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Arkansas Baptist State Convention

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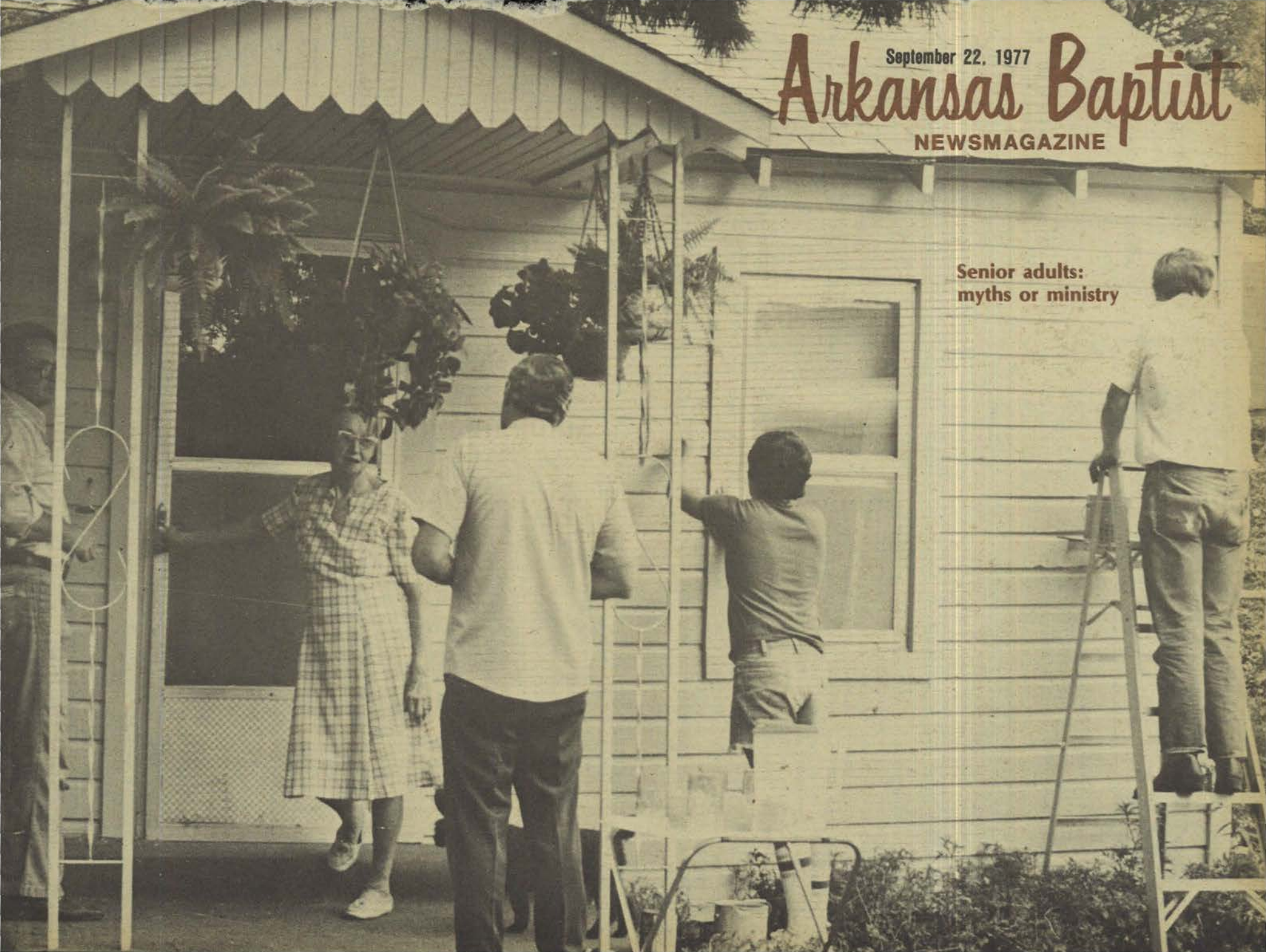
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September 22, 1977

Arkansas Baptist

NEWSMAGAZINE

Senior adults:
myths or ministry





I must say it

Charles H. Ashcraft / Executive Secretary

People we will never reach

The genius of the early church was their ability to capture the interests of all levels of their society. They did well with the "down and outers", but not to the exclusion of the "up and outers". Their message was palatable by all classes, the priests (Acts 6:7), many Jews and Greeks (Acts 14:1) and women in the highest level of culture and refinement (Acts 17:1). This language implies a broad spectrum of evangelism, high, low and all between. Ironic as it may seem, many religions appeal only to certain economic, social and educational levels. These religions gravitate to themselves a certain sort of people, leaving out all the rest. It is quite noticeable that some religions make their pitch to the affluent, the intelligensia, the aristocracy and rarely reach anyone outside that category.

Our great fellowship has been content to take the middle of the road stance in reaching people. Tragic, indeed, because it means there are many people we will never reach as long as our present "hang-ups" obscure the beauty of our message. There will have to be more flexibility, more understanding, more compassion and more dialogue if the veil hiding our message is lifted and we enter the sphere we have not touched in our evangelism.

We will do a better job of reaching our Arabic and Jewish friends when we do a better theology concerning the Trinity. We are capable of a more convincing explanation of the Trinity and I intend to develop it. We will do a better job of reaching the academic fraternity when we cease extolling the virtues of ignorance. The babble of glorified nonsense will not arrest the attention of the Einsteins about. Those who enjoy classifying the early disciples as ignorant men should be required to exegete their New Testament writings in the language they wrote it. We could penetrate deeper into some levels of society if we would part with a few crumbs from our tables of bounty to the empty bowls of the starving millions. It is not easy to convince a starving man about "pie in the sky" when he has no bread in his stomach.

We could do a better job of reaching the ghetto if there was less distance between the standards of living, which being interpreted means "let's share our goodies". Only within this decade has a serious effort been made to give guidance to single adults from broken marriages. We could reach homosexuals if we were ready to talk to them. We could convert thousands of internationals if we were willing to study their religion enough to understand them and present Christ convincingly to them. Attempting to meet human needs (including physical) may still be the most open door to reach the forgotten people and supply their spiritual needs. At present there is little evidence to support the hope that we will do much more than we have of just baptizing our own kids in the church, never reaching outside our own little circle of existence. Our Gospel is still beautiful, but it is hidden; it is hidden to the lost (II Cor. 4:3).

In this issue

Woman on women 10

Christian fulfillment for women is the subject of the weekly column which is one woman's viewpoint. The opinion article by Mary Sneed explores several avenues of fulfillment for the woman who follows Jesus' teachings.

President speaks 10

The first in a series of articles by state convention President R. Wilbur Herring promotes prayer for the upcoming state convention meeting. He will write an article each week in preview of the meeting.

Senior adults 12

The story behind this week's cover is the first of a two-part series on Arkansas Baptist churches and ministry to senior adults. The article offers a general view of what is being done in the state for retired persons. The second part will explore the future and offer sources of help.

A big change 11

A Mountain Home Baptist family has made some big changes in their lives. The father entered the ministry after setting up a career as a dentist, and the mother has become a Christian after being a Muslim.

Arkansas Baptist

NEWSMAGAZINE

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Children: our top priority

The editor's page

J. Everett Sneed



In selecting our church workers, we sometimes make the children's classes our bottom priority. The theory seems to be that they don't know much, so anybody can teach them. Actually, however, children are the most important people in any congregation.

Children represent the church of tomorrow. And the formative years are the most vital time for implanting life's guiding principles. In most instances life's direction is set at a very early age. The Bible tells us, "Train up a child in the way that he should go: and when he is old, he will not depart from it" (Prov. 22:6).

One of the most beautiful and intriguing stories of the New Testament is that of Jesus' welcome of the little children (Matt. 19:13-15). If the disciples seemed harsh or rough in rebuking those who brought the children, it was their concern for Jesus that prompted their actions. They knew how tired Jesus was and wanted to protect him. Likewise, there is no wrong intended when the children's classes become the bottom priority of a church. After all, the adult church leaders may express their disapproval if their teachers are inadequate.

The story of Jesus and the little ones provides a guiding principle for our dealing with children. Jesus had time for them because he knew their worth and potential. Children possess many characteristics which make them extremely teachable. They possess a sense of wonder, trust and obedience.

Children also do not have some of the hindrances to learning which adults have. It may be difficult for an adult to apply spiritual truths because of an attitude of unforgiveness. Children do not have this problem. They have not learned to hold grudges or to nourish bitterness. They forgive and forget quickly. The ap-

plication of the Great Commission is much easier for them than for many adults.

Churches, then, should provide their best teachers for the children. Children's teachers should possess great love and patience.

Children automatically sense when someone loves them. The children's teacher, like Jesus, should never be too tired or too busy for children.

Patience is also required if one is to be a successful children's teacher. Children love repetition, for it is basic to their learning. Perhaps the things which they remember best are "caught" more than "taught". They sense Christian love in our actions. They discover new truths in the things they feel. A child's experiences enable him to form the priorities for life's actions.

While doing and feeling are important in the child's learning experience, it is essential that information also be given to him. A Sunday School class, for example, is more than a busy work session or a baby sitting job. It is a time in which children are given information in increasing amounts with the opportunity to apply these new facts in challenging activities.

The job of the children's teacher is challenging, indeed. The teacher must have love, patience and the capacity to impart information in an understandable fashion. Above all, a good children's teacher begins with being the right kind of person. Children will sense the motives, priorities and concerns of those who teach them.

It is our hope that every church nominating committee will recognize the importance of making children their first priority. In properly developing the lives of our children the future of our churches, our communities and our nation is assured.

Guest editorial Are porno ads necessary?

On the dining table were four pictures of sensuous, scantily clad women. The newspaper had obviously been folded to reveal only the page that displayed theatres in Indianapolis. The "X" rated displays were larger than all the rest. I wondered which of my children had been reading the movie schedules.

Newspaper advertising is big business and without it we would not have the fine quality of newspapers we have today. My question is: Must we have the pornographic display of semi-nude women in enticing poses brought into our homes in order to read the news? There seems to be ample "legitimate" advertising available.

There is another newspaper in America that has done quite well financially and in news coverage. The New York Times recently set a stringent policy on porno film advertising. Their policy "sharply limiting the size, format and type of information contained in the advertising of pornographic films" is a step in the right direction. New guidelines this month will make The Times' policy on the advertising of

pornographic films among the most stringent of any daily newspaper in the U.S. according to publisher Arthur Ochs Sulzberger. He continued by saying that X-rated and unrated porno films are "as much blight in print as the displays for pornographic films are a blight on our city streets." I believe the moral consciousness of our Indiana newspaper need not run a distant second to New York. The Star has been a leader in our nation as a newspaper. I do not believe it was achieved by advertising the "Teenage Masseuse" or the "French Postcard Girl."

The time has come for Southern Baptists to be counted as a voice of strength in Indiana. We are our brother's keeper — and our brother's children too — in being the moral leaven of our society. We are the salt of the earth, but we have often lost our salty tang in a society with dulled moral values. We are in danger of losing our blood-bought legacy. Perhaps we have come into the age of the insensitive Saints, but I'm not ready to roll over and play morally dead, yet. —

Editor Gene Medaris in the "Indiana Baptist"



One layman's opinion

Daniel R. Grant / President, OBU

Who's wrong with the law?

