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11-30-1978

November 30, 1978

Arkansas Baptist State Convention

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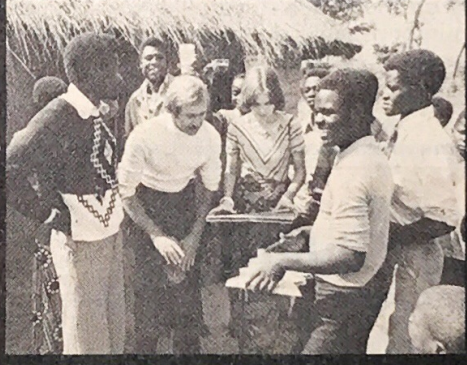
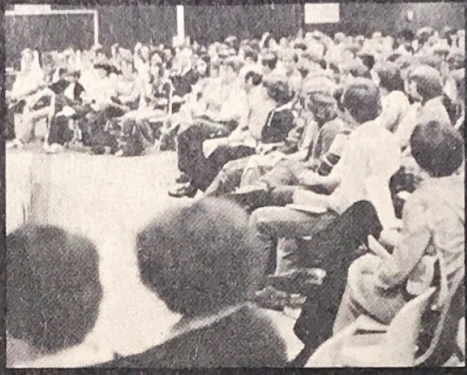
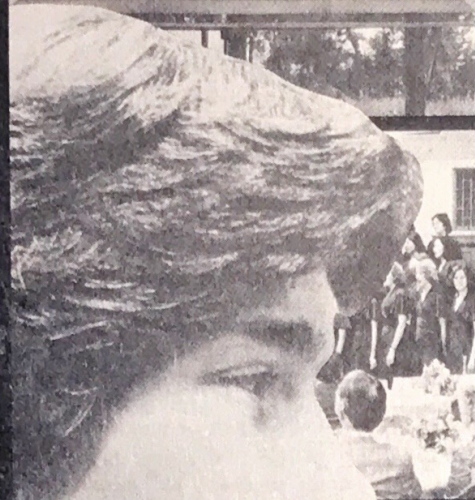
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Arkansas BSU Student Day At Christmas

November 30, 1978
Arkansas Baptist
NEWSMAGAZINE



I must say it

Charles H. Ashcraft / Executive Secretary

The champions

The great sports spectaculars of America and the world have taught us many valuable lessons about champions. Why they are the champions becomes very clear as the countless hours of television coverage reveals.

Champions do not allow anxiety to destroy their effectiveness. They become masters of temper, anger, resentment, animosity and belligerence. They learn to remain coolest in the hottest encounter. They do not "blow it" in a flurry of retaliation or vengeance. They perhaps make their greatest achievement in that they learn not to be destroyed because of intimidation.

Some athletes come apart when a bad call is made by the referee and never regroup for the whole game. Some use up all their energy for a quick knockout only to be battered in the later rounds. Some allow the "boos" of the crowd to dismantle them. Others cannot endure insults and threats to their pride and hence are "thrown out" to play no more in that game.

Others take personally every reprimand, censure and penalty and it breaks their spirit and they are through, so you see why so few are champions and that is the name of the game.

Paul must have been a sports devotee. He used many terms of the games. The Bible as a whole is sports oriented. Champions are to compete according to the rules (II Tim. 2:5). They are to lay aside all encumbrances so they can finish first (Heb. 12:1). They must budget their strength for endurance and never spend themselves out before the final dash. They must master the art of self-discipline if they wish to be champions.

All leaders are champions of sorts. They must be able to operate under much fire, pressure, intimidation and censure. Since no structure of life has been found without leadership in some form or fashion, we are stuck with it and must make the most of it. So long as the spirit of man wishes to excel we will have champions, and as long as we have champions we will have a form of life which is tenable and worthwhile. Where would we be if no one aspired to win? While there can be only one champion literally in any contest, every competitor can be a champion in his own right if he gives his very best all the time. Paul exercises great control and restraint, even to the point of bringing his body under intense care that he would not be disqualified, cast away or put on the bench (I Cor. 9:24-27). He was encouraged by the promise of an imperishable crown. It is good to win in a good cause and the victory is worth the price.

I must say it!

In this issue

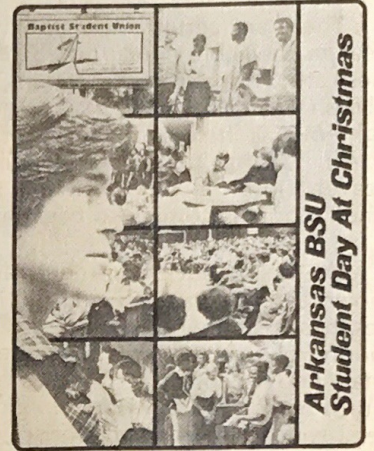
Aging first 5

An Arkansas church has become the first or one of the first to build a retirement complex using conventional funding. Mineral Springs Church has dedicated a retirement village, fully supported by its own members.

Discipleship series 7

A series of 12 articles about training new church members for discipleship begins this week. Texarkana Pastor J. W. L. Adams writes this week on the need for such guidelines.

Student Day 15



"Claiming My Campus for Christ" is the theme for Student Day at Christmas for 1978. The day is each church's opportunity to recognize its college students and to hear of their Christian life and witness through Baptist Student Union and church life at college.

Arkansas Baptist

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J. EVERETT SNEED, Ph.D. Editor
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Date setting for Christ's return

The editor's page

J. Everett Sneed



One of the most beautiful and important doctrines of the Bible is the return of our Lord. Historically, a proper emphasis on Jesus' coming has given great impetus to our evangelistic zeal. To eliminate Christ's return from our teachings would do great violence to the scripture and to our Christian faith. Yet, there are very few teachings that have suffered as much abuse as has the doctrine of the Second Coming. The most flagrant of these abuses has been the attempt to set a date.

There are certain facts which are unquestionably clear in the Bible concerning Christ's return. Among these are: (1) that Christ is coming again and will judge all men (Matt. 16:27); (2) that the eternal fate of the unrighteous is hell and separation from God (Matt. 27:41); (3) that the righteous will abide eternally in heaven (John 14:1-11); and (4) that no one knows when Christ is coming to earth again (Matt. 24:36).

The 1963 SBC statement of faith (commonly known as "The Baptist Faith and Message") summarizes these truths well as it states, "God, in His own time and in His own way, will bring the world to its appropriate end. According to His promise, Jesus Christ will return personally and visibly in glory to the earth; the dead will be raised; and Christ will judge all men in righteousness. The unrighteous will be consigned to Hell, the place of everlasting punishment. The righteous in their resurrected and glorified bodies will receive their reward and will dwell forever in Heaven with the Lord."

Date setting has led to the development of many false teachings. For example, William Miller (1782-1849) wrote two books which asserted that the present world would end "about the year 1843". Some of his associates set Oct. 22, 1844, as the exact date of the Second Coming. From this false emphasis several denominations were born — The Advent Christian Church, organized in 1861, and the Seventh Day Adventist, organized in 1863, as well as several smaller groups. (See the *Encyclopedia Britannica* and *The Chaos of the Cults*.)

During the Second World War, one well-known Baptist evangelist claimed that Mussolini was the anti-Christ. When Mussolini was killed the evangelist asserted that the Italian dictator would be resurrected from the dead in three and one-half years to dominate the forces of evil and usher in the Great Tribulation (a period of immense suffering at the end of the age). Unfortunately, such false teachings have harmed the spread of the gospel.

The best Bible scholars are divided on their interpretation of eschatology (last things). Most of the numerous interpretations can be classified under three broad groupings. A large number of Baptists hold to the premillennial view which maintains that the world will become more and more wicked, culminating in the return of Christ who will rule for 1,000 years on the earth.

The postmillennial view once held major support among Baptists but today is all but dead. This view maintains that there will be a gradual triumph of the gospel in the world, culminating in a 1,000-year period of righteousness and peace. Jesus will return at the end of this period to resurrect the dead and set up the heavenly kingdom.

Finally, the amillennial view has considerable support among Baptists. This interpretation holds that Christ will come at the end of the age and that there will be no millennial (1,000 years on earth) but that the righteous will go immediately to heaven. This view interprets the numbers in Revelation as figurative.

Since there is a major division among the best scholars, how should we deal with our Lord's return? First, we should recognize the importance of the Second Coming of Christ. The scriptures on this subject are not to be ignored just because of the difficulty in interpreting them.

