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### February 12, 1978

Arkansas Baptist State Convention

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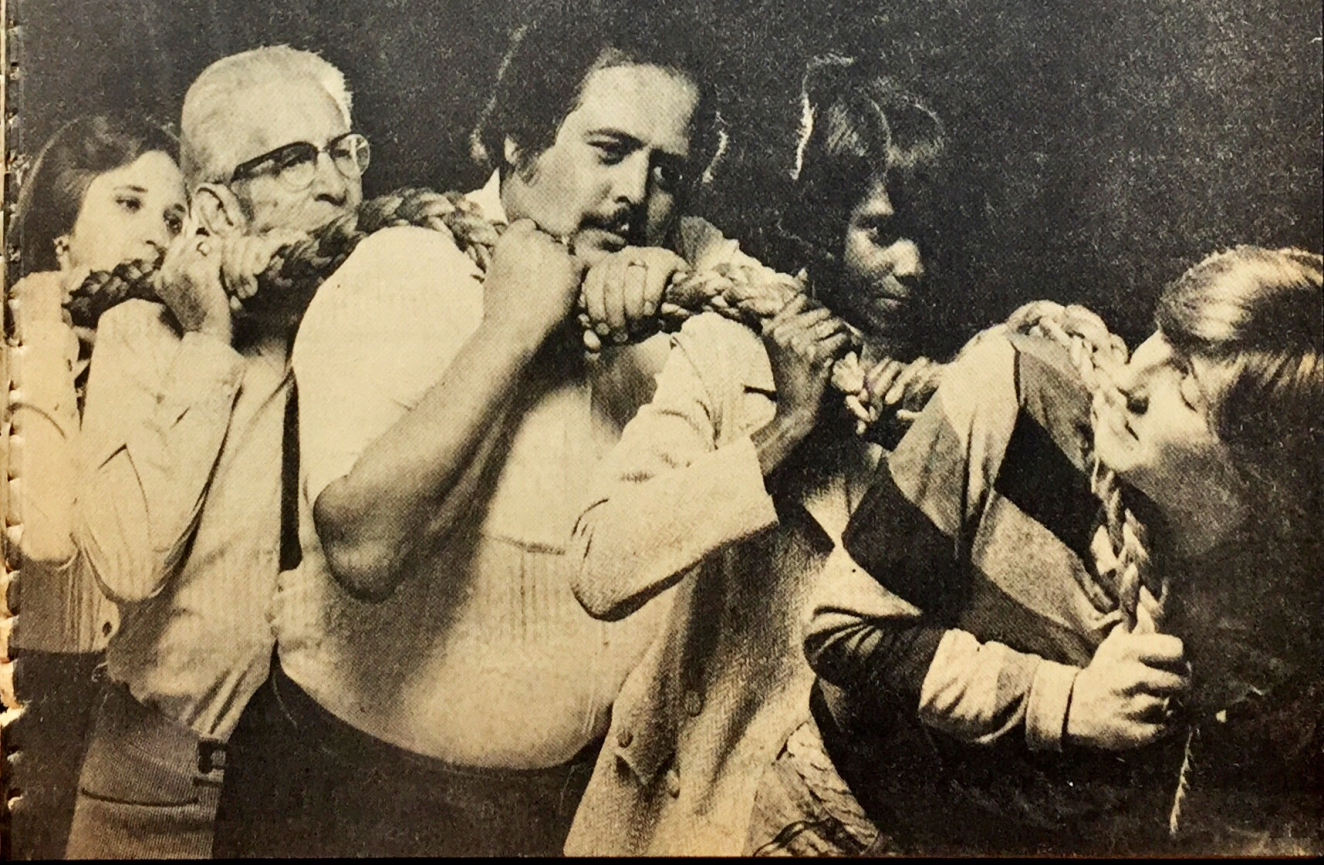
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January 19, 1978  
**Arkansas Baptist**  
NEWSMAGAZINE

**“Let  
us  
not  
be weary  
in  
well-doing.”** Gal. 6:9a

Observe Race Relations Sunday  
February 12, 1978

Sponsored by the Christian Life Commission  
of the Southern Baptist Convention





## I must say it

Charles H. Ashcraft / Executive Secretary

### The right to life is the right to live

Strange inconsistencies arise in the context of all religions, ours no exception. There are those who would turn the world upside down with the conviction that life is God's doing and may not be manipulated by human whims. It is the confirmed feeling of these people that all unborn life should have the privilege of birth in some meaningful environment of welcome. I agree. But many of these same people who champion the right to life lose all interest beyond that point, caring little that the rescued lives are assured the right to live.

In referring to the dual rights to "life" and to "live", we are entering a sphere from which no one shall return. The hour has arrived and there is no grace period now. We will deal with this problem because there are no options. Any sixth grade dropout can tell you the resources of this earth will accommodate only so many human beings. Oxygen, energy, living space and food potential will sustain only a certain number of people. Birth and survival are related. If the limits of your theology is "the poor will always be with you and it is God's will for them to be poor," you may wish to stop reading right here and you also may wish to stop breathing in the interest of someone else who could use the oxygen more productively.

I am of the opinion that the mandate of God to his created beings to husband the earth its creatures and resources, admits to certain intelligent actions by his human partners. Birth control is good arithmetic and not bad theology. Life from the point of conception on bears a greater jurisdiction by God than man. The right to be born makes little logic if one is born only to subsequently die of malnutrition. Any misuse of the irreplaceable resources of this planet will reflect directly upon this immediate generation, and our own children will feel the curse we have placed upon them. Life is the essence of God and any threat upon life is an affront to God. Life without living is a strange contradiction. Those of us who condemn abortion may equally as well concern ourselves with some sort of support for those we helped achieve the privilege of birth.

No one will ever be straight or right on the issues of abortion, birth control, the meaning of life, ecology, or the use of the limited resources of this planet until he becomes personally acquainted in a spiritual birth experience with Jesus who said, "I come that you might have life and that more abundantly (John 10:10). It is one thing to be born, another thing to be born again (John 3:2-7). It is one thing to have life and it is another thing to live and some of us will insist on it.

*I must say it!*

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# Arkansas Baptist

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## Stop worrying

## The editor's page

J. Everett Sneed



Most of us have, at one time or another, been caught up in senseless worry. Some worry about their financial situation while others worry about the well-being of their family. Some worry about the things that they consider to be of major importance while others worry about everything. Yet, Jesus admonished all who worry anxiously and gave the cure for the problem.

The word "worry" in English conveys very accurately the idea Christ dealt with in Matthew 6:25-34. Worry may be defined as a feeling of anxiety, trouble, or uneasiness. The Greek wife who wrote her husband, "I can not sleep night or day, because of the worry I have about your welfare," gives exact insight into the word our Master used. Jesus was not suggesting that we have no concern for our loved ones, but he was saying that we should not be full of care.

Very practically, worry can not change the events of the past or help the future. All the opportunities of yesterday are gone. This is not to say that a person should disassociate himself from the past, but it can only be used as a spur or guide for the future.