One of the most perplexing paradoxes of our modern world is the zeal with which some people are working to repeal old laws which they claim attempt to "legislate morals", but at the very same time are working relentlessly to impose on society a new kind of morality legislation.

Isn't it strange that the same people who support comprehensive federal legislation to eliminate discrimination between human beings on the basis of sex are the ones who sneer at the very idea of trying to enforce laws against prostitution, gambling and the use of harmful and addictive drugs, whether it be marijuana or alcoholic beverages? Recently I was struck by the coincidence of three different articles in the same issue of the *Miami Herald*. One reported that a study committee of the New York State Bar Association has called for legalizing prostitution as a means of relieving the police, the courts and other legal agencies of the burden of enforcing a difficult law. The second article reported the call from a well-known public figure for legalizing the possession of less than an ounce of marijuana. In sharp contrast, the third

news story was a detailed account of the raging controversy over federal legislation requiring colleges and universities to eliminate discrimination against employees and students on the basis of sex.

All three of these dealt with the legislation of morality. The chief difference lies in whether the majority of the people think it is worth the effort to enforce the morality through the use of governmental authority. I happen to be one of those who feels our communities and our nation will be much worse off in the next two or three decades if our children and grandchildren grow up without the benefit of laws defining those things that are clearly detrimental to the health and dignity of people, including laws against prostitution, obscenity, gambling and harmful drugs, to name only a few. Similarly I favor legislation against a variety of types of gross discrimination against individual persons on such unreasonable grounds as race, sex and creed. But I find it strangely unconvincing when someone argues that one form of legislation is good but the other is bad.

I suspect the real problem does not lie

in the nature of the law. Rather it lies in how strongly we think something is wrong or harmful as we move into the last quarter of this century. Unfortunately, we seem to be doing a poor job in our churches of convincing church members, and especially our young people, that the old traditional sins of adultery, drunkenness, gambling and obscenity are really all that bad. Our young people are inclined to say, "If we see them on television, on the movie screens and in our magazines every day, how can they be all that bad?"

The problem today is not so much of "What's wrong with the law?" as it is "Who's wrong with the law?" We Christians seem to have grown weary in well doing. If our laws in the last quarter of this century do not reflect Christian morality, we have only ourselves to blame. It still is generally true that in a democracy we get the kind of government we deserve.

Letter to the editor

Who is the problem?

When I read your editorial of Aug. 18 and the part concerning opposition to the pastor, I was reminded of an incident that happened to two people in whom I have great respect. One is a pastor and the other is a deacon.

The pastor and the deacon were on opposite sides of the fence on several issues including doctrinal issues. The feud went on for several months and got several people upset. After a time the deacon decided to move his membership.

A short time later the pastor was visiting with a brother pastor in the area and told him that "things" were running smoothly in his church, as the pastor had discussed some of the problem with the brother on prior occasions. "Yes," he said, "I finally got the devil out of my church." Now! Just who is the devil? I ask that question because I had talked with the deacon and he was under the impression that the devil was in the pulpit. Here were two Christians accusing each other of being the devil and the devil was smiling all the while.

So! When opposition comes, it's not always good to know the "who" or the "how many" for it may impede "resolving the problem." When we lay our problems before the Lord, submitting ourselves completely in his hands, the "who" and the "how many" become unimportant when related to "resolving the problem." —Joseph W. (Jake) Jones, Scotland, Ark.

Secret of staying young

by Erwin L. McDonald
ABN Editor Emeritus

Twenty years ago Researcher Nathan W. Shock began what is now known as the Baltimore Longitudinal Study of Aging. The project keeps a scientific eye on 650 men, ages 20 to 96, to try to understand what happens to them in the aging process.

Until they are 70, the volunteers go every other year to the institute, in Baltimore, Md., for an elaborate physical examination. After 70, they go once a year.

Shock, in a recent Associated Press feature, indicated that his chief surprise was discovering that "aging is a highly individualistic process, with tremendous variability between one 70-year-old and another, or between one 70-year-old and the same man a year later." He suspects aging is not a gradual, predictable process that goes on over an entire life span, but something that may occur suddenly.

Of even greater concern for aging Christians is what Shock had to say about the aging process and personal involvement.

He says he can't prove it, yet, but he is persuaded from his lifetime study that "continued challenge and participation in what's going on is what keeps people from aging."

The secret of staying young, it would seem, is keeping busy — at worthwhile things you like to do. And there's a text for it: "For whoever wants to save his own life (by selfish or lazy living) will lose it; but whoever loses his life for my sake will find it" (Matt. 16:25, Good News Bible). — Erwin L. McDonald, Editor Emeritus, *Arkansas Baptist Newsmagazine*

Mountain echoes of growth: a success story in series

First Church, Mountain Home, continues to grow in all areas under the leadership of Kenneth Threet, pastor.

Mountain Home is nestled in the Ozark Mountains in North Central Arkansas between Bull Shoals and Norfolk Lakes. The area is the fastest growing area in Arkansas and one of the fastest growing areas in America. "Equal to the excitement that accompanies a rapidly growing area is the enthusiasm and excitement that is going on in First Church," says Dr. Threet.

In the past four years the Sunday School has grown by 62 percent; 730 people have been enrolled, and five departments and 20 classes have been started.

The budget of the church has increased from \$86,000 in 1973 to \$250,000 this year. The church practices a unique system of program budgeting and quarterly financing that permits maximum benefits from all monies received. The church has increased its properties in downtown Mountain Home to three full city blocks, yet 15 percent of the budget goes to missions.

"The Mountain Home Church has always had a heart beat for missions," Threet explains. It has sponsored six churches in the area: East Side, Bull



Dr. Threet

Shoals, Midway, Oakland, Arkana and Hill Top, and currently has missions at Big Flat, Oak Grove and preaching station at Wilderness Point. The men of the church also participate in the lakeside ministries conducted in the area. The church conducts a mission tour each year to needy areas. This year 17 adults and five young people ministered in the Magdalena, N.M., area. (They used their vacation time and paid their own way.) Two such tours, to permit more people to serve, are being planned for next year.

The W.M.U. is a great leader in the mission endeavor of the church both at home and around the world. This year they coordinated a tour of Arkansas and viewed State and Home Missions at work. They lead the church in missionary training for young and old in both theory and practice. Randy Shipman is Minister of Education and Outreach and coordinates all education and outreach programs.

Twenty-five percent of the youth who live in Mountain Home attend First Church. The purchase and utilization of an old laundry permits the church to carry on a vigorous educational, inspirational recreational program for the youth of the area. They call it "His Place". The youth work is further accented by drama puppet ministries and youth mission tours.

The music ministry of First Church, under the leadership of Barney Larry, is a full music program of six choirs and training programs. This year the Youth

Choir received "superior" rating at the State Choir Festival and gave a "superior" performance at the S.B.C. Choir Festival at Ft. Worth, Tex. The 58-voice choir was the largest choir in the S.B.C. event. Special choral groups help round out the music program of the church. Chara, one of the special groups, has sung at the opening of the Legislature, the Governor's Conference on Tourism, and the Arkansas State Fair. The Spokesman Quartet, sponsored by the church, is much in demand. The church is beginning four handbell choirs after a gift of a three-octave set of handbells.

The attendance in the worship services of the church has more than doubled in the last four years. Two identical worship services with two choirs are conducted each Sunday morning. The services of the church are broadcast live over K.T.L.O. radio for those who cannot attend. The services as well as Sunday School lessons are interpreted for the deaf by Jodi Larry. The worship services are marked by enthusiastic singing, Biblical preaching and warm friendliness and over 1,000 people have responded to the invitation of the Lord. The people of the church expect God to do something visible in every service. They are rarely disappointed. The church conducts Children's Church for grades one through six.

The church is currently planning a new church plant to meet its challenging plans and expanding needs.

The *Arkansas Baptist Newsmagazine* has asked Dr. Threet to share in greater detail the Mountain Home story. In the weeks to follow, you will have the opportunity to hear "Mountain Echoes of Church Growth".



Worshippers pack the pews for Sunday services at First Church, Mountain Home.

Take a look
at the 1977
state convention
in the
Oct. 6 issue
of the Newsmagazine

Programs, Executive Board recommendations and auxiliary meetings information will be included.

Arkansas all over

Waldron First Church has purchased a 66-passenger bus to be used for youth and senior adult activities and other ministries of the church. Nelson Wilhelm is pastor.

Nettleton Church, Jonesboro, is organizing a new fellowship group for adults called "Supper Six". This organization will provide additional Christian fellowship for adults and will begin its meetings in October. Mrs. Jean Kerst is in charge of arrangements.

Gentry First Church honored its pastor, W. W. Dishongh, with a sacred music concert on Aug. 28. The concert was presented in recognition of Dishongh's first anniversary as pastor of the church. David Cox was director. Soloists for the concert were Mrs. Ervin Cripps, Linda Robins and Teresa Lyons. Choirs presenting the program were the Adult; Young Christians; Youth; Young Adult and Sinspiration. Fred Rosborough was reader for narrations. A reception followed the concert.

Grady First Church will observe homecoming on Sept. 25. E. S. Ray of Pine Bluff, a retired minister and former pastor of the church, will speak at morning and evening services. Norman McPherson, church music director, will be in charge of special music for the day. A covered-dish meal will be served at noon. The church, originally a mission of Pine Bluff First Church, will observe its 23rd anniversary on the day of homecoming. Alan T. Tucker is pastor.

Murfreesboro First Church will have a special concert presented at the church on Sept. 25 by "The Brothers and Sisters," a singing group from Oklahoma.

Washington-Madison Association conducted a minister's symposium on "Stress and Stress Management" at the veterans hospital in Fayetteville on Sept. 19. The symposium was led by R. Lofton Hudson, Founder-Director of the Midwest Christian Counseling Center, Kansas City, Mo.

Calvary Church, Crossett, observed Sunday School Loyalty Day recently with 91 in attendance. S. E. Powell, a former pastor, was guest speaker. The "Evangels" of El Dorado presented special music. Awards for special service were presented to church members at the event. Steve Yancy is pastor.

Second Church, Crossett, observed homecoming on Sept. 11. Lane Amos, pastor at Eden Church who is a former pastor of Second Church, was speaker. Paul Ragland spoke at the Crossett church on Aug. 28. Ezra Murphy is pastor.

Alma First Church held a revival-preaching mission Sept. 11-14. Dr. Tom

Cox and family of Tulsa, Okla., led the revival. Paul Stockemer is pastor.

Conway First Church has begun a special seminary for men of the church. The 30-week course of study, led by William Probasco, pastor, will deal with five principal aspects of responsibility for husbands and fathers. Mrs. Roy Chatham will lead a series for women on "How to be Mighty in the Spirit."

North Main Church, Jonesboro, held a "Crusade for Christ" Sept. 11-18. Jimmy Nettles was evangelist and Herbert "Red" Johnson directed music. Bill H. Lewis is pastor.

West Fork Church honored their pastor, James Criswell, and his wife, Nell, on their fifth anniversary at the church and his 20th year in the ministry. The observance was held at the church on Sunday, Aug. 21 with deacons of the church in charge of arrangements.