Second, all who engage in date setting for our Lord's return should be avoided. Since the time of the event is known to God alone, speculation regarding the Second Coming is nothing less than blasphemy. Such speculators have totally discredited themselves and should not be heard on any subject of Bible teaching.

Finally, since the world's greatest Bible scholars cannot agree on the proper interpretation of details concerning Christ's return, such interpretations should not be made a matter of fellowship. Bible students should also avoid spending all of their time studying the subject. Our primary emphasis must always be the gospel — the death, burial and resurrection of our Lord which through faith rightly relates men to God.

Certainly Christ's return is much closer than it was when the New Testament was written. We should be prepared for it, love it and look expectantly for it. But our task is to reach the lost and to live for Christ until he comes again.

Not opposed to ERA

I am happy to be a daughter, a wife, a mother of three children, and a part-time church staff member. But, I am not happy to be classified as an Arkansas Baptist who is blatantly opposed to the Equal Rights Amendment as was stated at our state convention.

The anti-ERA groups have formed a band wagon "in Christ's name" which does not deal with the amendment:

Section 1. Equality of rights under the law shall not be denied or abridged by the United States or by any State on account of sex.

Section 2. The Congress shall have the power to enforce by appropriate legislation, the provisions of this article.

Section 3. The amendment shall take effect two years after the date of ratification.

Certainly, we could say Section 1

might allow a misuse of the Biblical doctrines of sexuality or Section 2 might be used to violate some of our convictions. But, do we condemn the American right to vote on the basis that some persons may not use that right appropriately? Can we legislate silence of all tongues in an attempt to prevent any distorted or corrupt words from being spoken?

Among the national organizations supporting the ERA are the American Home Economics Association, the American Nurses Association, Church Women United, the Women's Christian Temperance Union, and the YWCA in Convention.

This bill is intended to remove economic discrimination against women and men. My understanding of Christian love admonishes me to work toward such a goal. It also encourages me to assure my children that both men and

women are created in God's image and may equally seek his will in their lives.

Perhaps we, as Christians, are frightened by anything which indicates change. Or, maybe we have become so secure in our own havens that we are unaware of needs around us. Let us re-evaluate where our efforts can best be spent — through the Lord.

I can be positive about the Equal Rights Amendment. But, in so doing, I find an even greater challenge to promote a Christlike way of life within that change. — **Janet Williams, Little Rock**

Build as God leads

I'm writing in response to E. Butler Abington's letter in the Nov. 16 issue of the *Arkansas Baptist Newsmagazine*.

Bro. Abington states "that God's curse will come on such churches" that "are spending God's tithes on gymnasiums." He then gives "an example to prove this" from a former pastorate and recites statistics of when he was there and the present numerical condition of the church. He attributes a decline in Sunday School attendance and baptisms to the fact the church built a gymnasium and the accompanying curse.

I certainly do not believe every church should enter a recreation ministry; nor do I believe every church should have graded choirs, bus ministry, fifth Sunday singings or an annual Decoration Day service. Our methods of ministry are many and must be determined by each local church while our principle remains constant — to confront a lost world with the gospel of Jesus Christ. To say that churches that seek to implement the message of the gospel by way of a recreation ministry are cursed is to say First Baptist of Dallas, Tex., where Dr. W. A. Criswell is pastor, First Southern Baptist of Del City, Okla., where Dr. Bailey Smith is pastor, Bellevue Baptist of Memphis, Tenn., where Dr. Adrian Rogers is pastor, and a host of other leading evangelistic churches are under a curse. For each of these churches have gymnasiums with effective recreational ministries that contribute to their total church programs and they consistently stand at the front among Southern Baptists in yearly baptisms reported and Sunday School attendance.

I do not believe God is leading every evangelistic church to erect a gymnasium, but I do believe God has led and is blessing many who have — and several of these are in Arkansas. — **Jim McDaniel, Brinkley**



One layman's opinion

Daniel R. Grant / President, OBU

Should the church go to hell?

A preacher once used the shock treatment on his congregation by announcing that he was going to preach on the subject, "Should the Church Go to Hell?" He achieved his purpose of gaining immediate attention with wide eyes and open ears of the worshipers. He then talked about the hell on earth for people enslaved in alcohol, narcotics, crime, materialism, greed, and sexual exploitation. He proceeded to preach a powerful sermon on the danger of the church becoming a modern monastery, safely separated from the sick morally whom Jesus came to save.

I have not been able to forget the words of a remarkable Baptist leader from Czechoslovakia with whom Mrs. Grant and I had breakfast in the Philippines last summer. We were attending a Baptist World Alliance meeting in Manila and, as is so often the case, some of the most memorable experiences come from meeting new friends before or after the formal sessions.

When I asked our new Czech friend, "Are your churches growing?" he answered with sadness in the negative. Then he explained that most of the 3,000 Baptists in Czechoslovakia insist on a definition of "holiness" that forbids as-

sociation with Communists, atheists, and agnostics, who cooperate with the government. To illustrate, he said that a young person would be excluded from the church if he or she began to associate with a Communist young person or one clearly identified with the government. He shook his head in frustration and asked, without expecting an answer, "How can our churches have any kind of program of evangelism when we are afraid to associate with the unsaved?"

I am sure many of that small band of Czechoslovakian Baptists, who have had to endure both Nazi rule and Communist rule, would argue that they are following the biblical admonition against being unequally yoked together with non-Christians.

It is easy for me to sit back and enjoy my religious freedom in the United States and criticize Baptist "monasteries" in Czechoslovakia. A far greater danger is the tendency for our Southern Baptist churches to become, in effect, Baptist monasteries that are not really communicating with the secular world. Our communication lines with hell (on earth) may be cut off or badly clogged.

More information on counseling

Editor's note: The following clarification on the pastoral counseling ministry of Liberty Association was given by Dr. Terry Swift, pastoral counselor for the association. The article on this ministry appeared in the ABN issue of Nov. 23, page 10.

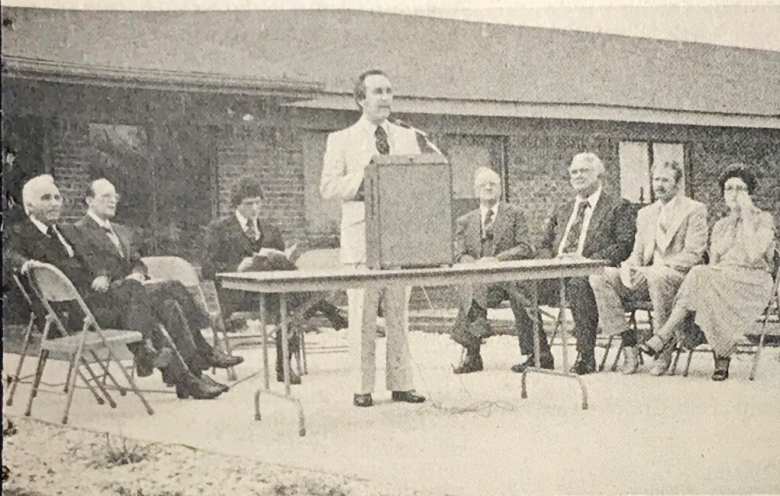
Since the term "Pastoral Counseling" is relatively new for Arkansas Baptists and may easily lend itself to misinterpretation, some clarification may be

necessary. Pastoral counseling is a widely-used term referring to counseling conducted from a Christian perspective by one whose gifts in ministry are counseling. He may or may not be experienced in the pulpit or preaching ministry but operates clearly from the stance of a minister whose primary training and function is that of counselor and therapist.

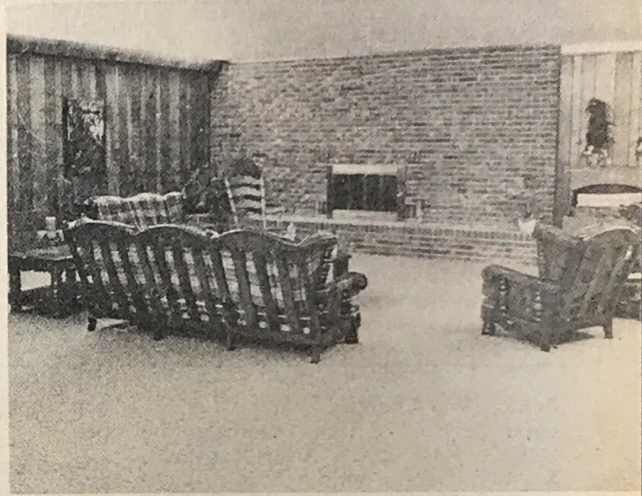
The work of Pastoral Counseling is an integral part of the total work in minis-

try of the church. It goes beyond simply doing counseling to include experiences for enrichment as well as education and programming for prevention. The pastoral counselor then serves as educator, consultant, coordinator, and provider of ministries related to emotional and spiritual health. He also serves as a caring arm of the church, communicating love and concern for the total person to the entire community. — **Frank Terrell Swift Jr.**

Speakers at the dedication included Pastor T. Wayne Price (standing), Dale Cowling (left) and Governor-Elect Bill Clinton (second from left).