Worry about the future is equally useless. Often we worry about things which never materialize. Planning for the future is good, but worry provides no help. Someone has said, "The biggest trouble you will ever face are the ones that never come." Worry about the future is wasted effort, because the future is seldom as bad as our fears.

Worry, however, is worse than useless as it can be very harmful. Both heart attacks and stomach ulcers may result from worry. Medical tests seem to indicate that individuals who laugh most live longest. Without question the person who is relaxed and worry-free lives more joyously. Worry can even affect a person's judgment and make his decisions less reliable.

Worry is not caused primarily by external circumstances. Two people can have exactly the same conditions and one will be absolutely serene and secure while the other will be troubled frantically. Worry or peace comes from the heart, not from outer circumstances.

There are three basic ways in which a person can deal with problems. These are: (1) To blame God; (2) To have a stoic or grin and bear it approach; or, (3) To have a vital relationship with God which sustains us in the very midst of difficulty. God wants us to depend upon him in such a way that we will not be over anxious about the events of life. Actually, a major problem can be one of a person's best opportunities for spiritual growth, if a person properly relies upon God.

In Matthew 6:25-34, Jesus lists three ways for a person to overcome worry. First, we are to recognize that God is the giver of life and if he gave us both physical and spiritual life, we can trust him for the smaller things (Matt. 6:25). Jesus illustrated this with the bird and the flowers.

Jesus said secondly, that his followers were to overcome worry by concentrating upon the kingdom and its advance (Matt. 6:10). Such activity will produce love which will drive out worry.

Finally, Jesus said that we were to defeat worry by living one day at a time (Matt. 6:34). The Jews had a saying, "Do not worry over tomorrow's evils, for you know not what today will bring forth. Perhaps tomorrow you will not be alive, and you will have worried for a world which will not be yours."

There are most likely worse sins than worry, but few will disable a person more. As we follow the principles laid down by our Lord on the matter, we can have a happier, more productive life.

## Guest editorial

### The season of giving

In a large department store I heard someone say, "She wants to buy a gift for a young man and she needs some suggestions."

I glanced and saw a beautiful young lady talking to two clerks. Then I passed out of hearing range.

Since I am somewhat romantic, I presumed she wanted to buy a gift for a boyfriend. I hope she got something he will like and that she will see a pleased expression on his face and hear words of gratitude.

Here we come again to the time of giving.

People need to know about the gift that is offered to them by God, the gift of everlasting life.

No one can match God's gift but everyone should realize that God treasures what we offer to him. The prophets of old spoke of offerings being like a pleasing odor to God.

The person who gives generously to God will experience greater satisfaction from that gift than from any other gift he gives.

We give to God by helping others.

Southern Baptists have a way whereby we can give to God by helping people around the world. It is called the Lottie Moon Offering for Foreign Missions. — Editor Elmer Gray in the "California Southern Baptist"



## One layman's opinion

Daniel R. Grant / President, OBU

### When social determinism doesn't determine

Not all social scientists are social determinists, but far too many have slipped into the kind of sloppy thinking that assumes people are hopeless captives of their environment. All of us to some degree have accepted the idea that socially deprived or disadvantaged children almost inevitably become educationally retarded, mentally ill, criminal, or otherwise badly malad-

justed. Which one of us has not spoken out against slums, broken homes, and poor schools as serious social problems that scar young people for life?

The case for social determinism is very persuasive except for one thing — the facts simply do not support it much of the time. Michael Rutter, professor of child and adolescent psychiatry at the Bethlem Royal Hospital in London

recently asked researchers to look on the brighter side of social deprivation. In lectures at the University of Iowa he reported some amazing results of his study of children from extremely disadvantaged backgrounds. He discovered that half of the children who are raised in conditions of "extreme social disadvantage characterized by poverty, poor housing and family adversity," have developed not only adequately, but many are well above average in their personal adjustment and educational attainment.

Professor Rutter chides his fellow social scientists for focusing on the ills of mankind — on all that can and does go wrong, rather than searching for those mysterious positive influences that provide support and protection for children reared in social deprivation. Because so many have focused on the negative results, therapists lack guides for helping children deal with the negative influences.

Rutter is careful to say that such things as marital discord, low social status, paternal criminality, and maternal psychiatric disorders, do constitute serious problems for children. But he goes on to say that large numbers of children overcome the problems in this kind of background and go on to do well in society. He simply believes social science research would make far more progress if it spent more time looking for the secret of overcoming such adversities.

While they are looking, they would do well to explore the central message of the Christian Gospel: the transforming power of Christ within the life of each individual person. The heart of the Christian answer to social determinism is "And be not conformed to this world; but be ye transformed . . ." Those members of the mass media who have never understood Jimmy Carter's use of "born again" will also have trouble with Romans 12:2.

### Looking at the Lord's Prayer

## How to pray

by Jon M. Stubblefield  
(Third in a series)

Somewhere I read a ridiculous story about a man who was hauled into court on a misdemeanor charge. The judge, desiring to go easy on the first-time offender, said, "If you will recite the Lord's Prayer, you may go free." The man responded by repeating the prayer which begins: "Now I lay me down to sleep . . ." Obviously pleased, the judge replied, "Sir, you may now go free." Although the Lord's Prayer is familiar to most of us, we are certainly in no danger of exhausting its meaning. For our study we will consider the prayer as found in Matthew 6:9-13:

- (Address) Our Father who are in heaven,  
(Part one) Hallowed be thy name.  
Thy Kingdom come,  
Thy will be done,  
On earth as it is in heaven.
- (Part two) Give us this day our daily bread;  
And forgive us our debts,  
As also we have forgiven our debtors;  
And lead us not into temptation,  
But deliver us from evil;
- (Doxology) For thine is the kingdom and the power  
and the glory for ever. Amen.

Notice several important things about the prayer. First, it is brief. Where did we ever get the idea that a prayer has to be long to be effective? Actually, the best Greek manuscripts do not contain the doxology. It appears to have been added later. Therefore, modern translations usually relegate it to the margin or to a footnote. This makes the prayer even shorter.

Second, the structure of the prayer is significant. It contains an address followed by six petitions: three related to God's glory, and then three for man's needs. How often we are tempted to reverse the order! However, if we put God first, our needs will surely be met.

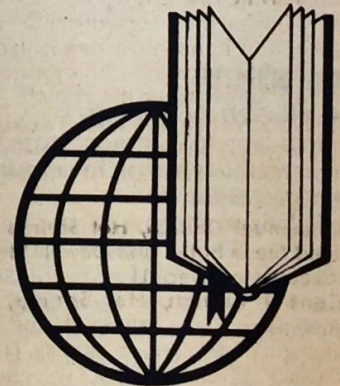
Third, it is an unselfish prayer. Jesus taught that we are not to pray for ourselves without remembering others as well. Thus, we address God as "our Father" and offer petitions in terms of "our bread" and "our debts".

Fourth, it is a prayer Jesus taught his disciples to pray. Only a follower of Christ can pray it meaningfully. For others the words are hollow and empty.