Gentry First Church has organized, for the first time, an Acteens program for girls in grades seven through twelve. Sharon Cox will be director.

Stuttgart First Church held a deacon ordination service on Sunday evening, Sept. 18. Gaylon Rogers was ordained as a deacon of the church. At the same service, all deacons were installed to their task of service. Jerre Hassell is pastor.

Fisher First Church held revival services Aug. 8-14. Captain Lovell, pastor of First Church, Harrisburg, was evangelist. Music was led by Terry Buffington. There were three professions of faith and two other additions. Joe Aldridge is pastor.

Earle Church will celebrate its 75th anniversary Oct. 1-2. A dinner and program on Saturday evening will begin the weekend of special activities. Regular services will be held at the church on Sunday morning and evening, and a noon meal will be served.

Cash First Church held a missions theatre on Aug. 21 with all mission organizations participating. A meal followed the presentation. Gifts brought by those in attendance were sent to Kamuela, Hawaii, missions.

Victory Church, El Dorado, was in revival Aug. 21-28 with Curtis Johnson, pastor of Harmony Church, as speaker. Music was directed by Billy Roy Donahue and Mrs. Maycel Fitzgerald. There were seven professions of faith and one joined by letter. The church also observed homecoming day on Aug. 28. Floyd Taylor, a former pastor, was guest speaker for the afternoon. Special music was by local singing groups. Gordie Givens is pastor.

First Church, Biscoe, was in revival Aug. 8-14. Paul Jackson was evangelist and Don Reasons directed music. There

were eight professions of faith and one addition by letter. J. D. Webb is pastor.

Dallas Avenue Church, Mena, was in revival Aug. 7-14 with Johnny Green as evangelist. Phil Ayres was music director. There were seven professions of faith and three joined by letter. Max W. Deaton, pastor, held baptismal services on Sunday, Aug. 14. The church observed "On-to-College" day on Aug. 21 with Baptist Women of the church preparing "starter boxes" for each college-bound student. Receiving these boxes were Robert Smith Jr., Barbara Curtis, Gary Long, Tim Aynes, Randy Hughes, Jerry Davis, Brian Gandy, and Dawn Gandy.

Caledonia Church held revival services Aug. 27-Sept. 4. Heber Shreve was evangelist. Anna Hill directed music. There were two professions of faith and one addition by statement. Hugh Nelson is pastor.

The summer choir of **Central Church, Magnolia**, presented the musical "Lightshine" on Sunday evening, Sept. 11. Morris W. Ratley is church music director. Jon M. Stubblefield is pastor.

Burlington Church was in a recent revival with Buddy Kiem as evangelist. Joe Morris of Green Forest directed music. There were two professions of faith. Leonard Herring is pastor.

St. Joe Church is in revival Sept. 19-25. Don Johnson of Batesville is evangelist. Pastor of the church is Wallace L. Koone.

Southside Church, Lead Hill, ordained Charles Tilton as a deacon on Sunday evening, Aug. 28. The ordination sermon was preached by John Finn, director of missions of North Arkansas Association.

A North Arkansas Association Girls in Action Day Camp was held in Harrison on Sept. 17. Mrs. Hubert Fox, missionary to Thailand, was speaker. Elizabeth Taylor is associational GA director.

Immanuel Church, Little Rock, held its annual banquet for deacons and their wives on Sept. 12. Missionary Glendon Grober was speaker. Special music was presented by Vickie Martin and Guy Crawford.

Mountain Home First Church has begun a new adult ministry, a brass and woodwind ensemble. Robert Nelson will direct the ensemble whose first performance is scheduled for Oct. 2 at the church's morning worship service.

Beech Street Church, Texarkana, will be in revival Oct. 23-26. Gene Williams, a Southern Baptist evangelist, will be preacher. His daughter, Sandee Rambo, will assist with special music. Charles Vance, minister of music for the Beech

Street Church, will direct revival music. J. W. L. Adams Jr. is pastor.

Temple Church, Crossett, will have a youth centered revival Oct. 10-16. David White will be evangelist. Herman A. Merritt is pastor.

The youth choir of **47th Street Church, North Little Rock**, presented the musical "The Clown" at Pickles Gap Church, Conway, on Sunday evening, Sept. 11. Fred W. Helms was director.

Hebron Church, Little Rock, heard of mission work in Guatemala when Mr. and Mrs. Russell Fox, missionaries to that country, spoke at Wednesday evening services on Sept. 14.

Batesville First Church began a doctrinal revival on Sunday, Sept. 11.

John H. McClanahan, pastor of First Church, Pine Bluff, was evangelist. Glenn Whitworth directed music. Don Nall is pastor.

A Girls in Action Recognition service was held at **Baring Cross Church, North Little Rock**, on Sunday evening, Sept. 11. Mrs. Carolyn Fisher, GA director, was in charge of the service. Pins of recognition were given to Kathy Evans, Susan Matheny, Leslie Horn, Karen Scoby, Alicia Brown, Karen James, Pam Brown and Lori Fisher. Certificates on learning about missions were presented to Jennifer James and Ginger Toland.

First Church, Fort Smith, recently began construction on a building complex which will house not only educa-

tion space for 300 preschool children and 300 adults, but will also provide fellowship hall space. The structure, to be adjacent to the sanctuary, will also include an extensive library, tape ministry room, pastoral study, bride's room and prayer room. Projected to cost approximately 1.5 million dollars, it will be paid for by members of the church within three years. The Fort Smith church will celebrate its 121st birthday this year. William L. Bennett is pastor.

Keiser First Church was in revival Aug. 14-19. Raymond Glover, pastor of First Church, Verona, Miss., was evangelist. There were 19 professions of faith and three came for baptism. Lloyd H. Anderson is pastor.

Arkansas all over

Mark Tolbert has been called by Central Church, Jonesboro, to serve on the staff as minister of evangelism and missions. He will be responsible for leading the church in personal evangelism as well as giving supervision



Tolbert

to mission giving, mission education and mission action. A graduate of Georgia State University, he is an ordained deacon of Central Church. The past four years he has served as a staff worker for Campus Crusade for Christ, spending the past two years as campus director at Arkansas State University. Tolbert and his wife, Joy, are parents of two children, Jennifer and Jason.

David Willard has been called as part-time minister of music and youth by Newport First Church. A faculty member of Tuckerman School System, he is married to the former Jane Ball of Cabot. Willard will be director of the adult and youth choirs and will lead children and youth activities.

Danny Veteto, who has been pastoring Dell First Church in Mississippi County, has accepted the call to serve as pastor of Valley Chapel in Searcy. He and his wife, Pam, have two children. Veteto is doing graduate work at Mid-America Seminary.

Henderson Brown is serving as interim pastor of Grubb Springs Church.

Paul Taylor, who had retired from the active pastorate, has accepted the call and is serving as pastor of Parthenon. The first Sunday he was with the church,



Willard



Veteto

members voted to increase their gifts to associational missions.

Don Allred has resigned as interim pastor of Rudd Church. Allred, who was ordained to the ministry by the Rudd Church on Aug. 28, will be attending the University of Arkansas.

Bill Storts, who has been pastor of Plainview Church, Dardanelle-Russellville Association, has resigned to teach school at Belleville.

Jim Davis has resigned as pastor of Pottsville Church.

Robert Smith, student at Ouachita University, and Connie Terry, a faculty member at Marvel, have completed 10 weeks of mission work in Ouachita Association. They were sponsored by Dallas Avenue Church, Mena.

Charles H. Skutt, pastor of Spradling Church, has been selected for listing in the 1977 edition of *Who's Who in America*. Dr. Skutt, pastor of the Spradling Church since September, 1966, has served as moderator of Concord Association and for the past seven years he has served as chaplain-on-call for the local Holiday Inn and was receiver of the "Award of Merit" by Holiday Inns Inc. in 1972.

people

J. W. Royal, a retired minister from Benton, has been called to serve as interim pastor of Second Church, Jacksonville.

Mrs. Danny Hill is serving as music director for Caledonia Church. She is the daughter of Bob Patton, a former pastor in the Liberty Association.

Nathan Dyer will assume the pastorate of Atkins First Church on Sept. 25. He comes to the Atkins church from Hayward Church in Portageville, Mo. Dyer is a graduate of Hardin-Simmons University, Abilene, Tex., and Southwestern Seminary. His wife, Janice, is a graduate of Ouachita University and Southwestern Seminary.

Karen Otting has been called by University Church, Fayetteville, to direct the church's youth ministries. She is a student at Arkansas Institute of Theology, Fayetteville.

Scott Branyon has resigned as music and youth director of Lincoln First Church. He and his wife, Sharon, will reside in the Fayetteville area.

Terrel Gordon, a hospital chaplain in Fayetteville, is serving as interim pastor of Johnson First Church.

Seibert Haley of Tulsa, Okla., has accepted a call to pastor Southside Church in Fayetteville. He and his wife, Mary, will continue to reside in the Tulsa area until the end of the school year when they will retire from teaching and move to Arkansas. They are parents of one daughter who is attending the University of Arkansas.

Ed Abel and **Tim Blann** have joined the staff of Park Place Church, Hot Springs. Abel will serve as associate pastor and education director. Blann will serve as part-time minister of music.

Arkansas all over

Paragould church dedicates addition

Alexander Church, near Paragould, dedicated the remodeling of their old church and the erection of a new addition. The work was completed at a cost of \$35,000 which included the addition of 2640 sq. ft. The work included the redecoration of the auditorium, the adding of a new front to the exterior of the church, the addition of 10 classrooms, two bathrooms, a church library, a pastor's study, and a baptistry. The basement of the church has been converted into a fellowship hall.

Under the leadership of Pastor Gary Gregory the church has increased its Cooperative Program gifts four percent — two percent in 1975 and an additional two percent in 1977. Pastor Gregory says "The increasing of our world mission gifts has benefitted our church greatly. It has given our people a world vision and our total income has increased approximately 40 percent."

Pastor Gregory spoke from the 134th Psalm for the morning message. In his message he emphasized: (1) A charge to bless the Lord; (2) A charge for the servants of the Lord to stand; and (3) A charge for the servants of the Lord to serve God all the time. In conclusion Gregory said, "This group of priests were those who served in the temple at night. Their jobs may have seemed insignificant in comparison with those priests who worked in the daytime when all the people were present. But significantly as they worked they praised the Lord. God has been good to our church in allowing us to improve our facilities. We should thank him for his grace and seek to reflect his love to those that we come in contact with."

Other special guests for the occasion included Carroll Gibson, director of missions for the Greene County Association and J. Everett Sneed, editor of the *Arkansas Baptist Newsmagazine*. Missionary Gibson gave the history of the Alexander Church while Editor Sneed brought the dedicatory message.

Editor Sneed said that there were three things which made a New Testament church great — a proclaiming church, a praying church and a praising church. In conclusion Sneed challenged the members of the Alexander Church to utilize their improved facilities in reaching the lost of the community.

Pastor Gregory feels that the Alexander Church has a bright future. He said, "Our people have a good vision of the Lord's work to be done in this community. As we share our witness for the Lord and remain dependent on him for strength and power, we will continue to have victory in him."



Remodeling of the Paragould church and an addition to the building cost the congregation \$35,000. (ABN photo)

Alexander dedicates church

First Church, Alexander, held a dedication of their new building recently. The new plant was erected for a cost of \$86,000 but has an insured value of \$120,000. The new sanctuary will seat 386 people, has an all-brick exterior, new pews, a new piano and organ, and is carpeted throughout. It has a vestibule, two bathrooms, balcony, two classrooms, and a baptistry. The balcony has a capacity of seating 50 people.

Pastor Aaron Thompson brought the dedicatory message. He commended the people for their sacrificial giving which made the new building possible. He said the fact that the congregation had erected a new building would not mean that it would be automatically filled. "If we are to reach people," he said "we will have to visit and witness to the people of our community. We now have a greater responsibility because we have greater opportunity."

The Alexander church was started by

Alexander Church's new auditorium will be filled only if the people reach out, the pastor told them. (ABN photo)



the Immanuel Church, Little Rock who sponsored and assisted the congregation during its younger years. The church is now 27 years old.

During the five years that Pastor Thompson has worked with the congregation, they have added 10 classrooms and purchased all new furniture for their old sanctuary in addition to erecting of the new facility. The Sunday School has grown about 300 percent and the financial gifts have increased approximately 600 percent. The Sunday School is now averaging about 115.

Pastor Thompson feels that the church has an excellent future. He said, "We expect a lot of growth. People are moving into our area. We now have facilities to accommodate additional people. It is my hope that we will be running 185 to 200 in Sunday School in the near future. As we work together this becomes a realistic possibility."

buildings

New Liberty Church, Mississippi County Association, has begun construction of a new sanctuary. The educational building is being used as a temporary worship center. Jim Douglass is pastor.

Waldron First Church is purchasing land for Boles Mission, one of the two missions sponsored by the church. Assisting with the land purchase is the Missions Department of the Arkansas Baptist State Convention, R. H. Dorris, director. Nelson Wilhelm is pastor of the Waldron church. The pastor, assisted by deacons and laymen of the church, is leading services at both Boles and Crumpton missions, which are sponsored by the church.

Crossett First Church has voted to build a new activities building at a cost of \$100,000. Funds used to defray costs will come from pledges made by members and money received from the sale of the old building and two homes owned by the church.

Friendship Church near Conway will have their 60th anniversary and dedication of their new sanctuary on Sunday, Sept. 25. Former pastors and members are to attend special activities.



The week of Sept. 27 through 30 has been set aside as *Student Spiritual Emphasis Week* by the Baptist Medical Center System. Activities are being planned for the students and the public is invited to attend the spiritual renewal activities. Day services will be held from 2 p.m. to 3 p.m., and evening services will be from 7:30 to 8:30 p.m.

Major and Mrs. Allan Tyson will be guest speakers for the week. Major Tyson is a Chaplain with the U.S. Army. Mrs. Tyson, the former Dell Christy, graduated from Arkansas Baptist Hospital in 1962. While a student she served as BSU President and as a student summer missionary to Nigeria.

Central Baptist Hospital Administrator Larry O. Barton is serving as Administrative Chairman for the week. Chaplain Charles Covington will serve as pastor advisor. Juanita Straubie, Student Activities Director, and Gary Hargrove, Baptist Student Union Director, are coordinating plans for the observation.

Furloughing missionaries briefed about state work

An orientation for foreign missionaries who are currently furloughing in Arkansas was held Sept. 8, in the Baptist Building, Little Rock. The purpose of the program, jointly sponsored by the Foreign Mission Board and the Arkansas Baptist State Convention, was to provide a more personal look at the work in Arkansas and to make the missionaries' furlough more productive.

Roy F. Lewis, associate executive secretary for Arkansas Baptists, was instrumental in the development of the new orientation program. The Arkansas orientation was the first such program planned but was the second actually held.

Presentations made to the furloughing missionaries included Arkansas' organization and structure, highlights of the past four years in Arkansas, local fellowship conditions in Arkansas, the Bold Mission thrust, and current Arkansas budget and financial conditions. Presentations were made by Sam Pitman, associate secretary of the Department of Denominational Coordination of the Foreign Mission Board, and by the staff of the Arkansas Baptist State Convention.



Furloughing missionaries who attended the orientation session Sept. 8 are (left to right) Gerald Schlieff; Robert Crockett, Annette Crockett; Gerry Williams; Fred Williams; Ruth Vanderburg; Bettye Spann; Frederick Spann; Marjorie Grober; Glendon Grober; Gena Hampton; and James Hampton.



Woman's viewpoint

Mary Maynard Sneed

Fulfillment for Christian women

The Christian's sense of worthiness and self-esteem issues not only from an awareness of God's love for us but also from the knowledge that we were created in his image (cf. Gen. 5:1-2; 1:27-28). One facet of this image which we have previously discussed in this column is our potential for relationships with God and one another. It was God's purpose that man and woman, as intelligent, creative beings, would unite in a plan to populate, replenish, subdue and control the world (v. 28). Yet, all this time man has been content with the traditional role of producing ideas and goods, while woman's role has been to produce babies.

Consequently, many women have begun to feel like martyrs, sacrificing themselves for their families. Tired, bored, depressed and lonely, these housewives are turning to drugs and alcohol, suffering psychosomatic illnesses and "nervous breakdowns" or venting their frustrations upon their families. As they attempt to experience life through their husbands and children, they are, literally, destroying themselves.

Are these women really giving themselves away? Or are they, actually, depriving their families of the kind of thoughtful, creative, inspiring and loving personalities they might be, given an adequate solution to the problem?

The scripture paints a beautiful portrait of "the virtuous woman" in Prov. 31:10-31. She is spiritually mature, wise in business, a good manager, intelligent, resourceful and trustworthy. Like Lydia, who earns her living by selling purple dyes or dyed goods, she is a successful merchant. Deborah, the prophetess who was also a judge, Phoebe, Pricilla and Philip's daughters are a few of the religious leaders of the times.

The possibilities of service for Christian women are even greater today. We

need no longer sit at home, biting our fingernails to the quills, when so many other options are open to us. Many women with desires for self-fulfillment are returning to universities to complete degrees or to do graduate study. Others are resuming abandoned careers or training for new occupations. They may be motivated by a desire to improve their financial standing or merely seeking significant ways to employ their God-given talents. Women are eager to make worthwhile contributions to the arts and sciences, medicine, business, education and many other fields of endeavor.

Besides paid employment, there is also opportunity to relate to the world beyond home and family through voluntary charitable, civic and church activities. The possibilities for ministry that are open to women in the churches are, virtually, limitless. Pastors' wives are finding this option especially attractive, since it affords opportunity to serve side-by-side with their own husbands.

Some wives and mothers with children in school have found paid part-time employment to be the ideal solution. Among those who possess skills which permit them to earn money at home are music teachers, seamstresses, artists and free-lance writers. These women are capable of combining occupational responsibilities with the performance of household duties and caring for their own children.

However a woman resolves to achieve her desire for personal fulfillment, her husband's cooperation is essential. The couple will need to sit down together and take an honest look at their priorities. Most husbands have their wives' happiness as a primary concern. By uniting in a plan to increase the wife's opportunities for achievement, Christian couples may yet fulfill God's purpose for mankind.

The president speaks Pray for convention

by R. Wilbur Herring

(This is the first of a series on the coming convention in November, 1977.)



Dr. Herring

Have you been praying for our coming Arkansas Baptist State Convention in Little Rock Nov. 8-10, 1977? Maybe you think that meetings of the convention don't need prayer. Maybe you think they just happen. I am sure you pray for the worship services each Sunday, and that you pray for your revival meetings. Then why don't you pray for the annual meeting of our convention?

I have an observation to pass on to you. During the 30 years that I have served as an ordained minister of the gospel, I have carefully noted the difference between the "good" conventions and the "sorry" ones. I have seen my fair share of both kinds. I have discovered that the difference is not in the out-of-state personalities which the program committee schedules for the meeting, or the experience of the officers or the generalship of the committee chairmen. The real difference lies in the one thing, that is, whether the participants fervently prayed for the convention before coming, prayed during the sessions of the convention and praised the Lord at the last for such a "wonderful convention".

There has to be more praying for the convention than just those selected to pray before and after each session. Most of the time this just makes it a legally constituted Baptist gathering. You know what I mean, "the prayer and two hymns sort of thing." But the truly great and marvelous conventions which I have had the blessed fortune to attend are those where most of the participants (messengers and visitors) had prayed and prayed that God would give a glorious mountain top experience as we gathered by churches in the name of our Lord Jesus Christ.

Prayer does make a difference. Will you start praying now that our Sovereign God will place his blessings upon us come Nov. 8-10, 1977?

Foreign mission brief

GEN. SANTOS CITY, Philippines — Eighty-three Baptist Men from 15 churches in the sprawling South Cotabato province of Mindanao gathered here in mid-June for a conference. Paul B. Johnson, Southern Baptist missionary who is conference coor-

dinator on Mindanao, challenged the men to lead their churches in action-oriented programs such as evangelism and the starting of new churches. The 60-church South Cotabato Association is one of the fastest-growing associations in the Philippines and has registered

almost 1,000 baptisms during each of the last two annual reports. Two Southern Baptist missionary families are stationed in this area, Mr. and Mrs. James T. Lochridge serving here and Mr. and Mrs. Charles L. Miller working at Marbel.

From Muslim to pastor's wife: From dentist to pastor

Strange as it may seem, the Lone Rock Church has a dentist for pastor — a dentist whose wife is a native of Hyderabad, India, and who was a Muslim for most of her life.

India is a secular, democratic republic, the largest democracy in the world. The population is immense, yet the country is only about half the size of the continental United States. The population density is so great that India, with 580 million people, is second only to China in population.

While this nation is known for densely populated cities like Bombay, Calcutta and Delhi, India is primarily a country of rural life. Eighty percent of the population lives in farming areas, comprising 600 thousand small villages. Because of this segregation of the population, there are 15 different languages and more than 800 minor tongues and dialects. The states in India are divided according to the predominant language in the area so that the common man can talk to his government officials in his native tongue. However, just as Mrs. Mathis was ready to begin teaching in her native language, the government told her she would have to go back to school to learn a new language.

Disgusted, she moved to Pakistan in 1951. Then in 1958 she came on a scholarship to Mary Hardin-Baylor University, Belton, Tex. Then she moved

again to attend the University of Alabama where she met her husband.

During this same period, Dr. Mathis was experiencing serious doubts. He had been saved in a Baptist church at 14, but having had no religious background, he had strayed from the church. Finally, when he could go on no longer, Dr. Mathis said, "I cursed God and vowed I'd prove he didn't exist. But after reading literally hundreds of books, I came to my knees."

Dr. Mathis worked as a chemist for several years and then in 1967 he began dental school. While he was in dental school he said, "I tried every possible way not to be a Baptist, but after studying the Bible for quite some time, I joined a Baptist church."

During all this time Mrs. Mathis had continued to practice her Muslim faith and refused to attend a Baptist church. In fact, Dr. Mathis had promised to join the Muslim religion when they got married. During dental school, however, Dr. Mathis began taking their children to church. Mrs. Mathis had been taught that it was her responsibility to know what her children were learning, so she began attending church with her family.