A home-like atmosphere characterizes the interior of the village. (ABN photos)



Mineral Springs Church dedicates retirement village

Central Church, Mineral Springs, dedicated a Retirement Village on Nov. 12. Governor-elect Bill Clinton and Dale Cowling were among those who participated in the official opening of the 16-apartment ministry. Others on the program included Pastor T. Wayne Price, who will serve as administrator; Thomas Bridgeman, chairman of the Administrative Board; Wayne McLaughlin, and Darwin Jones, co-chairmen of the Building Committee; and Royce Scott, a member of the Administrative Board. The ministry is controlled and sponsored by the church.

The Retirement Village, designed by the SBC Architecture Department, is open to individuals who are 62 years of age and over. The facility, which has an appraised value of \$300,000, was erected at a cost of \$250,000. The loan was secured by the Central Baptist Church.

Governor-elect Bill Clinton said, "The government can't meet all the needs of the people. I am pleased to see churches becoming involved in ministries like this. And since I am a Baptist I am glad that a Baptist church has taken the lead."

In conclusion Clinton said that he was a Baptist by heritage, choice, and by conviction. "Baptists," he said, "have always believed in salvation by grace and this doctrine should lead us to become involved in meeting human needs."

Dale Cowling, a native of Mineral Springs who is a former pastor of Second Church, Little Rock, said, "As far as I know this is the first time in America in which a small church using conventional funds has built a Retirement Center. This congregation is to be commended for their initiative and I trust

that this will set a trend for other churches in our country."

Pastor Price said, "The Retirement Village is an outgrowth of a four-year Senior Adult ministry sponsored by our church. The ministry offers a variety of activities including travel, crafts, games, potluck meals, and devotionals."

"We are dreaming of at least two additional ministries in the future — a Senior Adult Day Care Center and a nursing home. All that we are doing and will do offers companionship, personal interest, and spiritual concern to people who have given themselves unselfishly in the past. Our church members are deeply involved in ministering to those who live in the Retirement Village and to other Senior Adults in our area. Their involvement is enriching both the lives of those who are serving and those to whom they are ministering."

Arkansas all over

by Millie Gill

Lonette Godwin

has begun work this month as minister to youth at Central Church, North Little Rock. Mrs. Godwin, a native of North Little Rock, is a graduate of Ole Main High School and Henderson State University. She served two summers as a missionary in Kansas with the Baptist Student Union and worked for one year on the staff of the BSU as a student-to-student worker. She is married to Ross Godwin, a native of Hot Springs. Mrs. Godwin is the daughter of Mr. and Mrs. Lonnie Gibbons.

Mr. and Mrs. Tom Battle

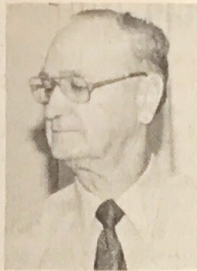
of First Church, Hot Springs, have recently returned from a mission trip to England. There were 374 Americans involved in 54 simultaneous revivals in England. The Battle's assisted with revival efforts in Kirby-Muxloe and Hinkley. There were more than 600 professions of faith in England during this time.

David E. Tinsley

is now serving as minister of music/youth at First Church, Helena. A native of Greenwood, S.C., he studied at Clemson University in South Carolina



Godwin



Creed

and is a graduate of Delta State College at Cleveland, Miss. Tinsley has served five churches in Arkansas and Mississippi as director of music. He has also taught choral music in Wilson and Marked Tree and was vocal instructor at Mississippi County Community College in Blytheville. He is married to the former Janice Lee Puckett of Lambert, Miss.

Bob Dailey

has been called as pastor of Second Church, West Helena. He attended Southern College and Southwest Baptist College in Bolivar, Mo. Dailey, a native of Malden, Mo., is a graduate of Southwestern Seminary. He has pastored churches in Texas, Indiana, and Arkansas. He and his wife, Patsy, have



Rev. and Mrs. Seymour

three-year-old twin daughters, Malissa and Machelie.

Porter Creed

was honored by Temple Church, Crossett, for his 25 years of service as church treasurer. Porter was elected treasurer when the church was organized and has served as the only treasurer of the

briefly

Benton First Church

conducted an "ACTION" campaign the week of Oct. 22-29. Andy Anderson, Southern Baptist Sunday School Board "ACTION" promotion specialist, led enrollment emphasis and trained the workers. On "ACTION" Sunday, Oct. 22, the Sunday School enrollment was 943. On "Great Day in the Morning," Oct. 29, the new enrollment was 1,015 and presently stands at 1,027. Dickson Rial is pastor.

Linwood Church

ordained M. H. Bitely Jr., and Wayne Mitchell as deacons on Nov. 5.

Magazine First Church

had their first children's worship services Nov. 5 with 52 in attendance. Mary Churchwell is director for the services and Winky Haugh is children's pastor.

Pleasant Hill Church

ordained James Simmons to the office of deacon on Sunday afternoon, Oct. 29. E. C. Cloud, pastor, was moderator. Carl Overton, Director of Missions for Central Association, led questioning. Eddie McCord, pastor of Highland Heights Church, Benton, delivered the ordination sermon and Herman Miller, dea-

con at Pleasant Hill Church, led in prayer.

Friendship Church

is in revival Nov. 26-Dec. 2. Carroll Evans, pastor of First Church, Hughes, is evangelist. Stephen Fawcett is directing music. Lawrence Vowan is pastor.

First Church, North Little Rock

had a group of 29 that recently made a "nature drive" to Dover and Booger Holler.

Sheridan First Southern Church

honored their pastor, Eugene Triplett, with a "Pastor Appreciation" day on Nov. 12. The observance was in recognition of his seven years of service with the church and his birthday. Tommy Ware was speaker for the morning worship hour that featured music and personal testimonies. A potluck dinner and fellowship hour followed. Triplett was presented with a gift and gift certificate by the congregation.

Olivet Church, Little Rock,

is in revival Nov. 26-Dec. 1. Jim Hylton is evangelist. C. Lamar Lifer is pastor.

Forrest City First Church

ordained Cary Worthington to the min-

istry on Oct. 22. He is associate pastor of Union Avenue Church, Wynne.

Pine Tree Church

near Colt held ordination services for Jessie McKee on Nov. 19. McKee is pastor of the Antioch Church near Colt. Jim Pinkerton of Crawfordsville brought the charge.

Beck Spur Church

near Forrest City ordained their pastor, Terry Floyd, on Nov. 5.

Cedar Heights Church, North Little Rock,

was in revival Nov. 12-19. James Hays, the church's new pastor, was evangelist. Daniel Humble, church music director, was in charge of music. There were 20 professions of faith and two joined by letter.

Brinkley First Church

will observe Foreign Mission Week of Prayer with a revival Dec. 3-6. Rex Holt, under appointment by the Foreign Mission Board in West Africa, will be evangelist. Bob Matthews, minister of music at Berclair Church in Memphis, will direct music. James McDaniel is pastor.

church. Now serving as chairman of the deacons, he is a retired Georgia-Pacific employee. The church presented him with a plaque and honored him and Mrs. Porter with a fellowship. Joel E. Moody is pastor.

Rev. and Mrs. J. D. Seymour celebrated their 50th wedding anniversary on Sunday, Oct. 29. The celebration activities were held at Trinity Church in Downey, Calif. The couple have married on Oct. 29, 1928, at the home of the bride's parents, Mr. and Mrs. W. P. Shields, in Knoxville, Ark.

They have two sons and three granddaughters. Rev. Seymour served the first five years of his ministry as pastor of East Point and Hopewell Churches and the Kelley Heights Mission. He also served for 22 years as missionary in Dardanelle — Russellville and Stone, Van Buren, and Searcy Associations. Upon retirement in 1971, he and Mrs. Seymour moved to California where he has been serving as interim pastor and doing supply work.