Finally, the prayer was not given as a rigid formula. It is a pattern or guide for prayer, not an inflexible form. We are told to pray "after this manner" (Matt. 6:9).



Dr. Stubblefield



**BOLD TEACHING**

**Conway-Perry Association** held a workers conference Jan. 8 at First Church, Plumerville. Glenn Kauffman was moderator and Jimmy Milloway was speaker. Others on the program were Eddy Howell, music director, Refus Caldwell, director of missions, and Bill Gwinn.

**Youth of Van Buren County Association** held a meeting at Shirley Church on Jan. 9. Harvey Maher was speaker.

Church of **Calvary Association** will be participating in Sunday morning radio programs from 8:00 to 8:30 a.m. The associational executive board accepted this new program at its November meeting.

**Park Hill Church, North Little Rock**, held ordination services on Jan. 8. Brooksher L. Banks, Clell Callaway, Lonnie Gibbons, Bill Land and Larry Lloyd were ordained as deacons. Robert Lyons was ordained to the pastoral ministry in these services.

**Dardanelle-Russellville Association** held its workers conference on Jan. 10 at First Church, Atkins. W. O. Vaught, pastor of Little Rock Immanuel Church, was speaker. "Evangelism," was theme.

**First Church, Forrest City**, held a Christian Life Crusade Jan. 8-11. John Wright, pastor of Little Rock First Church, was evangelist. Music was in the charge of O. J. Bryson assisted by Jerry Cherry and the crusade choir.

**First Church, Hot Springs**, held special services on Jan. 8 to ordain Ernest Huff, Jack Porter, and Gary Wait as deacons of the church.

**Cullendale First Church, Camden**, held its first youth prayer breakfast on Tuesday morning, Jan. 9. This will be a weekly event, and the theme for the semester will be "Finding God's Will for My Life." Devotional thoughts will feature people who, through times of life's problems, have learned to let God be the center of their lives. Larry Nelson is youth director.

**Russellville First Church** held a reception following morning worship services on Jan. 8 to honor their pastor, Jack T. Riley, on the occasion of his fourth anniversary as pastor of the church.

**Beech Street First Church, Texarkana**, held services on Jan. 8 to ordain Jim Nutter, Duane Falls, Don Williams and Randy Cofield as deacons.

**Emmanuel Church, Hot Springs**, ordained Steve Butler and Dewell Merritt as deacons on Dec. 11.

**Central Church, Hot Springs**, ordained Gary Bien, Bob Smith and Ron Wilkinson as deacons on Sunday, Jan. 8.

**Calvary Church, Hope**, will be in revival March 19-22. A. H. Finlay, pastor of Papakura Church, Papakura, New Zealand, will be evangelist. Vernon C.

Wickliffe is pastor.

**University Church, Fayetteville**, recently gave a 38-passenger bus to the St. James Church, a National Baptist Church, to be used in its special ministries. H. D. McCarty is pastor of the University Church and J. L. Thompson is pastor of the St. James Church.

Men of **First Church, Mountain View**, as past of the Bold Mission Thrust, have planned a weekend revival for Jan. 21-22. Odis Chapman, a cotton farmer from Scott, will be the featured speaker Sunday morning. Testimonies, special music, Bible studies and an all-men's choir will be used for other services.



## Woman's viewpoint

Mary Elizabeth Herring

### On taking time to enjoy it

There are many fond memories of my childhood years. I had the blessing of growing up in a happy Christian home and we did many things together as a family. Each day seemed to be filled with heavenly joy. One of those family activities made a lasting impression on me. At the time it seemed a trivial thing but it was to help mold and shape my philosophy of life.

We, as a family, would go for a "joy ride" on Sunday afternoons. After we had gone to church and had had a delicious meal at home my father would say, "Let's go for a joy ride." My mother, my grandmother and I would always be ready for this very special outing of the family. We would get in our one automobile owned by the family and start our ride through our city and the newly-developed residential areas. I don't know how much Daddy enjoyed this tour with three talkative females, but I can assure you that all three generations of my mother's side of the family enjoyed every block of the ride.

I don't remember just when it was that people stopped taking joy rides. Today we are so conscious of our destination that we have lost the joy of the trip along the way. In this "instant generation" we seem to have lost so many of the simple joys we once knew because of our accelerated lives. Sometimes we hurry to get there just to sit down.

We had a very wise friend in Florida who would remind us, "Don't be so destination conscious that you forget to enjoy the ride." There is an enormous

**Marked Tree First Church** held ordination services Sunday, Jan. 8. Steve Clay was ordained as a deacon. Jim Tillman vice-president for development at Southern College, preached the ordination sermon. Bernard Beasley is pastor.

**Dallas Avenue Church, Mena**, held a "Night After" watch night service and party at the church on Jan. 1. Games, singing, a film, skating and a breakfast at the church were provided. The College and Career Department of the church was in charge of the evening worship service. The service included special music and testimonies. Larry Sherman is youth director.

amount of wisdom in the philosophy of this friend from Two Egg, Fla. We practiced this joy in times past. Why can't we revive it again? There are so many situations where this wisdom would make life much more pleasant and it wouldn't cost any money to practice it.

Often we are so interested in getting our children grown that we fail to enjoy their precious little lives on the way up. True, we can't hinder their growing up but we can enjoy those happy years when they just want us and our undivided attention. We should not be so destination conscious of their becoming great adults that we fail to enjoy their childhood years.

In my lifetime I have known so many parents who literally dreaded the teenage years of their children. Personally, I looked forward to that time in the lives of our children and I can truthfully say those were exceedingly happy years with our son and our daughter as well as their peers. Enjoy those years. It will do you and yours a lot of good.

Enjoy each period of life. When the children are small. When the children reach that awkward time in life. When it is time to give them to another in marriage. When the grandchildren come. (Oh blessed day!). When you and your life's mate are left alone. Then enjoy each day of having each other and become not too conscious of the day of destination when one must leave to be with the Lord.

Enjoy the ride through life today! Have a real "joy ride!"

**Robert McMahan**, a member of First Church, Glenwood, and president of Caddo State Bank in Glenwood, was one of 20 state representatives who participated in their first annual meeting as trustees of the Southern Baptist Sunday School Board recently. McMahan, elected during the SBC Convention in June, joined the board's 81 other state trustees at the semi-annual meeting at Ridgecrest Conference Center in August.

**Audrey Emberton** has accepted the call to serve as pastor of Botkinburg Church in Van Buren County Association.

**Jim Craig** began his ministry as youth-education director of First Church, Hot Springs, Jan. 1. He is a recent graduate of New Orleans Seminary. He and his wife, Joyce, are parents of a son. They will reside at 198 Pineshore Drive in Hot Springs.

**George H. Dunklin** of Pine Bluff has been elected second vice chairman of the Board of Trustees of Baptist Memorial Hospital in Memphis for 1978. He is general manager of the Cook Industries, Inc., Processing and Refining Division of Pine Bluff.