For more than six years she attended church without being able to accept Christianity. During much of that time she was under conviction but could not understand the idea of the Trinity as the

Muslim religion teaches that there is only one God, and Mohammed is the last prophet.

While attending a revival at Memphis, the evangelist told of Abraham who had the faith to sacrifice his only son while he had been promised that his seed would be numberless. He pointed out that there are many things we must accept on faith without being totally able to understand — such as the Trinity.

Mrs. Mathis accepted Christ that day and shortly thereafter Dr. Mathis accepted the position of deacon in the church. Dr. Mathis believes that for a man to succeed, his wife must be a committed partner, so he waited until she was saved to accept the position of deacon.

Since becoming a deacon, Dr. Mathis has taught Sunday School, Church Training, became youth director, outreach director and chairman of deacons. But during all this time he was still unsure of God's will for his life. "I put my occupation of dentistry first. I felt I'd have to give it up if I surrendered to preach. I had heard that if there was anything else you could do, you shouldn't preach. Well, there was plenty I could do so I didn't make my commitment public. I told God and my wife only. I decided to put God to the test. In March, I quietly surrendered to preach, telling God that if he wanted me he could come and get me. That was on a Tuesday. Thursday the Henderson Church called and asked me to be their interim pastor."

Dr. Mathis has been pastoring since April. He is now pastor of the Lone Rock Church, located in a rural community in the center of the Ozark National Forest.

The community was isolated because there was no bridge. Entering the community took several hours. Now, Lone Rock is accessible and is slowly becoming a growing community. The first Sunday there were 11 in attendance with an offering of \$23. Now the church is averaging 40 with an offering of almost \$200 per week.

Perhaps the most important comment that Dr. Mathis made in the interview is that "Arkansas has dozens, perhaps hundreds, of 'Lone Rocks' that God is calling a 'layperson to'."

Besides Naheed, who is not shown, the Mathis family consists of (from left) Nilia, Eric, Omar, Dr. Mathis and Mrs. Mathis.

The Lone Rock Church meets in this building.



Senior adults and Arkansas churches:

by Betty Kennedy
ABN managing editor

What's a local Baptist congregation doing helping set up a retirement home? or getting volunteers to fix plumbing for a widow? or taking senior adults on trips to other states? "Following scriptural injunction," says one pastor. "Meeting a need in the community," explains another.

Many Arkansas Baptist churches are entering the relatively new area of ministry to senior adults, and they have support from Southern Baptist agencies. Help is offered through consultants, study course books for senior adults themselves, a handbook of ministries (point number one: use the term "senior adults", not "senior citizens") and even a magazine for Christian senior adults.

Congregations who want to start programs for senior adults can get information on ways to minister. Some of the

sources will be listed later in this two-part series of articles.

Why are Southern Baptists emphasizing ministry to senior adults? In the past, Americans have accentuated youth to the degree that the elderly are forgotten or neglected. Many Christians have accepted the view that "youth is beautiful; old is ugly." This assessment of viewpoint is supported by a recent Harris poll which found that "to younger people, the collective image of the elderly is that of an inept, ineffectual, physically depleted group waiting for death . . ."

But now Americans are faced with the fact that the percentage of the population over 65 years of age is increasing rapidly and will continue to grow in the future. Southern Baptists as a whole are planning for the future when there will be an even greater need for these

ministries than now. In 1970 the over-65 population of the United States was 10 percent of the total, but for the year 2000 the projected proportion is 20 percent. Even now, 13 percent of the members of Southern Baptist churches are 65 and older.

Because Arkansas has a larger population proportion of senior adults than any other state besides Florida (12.8 percent of Arkansas residents are retired while 16.1 percent of Floridians are retired), Arkansas Baptists may have more opportunities to reach out to senior adults. Arkansas' retired population grew by 14.4 percent between 1970 and 1975, which means there are approximately 271,000 persons 65 and over in the state.

There have always been elderly persons, and they have always had

Grand Avenue, Ft. Smith

On the cover

We lend a helping hand, church says

The deacons of Grand Avenue Church, Ft. Smith, are convinced that the Biblical injunction to care for widows applies today. So, they have recommended to the church that the congregation lend a helping hand to widows and disabled older persons. The church has accepted the challenge and their intentions are stated right on the side of the van equipped for the ministry. It says, "The Helping Hand Ministry".

The ministry was begun last month after a study of the church membership revealed more than 100 widowed or disabled persons who could benefit from volunteer services.

The volunteers are more than 100 men, women and young people in the church who are on call to help with transportation, emergency plumbing, painting, carpentry, nursing care and other services. A Grand Avenue member, Ray Stewart, donated a delivery truck from his grocery business, and other members gave tools and equipment to outfit the truck.

Senior Adult Sunday School Directors Bill and Wilma Yocum are directors of the ministry. When a church member needs assistance, their request is channeled through the church office to the Yocums. During the first month of operation, "The Helping Hand Ministry" averaged one call per day with as many as seven people working on one project.

Pastor Don Moore led the church in dedicating the ministry, which he thinks is bearing a powerful witness in the city, besides helping church members.

Painting a house is not the usual kind of project for the helping hand ministry of Grand Avenue Church, but there were volunteers to do the job just the same. (cover photo by Morris Myers)



getting around the myths to the ministries

While government agencies and private groups have moved into programs for senior adults, most Baptist congregations in Arkansas are proceeding with caution. One of the purposes of this article is to give Arkansas Baptists a general view of the senior adults ministries programs by congregations around the state. The stories of some churches are included because the programs are nearly the same as those of many other churches and, therefore, seemed to be typical. Other churches are part of the story because they are involved in ministries quite different and nontraditional. Not all churches who have programs for senior adults could possibly be included.



needs. And Christians have read the Biblical admonition to honor the elderly and take care of their mothers and fathers, but ministries to the aged have long consisted of nursing home services and not much else. Since only five percent of persons over 65 are institutionalized, the vast majority were

left out completely. Another 14 percent of persons over 65 need constant companionship, but 81 percent are able to get around fairly well on their own.

Traditional nursing home ministries are a worthwhile part of the outreach programs of many Arkansas churches, like Cullendale church at Camden,

Dardanelle, First

Church takes cue from BYW

Members of Baptist Young Women at First Church, Dardanelle, were ministering to senior adults by adopting them as "secret pals". Each BYW member would remember her secret pals with cards and gifts so the older member's special occasions were not forgotten. Then someone suggested that these friends might benefit from getting together, and the Golden Age luncheon was begun.

Now the monthly luncheon and afternoon of activities attract about 25 senior adults and five to 10 of their friends. Mrs. Maxine Kemp, WMU director for the church, likes to involve church members outside the WMU in the programs presented to the senior adults and has used young people this summer.

Pastor Tony Berry hopes to see the men of the church get inspired by the women's role in senior adult ministries. While Brotherhood activities now include ministry to the local nursing home, he looks for additional ministries from the men.

The church's purchase of a 48-passenger bus might increase attendance at the luncheons by 10 to 15 persons, Berry thinks. "The bus will make some people feel less like they are imposing asking for a ride," he said.

The pastor's suggestions after a year of the program are (1) maintain enthusiasm by seeking new and creative program events, and (2) involve the participants in planning.



Pastor Tony Berry (head of the table) joins the "Golden Age" Club for lunch.

Gene Holman is concerned about senior adults who move into those government-built apartment buildings. "They get in those high rises and there they stay," she says.

So, because Gene and Bill Holman are retired and have the time, and because the opportunity came to them, they give a day a week to provide services that get retired persons out of the high rise and provide nutrition and socialization. The Holmans are RSVPers, participants in the Retired Senior Volunteers Program of the Pulaski County Council on Aging Inc.

The Holmans are members of Lakeshore Drive Church in Little Rock. While church programs provide opportunities for ministry, like taking food to shut-in friends, the Holmans chose also to do volunteer work for this private non-profit agency.

The invitation to become RSVP volunteers came to them through a family friend, John Halbert, who is executive director of the Council. One evening at church he told them of the new program, and the Holmans agreed to try being volunteers.

Now Thursdays are the days Gene and Bill Holman set aside to help fellow senior adults, many of whom come from the high rises around town. Mrs. Holman works greeting participants in the nutrition program at the Central Baptist Hospital site. Her husband visits with his friends as they wait for the meal to be served, and he usually carries a pitcher of water to serve them.

The Holmans chose this job from among many done by RSVP volunteers. They wanted a definite task and a definite time set aside to help others. So they give one day a week, even though their friends at the nutrition site would like it to be more.

RSVP to retired friends



Bill and Gene Holman (standing) pass around some more water and conversation after lunch at one of the nutrition sites of the Pulaski County Council on Aging. (ABN photo)

Monette, First

Clubs liked by those who live long



These members of the Monette club want to live long and like it, and the club may actually help because a senior adult club fights loneliness by providing fellowship. That's Pastor Jerry Tracy far left on the third row.

Want to "live long and like it"? Well, join the club. The club at First Church, Monette, that is. You have to be at least 55 years old, but you get a certificate of membership and are invited to a monthly meeting for lunch, a devotional and recreation.

The Monette church began this ministry only a few months ago, but Pastor Jerry Tracy is encouraged by increasing attendance. They had 44 senior adults one rainy day.

Tracy says the idea came from First Church of Lebanon, Tenn., and materials he got from the Sunday School Board's Church Recreation Department helped the church promote the program.

Their luncheon programs have included a talk by the mayor of Monette and a demonstration by the local ambulance service.

"It brings people out of their homes," says Pastor Tracy. One woman is limited to one activity because of her health and she chose the club," he explained.

The pastor gauges interest in the club for senior adults to be high. On one of the meeting days he went to the local nursing home to pick up an 88-year-old member. She greeted him in casual dress and hair rollers; she thought the "Live Long and Like It Club" was the next day. The woman went anyway, rollers and all. She had joined the club and really liked it.

which sponsors a 30-minute service each Thursday evening at the Ouachita Convalescent Home there. Smackover, First, is combining tradition and technology by installing a closed-circuit television system to bring their services directly to residents of the local nursing home. At Hamburg, nursing home residents are taught the Bible study lesson each Sunday by First Church's pastor, Raymond Atwood.

Another type of ministry which, like nursing home services, helps the senior adult break out of his loneliness is the senior adult club. Clubs can provide socialization and help the participants to "live long and like it". The club at First Church, Monette, uses that statement of purpose as the name of their group. Clubs are a part of the ministries of Matthews Memorial Church in Pine Bluff (the "Prime Timers"), Second Church, Hot Springs (the "Keen Agers"), First Church, Dardanelle (the "Golden Age" Club) and many other churches.

Trips for the senior adults are often part of the activities of a club but may be an activity where there is no club. First Church, Crossett, has taken senior adults to Little Rock, while First Church, Hamburg, has made plans for a trip to Nashville, Tenn., this month, and First Church, Pine Bluff, senior adults went to St. Louis in late August.

Most churches pay part of the expenses for trips, but the cost is not the only advantage of group trips. Pine Bluff pastor John McClanahan says that the group venture makes travel possible for a widow or a person whose spouse can't go.

For other churches, special days like a "Senior Citizens Day" at First Church, Hamburg, is a way to lend support to senior adults. A revival just for senior adults was held at Highland Heights Church in Benton in July, and Baptist Tabernacle in Little Rock designated the beginning Sunday of their spring revival as senior adult day. First Church, Pine Bluff, honors their older members with a "Founders' Day" on the first Sunday in October.

While some churches minister to the senior adult on special days, club days and trip days, the focus of the ministries of some others is ministry when there is need.

This is the aim of the "Helping Hand Ministry" of Grand Avenue Church, Ft. Smith. Church members volunteer to meet needs for the elderly and handicapped at the time when help is needed. (See separate article spotlighting the ministry of the Grand Avenue Church.)

These are not all the ministries performed or all the ministries that need to be performed by Baptist churches in

Arkansas. Some serve well the needs with traditional ministries, but others are moving in fresh directions by maintaining retirement hotels or meeting transportation and "fix-it" needs or encouraging members to work in government or private programs such as "meals-on-wheels" and nutrition and

socialization sites.

Part two of this series will give "how-to" information about other types of ministries to senior adults. Sources of printed information and agencies of the SBC which can offer help to churches will be listed for churches who want to get on with the ministries.

First Church, Pine Bluff

Church answers need for home

"We have some very adequate nursing homes in Pine Bluff," says First Church Pastor John McClanahan, "but when our people wanted to enter a retirement home, they had to go to Little Rock."

So when First Church was approached, more than three years ago, to join two other churches in backing Trinity Village, the congregation voted to participate. Dr. McClanahan says they saw it as an opportunity for ministry — a rapidly expanding ministry.

A fourth church joined the enterprise and they each put up an initial investment to build the facility which now serves only the mobile retired.

First Church's continuing input in Trinity Village business affairs comes through the members they elect to the home's board of directors, but they can minister directly to the residents. Each Tuesday volunteers from the church go out to help with whatever activities are planned for that day. And the church is responsible for the Sunday evening vespers service every fourth Sunday.

Many residents of the home come to worship at First Church and members provide transportation. Four members of the church have entered the home, and a former member moved back from Florida to live there.

But Trinity Village is not First Church's entire commitment to senior adults. Dr. McClanahan points to a greatly expanding program for senior adults set up over the past four years. The church has a standing committee to coordinate programs for this age group, and they have on the staff a minister of activities, including senior adult activities.



Ruth West (right) is one member of First Church who gives her time to minister to residents of Trinity Village. On a typical Tuesday she helps residents with recreation. (photo courtesy of Trinity Village)

Looking ahead: Arkansas events

September 1977

- 22 Area church WMU leadership conference, Hope, First
- 22 Northeast District Brotherhood meeting, Paragould, East Side
- 23 Area WMU leadership meeting for associational leaders, Hope, First
- 26 Area church WMU leadership conference, Monticello, First
- 26-Oct. 2 Sunday School Preparation Week
- 27 Area WMU leadership meeting for associational leaders, Monticello, First
- 27 East Central District Brotherhood meeting, Parkin, First
- 29 Central District Brotherhood meeting, Geyer Springs, First
- 29 Area church WMU leadership conference, Wynne
- 30 Area WMU leadership meeting for associational leaders, Wynne
- 30-Oct. 1 State deacon ministry conference, Little Rock, First (Church Training)

October 1977 COOPERATIVE PROGRAM MONTH

- 3 Southwest District Brotherhood meeting, Immanuel, Texarkana
- 4 West Central District Brotherhood meeting, Paris, First
- 6 Southeast District Brotherhood meeting, Monticello, First
- 6 Area church WMU leadership conference, Mountain Home, First
- 7 Area WMU leadership meeting for associational leaders, Mountain Home, First
- 7- 9 BSU Convention
- 10-14 ASSOCIATIONAL ANNUAL MEETINGS
- 17-21 ASSOCIATIONAL ANNUAL MEETINGS
- 20-21 Music Men rehearsal/retreat, Camp Paron
- 23 High Attendance Night in Church Training
- 24 North Central District Brotherhood meeting, East Side, Mountain Home
- 25 Northwest District Brotherhood Meeting, Fayetteville, First
- 27 Church Training Convention, Immanuel, Little Rock
- 30 Great Day In The Morning!

November 1977

- 3- 5 Marriage Enrichment Retreat, DeGray State Park Lodge (Church Training)

Sunday School Children's worship

If you have children's church or worship or whatever you may call it, do you often have to search for material to help you? Perhaps I can point you in the direction of some valuable help.

The Sunday School Board now publishes a resource kit which has been planned to parallel "Children's Worship Helps" in the *Children's Leadership* magazine. The materials are designed to help workers more easily use the worship procedures found in the *Leadership* magazine.

Included in the kit are such items as unit banners, call to worship, songs, pictures, maps, a copy of *Children's Leadership* and several different games. Most of these items, after they are used, can be filed and used again when the unit study includes the particular theme.

The items may be filed in a systematical order. The order may be the same as the one suggested in the leaflet, "How Do I File My Pictures". These may be filed for use not only in the worship service but also in Sunday School or other age group meetings.

The resource kit should be ordered with your other curriculum material, and it is on the literature form.

I think you will find this kit to be an important tool in planning and conducting children's worship. — Harold Vernon, Children's Consultant, Sunday School Department

Child Care

Information program is for all churches

"An Arm of the Church Reaching Out" is the ministry of the Arkansas Baptist Family and Child Care Services. Many church groups have viewed and responded positively to our new slide-cassette presentation bearing this title. It is our desire to share this program with every church in the convention in an effort to be informative and accountable to Arkansas Baptists for the funds received which make possible our outreach ministry to families and children.

Someone from our staff will be happy to come to your church and present this program. It has been used effectively for

Sunday evening services, Wednesday evening services, W.M.U. meetings (church and associational), Brotherhood meetings (even early breakfasts), associational meetings, and pastor's conferences.

"Our church is so small, we are reluctant to ask someone to come just for our group." This is a comment I have heard often and I want to emphasize that the size of the church does not matter to us. We are grateful for the support and interest of all our churches and want to visit the small churches as well as the large ones. There will not be any expense to the church to have this

program presented. We would appreciate an invitation so that we could share with you the story of this exciting life-giving ministry.

A pastor of one of the small churches has suggested that two or three churches might want to join together on a Sunday evening for a time of fellowship and presentation of the program.

Please contact our office so that we can schedule this program for your church. — Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.



During a session of the retreat led by Wells, couples knelt to renew their wedding vows. (photo by Ray Wells)

Marriage retreats provide growth helps

Retreats, seminars and conferences on marriage and family life are satisfying a real hunger for fulfillment in relationships within families. The church, state conventions and denomination are joining together in providing growth assistance in these areas.

Ray and Carolyn Wells from First Church in Smackover attended the first Marriage Enrichment Retreat held in Arkansas in 1975 which was sponsored by the state Church Training Department and the Baptist Sunday School Board. Since then they have participated in training seminars in Nashville, as well as in Little Rock and at Horseshoe Bend, to prepare themselves to be retreat leaders. They led their first retreat in their church in May 1976 and have been involved in several others in Arkansas since that time.

In August the Wells were co-leaders in a Marriage Enrichment Retreat sponsored by the Georgia Baptist Convention and held at their state assembly at Toccoa, Ga. Dick Waggener, consultant in the Family Ministry Department of the Baptist Sunday School Board, led a similar retreat simultaneously. Both retreats were conducted because of the outstanding response to a previous one.

The Georgia retreat was attended by 32 couples whose marriages ranged in length from three to 37 years. The couples' educational and occupational levels were varied.

The retreat was designed to provide learning experiences which will contribute to fulfilling joy in marriage and family life. The teaching methods used were both lecture and learning activities. The group worked on improving communication skills, understanding feelings, conflict management and confrontation. The retreat was very positive and majored on affirmative qualities and developing strengths in a marriage relationship. It concluded with a marriage reaffirmation ceremony that was

very meaningful and beautiful.

The Georgia Baptist Assembly provided an ideal setting and all the support systems for a retreat. The lodge containing motel-type rooms, dining hall, conference rooms and a spacious lounge with fireplace, overlooked a beautiful 200-acre lake. The grounds were covered with many varieties of wild flowers and beautiful trees. The

whole place gave a sense of peace and restfulness. The setting enabled the participants to get in touch with their relationship to God and to their mate.

Couples who would like to participate in such an event should contact Gerald Jackson, Church Training Department, P.O. Box 552, Little Rock 72203. There is a retreat planned for our state at DeGray Lodge near Arkadelphia Nov. 3-5.

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BAPTIST BOOK STORES

Five agencies launch joint strategy, employ Bryan

NASHVILLE (BP) — A comprehensive missions education strategy for Southern Baptists began taking form here with representatives of five agencies working out details on a series of approaches and developing an administrative plan.

Carolyn Weatherford of Birmingham, executive director of Woman's Missionary Union, was elected chairperson of the executive group of the newly formed Missions Education Council, which includes Glendon McCullough of Memphis, executive director of the Brotherhood Commission; Grady Cothen of Nashville, president of the Sunday School Board; William Tanner of Atlanta, executive director of the Home Mission Board; and Baker James Cauthen of Richmond, executive director of the Foreign Mission Board.

The planners also agreed to employ a staff assistant to lead in designing and launching cooperative projects of the Missions Education Council.

Named to the position was Miss Katharine Bryan, former director of Baptist Women for the Texas Baptist Woman's Missionary Union, who is cur-

rently enrolled in a doctoral program. Tenure is for one year and is renewable for an additional year.

The joint missions strategy effort grew out of the missions challenge recommendations, adopted by the Southern Baptist Convention (SBC) in Norfolk in 1976, which called for unprecedented mobilization of denominational resources to win the world to Christ.

The planners agreed to develop as part of the strategy a coordinated curriculum, a communications plan with church staff members, a national merchandising plan for missions education materials, an evaluation plan, and a missions education growth plan.

The planners said the coordinated missions education curriculum will include the elements of balance, sequence, dating and an integration of content.

The communications plan for church staff will focus on the pastor and will include a missions education digest vehicle, the council reported.

The merchandising plan will include sales efforts by catalog, book store and telephone.

The missions education growth plan will encourage mission education in every church, with special attention to small and large churches.

In the area of research and development, planners will develop and test mission education approaches before they are recommended to churches.

Zambia youth rallies bring 600 decisions

LUSAKA, Zambia (BP) — The second phase of the 1977 Zambia Baptist crusades has been completed with 643 decisions for Christ recorded, including more than 300 professions of faith.

Sixty-three youth rallies were led by 75 Zambian Baptist youth and 11 students from Baptist Student Union organizations in Texas, Arkansas and Mississippi, according to Franklin A. Kilpatrick, Southern Baptist missionary press representative. Fred M. Allen, a Southern Baptist missionary assigned to music and youth work in Zambia, directed both teams.

The two groups combined to sing, give testimonies, preach sermons and engage in personal witnessing in churches, schools, colleges and public places. They visited four different provinces during the month-long project and sang on radio and TV programs, in addition to making cassette recordings for distribution to churches.

Sunday School leadership clinics were conducted during the first phase of the 1977 emphasis, and the third phase will be revival meetings during September in all 80 Zambian Baptist churches, with guest evangelists and musicians from the United States and other African countries taking part.



MISSION STRATEGISTS — Five Southern Baptist agency heads are launching a comprehensive missions education strategy for Southern Baptists, which grew out of the Southern Baptist Convention's mission challenge recommendations in 1976 in Norfolk to mobilize denominational resources to win the world to Christ. They have hired a staff assistant, Katharine Bryan, former Texas Baptist WMU staffer, to lead in designing and launching cooperative projects. Carolyn Weatherford, center, executive director of the Woman's Missionary Union, will chair a newly formed Missions Education Council made up of the five agency heads. Others, left to right, are William Tanner, Home Mission Board; Glendon McCullough, Brotherhood Commission; Grady Cothen, Sunday School Board; and Baker J. Cauthen, Foreign Mission Board. (BP) Photo by Floyd Craig.

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Mission Service Corps defined by committee

NASHVILLE (BP) — A special committee studying formation of the Mission Service Corps (MSC), which will be designed to put 5,000 volunteers on Southern Baptist home and foreign mission fields by 1982, has agreed on a definition for the MSC and the need for a steering committee to coordinate the committee's continuing work.

At a meeting here, characterized by a strong sense of excitement about the MSC concept which grew out of action at the 1977 Southern Baptist Convention (SBC) in Kansas City, the committee also heard reports from the SBC Home and Foreign Mission Boards, representatives of state conventions and others on suggested MSC implementation.

The committee will collate the voluminous information and make specific recommendations to the SBC Executive Committee Sept. 19-21 in Nashville. By October, committee members said, data will be available on the process a person must follow in signing up for a one or two-year term of service in cooperation with the Home or Foreign Mission Board, state conventions or associations.

President Jimmy Carter, whose pastor, Charles Trentham of First Church, Washington, attended the meeting, sent a telegram to the committee expressing thanks "for the responsiveness with which you are working out the means for doubling our mission personnel in the next five years. May I encourage you to allow no complexity or problem to slow down the process of so challenging our people."

Concept for MSC grew out of a recommendation Carter, an active Southern Baptist layman, made via videotape to the 1977 SBC annual meeting.

The MSC definition agreed on by the committee, made up of a wide range of Southern Baptist leadership, says:

"The Mission Service Corps is a plan for enlisting and utilizing Southern Baptists to give full time for a period of one or two years in mission work under the direction of the Southern Baptist Foreign Mission Board, Home Mission Board, state mission board or association. These persons may support themselves financially or their support may come from gifts by individuals, groups of individuals, churches, groups of churches or others. This support should be designated other than the Cooperative Program, the Lottie Moon,

Annie Armstrong or state mission offerings. The personnel and projects shall be subject to the approval of the mission agencies involved."

The committee asked MSC committee chairman W. Ches Smith, a pastor from Tifton, Ga., and also Executive Committee chairman, to appoint the steering committee in cooperation mission board leaders.

Committee members and guests invited to give input urged that the MSC concept be implemented so that it will enhance the SBC's ongoing mission work and not run counter to it.

"This may be the most stimulating, challenging, radical thing Southern Baptists have ever done, and I'm for it," one pastor declared, "but we shouldn't get intoxicated on one thing if it doesn't undergird the Cooperative Program and the whole missions enterprise."

He and others emphasized that the program offer an "opportunity for sacrificial service," that it be "exciting and person-centered" and that it be used "as a God-given instrument to think through strategy and style, not just to put more people in the same pot but to find new ways to use them."

Remember BMT

Bold Mission Thrust, to be launched Oct. 2 in all churches, already has found its place within the mission efforts of Southern Baptists in the United States. During the past year of awareness and program testing, key cities have been named, counties without a strong witness have been identified, and needs have been pinpointed for special efforts in evangelizing and congregationalizing.



Baltimore, a pilot project in BMT, has been named as one of the 20 key cities for special, concentrated efforts. The association has made BMT the core of its program, seeking as Baptists to capture the new spirit that is rebuilding Baltimore. Here Lee Street Baptist Church holds its Sunday evening worship services on Federal Hill overlooking downtown and the rebuilt inner harbor.



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If you're active in Plan "A10" or "All," having joined or transferred to Plan "A" since July 1, 1984, you must decide before January 1 whether to stay put or enter the new program.

Most members over age 38 will probably want to remain in their current plan.

To help you decide, a Comparative Member Benefit Statement will be mailed in September. The statement will compare benefits under your

present participation with what you'll get if you transfer to the new program.

Study it closely! Then make your decision!

Now, one more important Question: "Which Route Should Your Retirement Program Take?"

Whether you stay in the old or transfer to the new program, let me urge you to make sure your church has you on ROUTE 10 in your retirement planning.

ROUTE 10 is a symbol designed to remind Southern Baptist churches to adopt a percentage of total compensation for retirement planning.

We recommend strongly that each church contribute at least 10 per cent of total compensation into the retirement plan for every minister and employee. This is the minimum for building a retirement program. Of course, your church can put up to 20 per cent under tax shelter provisions for you for an even more adequate retirement.

The minimum is important whether you enter the new program or stay in the current plan.

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If you have any questions, please call the toll free WATS number 1-800-827-4767. The operator will gladly help you!

Darold H. Morgan, President



SERVING THOSE WHO **A** *SERVE THE LORD*

Love in the midst of crises

Sept. 25, 1977

Luke 6:27-36
Philemon

"Are you guilty?" The company president asked the clerk who had been found embezzling funds.

"Yes," he replied, realizing his admission could mean grave consequences. The very best he could hope for was to be fired, and the worst was a prison sentence. "Yes, I'm guilty. I've been stealing from you for years."



Artt

The president then said, "I shall not press charges against you, but will keep you on in your present position. Can I trust you from now on?"

The grateful employee with tears streaming down his face said, "Sir, if you can forgive me after all that I have done, I promise you that there will never be reason for you to doubt the trust you place in me!"

Then the company's executive began to weep, saying, "You are the second man who has stood before this desk guilty of such charges. And you are the second to be pardoned."

"I was the first. The mercy I show to you is the mercy I first received."

Oh, how much love was shown through this time of crisis. Such a love is the only way for the Christian to respond to a world of hate.

Love, a Christian's reaction (Luke 6:27-36)

Last week, the study gave the principles of true happiness in a Christian's life, and showed the fate of one who rejects these principles.

In this passage, Christ gives instructions to the Christian responding to the adversity of the world. The response of a child of God to his fellowman is the real testimony of his life.

Someone has said that a Christian is known not so much by the way he acts, but by the way he reacts. The lost man can have certain moral standards, contribute to charitable organizations (or the church) and even be a "good" church member.

But, when evil strikes or enemies start trouble, the true Christian should be obvious. He has the power of God within him to enable him to respond with love. Too many times the Christian is not discernable from the lost man because he retaliates with evil.

The Heavenly Father has shown his mercy and love for mankind by sending his Son to die for lost sinners. His reaction to the sinful condition of man was his amazing grace. So, the Lord Jesus shows in the Sermon on the Plain, that God's response should be reflected in his children's lives.

The Christian should: (1) love his enemies with a sacrificial love; (2) do good to those who hate him; (3) invoke blessings on those who would curse him; (4) pray for those who abuse him; (5) let him who slaps one cheek, slap the other, too; (6) offer more than has been demanded of him; (7) give whatever he has to anyone who asks for it; and (8) not ask for the return of anything taken away from him. These are the reactions of a truly regenerated heart.

The rule which should govern the Christian's life is found in the 31st verse and is often referred to as the Golden Rule. As he would have others to treat him, so must the Christian treat them.

In Matthew 7:12, Jesus gives the same rule, but follows it with the phrase, "For this is the law and the prophets." In other words, the teaching of the whole Old Testament is summarized in these words.

The two great commandments are to love God and to love others. In loving others, one thus fulfills the golden rule.

"Do you think you deserve credit for merely loving those who love you? Even the godless do that!" Jesus infers here that the "children of the Highest" have heavenly rewards in store when they have loved their enemies. Because of this type of love in their lives, these children will resemble their Father.

After one has come to Christ and

found his mercy, he will know the love of God. Can he dare to be unmerciful to another?

What is the mercy of God? Mercy is similar to sympathy or compassion. It means to feel with, or to get below the person's skin and feel what the other feels. When the Christian can hurt where another hurts, he must minister to that need.

Jesus came down from glory to become the Incarnate Man. He did get beneath the skin of man, and he did something about the sinful condition of man.

Hebrews 4:15 says he was touched with the feelings of man's infirmities. He knows and understands his hurt, sorrow, heartache and pain. This, then, is the mercy of God, feeling for man, and acting in behalf of man. The Christian is to be like God by showing mercy.

Love, a Christian's reality (Philemon)

Paul in writing to Philemon gives a wonderful example of love in the midst of crisis.

Onesimus, Philemon's run-away slave, had been won to Christ by Paul. Onesimus is returning to his master, but as a different person. Now he is not only a servant but a brother in Christ to Philemon. Paul commends Philemon's Christian love and encourages him to show mercy to Onesimus.

But what about the Roman law? What about the money that was taken? How can Philemon forgive if there is no restitution?

"I will repay," promises the aged apostle. "Put that on my account."

Once again the love of God is pictured so beautifully. Christ found the sinner as a run-away slave, a law-breaker, a rebel. And he forgave him.

He went to the cross and put man's sin to his account. What wonderful mercy and love was displayed at Calvary!

This motivation is the imperative of the Christian life. Acts of love and mercy are the supernatural issues of a heart filled by God's grace.

In the crises of the modern world, a Christian who is filled with the mercy of God can only respond with love.

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When is wanting wrong?

Exodus 20:17
Ephesians 5:3-5
Luke 12:13-21

Sept. 25, 1977

The tenth and last word of the Decalogue is in some sense radically different from those that have preceded it. It is the last requirement of the second table, and most distinctly refers primarily to man's relation to man. All the former



Pruett

commandments have forbidden overt acts. To disobey any of these is sooner or later to be detected by one's fellowman. This final word utters its solemn warning against sin in the inner and hidden life. This commandment may be broken without the knowledge of any human being. Sooner or later this also will reveal itself in some overt act, and therein lies at once the importance of the commandment, and the consequent solemn responsibility resting upon those who are thus finally warned of danger in its distant place.

The improper desire is the root of all evil. It can seldom be reached by human legislation. But it is open to the moral character of the act . . . Covetousness here includes envy, malice, and every other selfish or unholy state of the feelings. Its prohibition involves the insistent urging, not merely of disinterestedness, but of all the forms of unselfish benevolence. This Commandment is, therefore, virtually the law of love.

Individuals, as well as nations, may violate this law. It is violated by the ambition which looks with a restless and hungry heart upon the fame and the power of a successful rival, and longs to secure his greatness for itself. It is violated by the discontent and envy with which we are apt to think of the pleasant homes and the luxurious comfort of men who are wealthier than ourselves. It is violated by the desire to win from another man the love which is the pride and joy of his life . . . It is violated by the desire to put ourselves into the place of a fellow-servant who has an easier or more remunerative position than ourselves; if we yield to that desire, instead of crushing it, it will lead us to resort to mean and disgraceful methods of destroying the confidence in him, to base insinuations, to slander, and to

treachery.

Surely this last word of the Decalogue must bring every soul who honestly faces it into the place of conviction and to a sense of utter helplessness. It may be that men have passed through the examination of all the foregoing Commandments with some measure of self-respect still left, with some consciousness that they have not greatly sinned. But who at the last can stand in the light of this quick and powerful word, and claim to be guiltless?

It is always a hard problem to determine how far we ought to accept ourselves and our limitations, and it is never easy to discover when discontent is truly divine. It might be better to be spurred on by envy than to remain undisturbed in self-complacency. Yet over and over again the man with one talent hides his talent in a napkin because he is disheartened or discontented by comparison with his better equipped neighbor. He is not prepared to accept himself as he is and make the most of the gifts entrusted to him. More people than we often realize are unnerved and reduced to ineffectiveness mainly from a feeling of jealousy or envy. They covet their neighbor's gifts and neglect their own.

The covetous man

In the New Testament (Eph. 5:3-5) we are warned that covetousness is a form of idolatry. The basic form is selfseeking. The covetous man sets up another object of worship besides God. The insatiable desire for things crowds out God and many of the lasting joys and values of life. In this sense, covetousness becomes the sin that breaks the First Commandment. So Paul classes the covetous man with the fornicator, the unclean person, the idolater, and declares that he has no inheritance in the Kingdom of Christ and God.

The folly of covetousness

In Luke 12:13-21, the words of Jesus himself bring out the importance of this Commandment. Jesus spoke in answer to a man who asked the Master to satisfy his desire by compelling his brother to divide the inheritance with him. "Take

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heed and keep yourselves from all covetousness, for a man's life consisteth not in the abundance of the things which he possesseth." This statement he enforced by the parable of the rich fool, who, notwithstanding all of his riches found no present rest, and yet with keenness and concentration attempted to feed his soul with "goods," imagining that the spirit-life could be satisfied with eating, drinking, and merriment.

One's life is not made secure by things, but by triumph over things. This triumph comes from a joyous participation in God's gift.

For man to desire another man's possessions and then go out and purchase similar objects is not always wrong. For man to desire another man's possessions which he can in no way own is covetousness and can lead to stealing of the possessions.

The study of the Ten Commandments ends with a Commandment that most all must admit to breaking. It may be possible for me so to live as to escape the detection of their fellow-men, but when God speaks to them in the secret stillness of the inner chamber of their being the arresting word, "Thou shalt not covet;" and when Jesus adds to that his word of exposition, "Everyone that looketh . . . hath . . . already in his heart," they bow their heads in the dust and say "We also have sinned, and come short of the glory of God." Thus the Commandments bring men into the light of divine requirement, and draw from them the confession of guilt, and leave when waiting for the deliverer. The Commandments without the cross utter a sense of death.

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Attendance report

Sept. 11, 1977

Church	Sunday School	Church Training	Church addns.
Alpena, First	80	22	
Ash Flat, First	87		
Batesville, First	264	112	
Berryville			
First	158	62	
Freeman Heights	162	56	
Rock Springs	63	33	
Biscoe, First	82	43	
Booneville			
First	273	41	
Blue Mountain Mission	41		
South Side	101	78	1
Bryant, First Southern	189	115	
Cabot			
First	490	150	8
Mt. Carmel	328	153	5
Caledonia	50	33	
Camden, Cullendale First	584	180	2
Cash, First	112	64	
Conway			
Oak Bowery	104	71	
Pickles Gap	198	98	
Second	433	153	5
Crossett, Mt. Olive	314	107	4
Danville, First	205	50	
Des Arc, First	195	48	
El Dorado, West Side	437	431	4
Elkins, First	108		
Ft. Smith			
First	1360		17
Grand Avenue	1020	204	3
Mission	12		
Haven Heights	216	93	1
Trinity	131		1
Fouke, First	99	76	2
Gentry, First	155	55	1
Gillham	79	40	1
Grandview	74	67	
Green Forest, First	170	49	
Greenwood, First	358	182	10
Hampton, First	179	90	2
Hardy, First	121	52	
Harrison, Woodland Heights	163	83	
Hector, First	30	22	
Hope, First	346	100	3
Hot Springs			
Harvey's Chapel	120	78	
Park Place	279	89	3
Hughes, First	180	66	4
Jacksonville, First	432	104	4
Jonesboro			
Friendly Hope	147	88	
Nettleton	255	100	
Kingston, First	59	37	
Lavaca, First	347	136	2
Leslie, First	106	60	1
Little Rock			
Cross Road	89	70	
Crystal Hill	167		
Life Line	505	155	4
Twin Lakes	10	14	
Magnolia, Central	626	196	5
Melbourne, Belview	145	68	
Monticello, Second	302	87	2
Mulberry, First	272	133	2
Murfreesboro			
First	146	47	
Mt. Moriah	53		
North Little Rock			
Levy	430	100	5
Park Hill	946		6
Paragould			
Calvary	280	204	
East Side	316	182	1
First	485	85	
Paris, First	401	96	11
Pine Bluff			
Centennial	147	61	
Central	141	67	
East Side	163	73	
First	680	47	
Watson Chapel	480	192	7
Rogers			
First	625	135	1
Immanuel	507	107	5
Russellville, First	578	118	4
Sheridan, First	170	54	1
Sherwood, First	234	70	4
Springdale			
Caudle Avenue	150	65	
Elmdale	306	114	2
First	1489		8
Texarkana, Shiloh Memorial	166	67	2
Van Buren, First	523	179	5
Mission	27		
Vandervoort, First	85	50	1
Wabash, Immanuel	54	26	
West Helena, Second	197	130	
Woodson	21	21	
Wooster, First	119	84	3

A smile or two

A customer in a barber shop asked the barber, "Why do you have magazines on the table here, with stories of horrible murders, mysteries and ghosts?" The barber declared without a smile, "Well, it makes the customer's hair stand on end, and then it's easier to cut."



A golfer far off in the rough asked his caddy, "Say, why do you keep looking at your watch?" The caddy replied, "It isn't a watch; it's a compass."

The trouble with some people who rise to the occasion is they don't know when to sit down.

BOLD BELIEVERS IN GIVING

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Holy Land tour, cruise offered

Dr. Earl Hughes will take a group leaving March 6 on his 12th tour of the Holy Lands. They will tour 4 countries, Greece, Cyprus, Egypt, and Israel. They will fly by jet to Cyprus and board the cruise ship Illiri from which they will visit Athens, Port Said, Cairo, Jerusalem, Gethsemane, Bethlehem and the Jordan. Those who wish will be baptized in the Jordan River where Jesus was baptized. Anyone interested in going on the tour may write for a FREE brochure to Dr. Earl Hughes, 1601 Louisiana, Little Rock, Ark. 72206. Ministers are invited to go as tour hosts.

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Marian Grant: a Christian activist who gets things done

by Johanna Seltz

RALEIGH, N.C. (BP) — Once at a women's forum, Marian Gibbs Grant introduced herself as "a woman who worked at home but not always as a housewife."

"Oh, no, you are a citizen activist," corrected Elizabeth Koontz.

"I would rather be called a Christian activist, but that was great," Mrs. Grant

Her father, at 76, "plans like he's going to live forever." About three years ago he bought a house with five chicken barns and proceeded to fill them with antique cars. For a while, he built pipe organs and gave them to churches, and about 10 years ago he invented a steam engine:

Mrs. Grant has been equally busy. She writes a weekly column for the North Carolina Southern Baptist newspaper, *Biblical Recorder*, which her husband, J. Marse Grant, edits. She and he travel almost every Sunday to churches around the state. Sometimes he'll speak at the church and sometimes she will.

In between writing, traveling and visiting with her family, Mrs. Grant sits on several state advisory committees. And she was just elected the first woman chairman of the Southern Baptist Convention's Committee on Order of Business, which plans and runs the programs for annual national convention meetings.

"I have never been tied to the house," she said. "I like being a homemaker, but I don't spend lots of time scrubbing the floor."

Born Oct. 10, 1921, in Commerce, Ga., the oldest of seven children, Mrs. Grant moved to Greensboro, N.C., when she was two years old. She started teaching Sunday School at a Methodist church when she was a teenager.

During the Depression her father had severe ulcers, and the family doubted he would live. Since she was the eldest child, Mrs. Grant knew she would have to go to work if her father died, so she took the business course at school, even though she wanted to go to college. Her father is still living, after much surgery through the years. After high school, Mrs. Grant went to work as a secretary to two lawyers and later as an assistant to the pastor in her Baptist church.

She became a Baptist in Gastonia, after she and her husband worked a year in the Methodist church in youth programs they directed. The Grants are members at Crabtree Valley Baptist Church in Raleigh where she teaches the adult woman's class.

"The strong barrier (to becoming a Baptist) was baptism," she said. "I believe in it, but when I was 16 I had to be pulled unconscious from a swimming pool and I had a terrible fear of water. It was a good religious experience but going under the water was hard. I'm glad we don't have to do it

every year!" She has remained a faithful Baptist and volunteer church worker ever since.

She began denominational writing when her husband became editor of the Baptist Children's Homes of North Carolina publication, *Charity and Children*. Her husband's work and home life are so intertwined that it was just natural that she become involved in writing and editing, she said.

Mrs. Grant was plunged into taking over the entire *Charity and Children* operation in 1955 when Grant went to Europe for six weeks and his replacement had to drop out. Grant gave her a crash course in newspaper management, wrote out seven steps for using the big Speedgraphic camera and left.

She carried the piece of paper with the directions and the heavy camera with her everywhere and put the paper to press. Some of her pictures were used in a book, *Love in Action*, on the children's home written by the late superintendent, W. C. Reed.

Mrs. Grant now writes a weekly column and has acquired "quite a following," she says, based on correspondence she receives. Her column often talks about the handicapped. Her daughter Carol, 24, was born with Thalidomide-like birth defects. Carol is now a rehabilitation counselor for three counties. She and her mother and father have traveled widely speaking about the need for medical research on birth defects.

"I'm writing a book about our experiences with Carol," Mrs. Grant said. "The title is 'Don't Cry for Carol'. We've always had the desire that people know that people like Carol are not to be pitied. People with bitter, twisted hearts are much worse off than Carol, who has a visible handicap."

The draft copy of the book was buried in rubble when the Grants' house burned two years ago. Mrs. Grant saved the charred pages, but has not worked on the book recently. But she will, she says. It's on her long list of things to do.

"I have a quote Scotch-taped to my typewriter that says, 'I wondered why somebody didn't do something, then I realized I was somebody,'" she said.

Johanna Seltz is staff writer for the Raleigh (N.C.) News and Observer. This article on Marian Grant was adapted from the paper's "Tar Heel of the Week" section.

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said with a chuckle as she told the story.

A small, blonde, vivacious woman, she sat in her kitchen surrounded by newspaper clippings, pictures of her three daughters and bags of church bulletins (she reads 700 to 800 a week to keep up with local church news). She sipped a cup of tea while she talked about her active life which she proudly says she loves.

Mrs. Grant comes from a family of activists. Her great-aunt, Granny Harris, lives alone on Footprint Island in Yankeetown, Fla., and was the oldest WAC in the service. She performed magic tricks for the troops.