Roger Williams has been called as pastor of the Bron-

way Heights Church, Texarkana. He comes there from the Trinity Church in Texarkana where he surrendered to the ministry. He was ordained at Bronway Heights Church on Nov. 12.

Freddie Gay has been called as pastor of Emmanuel Church, Forrest City. He assumed the pastorate there on Nov. 19.

Essie Mills has completed 27 years of perfect Sunday School attendance at Russellville First Church. Mrs. Mills has worked with the church's nursery department.

buildings

East Side Church, Pine Bluff, broke ground for construction of a new building on Sunday, Oct. 22. The building will provide space for Sunday School departments from the nursery through second grade; church offices; choir room; and committee rooms. It will have approximately 5,500 square feet of floor space and is estimated to cost \$75,000. Clyde Jones is pastor.

Valley Church, Searcy began using their new sanctuary and educational building Oct. 22. These will be dedicated in services on Dec. 3 according to J. D. Wagon, pastor. The church has been meeting in portable buildings provided by the Missions Department, Arkansas Baptists State Convention and Calvary Association.

Focus on youth

Dallas Avenue Church, Mena, observed "Youth Appreciation Day" on Sunday, Nov. 19. This observance was held in conjunction with the "Youth in Religion" program sponsored by the local Optimist Club, Doy Grubbs, president. Kent Gorden, son of Mr. and Mrs. Bob Gorden, was speaker. Singing groups and personal testimonies were also a part of the observance. Lunch was served to the youth at the close of the morning service according to Max Deaton, pastor.

First Church, North Little Rock, held a youth revival-crusade Nov. 12-15. Paul Jackson of Little Rock was the evangelist and Don Reasons of Little Rock was musician. There were six professions of faith. J. C. Myers is pastor and Ronald White is minister of youth.

Guiding new church members into active Christian discipleship

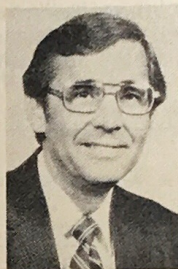
by J. W. L. Adams Jr.

First in a series

The need

Who are the people who have joined your church over the past two or three years? It likely would be revealing if you looked over a list of their names and asked the question, "How many of these members are really active Christian disciples?" Your church may present the exception, but you probably will find that the majority of your "new" members are not active disciples. Their participation in Bible study and worship is irregular, they are not witnesses for Jesus Christ, and they contribute little or nothing to the work and ministry of the church.

Why does such a condition prevail in our active and evangelistic Southern Baptist churches? Why are so many of our people satisfied to become members of our churches with no real and dedicated interest in functioning as a part of the body of Christ? Some of our members have failed to take advantage of excellent opportunities for personal



Adams

growth and development. Others have had no encouragement and very little opportunity. Altogether too few have been lovingly and consistently led to develop their own spiritual potential through discipleship training.

Do you ever feel impressed to try to lead your church to do something in a positive manner to counteract the evident inactivity and lack of growth that follow so many into church membership? Do you sense a responsibility to conserve the potential witness and ministry of new members? Do you want to help them grow and develop in their own personal Christian lives?

For the next several weeks, this column will attempt to stimulate and challenge your thinking with regard to guiding new church members into active Christian discipleship. As you read the articles, it is to be hoped that you will sense that the total need can be grasped only as one is able to understand the involvement of the local church, the pastor and the denomination along with the new members. All are involved in the need itself as well as in meeting the need.

J. W. L. Adams Jr. is pastor of Beech Street Church, Texarkana.

New subscribers:

Church	Pastor	Association
New budget:		
Grand Avenue, Hot Springs	Clytee Harness	Central
Temple, Benton		Central
Trinity, Harrison	Don Estep	North Arkansas

It's SBC's first

Arkansas' Agricultural Missions Fellowship will aid foreign missionaries

A group of concerned Arkansas farmers met Nov. 8 to establish an Agricultural Missions Fellowship, a first both for Arkansas Baptists and the Southern Baptist

Convention.

The organizational meeting was held at First Church, Little Rock, during the 1978 Arkansas Baptist Convention.



Helping to organize the Agricultural Missions Fellowship were (from left) Lehman Fowler, an Arkansas farmer; Margaret Kolb, secretary of the World Hunger Committee; and John Chenye of the SBC Foreign Mission Board. (ABN photo)

John Cheyne, associate consultant on hunger relief and disaster response for the Foreign Mission Board, was present to assist with procedures. He discussed the objective and purpose of an Agricultural Missions Fellowship.

Cheyne characterized the Fellowship as "an organization where Christian agriculturists and other interested people can relate to the work of Southern Baptist missionaries in the field of agriculture development through the Foreign Mission Board."

Cheyne told the group that one Arkansas farmer, Lehman Fowler, had supplied information on windmills which are already in operation in Thailand. Cheyne said that a request has been made for Arkansas to assist with agricultural work in Bangladesh.

"Last year \$50,000 was given to World Hunger," Cheyne said, "and this year \$350,000 will be given. However, people need more than to be provided with food. They need to know how to use their own resources to feed themselves."

"That is the purpose of this fellowship, and with the leadership of your state it will become one of the leading channels of information regarding agricultural development mission work," he concluded.

Fowler, a member of First Church, Brinkley, is acting president of the fellowship. Lew Sorrels, a member of the Brinkley church, is secretary-treasurer. Darrel Garner, missionary to Malawi, now on furlough, is program chairman.

Representatives are James Smalley, chairman of the World Hunger committee, and Millie Gill, staff writer for the *Arkansas Baptist Newsmagazine*, who has farming experience.

This fellowship will coordinate its work with that of the World Hunger Committee, which will continue its efforts to relieve hunger through financial aid, education and information, according to Mrs. Payton Kolb, secretary of the World Hunger Committee.

Fowler made an appeal to agriculturists and other interested people in Arkansas to join this organization. "Christians must become aware and be willing to assist in alleviating the hunger in our world. May we be willing to be resources for the people of the world as they learn farming skills and techniques," he said.

Those interested in this pilot project are requested to fill in the form below and return it to Millie Gill, P.O. Box 552, Little Rock, Ark. 72203.

Name: _____
first middle last

Address: _____
street or box city state zip

Phone Number: _____

Kind of agriculture:

_____ rice	_____ (no. of acres or head)
_____ corn	_____
_____ cotton	_____
_____ soybeans	_____
_____ cattle	_____
_____ hogs	_____
_____ chickens	_____
_____ other	_____

Do you irrigate? _____

Extent of interest or availability: _____

Name and address of pastor: _____

Remarks: _____

What's missing in the human rights movement?

by William H. Elder III

Last June, Southern Baptists took a stand on a very important moral issue by passing a Declaration of Human Rights. We are now being reminded that Dec. 10 is the thirtieth anniversary of the signing of the United Nations Universal Declaration of Human Rights. However, in spite of a broad base of support for the principle of human rights, many are suggesting that we limit or at least delay the application of the principle to the real world of nations, and weapons, and dollars. "Keep human rights out of foreign affairs!" "Don't impose our values on others!" "Human rights discussion abroad makes hypocrites of us at home!" Consequently, even with all the attention being paid to human rights these days, its impact on our world has been relatively slight. Why? Other idealistic documents which have affirmed lofty principles have launched significant actions. The Declaration of Independence and the Mayflower Compact are good examples. What's missing in the human rights movement?

The answer to that question lies in what distinguishes the Southern Baptist Declaration of Human Rights from that of the United Nations. Where our statement is unique is not in the listing of the basic rights and freedoms. Such listings appear in both. The Southern Baptist

document, however, also deals with the root question, "Why should Christians be involved in the cause of human rights?" The answer is that the Bible calls for such involvement. The Bible shows that not only is the concern for human rights good, but also that as God's people work for human rights, we are serving both God and our needy neighbors. "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me" (Matt. 25:40). So, for the Christian, human rights can never be just a human issue. It is a theological issue as well which raises it to a matter of great priority. Once again we see the amazing way our incarnate God leads us into the mysterious, inseparable combination of humanity and divinity.