**Mr. and Mrs. T. Brad Thompson**, representatives to Mexico, have arrived in the States for furlough (address: 1701 Leo Lynn, Tyler, Tex. 75701). A Texan, he was born in Corpus Christi and also lived in San Antonio. The former Pat Bennett, she was born in West Memphis, Ark., and grew up in Memphis, Tenn. Before they were appointed by the Foreign Mission Board in 1974, he was a real estate salesman in Ft. Worth, Tex.

**Leroy French** has accepted the call to serve as pastor of Rye Hill Church near Ft. Smith. He comes to this church from a six and one-half year pastorate at Bethel Church, Barling. He is current Church Training Director of Concord Association.

**J. R. Hull** is serving as pastor of First Church, Bay. He has been pastor of Rose Bud Church.

**John Basinger**, who has been serving as minister of family care at Central Church, Jonesboro, has resigned.

**C. R. Miller** is now serving as pastor of the Hunger Church. He formerly was pastor of First Church, Bradford.

**Henry Chesser**, who has been serving as pastor at McRae, has accepted the pastorate of Second Church, Searcy.

**Pete Ogle** is pastor of Mount Hebron Church. He is attending Southern College.

**Bob Adams** has resigned as pastor of the Shiloh Church near Corning.



Taylor



Hilburn

**Gerald M. Taylor** became the pastor of Life Line Church, Little Rock, on Sunday, Jan. 15. He came to this church after

serving as pastor of First Church, Monticello, since October, 1972. Taylor, who began his pastoral ministry in Temple Church, El Dorado, from 1952-58, has served as pastor of six churches. These include Woodbine Church, St. Joseph, Mo.; Lee Memorial, Pine Bluff; Sherwood First, North Little Rock; First Church, Stamps; and the Monticello church. A native of Warren, he is a graduate of Ouachita University and Midwestern Seminary. Taylor was licensed and ordained to preach by Immanuel Church, El Dorado. He and his wife, Catherine, a native of El Dorado, have four children: Susan (Mrs. Neil Ladd) of North Little Rock; Max of Little

## Arkansans graduate at Southern Seminary

LOUISVILLE, Ky. — Nine students from Arkansas were among 223 students who received degrees and diplomas in commencement exercises at Southern Seminary here Dec. 16.

Owen Cooper, Baptist layman and businessman from Yazoo City, Miss., spoke to the graduates. A former president of the Southern Baptist Convention and an active leader in Southern Baptist life, Cooper received the E. Y. Mullins Denominational Service Award during the graduation ceremony.

Seminary president Duke K. McCall presented degrees and diplomas to students in the schools of theology, church music and religious education.

Graduates from Arkansas are the following:

lowing:

Master of divinity degree — Robert U. Ferguson Jr., B.A., Samford University; Benny M. McCracken, B.A., Ouachita Baptist University; and Lee Roy McGlone, B.S.E., Ouachita Baptist University.

Doctor of ministry degree — C. David Claybrook, B.S., Ouachita Baptist University, M.Div., Southern Seminary; Larry P. Henderson, B.A., Ouachita Baptist University.

Master of religious education degree — Martha Ellen Craig, B.A., Arkansas Polytechnic College; Ford Wayne Massey, B.A., University of Louisville; Charles David Wilkerson, B.A., University of Arkansas at Monticello.

Ferguson



McCracken



McGlone



Henderson



Craig



Massey



Wilkerson

Rock; Sharon, a freshman at the University of Arkansas, Monticello; and Karen, a seventh grade student at Monticello Junior High. He and his family will make their home at No. 12 Pear Tree Place, Little Rock.

**Bill Hilburn** assumed the pastorate of Ward First Church on Jan. 2. He came to this church from Plum Bayou Church, Wright, where he had been pastor for two years. Hilburn holds a diploma of theology from Southwestern Seminary. He and his wife, Mary, will make their home in Ward.

**Millard F. Marion**, 81, of Mansfield died Jan. 3. Mr. Marion served in the U.S. Army 42nd Division Field Artillery during World War I. Prior to his retirement he was employed as caretaker of the Arkansas Baptist Assembly Grounds at Siloam Springs. He was instrumental in the enlargement of and significant improvement of the assembly grounds during his 18 year tenure there. He was a member and deacon of First Church of Mansfield. Survivors include his wife, Lucy C. Marion; one son, Paul, of Toledo, Ohio; one daughter, Mrs. Helen Jarman of Lubbock, Tex.; three sisters; two brothers; and four grandchildren.

**Mrs. Monroe Story** has joined the staff of Central Church, Magnolia, as church hostess.

**Jimmy Miller** will be licensed to preach this month by Meridian Church in Ashley County.

**Gene Carmical** of Jacksonville has been called to serve as pastor of Neals Chapel near Lepanto.

**Bob Kinnett**, who has been pastoring Freer Church, has been called to serve as pastor of Greenfield Church.

**Junior Barnhill**, who has been called to serve as pastor of Faith Church, Tulot, was ordained by the church on Jan. 15.

**Joe Aldridge** has resigned as pastor of Fisher First Church. He has accepted the pastorate of a church in Houston, Tex.

**Forrest Lowry** has resigned as pastor of Brookwood First Church to accept the pastorate of Calvary Church in Bristol, Tenn.

**John Lockhart**, Director of Christian Education of Second Church, Little Rock, has been named interim pastor of the church. He assumed the interim pastorate when Dale Cowling terminated his position as pastor on Dec. 31, 1977.

**John McCallum** has accepted the position as minister of youth at First Church, Fayetteville. He is a student at the University of Arkansas. He and his wife, Dayna, have been active members of the church.



Pulaski County Association's annual Christmas party turned out to be a surprise retirement party for Director of Missions Ray McClung, who had served the association for the past eight years. McClung's surprises included a "This is Your Life" type program, which brought in members of his family and a past director of missions for the association. He also was given a cash gift, a caricature of himself by Phil Card of Colorado, and a service plaque from the State Missions Department. The plaque was presented by R. H. Dorris (left) to McClung and Mrs. McClung. (ABN photo)

## New subscribers:

Church	Pastor	Association
<b>New budget after free trial:</b>		
Excelsior, Greenwood	Charles Van Pelt	Concord
New Hope, Pollard	Leonard Williams	Current-Gains
Pleasant Valley, Trumann	Frank Hendrix	Trinity
Dollarway, Pine Bluff	Haskell Orrick	Harmony
Pleasant Ridge, Greers Ferry	J. C. Verser	Little Red River
Boswell	Don Phillips	Rocky Bayou
Dolph	Manuel Macks	Rocky Bayou
Hicks First, Ashdown	Delbert Garrett	Little River
First, Junction City	Loy Garner	Liberty
Holly Island, Rector	Paul L. Seegraves	Current-Gains
First, Altus	David Morris	Clear Creek
First, Ash Flat	O. I. Ford	Rocky Bayou
First, Delaware	Don Corbitt	Concord-Dard.-Russ.
Oakland, Pine Bluff	Bill McGraw	Harmony
State Line, Winthrop	Larry Darnell	Little River
Mill Creek, Hot Springs	Norris Garner	Central
First, Grady	Alan T. Tucker	Harmony
Hagarville	Ira L. Taylor	Clear Creek
Central, Dyess	Charles E. Sandusky	Mississippi
Twin Lakes, Little Rock	Johnny Jackson Jr.	Pulaski
Stanfill, Jacksonville	Roy Stillman	N. Pulaski
New Bethel, Floral	C. D. Lockard	Little Red River
Woodson	Lee Lewis	Pulaski
Elliott, Camden	Gene Pritchard	Liberty
Mt. Zion, Greenwood	Virgil Lemons	Concord
Lexington, Clinton	Danny G. Brown	Van Buren
Chambersville, Thornton	Farrell R. Russell	Carey
Bradley	None	Southwest Ark.
Genoa	Marvin G. Cain Jr.	Southwest Ark.



## 'Let us not be weary in well doing'

Christians frequently are tempted to grow weary or to "lose heart in doing good" (NASB). This is particularly true if others grow weary, if progress is slow, or if our efforts are not appreciated.

This exhortation of Paul to the Galatians (6:9) is applicable, in varying degrees, to all 'children of God'. One area in which it is needed is the area of race relations.

There has been considerable improvement in race relations in recent years. There is a danger, however, that many of us will unduly magnify the progress and fail to recognize as clearly as we should the problems that remain.

Let us check on ourselves. What is your present attitude toward and relation to those of other colors and cultures? What progress have you made in recent years? Regardless of our present attitudes and relations to those of other races, will you not agree that all of us need to hear and heed the plea of Paul, "Let us not be weary in well doing"?

This plea or exhortation is needed by those of all races. We, with our children, sing, "Red and yellow, black and white, they are precious in his sight." Could we not just as appropriately sing, "Red and yellow, black and white, they are responsible in his sight"?

Paul's words apply not only to individuals but also to churches. For example, many Southern Baptist churches in recent years have made some progress in regard to race relations. But whatever may be the present situation in our churches, there are still areas where most churches need to make considerable progress.

What about your church? Are all, regardless of race or culture, welcomed into the worship services? What about membership? If your church has members from different races, how thoroughly are they integrated into the life of the church? How much of an effort is made to win and to enlist those of different races living in the area served by your church? Will you not agree that regardless of the progress your church and mine have made in the area of race, we still need the exhortation of Paul, "Let us not be weary in well doing"?

This plea by Paul is also needed by our denomination and its agencies and institutions. Progress has been made in dealing with the race issue in Southern Baptist literature. However, very little has been done to employ those from minority groups to help staff our agencies. Our hope for improvement in this and related areas rests primarily upon

our denominational leaders. We can hope and pray that they will not "be weary."

As is frequently true in the Scriptures, Paul's admonition is followed by a promise: "For in due season" or "in the proper time" (Williams) "we shall reap, if we faint not" or "do not lose heart" (RSV) or "do not give up" (Williams). Let those of us who are tempted to "give up" take heart and keep on seeking to improve our personal attitude toward and relation to those of other colors and cultures. Let us also do what we can to improve race relations in our church, our denomination and in society in general.

Paul's exhortation not to grow weary and his promise that it would not be in vain is followed by another exhortation — a positive one. It is as follows: "Let us do good to all men, especially unto them who are of the household of faith" (v. 10). And let us never forget that many of those "of the household of faith" belong to other races. — T. B. Maston, Professor of Christian Ethics, Retired, Southwestern Seminary, Ft. Worth, Tex.

**Materials and assistance are available to Arkansas Baptist churches who plan a Race Relations' Day program through the Coöperative Ministries Department, Arkansas Baptist Convention, Robert U. Ferguson, Director.**

### On the cover

**"Let us not be weary in well-doing."** Gal. 6:9a

Observe Race Relations Sunday  
February 12, 1978

Sponsored by the Christian Life Commission  
of the Southern Baptist Convention



(Photo prepared by Floyd Craig)

## Seeds of lay missions

by Glendon Grober

Three thousand missionaries are being called for overseas. This is to become an annual goal for 1978 within a program called VIM (Volunteers Involved in Missions). Some may ask, "What in the world is a lay missionary?" Others will ask, after thought and prayer, "What in the world will VIM missionaries do?" (Some SBC missionaries may ask, "What in the world will we do with them?")

Lay missionaries are Southern Baptist church members, including the church staff, who are willing to serve for short periods of time on mission fields. They pay their own transportation and expenses to and on the mission field. You as a Southern Baptist can be one of these. You can be personally involved in missions overseas.

It is much more difficult to answer the second question; what will a lay missionary do? How can he participate effectively in the program of missions in the world?

Recently an outstanding Baptist leader posed the problem to a foreign missionary in these terms. "A very generous Christian lady has decided to send two young ladies to the foreign mission field. She is providing their full financial support. Can these two girls really make any genuine contribution on the foreign field?"

This question focalizes the real issue: contribution. It also sharpens the definition of a lay missionary. He is not a tourist. There are plenty of tour groups for those who merely want to sight see. Of course, the lay missionary will become acquainted with a new country. As a matter of fact, he will gain insights and come to understand the country and its people as no tourist ever could. But he has come to serve the Lord, not to see the land.

For some years pastors have served as lay missionaries by preaching. These efforts have been in regular and in revival services, usually through an interpreter who is often a missionary. God has blessed this approach. The results may be measured in terms of some conversions and meaningful personal contacts.

Bible teaching, even through an interpreter, has often produced results over the long term. Evangelistic conferences and pastors' retreats appear to be excellent opportunities for lay missionaries. Series of lectures in seminaries and Bible schools have proved highly significant.

Music is communicative in itself.

Choir groups have often been both inspiring and evangelistic. This area merits careful study and development.

Many professional people could find areas of service. Administrators, accountants, librarians, architects, doctors, dentists and nurses as well as others could be involved in genuine missionary service.

The construction of buildings for missions and churches has proved an effective labor of love. Work crews have built during the day and evangelized in the evening. There are concrete (also wooden) evidences of lasting contributions from such efforts.

Personal evangelism deserves more emphasis in spite of the language barrier. Two possible methods are worthy of note.

Southern Baptists could learn through the use of tapes to read the WIN tract (or The Four Spiritual Laws) that are now available in some foreign languages. Accompanied by a non English-speaking

national, a positive witness can be given in this way.

At the time this article was being prepared, a personal witness group was working in Brazil. The short-term missionary visits with one or two nationals. He briefly gives his personal witness in English. There is no attempt to translate word for word. What he has said is summarized by the previously prepared national. He goes ahead with the witnessing and seeks a decision as the VIM missionary prays silently. This approach does result in a positive witness on the part of the VIM missionary and the national. No more effective missionary work can be done than to lead a national to practice personal witnessing. It is possible that lay missionaries may prove more effective at just this point than many career missionaries.

If Southern Baptists can envision lay missionary activity in these terms, may God increase the 3,000 a hundred fold.

## BSU director and wife serve in Bold Mission Thrust

Benny Clark, Baptist Student Director at Arkansas State University for the past seven years, is serving as interim pastor of First Church at Kearns, Utah, in a special arrangement between the Arkansas and Utah Baptist State Conventions and the Home Mission Board. The Clark's year leave of absence was unanimously approved in the Nov. 7 meeting of the Executive Board of the Arkansas Convention.

Clark moved to Utah with his wife, Ella Claire, and son, Matt, and daughter, Tonya, on Jan. 3. Kearns, a city of 30,000, is near Salt Lake City. The church, formerly strong, now averages only 15 in Sunday School. Church property is valued at \$100,000.

The Clarks have been involved in missions since their student days. Clark served as summer missionary in Washington and Oregon in 1963 and was appointed a BSU Summer Missionary to East Africa in 1964. Mrs. Clark was appointed BSU Summer Missionary to Seattle, Wash., in 1963.

Clark, a native of Gideon, Mo., is a graduate of Southern Baptist College, Arkansas State University, and Midwestern Seminary where he has begun work on the doctor of ministry degree. In 1971 he was listed in *Outstanding Young Men of America* and is listed in the 1977 edition of *Who's Who in Religion in America*.

The Baptist Student Union of Arkansas State has led the BSUs of Arkansas the last several years in contributions to summer missions. Last year the Arkansas State BSU not only gave over \$3,000 for summer missions but also contributed \$3,000 to world hunger.

Glenda Fontenot, Associate BSU Director at Arkansas State University, has assumed the position of Director of the Baptist Student Union during the year of Clark's absence.



Clark

# Your state convention at work

## Small Sunday School: basic problems

In a recent survey made by Robert Lowry of Nashville, Tenn., it was discovered there are certain problems common to most small churches. Lowry's survey was an extensive one seeking to determine the needs of Sunday Schools with fewer than 150 members. His responses came from pastors and Sunday School directors.

The results of the survey point up needs which were identified by 50 percent or more of the respondents. The six major needs according to the small Sunday School survey are: (1) a more systematic, effective visitation program for enlisting Sunday School prospects; (2) better trained Sunday School workers (3) a simple approach to planning Sunday School work in the small church; (4) overcoming the indifference of church members concerning Bible study; (5) an enlistment plan for recruiting Sunday School workers; and (6) Sunday School literature prepared specifically for the small church.

Apart from the last need, most churches regardless of size seem to reflect the same needs, and in the same order.

Since there are more small churches (66 percent in Arkansas) than there are other churches, it is important that the small church have a Sunday School growth project designed specifically for 15 or fewer teachers. A growth project has been designed to meet the specific six needs of the small churches in Arkansas.

More on that later. Small churches can have CLOUT.



Hatfield

## Evangelism Arkansas PREP men trained

God has given Arkansas Baptists a wonderful new plan to help churches prepare for revival and evangelism. This is called the PREP Plan. PREP stands for Presenting Revival and Evangelism Preparation in the local church. We have been taught through the years that 75 percent of the success of the revival is determined before the evangelist arrives at the church. This being true shows us a great need for each local church and pastor to prepare before they launch into any evangelism event. Every God called pastor desires to

share in perennial evangelism. This is seeing people saved on a week by week basis. These PREP men would desire to help the pastor and church prepare to do this type evangelism.

At this time the PREP Plan consists of 12 trained men to help churches in their area prepare for revival and evangelism. These are men that are committed to evangelism. They have a successful record of evangelism in their ministry. They have the Christian attitude and spirit to work with others in the local churches. They believe in the local

### Looking ahead: Arkansas events

#### January 1978 Make Your Will Month

- 19 Area Family Ministry Workshops, Pulaski Heights, Little Rock, and East Main, El Dorado (Church Training)
- 22 Baptist Men's Day
- 23-25 Evangelism Conference, Ft. Smith, First
- 27-28 Act VIII, Benton, First (WMU)
- 30 Area Preschool/Children's Workshops, Walnut Street, Jonesboro; Fayetteville, First; Russellville, Second; and El Dorado, First (Church Training)
- 31 Area Preschool/Children's Workshops, Forrest City, First; Grand Avenue, Ft. Smith; and Southside, Pine Bluff (Church Training)

#### February 1978

- 2 Area Preschool/Children's Workshops, Monticello, First; Little Rock, First; and Hope, First (Church Training)
- 2-3 Music Directors Seminar, Camp Paron
- 3-4 Volunteer/Part-time Music Leadership Workshop, Camp Paron
- 4 Southern Baptist College homecoming
- 5 Share Hope — associational hymn sing
- 5 Baptist World Alliance Sunday
- 5-10 Religious Emphasis Week, Southern Baptist College
- 6-10 Christian Focus Week, Ouachita Baptist University
- 6-10 Associational training schools (Sunday School)
- 12-18 WMU Focus Week
- 12 Race Relations Sunday
- 14 State Vacation Bible School Clinic, Pulaski Heights, Little Rock (Sunday School)
- 16-17 GA Day Camp Workshop, West Memphis
- 18 GA day camp workshop, Jonesboro
- 18 Youth choir festivals, Immanuel, Little Rock, and Little Rock, First
- 19-22 Home mission graded series study (WMU)
- 23 GA day camp workshop, Little Rock/North Little Rock
- 23-24 Ouachita Baptist University church music workshop
- 24-25 Regional Library Clinic (Church Training) Little Rock, First
- 25 GA Day Camp Workshop, Liberty Association
- 27-28 GA Day Camp Workshop, Ft. Smith
- 27-March 1 Pastors Planning & Leadership Seminar, DeGray Lodge (Church Training)

#### March 1978

- 1-3 Directors of Missions Retreat



church as the base for evangelism and desire to help any church that will call upon them.

The men trained in the PREP Plan and their places of service are the following: John Finn, Director of Missions, North Arkansas; Bill Howard, Pastor, First, Perryville; Ferrell Morgan, Pastor Mt.

Olive, Crossett; Wayne Davis, Pastor Oak Grove, Van Buren; Leo Hughes, Director of Missions, Southwest Arkansas; Ernie Perkins, Director of Missions, Concord; Gene Pritchard, Pastor Elliot, Camden; Paul McClung, Pastor First, Mansfield; David Crouch, Pastor First, Searcy; Ledell Bailey, Pastor West-

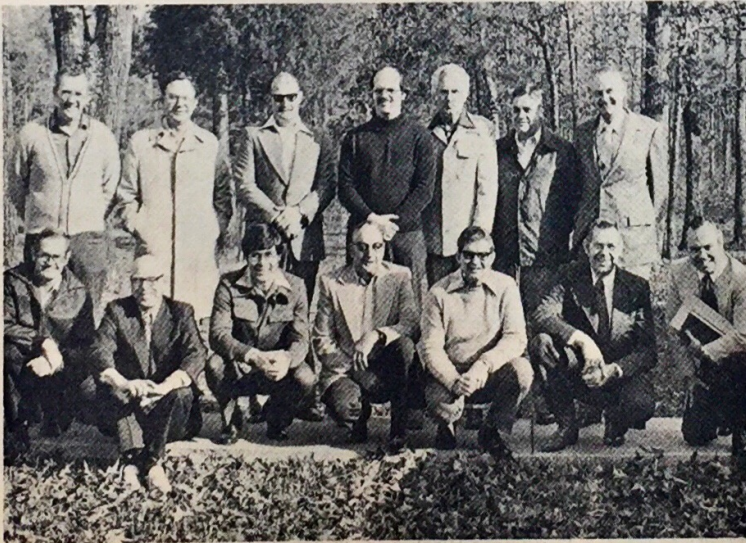
view, Paragould; Robert Tucker, Director of Missions, Tri County and Bill Lewis, Pastor North Main, Jonesboro.

Feel free to contact any one of these PREP men directly to help your church prepare to do effective evangelism. — Clarence Shell Jr., Associate, Evangelism Dept.

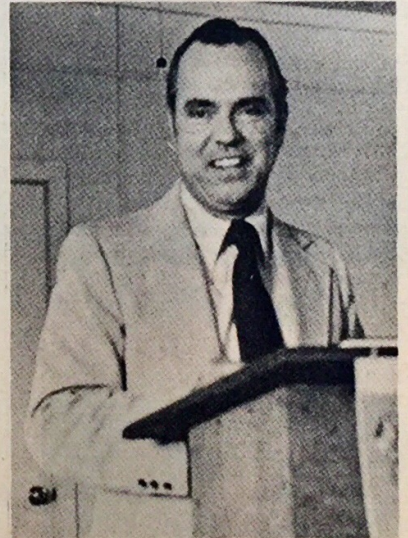


The following men were included in a recent PREP Seminar at Camp Paron: (Front left to right) Gene Pritchard, Ledell Bailey, David Crouch, Bill Howard, Ernie Perkins, Wayne Davis. (Back left to right) Paul McClung, Bill Lewis, Ferrell Morgan, Robert Tucker, John Finn, Ken Carter (Home Mission Board) and Clarence Shell (Arkansas Evangelism Department).

## Evangelism workshop prepares others



Associational Chairmen of Evangelism attending the Evangelism Workshop were (Front row left to right) Ledell Bailey, J. A. Hogan, Hilton Lane, O. I. Ford, Bill Howard, Harrison Johns, Johnny Jackson. (Back row left to right) Paul Huskey, Ferrell Morgan, Nelson Wilhelm, Lee Randall, R. M. Blackwood, Harold Elmore, C. E. Rivers.



Johnny Jackson, President of the Arkansas Baptist State Convention was one of the speakers at the Evangelism Workshop.

# BSU Third Century campaign leaders

## Associational Chairmen



Carl Fawcett  
Arkansas Valley



Glen Stanhouse  
Buckner



Kenneth Overton  
Caddo River



Harrel Cato  
Calvary



Don Williams  
Carey



Ron Griffin  
Caroline



Bill Usery  
Clear Creek



William Laceywell  
Concord



W. Coy Sample  
Conway-Perry



William D. Hayes  
Current-Gains



Tony Berry  
Dardanelle-Russellville



Jimmy Wallace  
Delta



Jim Shults  
Harmony



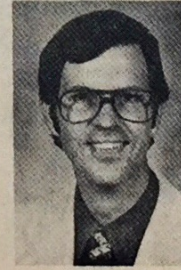
S. D. Hacker  
Independence



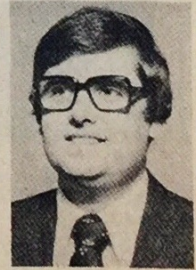
James K. Newnam  
Liberty



Bob Little  
Little River



Jerry Tracy  
Mt. Zion



David Wood  
North Arkansas

Pictured on these pages are most of the regional and associational chairmen of the Baptist Student Union Third Century Endowment Campaign. Thus far, 34 of the 42 associations have elected chairmen. Pictures of some were not available in time for this issue of the *Arkansas Baptist Newsmagazine*. The nine Regions are based on the BSU Area Committees, which were already in existence before the Campaign began.

To date, pledges and gifts to the BSU Third Century Campaign are near the \$400,000 mark and new gifts or pledges from both individuals and churches arrive nearly every day.

A report of gifts by churches will be carried periodically in the *Arkansas Baptist Newsmagazine* beginning in the near future. — Jamie Jones, Third Century Campaign Director

# pledges/gifts near \$400,000 mark

Alvis Carpenter  
Blytheville



Charles Chesser  
Carlisle



Mrs. Leon Dunham  
Little Rock



David McLemore  
Dermott



Don Nall  
Pine Bluff



Nathan Porter  
Arkadelphia



Conway Sawyers  
El Dorado



Paul Stockemer  
Alma



Kenneth Threet  
Mountain Home

## Regional Chairmen



Harold Hightower  
Pulaski County



Lindsey Cofield  
Red River



Jerry L. Smith  
Rocky Bayou



Mason Bondurant  
North Pulaski



Vernon Payne  
Ouachita



J. R. DeBusk  
Searcy County



Joe Staton  
Southwest Arkansas



Ronnie Cox  
Tri-County



Nodell Dennis  
Trinity



Terrel Gordon  
Washington-Madison



Frank Huckaba  
White River

# Ft. Smith pastor welcomes Baptists to evangelism conference

Beloved Baptists:

The hospitality and the facilities of First Baptist Church always await any of our Baptist gatherings, but it is a special joy for us to host our State Evangelistic Conference Jan. 23-25, 1978.

The heartbeat of our church is the Great Commission.



Dr. Bennett

Therefore, we believe obedience to the same is the first call and privilege of every believer and the whole body of Christ. With unmatched urgency, we must magnify and accelerate evangelism in all our churches. We must also experience a personal infilling of the Holy Spirit to motivate and empower our witness.

Therefore, with eager anticipation, we look forward to this great convocation of Arkansas Baptists and extend to all our warmest welcome. Brother Jesse Reed has, as usual, planned an excellent

program along the theme of "The evangelistic church on Bold Mission".

Our church family, our staff and pastor shall spare nothing to make each person comfortable and to help create an atmosphere in which the Holy Spirit can speak mightily to each of us, sending us back home better prepared to fulfill the Great Commission in our time.

Because he lives,  
Bill Bennett, Pastor  
First Baptist Church, Ft. Smith



Plaques in recognition of six years of faithful and efficient service were awarded to three members of the Board of Trustees of Arkansas Baptist Family and Child Care Services in its December meeting. Johnny Biggs (center), Executive Director, presents a plaque to Van Evans. Cecil Tedder (left) is an attorney from Searcy. Evans is minister of education of First Church, El Dorado. Gene Herrington, Media Communications Coordinator for Arkansas Power and Light Company, was the third board member recognized. They rotated off the Board as required by the Constitution after two three-year terms. — Homer W. Shirley Jr., Director of Development, Arkansas Baptist Family and Child Care Services



## Our Church is giving to World Missions

Arkansas Baptist State Convention

# 15%

## COOPERATIVE PROGRAM

# 5%

## ASSOCIATIONAL MISSIONS

### Stewardship placards available

Vinyl wall placards to encourage churches to update their giving will soon be available to Arkansas churches. The state Stewardship Department will supply one for each church, free of charge, if a representative of the church will pick it up. The green and white placards will be available at the State Evangelism Conference Jan. 23-25 at First Church, Ft. Smith, according to State Stewardship Secretary James Walker.

# The making of ministers

by G. Temp Sparkman

On any day of the week, and just about anywhere in this country, you can find a minister on the job. The ministers are out there visiting the sick, counseling with the troubled, sharing laughter with the joyful, meeting with committees, training teachers, leading choir rehearsals, preaching sermons, arranging youth or senior adult trips, and on and on. These ministers are from a long line of servants and leaders who have been available when the churches have needed them. We generally take for granted that this availability will continue. But when we are not taking it for granted, we ask ourselves, "Where do ministers come from and how are they made?"

Ask any pastor and he will tell you that God has called him to be a minister. Ask an hospital chaplain and she will tell you the same. And it is true: ministers are from God, for it is he who calls them to work with him in his great work. Some have tried to "enter the ministry" without this call and it has proved to be an unhappy decision. When the pressures have escalated they have had to face the fact that they were not meant to be ministers. Of course, some who have felt and responded to the call have, on down the road, felt God's leading in other directions. And there have been times when unusual circumstances have made it necessary for some to take up a different work. Still the truth stands, ministers are called of God.

While ministers are called of God, it is the church who calls out the called. The church helps the God-called minister to identify that call. This insight came most clearly to me at my own ordination as a minister. As I looked in the faces of the men and women in the congregation, and as I felt the hands of the deacons pressing on my head and heard their words of encouragement, I realized that these people are the ones who first helped me hear the call of God. It was the story of Samuel and Eli reenacted. I was, as was Samuel, hearing something. These men and women — school teachers, housewives, clerks, plant workers, merchants — told me, as did Eli, that if I kept hearing it I should respond, "Here I am." The voice kept coming, and I did as my parents in the faith told me. So, while God is the one who calls, it is the church who helps those who are called to identify what is happening to them.

Where do ministers come from? God calls; the church calls out the called. But where are they made, these ministers? Well, they are shaped for ministry in several ways.

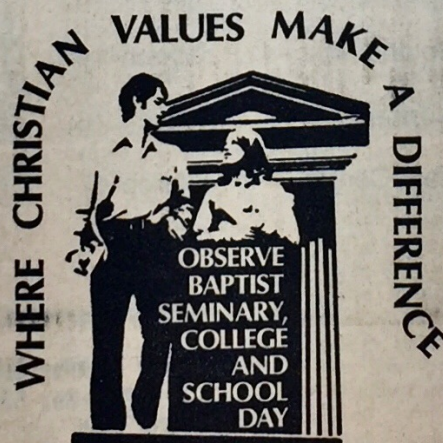
Obviously, the church which calls them out also has a great influence on what kind of ministers they will become. But it is our colleges and seminaries which begin the formal training of the minister. In these institutions, teachers and administrators who are sympathetic to the call of God help the future ministers to form their general intellectual knowledge, to understand people and how to relate to others, and to interpret the scriptures in relation to the contemporary world. By the time of graduation from seminary — after hours of reading, questioning, classwork, paper-writing and ministry practice under supervision — these young men and women are ready to begin their careers as ministers.

Where do ministers come from? God calls; the church calls out the called. Where are ministers made? The primary education and specialized ministry training come from the colleges and seminaries. But the making of the minister does not stop there. To complete the cycle we now come full circle, for we are back to the church. And it is here that the minister's making is completed. Of special value is the minister's first church after seminary graduation. Here for the first time the pastor, for example, is full-time "on the field". There are no teachers there to assign his reading and no grading to motivate him to learn. It is a critical time.

But not all of the burden to become competent is on the shoulders of the pastor. The congregation has an important role in completing the making of the minister. This mutual responsibility begins when the church calls a minister. One pastor I know talks of this relationship as being like marriage. It is formed knowing that not all the problems can be worked out ahead of time. They have to be dealt with as they come. The important thing is that the minister and the church understand that each will make mistakes, but that they will work together to help people face and solve their problems, to build a strong fellowship, and to make the gospel known to all.

At this time of year when Southern Baptists are focusing on our colleges and seminaries, it is appropriate that we reaffirm the partnership between the churches and the educational institutions in the making of ministers. As long as persons are responding to God, "Here I am," we must have colleges and seminaries saying, "Here we are."

**G. Temp Sparkman, is a graduate of Belmont College and Southern Baptist Theological Seminary, and teaches religious education at Midwestern Seminary**



**FEBRUARY 19, 1978**

SPONSORED BY THE EDUCATION COMMISSION  
OF THE SOUTHERN BAPTIST CONVENTION  
440 James Robertson Parkway  
Nashville, Tennessee 37219

**AND BOLD MISSION  
BECOMES A REALITY**



# Tax credit legislation sidetracked for now

by Carol Franklin

WASHINGTON (BP) — Tax credit for college tuition was killed for this session of Congress when an amendment to the Social Security appropriations bill attached by U.S. Sen. William V. Roth Jr. (R-Del.) allowing a \$250-a-year credit was severed.

The conferees had disagreed on the tax credit provision, thereby holding up passage of the Social Security bill. Under administration pressure to get the Social Security legislation passed before adjournment, the controversial tax credit provision was finally dropped.

Roth vowed he would renew his attempts to provide tax relief for parents of students in nonpublic colleges when Congress reconvenes next year. Hearing has been scheduled in January for a similar measure allowing tax credits for all nonpublic school students introduced by U.S. Sens. Daniel P. Moynihan (D-N.Y.) and Bob Packwood (R-Ore.)

The Baptist Joint Committee on Public Affairs has opposed all attempts at the federal and state level to provide tax credits for tuition. In August 1972, the committee testified against a similar measure before the House Committee on Ways and Means.

The testimony offered at that time opposed giving tax credits for tuition "because it is contrary to the traditional American principle of religious liberty and the constitutional separation of church and state, and because it would be an unwise and divisive public policy."

"What must not be lost sight of is that though the tax credits would be provided for parents or guardians of students in private nonprofit schools the purpose of the act is to aid schools rather than parents and to give substantial governmental aid to private school systems," the testimony continued.

It further stated, "There can be no escape from the conclusion that such infusion of public funds into religious education benefits the sponsoring church and that the net result is that the taxpayers generally are forced to join in subsidizing religion. It is our position that this is not the proper function of government in the American system."

The Baptist Joint Committee also participated in a friend of the court brief in 1972 asking the U.S. Supreme Court to rule that "tax credit for tuition paid by

parents to nonpublic schools" is a violation of the establishment clause of the First Amendment of the Constitution.

The 1972 case challenged a New York law which provided for a tax deduction for parents paying parochial or nonpublic school tuition. The court overturned the New York statute on the grounds that "the effect of the aid is un-

mistakably to provide desired financial support for nonpublic, sectarian institutions." