Translation. Some words, however, have changed in meaning since 1611. In several instances older and more accurate manuscripts have been discovered which make better translations possible. *The New Testament in the Language of the People*, by Charles B. Williams; *The New American Standard Bible*, and *Today's English Version*, (*Good News for Modern Man*) are excellent modern versions.

It is also helpful to identify key words and phrases. Proper understanding of these words can simplify a

passage considerably. Sometimes research must be done in order to determine the exact meaning of words or phrases. The word "shadow", for example, conveys a very ominous idea in English. To the Hebrew who lived in the hot sun of the desert, a shadow carried with it the idea of protection. Hence, the Psalmist spoke of abiding "under the shadow of the Almighty" (Ps. 91:1).

Many false teachings have developed by isolating a verse or a short passage from its context. Almost any erroneous doctrine can be made to appear scriptural by such a method. Examples are as follows: "There is no God" (Ps. 53:1); "What is crooked cannot be straightened" (Eccles. 1:15); and "He (Jesus) cast out demons by Beelzebub, the prince of demons" (Luke 11:15).

It is vital that all passages be interpreted with knowledge of their historical setting. The date, place, author, recipients and purpose of a book are vital to understanding it. The book of Galatians, for example, was written by the Apostle Paul to prove that men were saved solely by grace through faith and that keeping of the law was not involved in right standing with God. Apart from knowing the background of the book, comprehending its message would be more difficult.

Finally, the Bible must be understood in the light of Jesus Christ and under the direction of the Holy Spirit. The Holy Spirit is the Christian's tutor and guide. It should be clearly understood, however, that he will never lead us to any thought which is contrary to the Bible.

Those who sincerely seek to understand the Word of God and follow these guidelines should have little trouble in discovering the major teachings God has provided for us all. The Bible is a treasurehouse; it is our opportunity and responsibility to let it speak to us today.

Americans and Holocaust

Americans needed to see the TV presentation called Holocaust. As the advance announcements stated, it was fiction but it was true. The writers, producers, and actors all did a tremendous job. It must have been aimed at helping American Jews identify with the Jews of the world and also at developing an appreciation of Jews among the American populace.

Following the presentation a Jewish youth group conducted a critique of it. A TV camera focused on a girl in her mid-teens. She asked, "Where was President Roosevelt when all of this was going on?" A few days later a cartoon appeared in a daily paper showing an American child standing by his fat, lazy-looking American father stretched out in a platform rocker watching TV. The child was saying, "Daddy, what did

you do about Holocaust?"

Granted, the TV presentation was aimed at being the story of only a family or two. This helped the American public watch what could have been an im-palatable documentary.

The rest of the story of Holocaust should be told.

America did not politicize the suffering of the Jews. Instead, the armed forces under the direction of the commander-in-chief, President Roosevelt, included in their goals in Europe the reaching of Dachau and Buchenwald and the other awful camps of annihilation. They reached these, freed the prisoners, and brought the war criminals to trial. That is also part of the story. — **'California Southern Baptist'**



One layman's opinion

Daniel R. Grant / President, OBU

Striking at television's jugular vein

Nothing is more discouraging than to feel powerless over the problem of violence, sex, and other forms of immorality dumped daily into our homes through the television tube. One report tells us the average daily TV viewing time is 7 hours and 16 minutes. Recent developments have led me to believe, however, that we are not power-

less if we will seriously work at the task of improving television programming. Many people have refused to admit defeat and have rolled up their sleeves and organized for action. Among these are the National Parent Teachers Association, the National Federation for Decency, and a group called CUT (Clean Up Television).

After being faced with a lot of buck-passing between local stations, network officials, program directors, actors, the Federal Communications Commission and advertising agencies to the companies who buy the advertisements, it has become obvious that television's jugular vein is the companies who pay the advertising bills. Recent public demonstrations against the Sears Company because of their sponsorship of objectionable shows have, like the two-by-four on the mule's head, gotten their attention.

It is amazing how easy it is to get someone's attention when you begin to pinch the pocket nerve. Advertisers would do well to study carefully the advertising policy of Kraft, which is that they will "not knowingly advertise on any program associated with excessive violence, sex or shock, or which requires a parental discretion advisory." Speaking for Kraft, Arthur Woelfle has said, "We cannot afford an association in the viewer's mind between our products and this kind of socio-cultural junk." We would do well to express our appreciation to Kraft for their advertising policy.

A good indication that this approach does get results is found in the self-righteous wailing of several television producers reported by the press not long ago. They charged that "it is impossible to produce exciting, attractive programs because pressure groups, Congress and the networks are 'sanitizing violence.'" One said "our worry is, now that we have lost the battle of violence, next will be sex." We can take considerable encouragement in the distress of one of the producers who said, "Step by step, the pressure groups are eroding television. And the networks don't give a — because they're gonna sell the advertising time anyway."

It is not enough for a Christian simply to be for morality and against immorality. Sometimes the only way to prevent immoral influences from overwhelming us, and especially our children, is to fight back with every available weapon. Occasionally it is necessary to strike at the jugular vein.

Did you know that the Cooperative Program has been copied by Baptists in several other countries?



Food and fellowship

Virginia Kirk and Jane Purtle

The church kitchen

In the church kitchen food and fellowship come together as they do nowhere else in the church. Sometimes it's young people getting ready for youth fellowship, men preparing for the weekly prayer breakfast, or Sunday School groups meeting for a monthly potluck. We do a lot of fellowshiping in the kitchen; the work we share helps us know each other in new ways.

A smooth experience in the church kitchen does not just happen. Back of the parties, banquets, and weekly meals served through the church kitchen are a good kitchen committee, a well designed facility a dedicated hostess (if possible), and lots of cooperation on the part of all members.

Recently we received a book that we think will be a valuable aid to kitchen committees, hostesses, church staff and interested laymen and women. *The Church Kitchen* by Doris Box (Broadman Press, 1976) has chapters on management of the kitchen, menus, and recipes. Some of her discussion relates to large churches that will prepare and serve several meals each week; but there's much valuable information for any size church. It's important to have church policy concerning the use of the kitchen, and Mrs. Box gives some guidelines. She also discusses equipment and stocking the pantry.

Most of the recipes are for 50 servings. She includes salads, breads, meats, sauces, vegetables, and desserts. We have tried some of the recipes and found them to be tasty and easy to prepare. The menus are for family night fellowships, men's and women's luncheons, visitation suppers, and special occasions.

The kitchen is used for a number of functions such as receptions, showers, and parties. For such occasions, we're often asked for a new punch recipe. This is one of the best we've found recently. It was given to us by a teacher at Ouachita University.

Banana Punch

- | | |
|-----------------------|---------------------|
| 8 cups water | 1/2 cup lemon juice |
| 4 cups sugar | (bottled or fresh) |
| 2 - 46 oz. cans | 5 large bananas |
| pineapple juice | 2 quarts ginger ale |
| 4 - 6 oz. cans frozen | |
| orange juice | |

Boil sugar and water for 15 minutes. Let cool. Dilute orange juice according to instructions on can. Blend or mash bananas. Add bananas, lemon juice and pineapple juice. Mix with sugar-water solution. Freeze. Thaw 4 to 6 hours before serving. Pour ginger ale over mixture just before serving. Makes 50-60 servings. Frozen mixture keeps for weeks.

1978 annual meetings of associations

Arkansas Valley	Oct. 16	Marianna, First
Ashley	Oct. 17	Fountain Hill, First; Meridian, Crossett
Bartholomew	Oct. 17	Warren, First; Monticello, Second
Benton	Oct. 9-10	Centerton, Benton
Big Creek	Oct. 19-20	Mammoth Spring; Viola
Black River	Oct. 16-17	Walnut Ridge, First; Southside, Newport
Buckner	Oct. 10, 12	Midland; Bates
Buckville	Sept. 23-24	Mount Tabor, Buckville
Caddo River	Oct. 9-10	Mt. Gilead, Norman; Oden, First
Calvary	Oct. 10	McCrary, First
Carey	Oct. 10	Tinsman, First
Caroline	Oct. 10	Des Arc, First
Central	Oct. 12	Salem, Benton
Centennial	Oct. 9-10	DeWitt, First; Southside, Stuttgart
Clear Creek	Oct. 17	Cedarville
Concord	Oct. 9-10	Lavaca, First; Fort Smith, First
Conway-Perry	Oct. 17-19	Sologhachia; Casa, First
Current-Gains	Oct. 16-17	New Hope, Pollard; Shannon, Pocahontas
Dardanelle-Russellville	Oct. 9, 10, 12	Dover; Delaware; Hopewell, Atkins
Delta	Oct. 16-17	Richland, Tillar; Northside, Eudora
Faulkner	Oct. 9, 10, 12	Harmony, North Little Rock; Mayflower, First; Conway, First
Greene	Oct. 16-17	West View, Paragould
Harmony	Oct. 16-17	Lee Memorial, Pine Bluff
Independence	Oct. 16, 17, 19	Desha, First; Cord; Batesville, First
Liberty	Oct. 16-17	Immanuel, El Dorado; Elliott, Camden; Trinity, El Dorado
Little Red River	Oct. 16, 18	Palestine, Quitman
Little River	Oct. 9-10	Ridgeway, Nashville; Lockesburg, First
Mississippi	Oct. 16-17	Calvary, Blytheville
Mount Zion	Oct. 16-17	North Main, Jonesboro; Monette, First
North Arkansas	Oct. 19-20	Eagle Heights, Harrison
North Pulaski	Oct. 16	Levy, North Little Rock
Ouachita	Oct. 16-17	Gillham, First; Hatfield, First
Pulaski	Oct. 16-17	Markham Street, Little Rock; Douglasville, First
Red River	Oct. 12-13	Mount Olive, Arkadelphia; Marlbrook, Blevins
Rocky Bayou	Oct. 12-13	Ash Flat, First; Sage
Searcy	Oct. 13	Morning Star, Marshall
Southwest Arkansas	Oct. 12	Immanuel, Magnolia
Tri-County	Oct. 16-17	Beck Spur, Forrest City; Earle
Trinity	Oct. 23-24	Lepanto, First; Pleasant Grove, Harrisburg
Van Buren	Oct. 9-10	Fairfield Bay
Washington-Madison	Oct. 16-17	Caudle Avenue, Springdale; Ridgeview, Fayetteville
White River	Oct. 9, 10, 12	Midway; Pyatt; New Hope, Yellville

Letter to the editor

Aid Florida fight

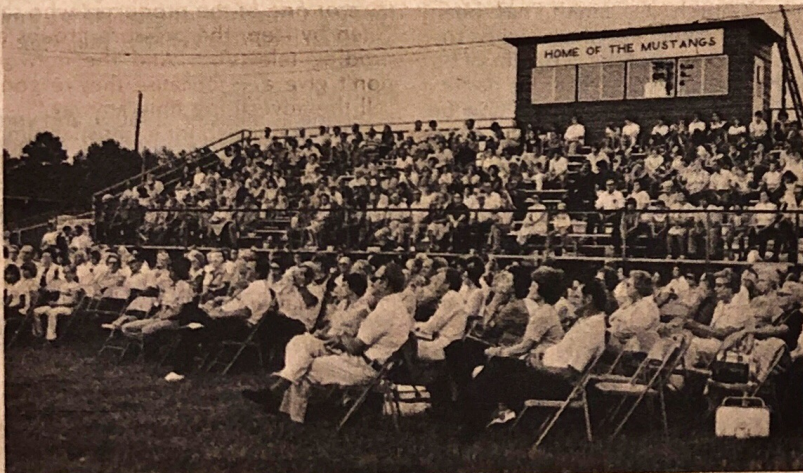
Advocates of casino gambling have mounted a strong drive in Florida to add our state to Nevada and New Jersey, two states who have already voted such gambling in. They are presently seeking 256,000 signatures before July 31, 1978, calling for a vote on the issue in November. We are discouraging signing such, suggesting that to do so would be "dancing to the devil's tune". If successful in securing these signatures, vast outlays of money would be expended by the casino proponents in an election effort. They reportedly spent \$1.3 million in New Jersey compared to \$23,000 spent by opponents. The "odds," financially, would greatly favor the casino people.