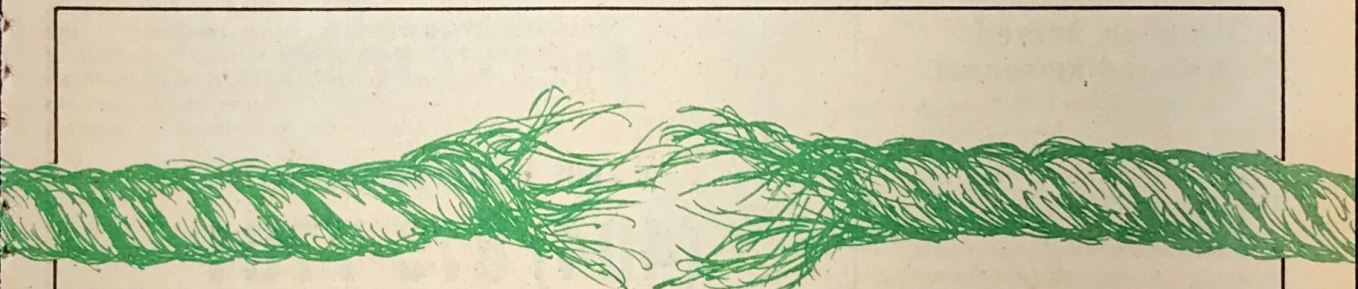
The United Nations cannot be faulted for omitting this theological rationale, for it is a secular, not a religious, agency. Such an emphasis would not be appropriate for the federal government to make, moreover, given our separation of church and state doctrine. However, until the human rights issue is raised in priority, first by Christians and then by the nations as well, it will remain a tribute to international idealism on the one hand and an easily deflatable political football on the other.

The early American colonists who

penned the Mayflower Compact and the patriots of 1776 who forged the Declaration of Independence both believed that God was leading them into action. In a very special way, Southern Baptists perceive in our own Declaration of Human Rights a clear biblical base and a strong support for our mandate for Bold Mission Thrust. Now is our chance to supply the impetus and the leadership stemming from our conviction that God requires us to work for human rights. Christians have the essential ingredient that can transform good documents into redemptive action.

We can and should pray for the cause of human rights. We can and should focus on this value in our personal business and community affairs. And we need to let our legislators and officials know that we will support them as they make laws and formulate policies which further the cause of rights. As we take these practical steps we will be acting not only as responsible citizens but also as faithful followers of Jesus Christ our Lord.

William H. Elder III, Director of Christian Citizenship Development for the Christian Life Commission of the Southern Baptist Convention



Your Thanksgiving Offering will help Arkansas Baptist Family and Child Care Services restore broken family relationships.

Thank you for your support.

Arkansas Baptist Family and Child Care Services

News about missionaries

Mr. and Mrs. Glendon D. Grober, missionaries to Brazil, may be addressed at Caixa 1043, 66000 Belem, PA, Brazil. He was born in Vicksburg, Miss., and lived there and in Russellville, Ark., while growing up. She is the former Marjorie Steele of Ballard County, Ky. Before they were appointed by the Foreign Mission Board in 1955, he was pastor of the Eddy Creek Church, Princeton, Ky.

Mr. and Mrs. Donald L. Orr, missionaries to Colombia, have arrived in the States for furlough (address: 227 East "C" St., North Little Rock, Ark. 72116). He is a native of Hot Springs, Ark. The former Violet Rogers, she was born in Helena, Okla., and also lived in Hunter, Okla., and Midland and Odessa, Texas while growing up. Before they were appointed by the Foreign Mission Board in 1951, he was music director of West Side Church, Fort Worth, Tex.

Dr. and Mrs. Bill R. Swan, missionaries to Hong Kong, are the parents of a son, Matthew William, born Sept. 29. They may be addressed at 169 Boundary St., Kowloon, Hong Kong. He was born in Ft. Smith, Ark., and grew up in Pryor, Okla. The former Janet Morgan of Oklahoma, she was born in Vinita and grew up in Pryor. Before they were appointed by the Foreign Mission Board in 1975, he had a private medical practice in Pryor.

Attention Retired Ordained Personnel

Effective **January 1, 1979**, the actual expense for housing up to forty percent (40%) of the total retirement annuity received through the Annuity Board of the Southern Baptist Convention shall constitute a rental allowance paid as part of the retired ordained minister's compensation for past services.

(For further information: contact Mrs. Nadine Bjorkman, Arkansas Representative, P.O. Box 552, Little Rock, Ark. 72203 or call 376-4791.)

Christian Life Conference Dec. 3-6

Dr. Ron Dunn, Evangelist of Lifestyle Ministries, Irving, Tex., will be the speaker. Services Monday through Wednesday at noon and 7 p.m.; Sunday services at 10:45 a.m. and 6:30 p.m.

First Baptist Church, Russellville

Home Mission Board names Evangelism Department directors

ATLANTA (BP) — Department leaders within the newly-created evangelism section were named during the November board of directors meeting of the Southern Baptist Home Mission Board.

Directors also appointed six persons as missionaries and approved four missions pastors to receive financial aid.

The evangelism section of the board was reorganized from three departments to two divisions during the fall directors meeting. At that time, division leaders were named but department heads were not.

The board named three present evangelism section staffers to lead the departments within the division of evangelism development headed by Joe Ford.

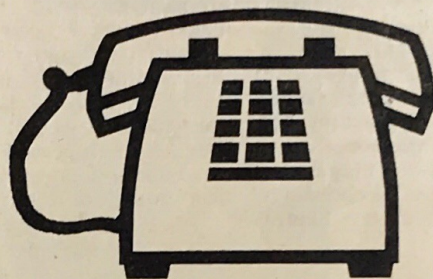
Ken Carter, director of small church and revival evangelism since 1976, will

direct the new department of associational evangelism. Dale Cross will continue as director of metropolitan evangelism strategy within that department.

Reid Hardin, director of renewal evangelism since 1972, will direct the department of evangelism support, and Frank Crumpler, director of evangelism planning and consultation since 1976, will head the department of specialized evangelism.

Within the direct evangelism division, headed by recently-elected staffer Fred White, the personal evangelism department remains without a director, but Bob Reccord, at the board a little more than a year, will continue as director of witness training within the department.

Bobby Sunderland will continue as director of the department of mass evangelism, where he has served since 1975.



Home missions HOTLINE

Your lucky number is

(404) 875-7701

Lucky, because that's how you get "plugged in" to home missions news.

The Home Missions Hotline is back on January 1, with all new stories and current missions news. For the cost of a three-minute station-to-station telephone call you can hear (and record to share with others) some of the latest happenings and prayer requests from the field.

The Hotline messages change every Friday morning and scripts are available by writing the **ORDERS PROCESSING DEPARTMENT, HOME MISSION BOARD, 1350 Spring St, NW, Atlanta, GA 30309.**

Remember — the Hotline runs January 1—March 31. Give us a call.

(404) 875-7701

Convention auxiliaries elect officers

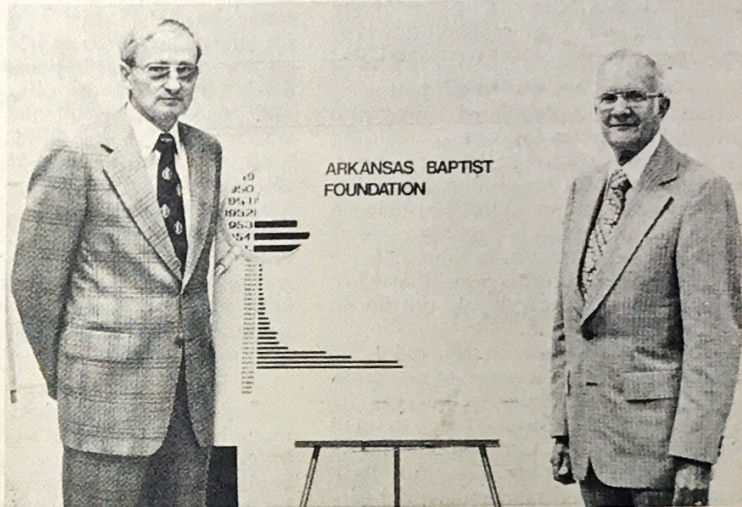
Elected officers by the Arkansas Baptist Religious Education Association in a meeting prior to the State Convention annual sessions were Glynn Stewart, second vice president; Betty Jo Lacy, secretary-treasurer; Charles Mayo, president; and Kay Mansell, second vice president. (ABN photos)



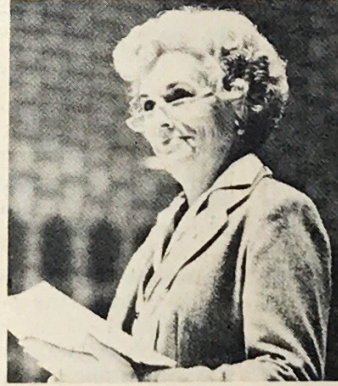
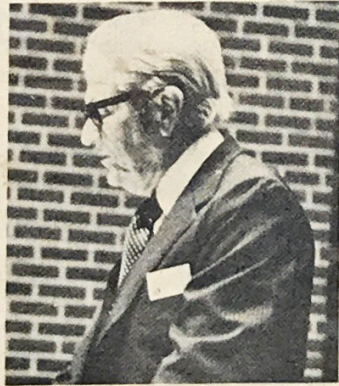
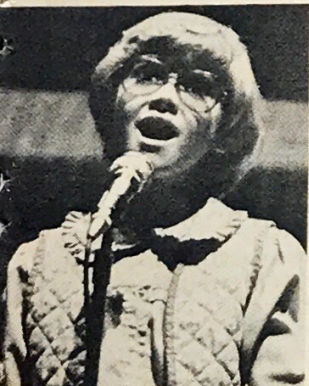
Conway Sawyers (left) was elected president by the Directors of Missions Fellowship, and Harold White (right) was named first vice president. Also elected was J. A. Kuen, who is secretary.