My purpose in writing is to urge your readers to join us in Florida in praying that our state will not join the casino gambling ranks. It would also be helpful for them to write relatives and friends in Florida, asking that they not sign the petition calling for an election on the issue and to assure them of your "out of state" prayers and concern. Lest someone think this is a request for meddling in another state's business; consider this: Florida with its tremendous tourist trade (approximately 30,000,000 this year), in a sense belongs to all citizens of every state. We want you to keep coming with your families and to think of us as the land of the sun, beautiful beaches and Disney instead of the land of Roulettes, Black Jack, Craps and Slot Machines.

I'm confident that I speak for many wonderful Floridians. Please intercede for us in this matter in your prayers.

— Robert A. Parker, Executive Secretary, United Christian Action Inc.

EDITOR'S NOTE: Robert A. Parker is a former pastor at First Church, Batesville. He heads United Christian Action Inc., which performs a task similar to Arkansas' Christian Civic Foundation.



Conway-Perry Association recorded 81 professions of faith and more than 200 decisions in an area-wide evangelistic crusade June 18-25 at Perryville. Services were held at a local football stadium. The evangelist was Larry Jones of Oklahoma City. Director of Missions Refus Caldwell said that 30 churches in the association participated in the crusade. Bill Howard, pastor at First Church, Perryville, led the services, and Kent Womack, music director at the Perryville church, led the music.

Arkansas all over

Ron Chandler

has joined the staff of First Church, Stuttgart, as minister of education/administration. A native of Eudora and a graduate of Ouachita University, he is currently a student at Southwestern Seminary. He has served as minister of youth



Chandler

and music at First Church, Bearden, and minister to youth at First Church, Stuttgart, last summer. His wife, Renee, is a native of North Little Rock and a graduate of Ouachita University.

Jim Files

recently joined the staff of Grand Avenue Church, Ft. Smith, as associate pastor/administrator. Files surrendered to the ministry in June, 1975, in the Grand Avenue Church and was ordained to the gospel ministry there on Dec. 4, 1977. He has been pastor to the Vietnamese and Loatinans there for two years. A native of Paris, he received a bachelor's degree in business administration from the University of Oklahoma. He and his wife, Jane, are the parents of two children, Jake and Jenni.

James Burleson

recently became the minister of music for the Geyer Springs First Church, Little Rock. He is a graduate of Ouachita University and served there as Director of Public Relations from 1960-1965. He attended the University of Missouri and Southwestern Seminary. Burleson, prior to joining the Geyer Springs First Church staff, served as minister of music for two years at Second Church, Hot Springs.

In denominational positions, Burleson has served the Southern Baptist Radio and Television Commission and the SBC Sunday School Board as youth consultant in the Church Music Department. He has been a member of the Centurymen, a group of 100 auditioned ministers of music, since 1972. He has served churches in Kentucky, Florida and Texas. He is married to the former Shirley DeVall of Bauxite. They have three children, Jim, a sophomore at OBU; Marcy, 15; and Christy, 7.

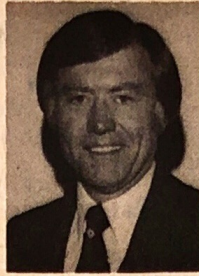
Harold A. Wilson

has accepted the pastorate of the Wattensaw Church, Lonoke. He attended Central Baptist College in North Little Rock, East Texas Baptist College, Marshall, Tex., Southern College, Walnut Ridge, and Ouachita University.



Files

He has served churches throughout Arkansas. Wilson is married to the former Novella June Percefull of Carlisle. They are parents of three daughters, Karen Alice, Avis Estella, and Cindy Marie.



Burleson

Winfred P. Bridges

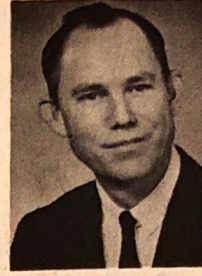
has accepted the call to serve as pastor of First Church, Paragould. For the past seven years he has served as pastor of the First Church of Bentonville. There have been 578 additions to the Bentonville church through baptism and letters, the Bella Vista Mission was established and became a church; the church, renovated the sanctuary, and educational area, organized a deacon rotating system with the Family Ministry Plan and established a fully equipped youth recreation center. He is a chaplain in the Arkansas Army National Guard; a chaplain for the Benton County Police Department, self-defense instructor for the Benton County Sheriff's Posse, and established a FCA Chapter in the Bentonville High School. He is married to the former Adell Bowman of Dyess and they have one daughter, Elizabeth Gena, age five.

Bill Bennett

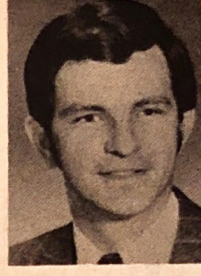
is visiting professor in the New Orleans Seminary June 27-July 21. He is lecturing on the subject, "The Theology and Practice of Evangelism." Dr. Bennett, pastor of First Church, Ft. Smith, has been specifically asked to share with the students the evangelistic program of his own church. He will be teaching pastors from all across America. He will now be absent from his own congregation some during this time, but will fly back to Ft. Smith each Friday evening.

Terry F. Smith

has joined the staff of East Side Church, Ft. Smith, for the summer. He will work with single adults, leading in a program of recreation for all ages as well as helping with Vacation Bible School, Day Camp, and the youth mission tour to work with the Grand Canyon Church. He will enter Southwestern Seminary in the fall. Smith holds bachelor and master of arts degrees from the Univer-



Wilson



Bridges

sity of Northern Colorado, has been working as an instructor in science and physical education.

Richard Browning

has joined the staff of First Church, Little Rock, as business manager and minister of evangelism. He holds a bachelor of arts degree from Southwest Baptist College, Bolivar, Mo., and a master of divinity degree from Southwestern Seminary. He has served as a trainer in the Evangelism Explosion at North Ft. Worth Baptist Church for three years and as a member of the evangelism committee of the Adult One Sunday School Department of this church. While attending seminary, he has been employed as internal auditor, Finger Furniture Company, Ft. Worth. He and his wife, Patricia, are parents of a daughter, Jennifer.

Acie L. Ford

has resigned as pastor of the Huttig church to accept the pastorate of the Boulevard Church in Memphis.

John Mark Wilson

is serving this summer as youth director at Second Church, Russellville. He is the son of Rev. James Wilson, pastor of Baptist Tabernacle, Little Rock, and Mrs. Wilson. He will be a sophomore at Ouachita University in the fall.

Claude Freeze

is directing the summer youth program for First Church, Monette. He is a junior at Ouachita University, majoring in religion.

John W. Peebles

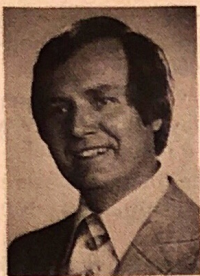
is serving as minister of music and youth at the Lake Village Church. He attended Ouachita University and has been on the staff at Green Memorial Church, Little Rock. Peebles is married to the former Margie Mitchell of Pine Bluff.

Jimmy L. Burks

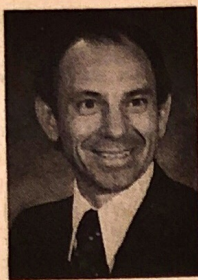
is a 1978 graduate of Luther Rice Seminary with a doctor of theology degree. He is pastor of Cullendale First Church, Camden.

Thomas J. Cunningham, III

is a 1978 graduate of Luther Rice Seminary with a doctor of theology degree. He is pastor of First Church,



Bennett



Scott

Marianna.

Tommy G. Pritchard

is a 1978 graduate of Luther Rice Seminary with a doctor of theology degree. He is pastor of the Elliott Church, Camden.

Wayne E. Riley

is a 1978 graduate of Luther Rice Seminary with a doctor of theology degree. He is pastor of the West Helena Church.

William L. Probasco

is a 1978 graduate of Luther Rice Seminary with a master of divinity degree. He is pastor of First Church, Conway.

Roy South

is a 1978 graduate of Luther Rice Seminary with a bachelor of divinity degree. He is pastor of the Winslow Church.

Greg White

is summer youth director for the Clear Lake Church near Blytheville. He is a student at Ouachita University.

Ray House

is serving as part-time business administrator for Central Church, Jonesboro. He is a graduate of Arkansas State University and Memphis State University. House has 22 years experience in supervising and managing the administration, training and maintenance of a National Guard Battalion. He has 10 years experience in private public accounting. House has also served as an instructor in accounting at ASU.

Maurice Hitt

has been called as pastor of the Smithville Church.

Dick Slavin

has resigned as minister of education and outreach at First Church, Siloam Springs.

Mike Buster

is serving as minister of summer youth activities at First Church, Helena. He is a junior at Ouachita University, majoring in religion. He is a licensed preacher and is studying for the pastoral ministry. Buster will lead the Helena youth in presenting the dramatic musical, "The Clown," to the church family in special

night services on July 30.

Becky Bitely

was honored by Life Line Church, Little Rock, on Sunday evening, June 25. Mrs. Bitely, who has served as church secretary for 15 years, was presented with a watch from the congregation. The presentation was made by Gerald Taylor, pastor, A reception followed.

Dr. and Mrs. E. Butler Abington

celebrated their 53rd wedding anniversary on July 8. They now reside in West Memphis.

James Scott

was commissioned as a Lt. (jg) Naval chaplain with the Chaplain's Corps as a Southern Baptist representative on June 23. Scott, who has been serving as pastor of Mountain View First Church, was endorsed by the SBC Home Mission Board, and reported on July 4th for an eight-week training period at the Naval Chaplain School in Newport, R.I. His first assignment will be with the First Marine Aircraft Wing in Futema, Okinawa. Scott's family will reside in Jonesboro while he is there.

Jess Lunsford

has been called as pastor of the South Side Church, Heber Springs. He has been serving the church as interim pastor.

Terry Toler

has been called to serve as summer

music/youth director for Baugh Chapel, Caroline Association.

Jerry Allen Kirkpatrick,

whose parents live at Little Rock, was awarded the doctor of ministry degree from Golden Gate Seminary in ceremonies June 2. He is the son of Mr. and Mrs. A. L. Kirkpatrick of Little Rock and is a graduate of Ouachita University. Kirkpatrick holds the M.R.E. and M. Div. degrees from Southwestern Seminary. While preparing for the doctor of ministry degree, he served as pastor of Mission Drive Church, Phoenix, Ariz. Kirkpatrick is married to the former Norma Haigler, and they are the parents of three children.

William T. Bennett

has been called as pastor of the Shannon Hills Church, Mabelvale. A native of Pennsylvania, he attended high school in Searcy. He is a graduate of the University of Arkansas, and will receive the master of divinity degree from Southwestern Seminary in July. Bennett also attended the United States Navy Chaplain's School at Newport, R.I. He was ordained to the gospel ministry by Berry Street Church, Springdale, Ark., in June of 1975 and served this church as minister of youth from April of 1973 until his ordination. He is married to the former Patricia Lee Winchester of Lawton, Okla. They are parents of one son, William Timothy, age 12.

Focus on youth

Life Line Church, Little Rock

held a commissioning service on June 18 for 18 young people and seven adults who did mission work at the Rio Grande River Ministry at Laredo, Tex., June 23-July 2.

Gerald Taylor, pastor, led the service that included a personal word of commendation to the ministering team for their personal sacrifices of time and money given to this ministry. He also challenged the church about the need for personal involvement in the area of missions. Taylor, who dismissed the service with a prayer, said to the youth, "I pray that you will return with a greater awareness of Southern Baptist mission endeavor and an eagerness to share your personal witness for Christ at home."

Joe Williams, minister of music and youth for Life Line Church, accompanied the young people and coordinated the 10-day mission trip to the Emmanuel Baptist Mission in a predominantly

Spanish neighborhood. The ministry there included Vacation Bible Schools, visitation, personal witnessing, and guiding recreational activities. A six-month orientation for mission work was conducted prior to leaving on the trip.

Hampton First Church

youth and sponsors have returned from an 11-day trip to the Glorieta Baptist Conference Center. There were 19 that made the trip. Ed Adcock is director of music and youth.

Elaine Church

youth conducted a mission Vacation Bible School on June 5-9 at the Holly Grove Church, which was recently constituted and meets in the Legion Hut. The VBS was also held there with three adults supervising the Elaine youth.

St. Charles Church

is holding a youth-led revival July 10-16. Lonnie Wright of Lake City is evangelist. Music is being directed by John Alumbaugh of West Memphis. Bob Richardson is pastor.

Arkansas all over

New Liberty

New Liberty Church near Blytheville, on June 18, dedicated a new building valued at \$125,081.35.

The building includes a sanctuary with a seating capacity of 310, the pastor's study, church office, nursery, and four bathrooms. It has central heat and air conditioning.

It was built by Joe Taylor of Paragould. Russell Eubanks was chairman and Hollis Jumper, co-chairman of the building committee. Committee members were James Needham, Mike Brothers, Joyce Gee, the late Jesse Fondren, Preston Ramey, and Thomas Gipson.

The building, financed for a 10-year period, now has a total indebtedness of \$80,000.

Henry Applegate, pastor of First Church, Pangburn, was dedication speaker. He used II Chronicles, chapter seven as scripture text. Special music was presented by Buddy and Bethyl Brown. Ted Brown led the prayer of dedication.

Danny Veteto, pastor, said, "We are sitting in the growth area of Blytheville and there is no reasons that our attendance cannot double in two years easily."

"The Lord has proven this with an average of two additions weekly. Our warm services and spiritual music program contribute to this," Veteto concluded.

The church recently began a children's worship service. Mike Brothers is director. Bus ministry and puppet ministries have also been established.

Dell, First

First Church, Dell, dedicated its new pastor's home with an open house recently. The three-bedroom, two-bath home with a formal living and dining room, a den, kitchen, and utility room was constructed at a cost of approximately \$47,000. This includes carpeting and drapes throughout.

The home, now with an indebtedness of \$6,000, was paid for through individual contributions and memorial gifts. Eileen Prewett served as chairman of the finance committee and Donald Barnes was building committee chairman.

Serving on the finance committee were Ed Hardin, Barnes, C. A. Smith, Kenny Jackson, Curtis Loveless, and Robert Payne. Juanita Smith, Laura Smith, Robert Payne, and Kenny Jack-

son were members of the building committee.

Bill Ward, pastor, said, "this new parsonage is a tribute to the faith and vision of the people of Dell and an impressive commentary on the church's care for its pastor and his family."

First Church, DeWitt

First Church, DeWitt, recently observed formal dedication services for their new auditorium, children's building, and office space. The completion of the building represents phases one and two of a three-phase project which will include the eventual construction of educational space and a fellowship hall. The work on phase three is scheduled to start within the coming year.

Building costs to this point has reached \$840,000 with the total project projected to cost \$1.2 million. Pastor Glenn Plum has indicated that the existing building debt should be totally retired by the end of this year with the additional funds being gathered over the next two years for completion of phase three.

The new facility is constructed of steel, concrete and brown brick. The sanctuary is winged on three sides by columns and features 60-foot towers at the front and back of the structure. Both towers are designed with six-foot disk, stained glass windows and a solid brass electronic bell in the front tower to peal the call to worship.

The dark red carpeted auditorium features a vaulted ceiling and with its balcony seats 500 people. The upholstery of the oak pews, pulpit and choir matches the carpet. The sanctuary walls are brown brick set off with appropriate trimming. Above the baptistry is another large stained glass window featuring the cross. Multiple recessed lighting and amplifying systems are centrally controlled.

The structure also houses the church offices, the church parlor, library, music room and children's educational department.

Pastor Plum believes that the church has a bright future. He said that the church with their enlarged facilities and the spiritual maturity of the members is well equipped to minister of the city of DeWitt.

Gillham

Gillham Church held dedication services recently for their new sanctuary.

The building has 3,360 square feet of

space and has all new furniture. It is valued at \$60,000, with a total indebtedness of less than \$6,000.

The church will continue to use their old building for Sunday School classes, a youth building, and a fellowship hall.

Building committee members were E. B. White, W. L. Larson, and Ann Blackwell.

The dedication services began at 1 p.m. with a church history read by Mamie Barnes. A testimony was given by Inez Jones. A. G. Escott, Director of Missions for Ouachita Association was dedication speaker.

E. B. White, chairman of the deacons, led the prayer of dedication. Jerry Hill is pastor.

Pee Dee, Clinton

broke ground for a new auditorium on June 18. The building, to be 38 x 40 foot, will have a seating capacity of 240. It will be constructed through the volunteer labor of church members.

Participating in the ground breaking were Wendell Bradford, Howard Kirkendoll, chairman of the deacons, Farrell Weaver, John Middleton, the oldest church member, Gary Kirkendoll, Glen Ticer and Don Mulford, pastor.

James Beavers, building committee chairman, Ray Bellinger and Woody Wallace, committee members, were not present for the service.

Lead Hill Church

Southside Church, Lead Hill, dedicated its new building on June 25. The building is masonry construction with 6400 sq. ft. of space including a full basement. The new facility has five Sunday School rooms, two independent air conditioning systems, a large kitchen, a fellowship hall, a baptistry, two changing rooms for the baptistry, indirect lighting, stained glass windows, and additional space for future construction of rooms.

Bids were sought from two contractors and their prices quoted were \$160,000 and \$180,000. The congregation felt that this kind of money was out of the question. The total amount of money spent on building materials, furnishings and labor was \$58,847.14. The amount of money borrowed was \$36,000 and the amount of indebtedness at the

time of this writing is \$20,854.83.

Plans include the remodelling of the old sanctuary for the pastor's study, office, space and additional classrooms.

The new facility has a bell tower.

Special guests for the occasion included R. H. Dorris, Director of State Missions; John Finn, director of missions for the association; and J. Everett Sneed, editor of the *Arkansas Baptist Newsmagazine*. Dr. Dorris brought the morning message while Dr. Sneed preached the dedicatory sermon in the afternoon.

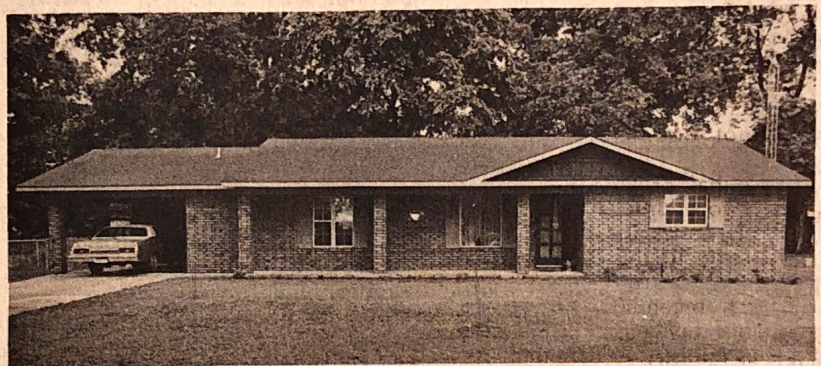
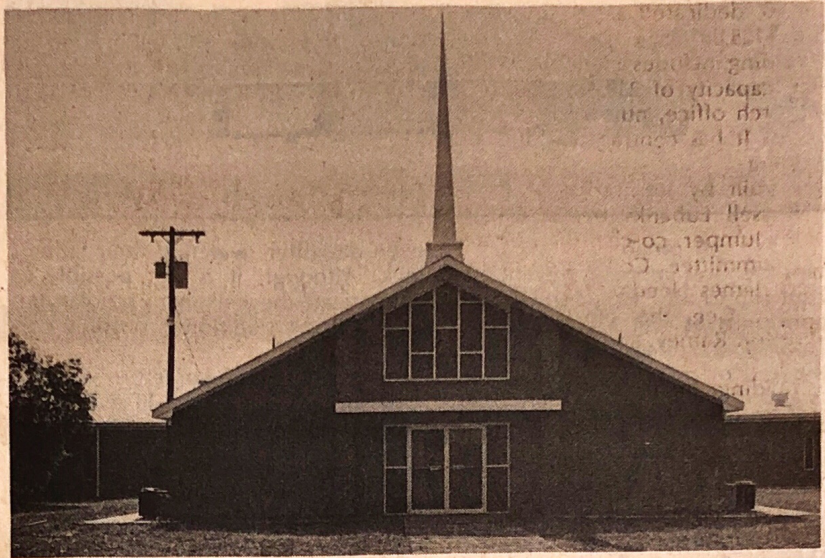
Dr. Dorris preached on "The Sin of Neutrality," from Obadiah 1-11. In the introduction to his message he gave the historical background showing that the Edomites were neutral when their relatives, the Israelites, were attacked. He emphasized that neutrality often was a great sin against God, that it was produced by people being out of touch with the world and out of touch with God. In conclusion Dr. Dorris challenged the people to be involved in their community and the needs of people both spiritual and physical.

In the dedicatory message Dr. Sneed challenged the members of the church to be involved in proclamation, prayer and praise. He said, "Your church is to be especially commended for what you have been able to accomplish. It is truly out of the ordinary and was not achieved apart from dedication, sacrifice and labor. But the greatest test of all is how will you use this enlarged opportunity to witness to the lost in your community in the state and around the world."

Pastor Robert Eubanks believes that the church has a great future. He said, "We have a wonderful fellowship in our church. The people have been tremendous in the way that they have assisted in erecting the new facility. There have been numerous memorial gifts presented to the church. Particular mention needs to be made of the pulpit, pulpit chairs, and Lord's Supper table which were given in memory of Deacon Howard Holt.

"The spirit of our members will assist us greatly in the future. Our area is growing by leaps and bounds. We look for the Lord to direct us in how to reach out to the community to the lost and needy. We see the day coming when the entire area will be thickly populated from Harrison to Diamond City and from Yellville to Tucker Hollow. God's people have their work laid out and this church must be prepared, trained, and willing to be used of God in ministering to the area."

New Liberty Church, Blytheville, has this new building and Pastor Danny Veteto expects fast growth for the church. (ABN photo)



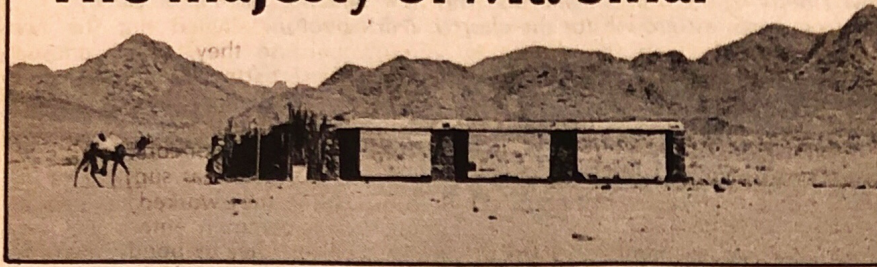
First Church, Dell, has indebtedness of only \$6,000 on a \$47,000 cost because of individual contributions and memorial gifts. (ABN photo)



Lead Hill Southside Church built this auditorium and education space for less than \$59,000. (ABN photo)

Last in a series of four

The majesty of Mt. Sinai



Mt. Sinai

Perhaps the most impressive event on my recent trip to the "Holy Land," was the opportunity to visit Mt. Sinai. It is stark, forbidding, and awe-inspiring and is considered by many to be the most famous and important mountain in the history of mankind. It was here that our God gave the Ten Commandments to Moses.

For centuries the mountain was viewed only by the heartiest of travelers because of the rugged terrain and the lack of roads. Today it is easily accessible by travelling two days by land from Eilat or about an hour and 15 minutes by air.

Mt. Sinai, also called Horeb, is located in the southern part of the Sinai Desert with Egypt on the west and Saudi Arabia on the east. Sinai is the meeting point of continents and the dividing line of seas. The peninsula of 24,000 square miles is the gateway from Africa to Asia, the bridge between the Mediterranean and the Red Sea and the direct route from Europe to the Indian Ocean and the Far East. It is one of the world's most important crossroads.

There are several theories on how the area obtained its name. Some believe the name originated from the shape of the mountains. (The Senetic "sen" means "tooth"). Others believe its name came from the worship of the moon goddess "Sin" which was prevalent in the area.

We were shown a well at Mt. Horeb where Moses is said to have met Jethro's

seven daughters watering their father's flock. Although it is not possible to authenticate the well, many scholars believe that the tradition is possibly correct.

Moses married one of Jethro's daughters and lived in the area 40 years tending his flocks. God revealed himself to Moses in the miracle of the burning bush. A bush which stands today is alleged to be the same one which according to tradition has lived all these years. However, the location of the bush does not seem to fit the biblical description and it seems unlikely that a small struggling bush would have survived these many centuries.

After the 10-plagues, the children of Israel crossed the Sinai on the way from bondage in Egypt to the promised land of Canaan. After 40 days of travel from Egypt, they arrived at Mt. Horeb where God gave the Ten Commandments. These laws are not only the basis of the Old Testament Tora but also the foundation of modern civilization.

The peak where Moses is thought to have received the Ten Commandments is 7,500 feet above sea level. We did not have the two hours it would have taken to make the climb.

The peak called "Mt. Moses" or "The Holy Peak," can be ascended in two ways. The first is to climb 3,750 steps built with rocks by the Monks. This is said to be a short but difficult climb. The other is an indirect route built by the Egyptian authorities in the 19th century which can be traversed on foot or by

Mt. Sinai rises behind a desert way station. (ABN photos)

by the editor

Editor's note: This final article on my recent trip to Palestine deals with one of the significant points of interest in Israel. Israel is literally a treasure house of biblical and archaeological echoes. But because many of these were dealt with in 1975, this article will be limited to the region of Mt. Sinai.

donkey. On top of the mountain is the Chapel of the Holy Trinity. It is said that the view is "breathtaking" from this point.

The desert of Sinai

The desert of Sinai is sparsely populated. In 1947 the population was estimated to be slightly more than 30,000 of the Bedu tribe. Even animals are rare in this desert.

The climate is liable to sudden change. In the mountain regions nights are usually cold but over most of the peninsula the heat of the summer is intense. The rainy period from mid-October to mid-April often results in serious flooding.

The Monastery of St. Catherine

From the Third Century onward small Christian communities settled around Mt. Horeb. In 313 A.D. Constantine the Great recognized Christianity and granted freedom of worship. In 330 A.D. Constantine's mother erected a small church in the area. The Orthodox Jewish Monastery is named for Catherine who was tortured on a wheel and beheaded for her Christian faith in Alexandria in A.D. 307.

Eilat

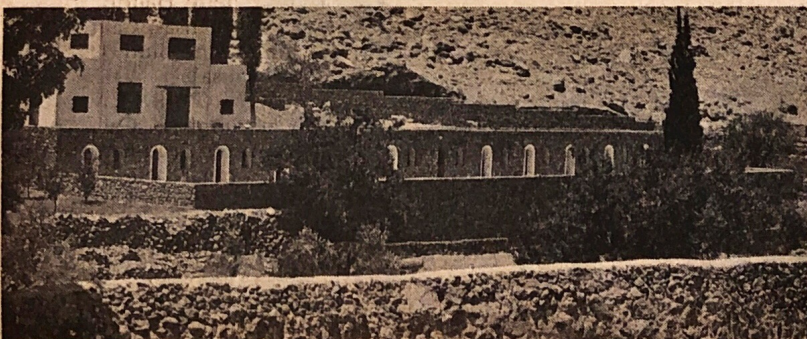
Between the mountains of Sinai in the west and the mountain of Edom and Median (today Jordan and Saudi Arabia) to the east lies the gulf of Eilat. This beautiful resort area offers much for the tourist.

One of the most delightful experiences of our trip was the opportunity to observe tropical fish and multi-color corals in their natural habitat without getting wet. This was made possible by an underground observatory and aquarium.

The children of Israel were first in the area during their wanderings in Sinai. (Numbers, chapter 33). In 1 Kings 9:26 the first reference is made to commerce in the Red Sea and the importance of Eilat as the port during the reign of King Solomon.

It is probable that it was a thriving port when the Queen of Sheba came through on her way to Jerusalem to visit Solomon. This was the first recorded state visit in history.

The monastery of St. Catherine is named for a Christian martyr of the third century.



Deacons: in partnership with pastors

by Larry Baker

Morning worship was nearing its end. The pastor had ended his sermon and extended the invitation; he stood before the congregation as the people sang a familiar hymn.



Baker

Folk began to move forward. First one; then several; finally, two dozen stood and talked with the pastor. All were men; all deacons.

The occasion? Their pastor's anniversary. The idea began with one but was quickly adopted by all. Each expressed his appreciation for the pastor, reaffirmed his commitment to a shared ministry through that church, and vowed to pray for his pastor. In response, the pastor spoke words of appreciation and support to each of the deacons.

That act took place on a special occasion. However, it symbolizes the relationship that should exist between pastors and deacons.

Apparently that isn't always the case. In some churches, pastors and deacons appear to be at war; they seem to be

enemies, pulling in opposite or radically different directions. In others, one seems to want to rule the other; one sees the other as a "tool" to follow orders. Sometimes, pastor and deacons seem to be in competition — playing religious "one-upmanship" or trying to win the following of the church at the other's expense.

Such actions are mutually destructive. Likewise, a church is crippled by such interaction. Clearly, such attitudes contradict the spirit of Christ and the New Testament pattern.

Early in its history the church chose pastors and deacons to be the spiritual leaders of the family of faith. Thus, Paul addressed Philippians to "all the saints in Christ Jesus which are at Philippi, with the bishops and deacons" (1:1). When both have served with mutual respect and support, oneness of purpose, and warm bonds of fellowship, churches have been strong and have flourished.

Why did Paul single out "the bishops and deacons" in his letter? Perhaps because these persons had taken the lead in collecting and sending the gift of the church to Paul (2:25; 4:18). Perhaps, also, because they had combined efforts to strengthen the church and enable it to fulfill its God-given mission.

Perhaps Paul singled out the two groups because they, to an unusual degree, were partners with him in the gospel (1:5). In Philippi, these folk didn't simply "follow the leader"; they didn't work in competition or conflict; nor did they see themselves as superior or inferior; rather, they worked together as equals in a common enterprise. They were tied together by bonds of shared spiritual experience, shared suffering and shared service for the sake of Christ.

In light of the New Testament pattern, perhaps pastors and deacons can respond to Temp Sparkman's recent words in *The Commission*:

The Word is to be told to those who have not heard the good news.

It is to be applied to human suffering, frustration, injustice.

The Christian has ministry to do, and for the work must be enabled.

The Body of Christ waits for building. So the Christ gave gifts for the doing:

Dr. Baker is pastor of First Church, Fayetteville.

29 Arkansas students serve as HMB summer missionaries

ATLANTA — Some 29 Arkansas college students will serve as summer missionaries this year.

These students are among approximately 1,448 students serving throughout the United States, Puerto Rico and American Samoa.

Of the nearly 1,500 students, 830 are supported by the Southern Baptist Home Mission Board through the Annie Armstrong Easter Offering; the remaining 618 are funded by state Baptist Student Unions.

Arkansas students, listed by name, hometown, college and place of service are:

- Peggy Joe Easter, Arkadelphia, Ouachita Baptist University, New York;
- Gregory Wayne Everett, Arkadelphia, Ouachita Baptist University, Illinois;
- Stephen Kirk Upham, Conway, Texas A&M, New York;
- Jackolyn Lajuanne Loggins, Crossett, University of Arkansas, Arkansas;
- Millis Debora Harris, Eudora, Arkansas A&M University, Arkansas;

- Margaret Ann Bulloch, Dumas, University of Arkansas, California;
- Hanh Thi Nguten, Ft. Smith, East Texas Baptist College, California;
- Steven Gregory Buelow, Hot Springs, Ouachita Baptist University, Kentucky;
- Rhonda Joy Francis, Hot Springs, Ouachita Baptist University, New England;
- Mary Jane Crutchfield, Jacksonville, Ouachita Baptist University, Maryland;
- Stephen Elam Dewbre, North Little Rock, Ouachita Baptist University, New York;
- Trina Elizabeth Greenway, Little Rock, Ouachita Baptist University, New England;
- Janet Lynn Beadle, Little Rock, University of Arkansas, Kentucky;
- Robert B. Smith Jr., Mena, Ouachita Baptist University, Arkansas;
- Lillie A. Massay, Marianna, University of Arkansas, Arkansas;
- Susan Elizabeth Lehr, Memphis, Arkansas State University, Arkansas;
- James Ora Smith, Mountainburg, Southwest Baptist College, Utah and

- Idaho;
- Margaret Jo Mayo, Ozark, Ouachita Baptist University, Virginia;
- Beverly Kay Shatley, Paragould, Arkansas State University, Utah and Idaho;
- V. Keith Williams, Pine Bluff, Arkansas State University, New York;
- Virginia Lamarr Newton, Pine Bluff, University of Arkansas, Arkansas;
- Cathy Diane Howard, Pine Bluff, University of Arkansas, California;
- Maria Antoinette Halton, Pine Bluff, University of Arkansas, California;
- Jo Ellen Lee, Pine Bluff, University of Arkansas, Arkansas;
- Melvin Vine Polk, Lake Village, University of Arkansas, California;
- G. Gale Clower, Stuttgart, Southwestern Baptist Seminary, New Mexico;
- Donn Jo McBay, Texarkana, East Texas Baptist College, Iowa;
- Donnie Odell Wyatt, Texarkana, University of Arkansas, Arkansas;
- and Getrude Burton, Widener, University of Arkansas, Missouri.

Baptists to observe World Hunger Day

by W. David Sapp

My personal awakening to the world hunger crisis came in the summer of 1973 when I was serving as director of a Baptist day camp in Louisville, Ky. Around eleven one morning a seven-year-old girl wrapped her arms around my legs and asked if she could have lunch early. "Surely you can wait until the others are ready to eat," I said. She responded with tears.

"Please. I'm awfully hungry. I can't wait."

I paused. "But you have to wait from breakfast until lunch everyday."

"We don't eat breakfast. Mama says we can't afford it."

Our national awakening to the crisis came in 1974 and 1975 with the great drought in the Sahel region of Africa and the convening of the World Food Conference in Rome. Emaciated children and their malnourished, sad-eyed parents stared at us from the front pages of our morning papers. In an outpouring of concern many Baptists gave generously to alleviate the suffering.

In 1976, a group of Southern Baptist Convention agencies began to ask what they could do to keep this concern before Baptist people. The result is World Hunger Day, a special observance which was added to the denominational calendar by the Southern Baptist Convention at its 1977 meeting in Kansas City. It will be observed for the first time on Wednesday, Aug. 2, 1978, and is sponsored by six denominational agencies: the Christian Life Commission, Foreign Mission Board, Home Mission Board, Brotherhood Commission, Woman's Missionary Union and Sunday School Board.

World Hunger Day needs to be observed in your church. It is a reminder of the desperate plight of others and the responsibility of Christians to help. There are still hungry children at day camps in Louisville — and Atlanta, and Raleigh, and Dallas, and Tulsa, and Nashville. Another drought is coming to the Sahel. People are still dying of hunger. **We can stop it!** "... If you give food to the hungry, and satisfy those who are in need, then the darkness around you will turn to the brightness of noon" (Isaiah 58:10, Moffatt).

W. David Sapp is Director of Organization for the Christian Life Commission of the Southern Baptist Convention.

Suggestions for observing World Hunger Day

1. Place World Hunger Day on your church calendar. If the SBC-recommended date of Aug. 2 is not the best day for your church, choose another time.

2. Since World Hunger Day is on a Wednesday, you may choose to plan a "hunger banquet" at the time of your regular Wednesday night church dinner. Serve only rice and water or bread and water or nothing at all and give the regular price of the meal through the Foreign Mission Board to relieve hunger. You may place information about the hunger problem at each person's place and have a devotional program about the Christian's responsibility to share. For a detailed program using a World Hunger Banquet, obtain a copy of the *Missions Night Out Resource Booklet*, jointly produced by the SBC Brotherhood Commission and Woman's Missionary Union. It is available from Baptist Book Stores.

3. Focus your Wednesday night Bible study on Bible teachings about hunger. The Christian Life Commission's pamphlet, "The Bible Speaks on Hunger", can be used as a guide for the study. Copies are available from the Christian Life Commission at a nominal charge.

4. Your Brotherhood and Woman's Missionary Union can sponsor mission action projects to help the hungry. A church food closet can be established or canned goods can be collected for the food closet of your association or another church. Local agencies which deal with hunger often need help. The associational director of missions is usually able to offer other suggestions for mission action in your own community.

5. Brotherhood and Woman's Missionary Union can plan programs which will educate their members and the entire church about the reality of hunger both abroad and at home. They can inform people of the work being done through agricultural missionaries and the hunger relief program of the Foreign Mission Board. Information needed for such programs may be obtained from the Brotherhood Commission, Woman's Missionary Union and the Home and Foreign Mission Boards.

6. Preach on the responsibility of Christians to feed the hungry. Not everyone believes we have such a responsibility. Even among those who do believe we have a responsibility to act, not enough are really doing consistent work to alleviate the problem.

7. Encourage church members to exercise effective Christian citizenship in order to encourage government representatives, officials and agencies to act responsibly on behalf of the hungry.

8. Invite a representative from a local hunger group to speak on hunger problems in the local community.

9. In prayer meeting and in private devotions, pray for hungry people and uncaring Christians. Pray also for legislators, businessmen and other persons who have the power to alleviate the agony of hunger.

10. Distribute reprints of the *World Mission Journal* article entitled "What One Person Can Do About the World Hunger Crisis". The article lists practical suggestions for individual or group action. Encourage each individual in the church to examine his or her own lifestyle and take whatever personal actions God might inspire. Copies of the reprint are available free from the Brotherhood Commission.

11. Provide your church members with information about how they can make regular contributions to help the hungry. Church members should be encouraged to channel their gifts for overseas hunger relief through the Foreign Mission Board. If they wish, members may covenant to do without one meal a week and to give the price of that meal to hunger relief.

Further information about hunger may be obtained from:

W. David Sapp
Christian Life Commission
460 James Robertson Parkway
Nashville, Tenn. 37219

Inquiries about special hunger issues being dealt with by other agencies should be addressed to:

Eugene Grubbs
Foreign Mission Board
P.O. Box 6597
Richmond, Va. 23230

Paul Adkins
Home Mission Board
1350 Spring Street, Northwest
Atlanta, Ga. 30309

Woman's viewpoint

Helene Stallcup

Eat less and save lives

"Gluttons of the world," we have been titled by critical nations around us. The name comes as a shock to those who still think of our nation as the statue of liberty calling out, "Send me your poor, your tired, your tempest tossed . . ." Now, her garbled message comes through sounding like, "Send me your delicacies, your best products, your natural resources, even your little ewe lambs."

Of course, we export many surplus commodities, but there is little question that we are the greatest consumers in the world. (That sounds better than gluttons.) It shows in our waistlines and in our waste-bins. Americans are dying daily of problems directly associated with obesity, and the half-empty containers are threatening to bury us. That may be the solution.

While we Christians may not be able to solve, or even understand, all the problems of world economy, we have no excuse for ignorance in dealing with greed and gluttony. The bible teaches us to "love not the world . . . a man's life consisteth not in the abundance of his possessions . . . be content with such things as ye have . . . He that hath two coats, let him give to him that hath none". We have come a long way, haven't we?

We have ignored God's word, and sought our counsel from television and magazines too long. We have grown fat and indolent on materialism. Like overweight, it has become a part of us, and we need to lose it.

Instead of worrying about the cost of living, we need to worry about the cost of dying of obesity, and facing a master who says, "Inasmuch as ye have done it unto the least of these, ye have done it

unto me" (Matt. 25). We need to fast and grieve over our own callousness to the needs of the world's poor.

And there are some things we can do! We can consume less! Nearly all of us eat too much, to the detriment of our bodies, and the slothfulness of our spirits. We have abused and misused, temperance by pushing it into a corner with alcohol. We need to take it out to the restaurant.

We can minimize waste! Left-overs can be served, and eaten, with gratitude to God who has seen fit to let us be born in a nation where we have left-overs. We can take satisfaction in cooking less, and in serving smaller portions. We need to forsake the idea that we must always serve too much food. Let us learn to be proud of serving an adequate meal which is totally consumed, and if someone fails to get every bite he can contain, then let him savor the healthy experience.

However, as a word of caution, it serves no purpose to insist on a clean plate. This merely encourages over-eating. Our goal will be attained, only, by taking smaller portions.

We can give! Let us take the five to 40 percent that we save by our more temperant consumption, and mail it to those trying to assuage world hunger. Let us be certain these programs are directed by Christians who will see that our offerings go to the world's poor, and not to rich gluttons in other countries.

Our nation seems to be awakening to the need to do more for the world's starving people. At heart, she is still the statue of liberty reaching out to the world's poor. As Christians, let us provide the light and the determination.

Evangelism Conference messages

The following messages of the Evangelism Conference in January at Fort Smith are now available.

"The Bible, The Basis For An Evangelistic Church,"

J. Everett Sneed

"The Meaning of Pentecost," Phil Lineberger

"The Pastor Being and Doing," Forrest Bynum

"The Doctrine of Justification," Roy B. Hilton

Order those you desire from Jesse S. Reed, Evangelism Department, P.O. Box 552, Little Rock, Ark. 72203

The president speaks

On Sunday night, May 14, I had the joy and privilege of baptizing Albert O'Neill into the fellowship of our church. The unusual thing about this event is the fact that Mr. O'Neill is nearing his 98th birthday. He is the oldest person to receive Christian baptism I have ever known or heard about in Arkansas. What a blessing it has been to me and our church to participate in this significant occasion.



Jackson

The Lord has reminded me of several important facts in relation to evangelism during this experience. First, we are never to assume the salvation of anyone. I had known Mr. O'Neill for several years and had supposed he was a Christian since he had children active in the Lord's work. I was surprised to find that he had lived all his years without faith in Christ.

Second, we are to witness regularly and consistently to all we meet in life. Mr. O'Neill related to me as I witnessed to him that no other pastor had ever talked to him about being a Christian.

Third, we can know that God's grace is able to save even those who are late in life. What a joy to see Mr. O'Neill pray and receive Christ in his house as I shared the good news of Jesus with him.

As Arkansas Baptists enter into Bold Mission Thrust, I hope there will be a new commitment by each of us to personal evangelism. How many other "Mr. O'Neills" are there in Arkansas waiting for one of us to come to them with the saving gospel of our Lord? Will you join me in 1978 in sharing Christ with others day by day? — Johnny Jackson, President, Arkansas Baptist State Convention

Corrections

A photo caption on page 8 of the June 29 issue of the ABN incorrectly identified the son and daughter of Rev. and Mrs. Jimmie Garner. Shown with Rev. and Mrs. Garner were (from left) Matt Garner and Becky Garner.

A brief item on page 6 of the June 22 issue reported that an Arkansas Youth group will do mission work this summer in South Dakota. That youth group actually is being sent out by First Church, Mountain View.

After many years of service attorney wants to do more for the Lord

"In the coming years I plan to spend less and less time in the practice of law and give more time in the service of the Lord."

Little Rock attorney Shelby Blackmon explained: "You know we don't have too many years left, and if we are going to do something for Jesus, we'd better get with it."

Sound like the remorse of a Christian apologetic for wasted years?

Not so in the case of Blackmon, whose record of service testifies of his dedication to Christ.

A deacon in Little Rock's First church for 27 years, he has served that body as chairman on three different occasions. He taught an Adult Bible class for 25 years and now is a "regular" substitute.

Blackmon is a member of the Arkansas Baptist Medical Center Board and the Baptist Medical Corporation. With 25 years of the Medical Center Board he has been involved in many of the decisions that have seen the facility keep pace with Arkansas' medical needs. Included in this tenure was a term as secretary of the board.

For the last 12 years he has been a member of the Little Rock camp of Gideons International and has been president of the camp. Currently he speaks in churches once or twice each month reporting on Gideon activities.

As a member of the Pulaski County Association's Missions Committee,

Blackmon has been a factor in this active committee's dedication to the establishment of new churches and helping mission churches in the association.

He has played a major role in Little Rock's Union Rescue Mission since its inception. He incorporated the Mission and has been chairman of the operations committee since its found-



Law has been Shelby Blackmon's profession but certainly not his only interest.

ing. One of the few original board members still active in this work, he has served as chairman of the trustees since the beginning and also has been chairman of the board.

One of the organizers of the Mental Health Society of Pulaski County and the state, he was the second president of both groups.

If he had to give a number one ranking to his many activities for the Lord, it probably would be his involvement with the Jack Hazelwood Evangelistic Association. Not only did he incorporate the association, but also provided office space for the evangelist for about five years, and continues as secretary and treasurer of the association.

In his 30 years of law practice, Blackmon has found time for helping many churches with their legal problems, often charging them nothing or very little for his assistance.

His leadership has been recognized outside the Baptist community. He currently is chairman of the board of the State Grand Counsel of United Commercial Travelers, and earlier had been senior counselor for UCT.

Blackmon just recently was installed as vice commander of the M. M. Eberts American Legion Post, the sixth largest post in the nation.

And when he mentions doing more, it causes some questions — how and what?

Arkansas all over

briefly

Hope First Church

members honored their pastor, Richard T. Stiltner, with a "Pastor Appreciation Day" on June 4. He was presented, during the morning worship hour, with a proclamation by Bill Gunter, Brotherhood director. A dinner in the church fellowship hall followed the service.

Prairie Grove First Church

has begun a Baptist Young Women's organization. Officers are Judy Smith, president, and Karon Cagle, secretary. Group leaders are Donna Wilson, mission support, and Janie Stearns, mission study.

New Liberty Church, Blytheville

held special evangelistic services on July 9. Moody Adams, who was in Mississippi County for an area-wide crusade, was speaker. Danny Veteto is pastor.

Friendship Church, Clinton

is in revival July 9-16. Arnold Teel, pastor of Amboy Church, North Little Rock, is

evangelist. J. B. Glover of Ft. Worth, Tex., is directing music. James M. Evans is pastor.

Monette First Church

has begun an evangelism project "Saturation Witness." The project is designed to take the gospel into every home in Monette. Nathan Pillow taught an evangelism course at the church on June 18 and personal evangelism began on June 22. Jerry Tracy is pastor.

Batesville First Church

recently ministered to 15 children who were in Batesville with a traveling carnival. A Vacation Bible School was conducted for two nights and one morning with the theme "Learning from the Bible." Celia Wallace and Jenny Kreulen directed the school.

Ingram Boulevard Church, West Memphis

celebrated its 30th anniversary Sunday, June 25. The church was first begun in

1946 as Grace Mission, a mission extension of the First Church of West Memphis. It was constituted as a church in June of 1948.

Dr. Aubrey Halsell, who was pastor in 1948, will speak at the anniversary celebration. All former members, pastors, ministers of music and friends are invited. Henry G. West is pastor and John Alumbaugh is minister of music/youth.

Center Ridge Church

was in revival June 12-19 with Dub Black as evangelist. Bill Williams was music director.

Calvary Church, Texarkana

has re-organized its Woman's Missionary Union. Officers elected are Jane Renfro, director; Marion Harris, Baptist Women's president; Edna Caudle, prayer chairman; Martha Smeltzer, mission action chairman; Ona Reed, Bible study chairman; and Frances Crow, secretary-treasurer.

Your state convention at work

Sunday School Bible Searchers Memory Plan

Say, boys and girls, I have a question for you. Have you ever signed a contract? A contract is an agreement to do something, and when you sign it, that means you will do what is in the agreement.



Vernon

The Bible Searchers Memory Plan provides such an opportunity for fifth and sixth graders to sign a contract. In the contract the boys and girls agree to learn from one to forty Bible verses during the year, also

the books and divisions of the Bible, plus certain selected Bible passages.

There are three levels of requirements and recognition. Those signing the contract will strive to reach that level by meeting the requirements. The levels are Achievement: learn from 1-25 weekly Bible verses; Advancement: learn at least 25 weekly Bible verses and the books and divisions of the Bible; Excellence: learn 40 of the weekly memory verses, the divisions and books of the Bible and four specified scripture passages. Each level has its own certificate of recognition.

The boys and girls set their own pace. The contract can be met any time during the Sunday School year. Last year 110

boys and girls in Arkansas reported and received the "Excellence" achievement award. I think we can double this during the 1978-79 church year.

There is a free help explaining this Bible Searchers Memory Plan available through the Sunday School department. Write and request this information. The boys and girls who enter will need a purchase item which comes with the literature. It is on the undated literature order blank number 8176-1 and the cost is 52 cents.

Teachers and workers, encourage your fifth and sixth graders to "hide its word in their heart, that they might not sin against God." — Harold Vernon, Children's Consultant

State music tournament winners

Sixty-one winners in 10 associational music tournaments were eligible to compete in the state tournament, held annually during Youth Music Camp at Arkadelphia. The participation this year was outstanding.

State tournament winners in each category are listed below:

Name	Church	Association	Division
"Psallo"	Jonesboro, Central	Mt. Zion	Ensemble
Clark Wooten	Osceola, First	Mississippi	Sr. high vocal
Coletta Jones	Batesville, West	Independence	Jr. high vocal
Phillip Griffin	Cabot, Mt. Carmel	Caroline	Sr. high song leading
Kevin Lee	Alicia	Black River	Jr. high song leading
Lisa Nevin	Cabot, First	Caroline	Sr. high piano
Jessica Tucker	England, First	Caroline	Jr. high piano
Diana Faas	Little Rock, First	Pulaski	Jr. high organ

Congratulations to these and all the other contestants this year. — Ervin Keathley, Church Music Department

Child Care Home alumni lend support

Alumni Day is an annual highlight at the Children's Home in Monticello. It was observed June 10, with 55 former residents of the home and their families present. A tour of the campus, a renewal of acquaintances, meeting new friends and a barbecue luncheon filled the day.

The alumni are involved in a very meaningful way in the ministry to children. They provide a tutorial program for those who need it.

Newly-elected officers of the Alumni Association are Ron Greenwich, of the home staff, president; Victor Strickland, Dallas, Tex., president-elect; and Dub Dipley, of the home staff, as permanent secretary-treasurer.

Gag awards were given in five categories: Wayne Evans, who at 81, was the oldest alumni at the meeting, received a retirement bank; Phillip Morrow and Victor Strickland received imprinted rocks for having lived at the home over 13 years each; Nancy (Gilbert) Stass received a ruler for measuring the distance back to New Orleans; Mrs. Cecil Akin was presented with a bottle of aspirin for serving as houseparent for 12 years; and Cecil Campbell was honored for having the most children — seven!

One of the great rewards of our child care ministry is to see those who have lived at the Home return and give their loyal support. We are thankful to Arkansas Baptists for making this possible. — Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.

Looking ahead: Arkansas events

July 1978

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)
31-Aug. 3	Music Camp for Young Musicians, Ouachita University
31-Aug. 5	Acteens Camp, Paron

August 1978

6	On to College Day
7-11	National Baptist Youth Camp, Paron (Girls)

Annuity 300 Arkansans getting benefits



Bjorkman

"Fruitful retirements need deep roots..." These words from a new Annuity Board poster are a challenge to those of us in the church membership to become concerned for the future of the pastor and church staff.

During the recent convention in Atlanta it was my privilege to attend the annual breakfast for our annuitants, those now receiving benefits from participating in the Annuity Board retirement plan.

There are about 300 annuitants in Arkansas. Eighty of these are widows of ministers, 20 are on disability, and the remaining are retired pastors or other church or agency employees now retired.

The Arkansas Baptist State Convention this year will put almost \$150,000 into retirement and protection for the pastors and church staff members in Arkansas Baptist churches. This amount comes, of course, from the Cooperative Program gifts of the churches.

Included in this amount is the monthly payment to assure those disabled pastors that the widow benefit is kept current. The Annuity Board provides an additional sum for each disabled pastor to assure his retirement benefit at age 65. Relief needs of ministers or their families comes from the Southern Baptist Convention Cooperative Program allocation to the Annuity Board.

Is your church providing the maximum protection for your pastor and staff? Our board now recommends not less than 10 percent of total compensation for the provision of adequate benefits at retirement. I am here to serve the churches. Please call on me. — Nadine B. Bjorkman, Annuity Representative.

Did you know that all Cooperative Program funds received by the Annuity Board go directly into retirement accounts or to help needy ministers?

Did you know that the Cooperative Program pays only half of the cost of the Annuity office in the Baptist Building, with the other half being provided by the Annuity Board?



Acteens camp features John Cheyne

July 31-August 4

Camp Paron

John Cheyne, Coordinator for Hunger Relief and Disaster Response for Foreign Mission Board; Anne Margrett, Argentina; Joan Frisby, Dallas, will lead Acteens in Mission Study.

Acteens Camp has a planned program which also includes recreation, and Bible Study for girls in grades 7-12. For more information write:

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August 11-12

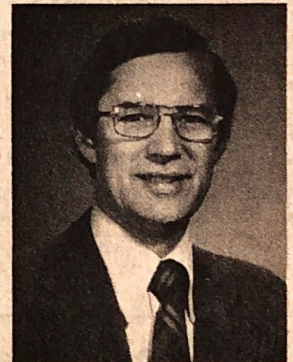
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6 p.m. Friday to Noon Saturday

Program leaders

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- Enlist church members and their families in discipleship training
- Enlist and train leaders
- Select and properly use Church Training material
- Strengthen youth and adult Church Training groups
- Make your Church Training interesting, exciting, informative



Luell Smith
Consultant

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Prepare for stewardship emphasis

Awareness is a key concept in church life. A witnessing church doesn't accidentally stumble into witnessing activities. The urgency of sharing a witness is kept before the people. The same is true of Bible study of Church Training. Nor does mission alertness happen with a once-a-year emphasis.

Will an annual emphasis create stewardship awareness? If not, what can a church do in July to stimulate healthy attitudes toward stewardship?

Make stewardship attractive through visuals. Tear down the eight-year-old faded tithing streamers. Order monthly color posters from the Stewardship Commission. You have a choice of humorous tithing posters or the more serious biblical art posters on giving. Matching book markers may also be ordered to be enclosed with mail-outs.

Activate a standing stewardship committee. A short-term committee can propose an annual budget and then be dismissed. A stewardship committee

helps promote stewardship on a monthly basis. Request a booklet from your Stewardship Department. It describes the functions of an active stewardship committee.

July is a good time to set the stage for the annual budget emphasis. The stewardship committee can study various budget subscription programs and be prepared to recommend actions to the church. The Stewardship Catalog is a useful study piece for stewardship committees.

According to the 1977 uniform church letters, 330 Baptist churches in Arkansas used some form of budget promotion.

Churches, like people, do more when they plan to do something.

A church, like an individual, that plans to do nothing, usually has results equal to its plans.

Call your Stewardship Department if you desire help in planning a stewardship emphasis. — Stewardship Secretary, James A. Walker

Church Training Pastor/director retreat

Do you need help in strengthening your Church Training Program for the coming year? Would you like to make next year the most effective year of Church Training your church has ever experienced? Would you like to provide the kind of training that will equip your church members for effective quality discipleship?

If you answered "yes" to any of the above questions, you are invited to attend the Pastor/Director Retreat at Camp Paron on Friday and Saturday, Aug. 11-12. This retreat is planned especially for pastors and Church Training directors and will provide an ideal time to consider several factors that are so vital to building a strong training program — organization, leadership planning, curriculum selection, leadership training and enlistment.

The retreat will be led by Luell Smith, Consultant in the Church Training Department, BSSB, and by the state Church Training Department staff. New Church Training directors as well as those who have served previously will find the retreat to be especially helpful. Individualized assistance will be given as much as possible. The retreat will begin with supper on Friday night and will adjourn after lunch on Saturday.

Make your plans now to be a part of Arkansas' first pastor/director retreat. — Robert Holley



Holley

Boise project needs workers

There is still a need for men to assist University Church in Boise, Idaho, in their construction project.

Masonry workers are needed July 17-28. Needed are six masonries and three helpers.

Carpenters are needed July 31-Aug. 18; one insulation worker, Aug. 21-25; drywall, Aug. 28-Sept. 8; finish carpenter, Sept. 11-15, three needed. Tile, paint

and other work will be needed at later dates.

This is a pay-your-own-way arrangement. However, a place to live will be provided along with some meals.

Contact Brotherhood Department of Arkansas, P.O. Box 552, Little Rock 72203, if more information is needed. — C. H. Seaton, Brotherhood Dept.

News about missionaries

Robert J. Ward, father of Mrs. Orvell Bryant Jr., missionary in the Windward Islands, died May 28. She may be addressed at Box 621, Kingstown, St. Vincent, WI. Mrs. Bryant is the former Suzan Ward of El Dorado, Ark. Her husband is a native of Spearsville, La. Before they were appointed by the Foreign Mission Board in 1977, he was pastor of North Crossett First Church in Crossett, Ark.

Dr. and Mrs. John F. Anthony, missionaries to Israel, have arrived in the States for furlough (address: c/o University Baptist Church, 315 West Maple, Fayetteville, Ark. 72701). He is a native of Hope, Ark. She is the former Connie Goble who was born in Winamac, Ind., and grew up in Mount Ida, Ark. Before they were appointed by the Foreign

Mission Board in 1973, he was assistant pastor at First Church, Montgomery, Ala.

Mr. and Mrs. Ross B. Fryer Jr., missionaries to Indonesia, have arrived in the States (address: c/o Mrs. E. F. Sharp, 3205 Colcord Ave., Waco, Tex. 76707). A Texan, he was born in Dallas and also lived in Waco while growing up. She is the former Mary Lynn Baker of Warren, Ark. Before they were appointed by the Foreign Mission Board in 1955, he was pastor of Clairette (Texas) Church.

Mr. and Mrs. Roy D. Hawkins, missionaries to Venezuela, have completed furlough and returned to the field (address: Apartado 48, Anaco, Edo, Anzoategui, Venezuela). He was born in Parks, Ark., and lived in several towns in Arkansas and Oklahoma. The former Judy

Palmer of Oklahoma, she was born in Tulsa and also lived in Sand Springs. Before they were appointed by the Foreign Mission Board in 1973, he was associate pastor, First Church, Archer, City, Tex.

Dr. and Mrs. James E. Hampton, missionaries living in Kenya, have completed furlough and returned to the field (address: Box 48390, Nairobi, Kenya). He is the Foreign Mission Board's field representative for East Africa. A native of Arkansas, he was born in New Blaine and lived in Paris and Mena while growing up. The former Gene Ledbetter, she was born in Harrison, Ala., and grew up in Tulsa, Okla. Before they were appointed by the Foreign Mission Board in 1956, he was pastor of Cavern Church, Carlsbad, N.M.

Education Commission names director

ASHEVILLE, N.C. (BP) — The Education Commission of the Southern Baptist Convention elected Arthur L. Walker Jr., as its executive director-treasurer during the commission's annual meeting in Asheville, N.C.

Walker, 52, vice president for student affairs at The Southern Baptist Theological Seminary, Louisville, Ky., will also serve as editor of *The Southern Baptist Educator*, the commission's publication.

He will succeed Ben C. Fisher, by Jan. 1, 1979. Fisher will take early retirement, Sept. 1, 1978.

After 20 years as a faculty member and administrator at Samford University in his native Birmingham, Ala., Walker became dean of student affairs at Southern Seminary in 1976 and was named vice president earlier this year. He has also taught church history at the seminary.

The Education Commission also

named Dan Grant, president of Ouachita University, Arkadelphia, as commission chairman.

In other business, the Education Commission voted to recommend a \$304,000 annual budget for 1978-79 and agreed with the Association of Southern Baptist Colleges and Schools to hold a national Conference on Christian Education and Bold Mission Thrust, June 8-9, 1979, in Galveston, Tex. That meeting would follow the association's annual meeting, June 7, in the same location and precede the annual meeting of the Southern Baptist Convention and related meetings, June 10-14, 1979, in Houston.

The association, made up of 71 Southern Baptist related seminaries, colleges and schools from coast to coast, also voted an annual budget of \$5,400, revised its membership requirements, and honored H. I. Hester for 30 years service as secretary-treasurer of the association and more than 40 years of service to Southern Baptists.

Seminary campaign tops \$4 million

LOUISVILLE, Ky. — The \$10 million endowment and capital needs campaign of Southern Seminary here has topped the \$4 million mark, according to seminary president Duke K. McCall.

The financial effort, entitled "Resources for Excellence," was launched with denominational approval last year, and is authorized to run through Jan. 1, 1981.

Southern Seminary's campaign has had state-wide efforts kicked off in Georgia, Alabama, Arkansas, Tennessee and Kentucky so far, with plans to expand throughout the rest of the nation in the coming months.



BROTHERHOOD BADGE — Only hours after his election at the Southern Baptist Convention in Atlanta, James E. Williams (left) of Little Rock attended his first meeting as a trustee of the Brotherhood Commission where executive director Glendon McCullough presented him with a Brotherhood lapel pin. Williams is minister of education, Geyer Springs First Church, Little Rock. (Photo by Tim Fields)

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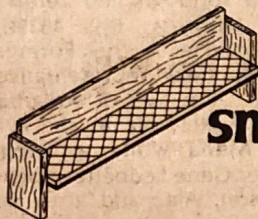
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Further harrassment in Israel; angry mob attacks Bible study

by Elizabeth F. Smith

JERUSALEM (BP) — An angry mob attacked Christians meeting for prayer and Bible study June 17 in Rishon Letzion as harrassment against Jewish-Christian believers intensified, following the passage of "anti-missionary" legislation.

Some 200 religious extremists forced entry into the home of Arthur Goldberg where Christians were gathered for their regular Saturday morning Bible study and prayer.

They tore up Bibles and hymnbooks, brandished their fists and shouted abusive language as they rampaged through the house.

Threats were made to run the believers out of town or to hang them on telephone poles. The mob also talked of arson and bodily harm. They attacked a car bringing a blind visitor to the meeting, tore off its door and tried to pull the occupants out.

The Jewish-Christian group was accused of kidnapping 12 children and locking them in a room to await "shipment to the mission in Jerusalem."

Once again the wording of the recent "anti-missionary" legislation,

known as the Abramovitz Law, was used to explain the reason for such violence. The attackers returned during the night and tried to stir up neighbors by describing the Goldbergs and their friends as "traitors", "buyers of souls", "enemies of the state" and as "using their unlimited financial resources to corrupt the minds of the young".

Goldberg, an employee of a large airline, is an Israeli citizen who immigrated in 1971. He also holds United States citizenship. He said in a press release issued June 18 that this event is "another link in a chain that is now disconcertingly and rapidly growing and indicates the kind of climate the recent anti-mission law is creating." He believes that "pressure must be brought to bear on the Israeli government to put an immediate end to these events."

The United Christian Council in Israel (UCCI) sent a telegram of protest to the new president of the state, Yitzhak Navon, with copies to the prime minister, the minister of justice and to other key officials in the government. Part of the text read, "The UCCI wishes to express its ever deepening concern

and to strongly protest the breakdown of public order whereby citizens of this country have become the target of violent attacks and harrassment simply on the basis of their religious belief."

The UCCI appealed to the president "to prevent further breakdown in the exercise of human freedoms and in trust between the religious communities" by using his "considerable influence to urge the Knesset (parliament) to reconsider this harmfully motivated legislation and to vote for its removal from the statute book before further serious damage is sustained by citizens and by the state."

Dale G. Thorne, administrator of the Baptist Convention of Israel, said, "Baptists must continue to work with the UCCI in the fight against this law which has given religious extremists some type of official justification and stamp of approval for their anti-mission activities and harrassment of Jewish believers."

Robert L. Lindsey, pastor of the Baptist church in West Jerusalem, said that it is not likely that such a mob would attack his congregation because "it is not considered Jewish-Christian."

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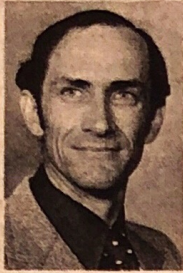
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Harrison

We live in rapidly changing times. Events and conditions change so quickly that it seems an impossible task to keep up. Philosophies, methods, and technologies are constantly being updated or outdated. Nothing seems to be permanent anymore. Like waves on the ocean tempest, the tide of time constantly washes and pulls at everything to join in its ceaseless tossing from place to place. National survey agencies report that there is an undercurrent of restlessness that has become a part of the American way of life.

The church is infected with this spirit of restlessness. The idea of steadfastness, perseverance, and commitment is relegated to another time or circumstance. Ministries and mission endeavors are hindered because of the lack of teachers and workers who will stick to the job long enough to accomplish the task.

People flit like a butterfly from one church to another looking for the one which "can offer me the most" rather than seeking the church where they can be used most effectively. They are not still long enough to cast their eyes on the fields "white unto harvest" or to hear the Master's call for laborers. There is a deep need in the modern church for steadfast workers — those who will commit themselves to a church and a task and with perseverance stay with it.

The need and the problem is not just contemporary, however, it is as old as the church. Paul concludes his second letter to the Thessalonians by dealing with this very subject. He had written previously to commend them for their faith and spiritual growth. Word had come back to him that some were undisciplined and unruly in the church. They had failed to grasp his former instruction to attend to their own business and get to work (I Thess. 4:11). They had decided it was best just to sit down and wait for Jesus to come. This put a heavier burden on those who kept working, and they became weary and frustrated in the work. So Paul proceeds to correct the situation by some frank, honest, forthright instruction.

Paul is careful to bring forth the need

for prayer. He has already assured the Thessalonians that he and his companions pray constantly for them (1:11). Now he requests that the Thessalonians in turn pray for them. He needs the prayers in two respects: First, that they may be instruments for the spreading and the glorifying of God's Word (3:1), and second, that they might be spared from the persecution of perverse and evil men (3:2).

Paul worked under the urgency of the knowledge that Jesus was coming again and that his time on earth was short. It was his desire that all men come to the saving knowledge of Jesus. It would be necessary that Paul and his companions be spared the hindrances of evil-doers and the work carried out as rapidly as possible in order to achieve this end.

Prayer always holds forth promises of the Lord, and Paul assures the Christians once again that they have the strength and protection of God. Paul then repeats his great confidence in the lives and work of most of the Thessalonians. His prayer for them in verse 5 is that God will give them direction and a steadfast spirit.

The example of discipline (3:6-10)

A necessary element for stability in the life and work of any Christian is personal discipline. Paul and his companions set a worthy example for the Thessalonians to follow. They worked hard to earn their own way so that they would not burden the church with their upkeep. The work of laboring while teaching and preaching kept them going night and day (v. 8). This was done not only to provide for their physical needs, but also to establish a model for the Thessalonians to follow (v. 9). The Thessalonians are encouraged to follow that example.

A crying need in today's world is that of more good examples. "Actions speak louder than words" is not just some time-worn cliché. It carries the impact of a need that grows more evident as each day passes. And nowhere is there more evidence of that need than in the church with respect to personal discipline. Paul was later to write to Timothy and strongly admonish him to

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July 16, 1978

II Thessalonians 3; 1-16

by Lawrence W. Harrison,
Parkview, El Dorado

be an example to other Christians in speech, conduct, love, faith, and purity (I Tim. 4:12). If we are to be steadfast workers, we are to lead disciplined lives.

It was Paul's personal conviction that anyone who didn't work, didn't eat (v. 10). Perhaps one reason for the slackening of personal discipline is the disappearing of personal convictions. If we could be more like Paul in that we would be personally convicted about some dimensions of the Christian life and stick to those convictions, it just might be that discipline would be a natural out-growth.

The explanation of discipline (3: 11-16)

Paul proceeds to explain the process of discipline to the Thessalonians. There were those who were doing no work at all and are called "busybodies" by Paul. They had evidently decided that Jesus was returning very shortly and that they would just wait it out. They did not remember the Lord's words that we are to be making ready for his coming (Matt. 24: 45-46).

The title, "busybody", means to meddle in the affairs of other people. "An idle mind is the devil's workshop" holds true for those in the church. Those who won't mind their own affairs will invariably mind the affairs of everyone else. They can't discipline themselves, and will do what they can to see that others don't.

Paul quite frankly tells such busybody people to mind their own business (v. 12). He instructs the church to note that persons who refuse personal discipline and avoid him. This is done not for the purpose of passing judgement on him but to cause shame in his heart for his behavior (v. 14). The end result of this discipline is to correct him, not ostracize him. He is to be regarded as a brother, not an enemy, and is to be warned with the purpose of instruction (v. 15). As the church is in the midst of disciplining the undisciplined, the strong must remember to be consistent and persistent in the work of the Lord and not grow weary of doing good and give up (v. 13).

Much of the answer for strength in the church today lies in the policy of discipline within the body. When a church comes to the recognition of this spiritual need and biblical command (v. 6), there will follow a corps of steadfast workers in the army of the Living God.

Rooted in Christ

The picture of a root system is a familiar one especially to anyone who is either trying to grow a fragile plant or trying to extricate a weed from an unwanted area. The Sunday School lesson this week is framed around the picture of a massive root system out of which grows the visible fruit.



Petty

Soundly rooted in Christ (2:6-7)

In these two verses the Apostle Paul indicates how soundly rooted the Christian should be in Christ by using four graphic analogies. "Rooted" in him pictures the Christian firmly planted in the life of Christ drawing all his strength and even his very life from his Lord. Cut the roots of any plant and you destroy the life of that plant; so it is with the Christian. Paul warned the Colossian Church that to be cut off from Christ was to destroy their very life.

"Built up in him" pictures a construction scene where the builder or contractor is identified as the creator and supervisor of the project. The truth of this statement in God's Word is that every Christian should have a sign hanging on him which says "under construction" indicating that he is not yet what he ought to be but he is on the way and furthermore an additional sign should grace the Christian which reads "work being done is by Jesus Christ."

"Established in the faith" refers to an anchor and it pictures the Christian being anchored in his faith in Christ. Certainly the Colossian Christians faced many winds of confusion and opposition and needed an anchor in which to stabilize their faith. The question is, Do we need such an anchor in today's world?

The fourth picture painted by the Apostle Paul in describing the Christian's need to be rooted in Christ is that of "abounding in thanksgiving." This really is a consequence of being rooted in Christ and it is a term Paul used frequently in the New Testament. Its meaning is that of overflowing, running over, or more than full, and it was applied to many areas of contemporary life. The point is that the Christian will

naturally overflow with praise for God when he is soundly rooted in Christ from whom he draws his life's resources.

Strongly standing by the Power of Christ (2:8-15)

Paul now turns his attention in addressing the Colossian church to the effect of being rooted in Christ. It is necessary, he says, to be rooted in Christ because every Christian is prey to Satan and those he influences in the world. Any teaching that is not "according to Christ" but is of "human tradition" Paul calls "philosophy" and "vain deceit." These tend to destroy the Christian by uprooting him and thus removing him from his source of life.

Four other beautiful pictures follow Paul's warning to remain in Christ. First, there is the picture of "circumcision," signifying not only identification with Christ, but also dedication and devotion to him. Circumcision sealed the covenant relationship between God and his people, and spiritual circumcision through Jesus Christ stands as a commitment to him and all that he stood for in life.

Because of sin the Christian is obligated for life to his creator and his fellowman (the recipients of his sin and those who bear the consequences of his sin). In verse 14 we have the beautiful picture of Christ taking the legal bond of our debt in sin and nailing it to the cross marked, "paid in full."

The fourth and final picture is that of a great battle in which Jesus faces the "principalities and powers" of this world and after defeating them, makes a "public example" of them. What is even more exciting about this passage is that the Christian is able to do the same thing, "rooted in Christ" and standing strong in his power and love.

Paul draws on the tremendous victory marches of the Roman army in his day to describe this scene. After a great conquest the defeated were forced to march as defenseless captives behind the chariot of the conqueror. This dramatic parade, which demonstrated the power of the victor and the humiliation of his enemies, is a spiritual picture of what God did in Christ. In Christ the forces oppressing persons were "disarmed" (v. 15) and Christ is the

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July 16, 1978

Colossians 2:6-19a

by Gene Petty

Ouachita University

victor. He breaks the power of sin and disarms the wicked and brutal forces that enslave men.

Standing up to criticism (2:16-19a)

In "The Pilgrim's Progress" Christian received advice from Mr. Worldly Wiseman, which he followed and immediately found himself in trouble. Bunyan commented on Christian's predicament by saying that to follow such advice is to lead to bondage. Such was Paul's advice to the church in Colossae and thus to every Christian.

One way to deal with criticism is to ignore it, but the Colossians found this difficult to do since the so called "wise men" of that day castigated the Christians through name calling. These early followers of Christ were told by Paul to ignore their critics who insisted that the Christians follow their prescriptions for life including angel worship, observance of pagan festivals, and other similar "vanities."

One of the best way to deal with certain kinds of critics is simply to ignore them. To debate with those bent on destroying you is to waste time that could be better spent in the service of the King. A wise Christian farmer once said, "A man on his way somewhere doesn't have time to stop and throw rocks at every dog that barks."

Growing in grace (2:18-19a)

Once you have been rooted in Christ, standing strong in his power, and standing up to the destructive elements that would destroy you, you are now prepared to grow in the grace of God who sustains you. Christ is pictured as the head of the body from which every ounce of energy and direction flows.

The key to the growth of any living being is its foundation. This lesson emphasizes the importance of being rooted in Christ if Christian growth is not only a possibility but a reality. Where are your roots as a child of God?

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Mission projects questions answered

ATLANTA — A manual for Mission Youth Groups is available from the Home Mission Board Special Mission Ministries Department.

Two years planning and designing went into the manual *As You Go*, which answers questions about how to serve as a mission youth group.

Joel Land, who coordinates assignments of mission youth groups for the HMB, wrote the manual after input from experienced mission youth group volunteers and supervisors.

It includes typical project assignments like holding backyard Bible clubs in Pensacola, Fla., and giving puppet shows on downtown sidewalks in Gatlinburg.

The manual lists 51 kinds of ministries mission youth groups can perform from providing medical and dental care for needy persons to reading to the elderly.

It leads a group considering missions through all the steps necessary to convert the idea to reality.

Even ways of raising money for expenses, suggestions for health forms and what kind of clothes to wear are given.

Books, filmstrips and movies about missions are suggested as additional resources.

The manual is free from the HMB Special Mission Ministries Department.

Alabama enters retired ministry

TUSCALOOSA, Ala. (BP) — Ownership of a 13-story, 201-apartment complex has been transferred from the Alabama Retired Teachers Association to the Alabama Baptist Retirement Centers Incorporated, newest ministry of the Alabama Baptist State Convention.

Construction is expected to begin in August on a second facility in Dothan in the southeast corner of the state at a cost not to exceed \$3 million according to Andrew W. Tampling, executive director of the retirement center.

Built in 1975 for \$4 million the first center is located near the University of Alabama and becomes the first operable unit under the direction of the convention agency.

"The purpose of our ministry is to assist senior adults in retaining the dignity, best possible health, sense of belonging and being wanted, and to assure meaningful retirement living," Tampling told the residents at the ceremony transferring ownership.

Did you know that the Cooperative Program supports over 2,776 foreign missionaries in 90 countries?

Attendance report

June 25, 1978

Church	Sunday School	Church Training	Church addns.
Alexander, First	104	25	2
Alpena, First	71	17	
Ash Flat, First	50	20	
Batesville, First	237	100	
Bentonville, Mason Valley Berryville	85	26	
First	150	53	1
Freeman Heights	172	54	
Booneville			
First	271		5
Mission	21		
South Side	102	68	2
Bryant, First Southern	200	78	
Cabot			
First	424	96	4
Mt. Carmel	309	91	7
Camden, Cullendale First	555	107	2
Charleston, First	172	54	1
Conway			
Pickles Gap	207	67	
Second	400	147	
Crossett			
First	465	88	
Mt. Olive	272	101	1
Temple	215	89	2
Danville, First	177	44	
El Dorado, West Side	432	430	4
Forrest City, First	464	60	7
Ft. Smith			
First	1483		2
Grand Avenue	966	195	7
Mission	18		
Trinity	129	40	
Fouke, First	109	35	
Genry, First	164	71	
Glendale	57	21	
Grandview	97	70	
Hampton, First	142	62	1
Hardy, First	151	44	
Harrison			
Eagle Heights	247	95	
Woodland Heights	113	52	
Helena, First	228	78	
Hilldale	54	22	
Hope, First	342	67	
Hot Springs			
Harvey's Chapel	122	76	2
Park Place	259	44	1
Hughes, First	133	53	
Huntsville, First	86		
Jacksonville, First	393	59	1
Jonesboro			
Friendly Hope	125	83	3
Nettleton	241	106	1
Kingston, First Southern	68	23	
Lavaca, First	343	122	
Little Rock			
Crystal Hill	140		1
Life Line	386	107	6
Magnolia, Central	587	178	
Melbourne, Belview	177	78	
Murfreesboro			
First	156	37	
Mt. Moriah	35		
North Little Rock			
Harmony	72	38	
Park Hill	863	175	9
Oppelo, First	22		
Paragould			
Calvary	274	180	3
Center Hill	113	84	7
First	434	68	1
Paris, First	375	62	1
Pine Bluff			
Centennial	129	55	
Central	118	37	
First	583	101	
Lee Memorial	236	59	
Sulphur Springs	128	66	
Watson Chapel	361	99	3
Rogers			
First	466	85	3
Immanuel	463	160	5
Russellville, First	513		1
Springdale			
Berry Street	56		
Caudle Avenue	131	49	
Elmdale	265	95	3
First	1330		4
Stanfill	39	28	
Texarkana, Shiloh Memorial	203	107	2
Valley Springs	40	16	
Van Buren, First	541	172	4
Vandervoort, First	96	56	
Ward, First	106	52	
West Helena, Second	185	98	
Yellville, First	165	58	

Attendance report

July 2, 1978

Church	Sunday School	Church Training	Church addns.
Alexander, First	74	28	
Ash Flat, First	59	23	4
Batesville, First	237	88	
Berryville, First	147	41	
Booneville			
First	242		
Blue Mountain	20		
South Side	88	47	
Bryant, First Southern	158	79	2
Cabot			
First	377	76	
Mt. Carmel	308		4
Caledonia	46	28	
Camden, Cullendale First	541	107	
Conway			
Pickles Gap	151	56	
Second	364	135	
Crossett			
First	421	95	1
Temple	213		3
Danville, First	179	48	
El Dorado, West Side	406	406	1
Forrest City, First	432	156	3
Ft. Smith			
First	1871		5
Grand Avenue	856	135	1
Trinity	129	40	
Fouke, First	71	27	
Genry, First	152		
Grandview	98	73	
Hampton, First	132	62	
Hardy, First	108	47	
Harrison			
Eagle Heights	211		
Woodland Heights	123	35	
Helena, First	192	36	5
Hope, First	341	96	1
Hot Springs, Harvey's Chapel	112	64	
Huntsville, First	75		
Jacksonville			
First	370	37	2
Second	138	44	4
Kingston, First Southern	50	24	
Lavaca, First	303	126	2
Magnolia, Central	515	127	1
Melbourne, Belview	147		
Monticello, Second	231	44	
Murfreesboro, First	176	40	
North Little Rock			
Harmony	81	52	
Park Hill	845		4
Stanfill	46	20	
Oppelo, First	25	13	
Paragould			
Calvary	239	150	
Center Hill	120	79	8
First	419	68	
Paris, First	356	125	
Pine Bluff			
Central	107	46	
East Side	132	52	
Lee Memorial	209	61	1
First	536	101	1
Sulphur Springs	128	68	
Watson Chapel	350	85	2
Rogers			
First	514	87	
Immanuel	411	116	2
Russellville			
First	477		2
Second	109	60	
Springdale			
Caudle Avenue	112	50	
First	1309		6
Texarkana, Shiloh Memorial	153	74	2
Valley Springs	37	19	
Van Buren, First	565	125	4
Vandervoort, First	84	68	2
Ward, First	111	54	
West Helena, Second	152	62	
Wooster, First	111	78	
Yellville, First	156	57	

Arkansas student works in Rhodesia

Trudy Nelson, a student at the University of Arkansas School of Medicine at Little Rock, was working at Sanyati, Rhodesia, when Southern Baptist Missionary Archie Dunaway was murdered there June 15.

Miss Nelson is serving a medical receptorship there, working as a volunteer with Southern Baptist missionaries. She was evacuated from Sanyati with other missionaries, according to the SBC Foreign Mission Board, but she plans to remain in Rhodesia the rest of the summer, working at one of the government hospitals at Salisbury or Gwelo.

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'Follow Dunaway's example, in finding, following God'

by Mark Sandlin

NASHVILLE, Tenn. (BP) — Christians were challenged not to let Archie G. Dunaway Jr. have died in vain at a memorial service for the Southern Baptist missionary killed by guerillas in Rhodesia June 15.

Davis L. Saunders, the Foreign Mission Board's secretary for the Rhodesian area, said Dunaway was an example of a man who had found God's will and purpose in his life.

During the brief service, Saunders challenged the overflow crowd at Inglewood Church not to let Dunaway have died in vain, "but to follow his example, finding and following God's will."

"Peace, joy, fulfillment and victory can only be found following God's service," Saunders said, noting that the veteran missionary had found his victory in Jesus Christ.

Time and again during the service, Dunaway's life and death were referred to as a victory for Jesus.

"One week ago in Gwelo, Rhodesia, there was a service for Archie," Saunders said. Attending was a wonderful sprinkling of blacks, whites and mixed bloods. They were gathered to worship in a service of renewal and victory."

Saunders said the missionary's death had spoken to the people of Rhodesia in a way that "he could not speak in life."

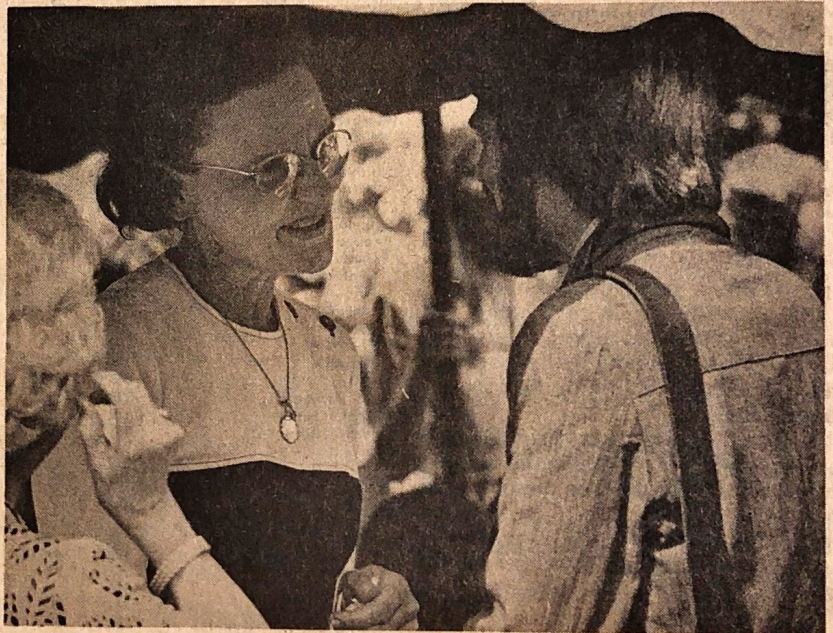
Saunders said Dunaway, whose body was buried in a Nashville cemetery following the victory service, was like all Christians — "a pilgrim who only inhabits this earth for a short while with an ultimate destination of Christ in heaven."

The Great Commission was read at the request of Mrs. (Margaret) Dunaway and victory hymns were sung, helping to set a somber but positive mood of dedication.

The Dunaways, who have four grown children, were members of the Inglewood Church.

They had served as missionaries to Africa for 31 years and in Rhodesia since 1971. He was maintenance supervisor and area evangelist at the hospital, where his wife is a nurse and director of a school for midwives.

Dunaway was the 28th missionary to die in the six-year Rhodesian conflict. He was the first Southern Baptist missionary to die of politically motivated violence since 1972, when a missionary nurse was killed in Gaza.



Mrs. Archie Dunaway Jr. greets friends at the memorial service in honor of her husband, a Southern Baptist missionary killed by a band of nationalist guerillas in Rhodesia.

Association seeks historical data

North Arkansas Association has commissioned the writing of a history of the association and is seeking historical data from persons who have served in the area. A brief biography, a small photo, and items of historical significance are needed immediately.

Information should be sent to John Finn, director of missions, P.O. Box 1213, Harrison, Ark. 72601. The association plans to have the books ready for sale at the annual association meeting Oct. 19-20, this year.