Convention Wives officers for 1978-79 are (left to right) Mrs. Larry Henderson of Pine Bluff, president; Mrs. Dennis Dodson of Star City First Church, vice-president; and Mrs. Cary Heard of Park Hill Church, North Little Rock, social chairman.



Named as officers of the Arkansas Baptist Foundation Board at a post-convention meeting were Charles Gordon of Pine Bluff (right), president; and Keith Robbins of Fayetteville, vice president. Also elected was Byron Eiseman of Little Rock who will be secretary.



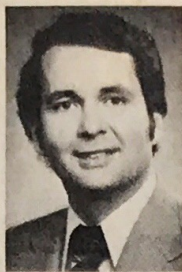
Other Convention speakers

Some of the persons on the program of the annual meeting were (from left) Laura Dunn who sang as part of the Family and Child Care report, Executive Secretary Charles H. Ashcraft, and Mrs. Mary Sawyer, who gave the WMU report.

Sunday School Lessons

God reaches out to you

The world's best known heart surgeon was recently asked by Associated Press if he believed in an after life. Dr. Christiaan Barnard said: "I would like to believe in it. I do believe there is some higher force or power that has created this wonderful human being and this world we live in."



Thrasher

To the Christian this response seems strange indeed. From the very beginning when God spoke to Abram and said, "Go from your country . . . and I will bless you . . . and by you all the families of the earth shall bless themselves" (Gen. 12:1-3), God has been about the business of revealing himself to man. Christians affirm that God has made himself known — he reached down to us through his Son, our Savior and Lord.

God reaches out to all men

Jesus told the parable of a man who had 100 sheep. He lost one and left the 99 to find the lost sheep. In like manner, God reaches out to all men. He is not content with some men. He seeks to reconcile all men to himself. Jesus summed up God's concern in John 3:16. He said that God gave his Son "that whoever believes in him should not perish but have eternal life."

God reaches out to all men. He reaches out with a solution to our problems. The Bible teaches that we are slaves to sin, but Jesus has come to set us free (John 8:35-36). Our plight is that we live dreadfully empty lives, but Jesus came that we might have full and meaningful life, life controlled by his spirit.

God exhausts all means to reach all men

The writer of the letter to the Hebrews said, "In many and various ways God spoke of old to our fathers and by the prophets; but in these last days he has spoken to us by his Son" . . . (Heb.

International

Dec. 3, 1978
Genesis 12:1-3,
Hebrews 1:1-2
Luke 15:4-10
by Allen D. Thrasher
First Church, Booneville

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1:1-2). God exhausts all means to reach all men. It was not enough to call Abram. It was not enough that God spoke through Moses, King David, the prophets; God spoke in person through his Son. God actually became man; he dwelt among us. As John the apostle said, "The Word became flesh and dwelt among us, full of grace and truth" (John 1:14). The Apostle Paul declares that God even reveals himself to us through nature (Romans 1:19ff).

There are many today who do not know the Lord, but the fault does not rest with God. God has made himself known to men. Revelation is a two-way street. God opens himself to man, but man must also open himself to God.

Conclusion

One wonders how God could have made himself known to so many, for so long, and in such convincing and diverse fashion, and still not be heard and believed today. It challenges all born-again believers to share that which we know about God from personal encounter and the study of his Word. It reminds us that God is seen through our lives. We are the instruments through which God reaches out to a lost humanity.

Continuing in prayer

A man once said to me concerning witnessing, "Our church is over-trained and under-worked." You cannot ever receive too much training in prayer, nor too much work. Apply this study to your Christian life today. Pray continually for your church as they study these parables.



Gallegly

The request and model (11:1-4)

This was a normal request of pupils of great teachers of Bible times. Jesus honored the request by giving a prayer that should serve as an example prayer, not one that is to be repeated word for word. Make a note of the various elements of prayer you see in the model. Make a special note concerning forgiveness (v. 4). That is the theme of next Sunday's lesson.

Asking, seeking, knocking (11:5-13)

People traveled at night in Palestine to avoid the great heat of the daytime. Open windows made communication between two people very easy. Thus a friend coming in the night was not an unusual occurrence. As a Christian, we can approach God with the same freedom and ease that this man approached his friend, any time of the day or night.

'Ask, seek and knock' are the key words (v. 9) of this passage. They are all verbs of action. They imply a sequence of continuing, orderly, intensifying action. They should also describe our prayer life. "Ask" continually. "Seek" in an orderly manner. "Knock" with an intensifying concern.

The main truth of this parable about prayer is not that we are to wear down God's will, but that we are to continue in prayer as an act of obedience to his will until he grants that petition. Do not

News about missionaries

Mr. and Mrs. R. William Hollaway, missionaries to Morocco, may be addressed at 55 Zankat al Gharb, Aviation, Rabat, Morocco. Hollaway, whose parents were Southern Baptist missionaries to Japan, considers Arkadelphia, Ark., his hometown. The former Linda Louton, she was born in Fort Lauderdale, Fla., and grew up in Arkadelphia.

They were appointed by the Foreign Mission Board in 1972, resigned in 1976 and were reappointed in 1978.

Annette Perry, missionary to Senegal, has arrived in the States for furlough (address: 313 West "F" St., North Little Rock, Ark. 72116). A native of Arkansas she was born in Hot Springs and lived in

North Little Rock while growing up. Before she was appointed by the Foreign Mission Board in 1975, she was a counselor for the Arkansas Juvenile Services, Little Rock.

Mr. and Mrs. Billy L. Montgomery, missionaries to Ghana, have arrived in the States (address: 3625 Cottonwood,

God's promise to Abraham

Life and Work

Dec. 3, 1978

Luke 11:1-13, 18:1-8

by Rudy Gallegly
First Church, Danville

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forget to give thanks to God for hearing and answering your prayer.

The persistent widow (18:1-8)

God is not an unjust judge. Any attempt to press all the details of this parable will fall short at this point. Because God is just, every Christian, no matter how insignificant by worldly standards, can approach him directly, at any time, through prayer.

This parable, as well as the one in Luke 11:5-8, is a parable of contrasts. It contrasts the harsh realities of earthly examples with the loving nature of God. The point is not God's nature, but rather that God lovingly wants us to continue in prayer.

If while praying you continually feel that your prayers are not being heard, examine your heart. Are you praying from a heart filled with love or one that is asking God to punish someone for a wrong done you? Forgiveness is the theme of next week's lesson. As you approach that lesson, remember God's promise in this passage. "God will avenge his own . . . speedily" (vv. 7 and 8).

Corpus Christi, Tex. 78411). A Texan, he was born in Merkel and grew up in Corpus Christi. The former Sandra Stone, she was born in Wynne, Ark., and grew up there and in St. Charles, Ill. Before they were appointed by the Foreign Mission Board in 1975, he was minister of youth and education at First Church, Pascagoula, Miss.

November 30, 1978

As you read this, someone is being born who will greatly affect your life. Whether in the area of politics or religion, science or the arts, God is bringing forth a very small child who will grow up and help change the world for his glory.

Therein is God's great promise. He will always have someone through whom he can affect the lives of all mankind. God has worked that way since time began. He knows now what we will need then so he prepares for our future by directing our present.

Abraham believed this truth to an extent. He believed God would keep his promise of multiplying his seed. But Abraham wanted to know when and how.

When?

We often remind God that our lifetime is so limited that we cannot wait a thousand years. We want him to act now and tell us when he will act. Abraham was no exception. The years were piling up on him in so much that he had to know when God was going to keep his promise of multiplying Abraham as a nation.

It is not surprising that God gave Abraham no date. Abraham could not have handled it anyway for it would have disrupted his life in the now to reveal specifics about the future. Just be ready, God reminded Abraham.

How?

Following Abraham's victory over the four Mesopotamian kings (Gen. 14:1-16) and his subsequent encounter with Melchizedek and the king of Sodom (Gen. 14:17-24), God appeared to reassure his servant. "The word of the Lord" came to Abraham and that word was "fear not". Faith was needed by Abraham because he still could not see the promise of an heir nor could he see how God was going to do it. Was it to be by a slave born in his house? God answered with an emphatic "no". Positive assurance was once again given to Abraham by God that his own son would be his heir. And beyond that, God would multiply his seed as the stars in the heavens. God's arithmetic staggers the mind of man. God is never understood. He can only be trusted or doubted. Abraham believed God and God judged him righteous because of that relationship of trust. Genesis 15:6 could well be the greatest verse in the Old Testament. It is certainly an important cornerstone in Paul's doctrine of justification by faith (Rom. 4:3, 9, 22; Gal. 3:6).

Abraham faltered many times. He did not always act out his faith in perfec-

Bible Book

Dec. 3, 1978

Genesis 15:1-17:27

by C. W. Brockwell
Little Rock

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tion. Yet he trusted God and God accepted him as his friend. God declared him fully acceptable because of his faith. This in itself was a reward far greater than any material reward that he might have earned. When and how can only be answered by faith in God. We are to be ready when God is ready.

What?

When Abraham and Sarah were 99 and 90 years of age, God reaffirmed his covenant once again. Twenty-four years had passed since they left Haran and 13 years had gone by since the birth of Ishmael. It was now seemingly impossible for a son to be born to Abraham and Sarah. But God kept his word to Abraham and revealed his plan of a son's birth. He promised perpetual offspring to Abraham and a land of their own as long as they were faithful to God. The rite of circumcision was to symbolize their acceptance of God's covenant of grace.

The greatest thing that can be said about Abraham is that he believed God. Can the same be said about you when you read the promises God makes in his word through Jesus Christ? Are you claiming his present healing and redeeming power? Are you a spiritual descendant of Abraham?

For sale

1 Addressograph machine, 1 Graphotype plate make with label printer, 2 label paper cutters, 1 Cyclone tab puller, 3 storage cabinets complete with trays and thousands of blank plates. Can be seen at **Windsor Park Baptist Church, Fort Smith, Ark.** See James Brooks or call 782-7222 and make offer.

Laymen ask for more active missionary role

by Wilmer C. Fields

SAN FRANCISCO (BP) — Southern Baptists are wasting time and opportunity for missionary expansion by underutilizing one of their most powerful resources, two million-plus adults who are members of the denomination's 35,000 churches.

This conclusion by a representative group of active Baptist businessmen resulted from visits to mission sites in the western United States and Canada. The field trip was sponsored by the Home Mission Board of the Southern Baptist Convention.

In a summary session following eight days of examining Southern Baptist mission efforts, the laymen generally agreed on some advice to their fellow churchmen, much of it aimed at pastors and denominational leaders:

(1) Don't ask us just for money! We will give that, they said, and did give through Southern Baptist churches last year to the tune of \$1.7 billion. "Money is the least thing we can give."

(2) Take a chance on us, they said. Put the Baptist principle of the priesthood of believers to a real, gigantic test. Even though untrained in theological schools, and sometimes with more enthusiasm than wisdom, nevertheless, fire us up with a sense of divine mission and turn us loose to participate directly in missions. We have time, let us give that, too.

(3) We also have professional skills. Find ways to harness all that ability for Christian ministry and witness at home and beyond. Help pastors and church staff professionals, they said, to focus more on teaching, training, enabling, coaching and dispatching lay workers. We, they said, want to do something more than merely watch the professionals perform on Sunday.

(4) We have influence, the laymen added, and we think our fellow Baptist laymen are ready to invest that special lifetime accumulation in something truly worthwhile, the advancement of the Kingdom of God.

The group, all successful business leaders, professed loyalty to their denomination, but were critical of some aspects of Southern Baptist life. Criticism centered mainly on acceptance of a passive laity, rather than pushing an active role in expressing their personal faith and Christian commitment.

Members of the group included four real estate developers, Bill Cartee and J. T. Williams, Jr., both of Tallahassee,

Fla.; Doyle Pennington of Tupelo, Miss.; Fred Roach of Dallas; and C. E. Price of Pittsburgh, Pa., a Westinghouse vice president.

These leaders in the nationwide lay renewal movement were led on the survey trip by William G. Tanner, head of the SBC Home Mission Board, Atlanta, with assistance from board staff members Ed Seabough, Reid Hardin and Don Rutledge.

Missions studied included an Indian reservation church in the central Oregon mountains; a new congregation meeting in a community recreation hall in Victoria, British Columbia; a resort ministry in Lake Tahoe, Nev.; plus non-traditional, multi-lingual, and cross-cultural churches in San Francisco.

Dan Stringer of Portland, executive of the mission-minded Northwest Baptist Convention, described the challenge of

put more boldness in the current SBC emphasis on "Bold Mission Thrust."

The men likewise commended to Baptist laity the opportunity for up to two years of direct, personal missionary service through the denomination's new Mission Service Corps. One of the group, Doyle Pennington and his wife, are in the midst of a two-year term as MSC volunteers, working with the Home Mission Board's department of evangelism.

Ed Price, another member of the traveling group, and his wife have personally worked in the establishment of numerous churches in Pennsylvania. They currently drive every Sunday 30 miles from their Pittsburgh home to assist an ex-engineer turned pastor who is working with two men and 20 women to begin a new congregation.

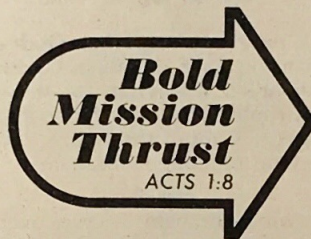
The laymen expressed vigorous support for the SBC Brotherhood Commission as a separate agency strengthened for its task of leading Baptist men and boys in personal evangelism and mission outreach. A study is currently underway to decide if the Brotherhood Commission, with headquarters in Memphis, should be combined with the Baptist Sunday School Board in Nashville.

They commended to their fellow laymen the example of the long-term leadership of the members of Woman's Missionary Union in aggressive missionary effort.

Fred Roach, who has helped to raise over \$50 million for various religious causes in the past 10 years, spoke for the group to Baptist leadership. "Don't cultivate us laymen for money!" he said. "Mobilize us for evangelism and ministry. The money will come along. Unclog the structure! Help laymen find the places and persons through whom we can have a direct hand in gospel proclamation. Put us to work. We are ready and waiting!"

Tanner agreed with the group's consensus that SBC lay manpower mobilization must become a front rank SBC priority. He concluded, "We will never meet the challenge of missions with just the preachers and the missionaries. These are too few in number. The time is here for the laity, men and women, to move to the forefront of Southern Baptist life."

W. C. Fields is director of "Baptist Press", news service of the Southern Baptist Convention.



a territory with five million people, only 39 percent of whom claim any religious ties.

In mid-summer, 1978, the Northwest Convention organized 18 new churches in one day, one facet of an aggressive expansion program.

California Baptist missions leader, Ralph Longshore of Fresno, shared the four goals adopted by his Golden State colleagues for reaching the 22 million Californians in Christian ministry by the year 2000:

(1) Present the gospel in some way to every person in the state.

(2) Establish a Southern Baptist witness in every California city.

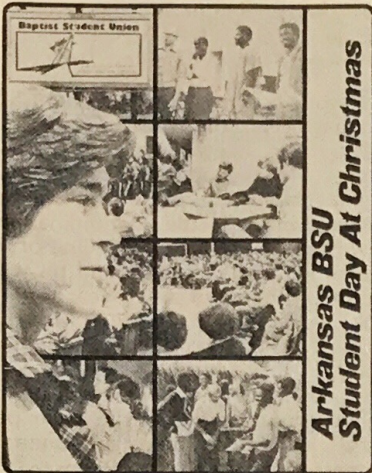
(3) Double the number of Baptist churches to 2000 by the year 2000.

(4) Double the Baptist church membership to 750,000.

The men called on their fellow Baptist laymen throughout the nation to take the initiative in their churches to

On the cover

Student Day at Christmas



"Claiming My Campus for Christ" is the theme for Student Day at Christmas for 1978. Student Day at Christmas is each church's opportunity to recognize its college students and to hear of their Christian life and witness through Baptist Student Union and church life at college. A program packet has been sent to each church with suggestions for observing Student Day at Christmas. Additional packets can be secured from the Student Department, Box 552, Little Rock, Ark. 72203.

Possible activities:

1. Use college students to give their testimonies in each of the adult department opening assemblies in Sunday School.
2. Use student testimonies or a panel of college students in the high school department of Sunday School to share about college or answer questions high school students might have about college.
3. Have a luncheon for college students after church. High school seniors might be invited also. A representative from Ouachita or Southern Baptist College or a BSU Director might speak briefly.
4. Involve college students in morning worship service in testimonies, prayer or special music.
5. Form a panel of students to lead in the Adult Church Training period.
6. Involve students in much of the Sunday night worship service. Let the pastor recognize each student and his college. If there are qualified students, ask them to: (1) play the organ or piano; (2) lead the congregational music; (3) provide special music; (4) give testimonies of Jesus Christ at work on the campus; or (5) preach on the theme "Claiming My Campus for Christ".

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Route 2, Box 159A
Gurdon, Ark. 71743

Attendance report

Nov. 19, 1978

Church	Sunday School	Church Training	Church addns.	Church	Sunday School	Church Training	Church addns.
Alpena, First	85	17		Murfreesboro First	198	39	4
Ash Flat, First	90	23		Mt. Moriah	51		
Atkins, First	76	18		Norfolk, First	79	46	
Batesville, First	234	99	3	North Little Rock			
Bentonville, Central Avenue	69	37		Calvary	328	110	1
Berryville				Levy	449	131	2
First	155	45		Stanfill	32	22	1
Freeman Heights	194	62		Paragould			
Booneville, South Side	86	67		Center Hill	94	97	1
Bryant, First Southern	203	58	1	East Side	354	188	
Cabot				First	452	147	
First	457	101	5	Paris, First	371	56	
Mt. Carmel	405	160	12	Pine Bluff			
Camden, Elliott	586	208	2	Centennial	146	60	
Charleston, First	169	57		Central	114	65	
Conway				First	641	68	1
Pickles Gap	192	108	1	Hardin	138	50	1
Second	424	173	1	Watson Chapel	490	159	5
Crossett				Rogers			
First	470	129		First	632	192	3
Mount Olive	289	88		Immanuel	524	110	
Temple	172	88		Russellville			
Danville, First	172	36		First	510	83	3
El Dorado, West Side	477	467	1	Second	163	71	
Forrest City, Emmanuel	90	43	4	Sandusky, Okla., Faith	31	37	1
Ft. Smith				Springdale			
First	1672		3	Berry Street	63	36	
Grand Avenue	1016	253	1	First	1664		2
Mission	25			Swilton	60	34	
Westside	84	54		Texarkana			
Fouke, First	117	48		Highland Hills	102	81	
Gentry, First	156	43		Shiloh Memorial	192	96	2
Grandview	77	65		Valley Springs	50	21	
Halley	65			Van Buren, First	573	170	
Hampton, First	173	103		Ward, First	123	56	
Hardy, First	146	57		West Helena, Second	169	70	
Harrison				Wooster, First	138	65	
Eagle Heights	304	130	7	Yellville, First	172	88	
Woodland Heights	149	50					
Helena, First	223	67					
Hot Springs							
Harvey's Chapel	128	66					
Park Place	270	87					
Huntsville, First	72						
Jacksonville, First	427	63					
Jonesboro							
Friendly Hope	150	105					
Nettleton	269	131	4				
Kingston, First	50	33					
Lavaca, First	345	156	1				
Little Rock							
Crystal Hill	174	67					
Martindale	95	52					
Magnolia, Central	651	266	2				
Monticello, Second	286	77					

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University Baptist Church
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Preschoolers need a spiritual foundation

by Linda Lawson

LYNCHBURG, Va. (BP) — Laying a foundation for preschoolers to grow spiritually rather than expecting them to understand adult concepts about God was a concern expressed by speakers at a preschool fall retreat at Eagle Eyrie Baptist Assembly.

Marjorie Stith, head of the department of family and child development at Kansas State University, said concern for a preschooler's spiritual development is closely linked to the question of when he will be able to make a decision to accept Christ.

However, she said, parents and

preschoolers and to build from their present level of understanding. "Children will have faith if we help them," she said.

Another speaker, Laura Knox, said many parents negate the likelihood that their children will have a positive learning experience in Sunday School.

Mrs. Knox, instructor in early childhood education at Vanderbilt University, Nashville, Tenn., said many children arrive at Sunday School after being yelled at to hurry and get ready and warned about being good and not getting their clothes dirty.

Then, she added, when their parents pick them up after church, instead of encouraging them to share their experiences, the first thing they do is cross-examine their offsprings about their behavior.

"I sometimes wonder if the hour be-

fore Sunday School and the hour after church are the least Christlike times of the week in many families," Mrs. Knox said.

Jeroline Baker, associate professor of childhood education at Southwestern Baptist Theological Seminary, Ft. Worth, Tex., led a conference in pre-schoolers and church ordinances.

"There's more uneasiness about the Lord's Supper because the preschooler feels left out and doesn't understand why," she said.

Miss Baker said that instead of staying home or bringing crackers for their preschoolers when the Lord's Supper is observed, that parents should explain what's going to happen in advance.

On baptism, she said parents or workers could show a child the baptism and talk about what the pastor will do during the ordinance.

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Senior adult ministry should include service

RIDGECREST, N.C. (BP) — Senior adult groups which just do for themselves and don't help others won't remain healthy, an associate pastor told leaders attending a Senior Adult Chattanooga.

Wayman Jones, associate pastor of Southside Church, Sarasota, Fla., said he feels that trips and monthly meetings are important but that too many senior adult groups stop there.

"A place to begin is to build fellowship and organization," added Gary Hauk, senior adult consultant in the Southern Baptist Sunday School Board's family ministry department.

But developing the concept of ministry is the next big step, he said, noting that "it's harder to program service ministries than trips and monthly meetings."

Leaders from senior adult groups which have ministry activities reported positive experiences.

Isabel Duro, a lay leader from University Church, Coral Gables, Fla., noted that a service fellowship is an integral part of their senior adult program.

Activities of the service fellowship have included doing minor repairs in the sanctuary, making wheelchair trays for nursing homes, sewing curtains for Sunday School classrooms and making Christmas wreaths to decorate the church.

Senior adults need encouragement to help other senior adults, said David Harbeson, director of Christian social min-

istries for the Mobile (Ala.) Baptist Association.

For example, he said some senior adults could continue to live in their own home if they have help with minor home maintenance problems such as changing light bulbs and lawn care.

"I could spend all of my time doing minor home repairs for senior adults who can't pay labor costs but can pay for materials," Harbeson said.

Senior adults can play an important role in locating those who have needs, said Johnny Stack, director of Christian social ministries for the Greenville (S.C.) Baptist Association.

"Often the biggest problem in ministering to senior adults is the fact that they are proud people who don't want to accept a handout," said Stack.

He cited the example of a recently widowed man who lived for several months on instant grits. "He wasn't poor. He just didn't know how to cook anything else," Stack said.

A desire by senior adults at First Church, Orlando, Fla., to meet the needs of the poor has resulted in a thrift shop in a separate building near the church. It's operated primarily by senior adults.

A group of participants in an advanced leadership conference pooling ideas for ministry, listed such things as telephone reassurance, volunteer work in organizations like the Red Cross, and providing transportation and work in prisons and international ministries.

teachers often make a mistake with preschoolers in trying to translate adult concepts from the Bible into terms children can understand. In the process, they do injustice to the concepts, she said.

To know when and how to introduce spiritual truths, a preschool worker must understand the developmental stages of young children she told 139 persons at the four-day retreat sponsored by the Southern Baptist Sunday School Board's Sunday School department.

For example, she said, a young preschooler cannot understand how one object can have two properties, such as being both blue and wooden. "And then we toss him God the Father and God the Son," she said.

On the positive side, Miss Stith urged workers to share their own faith with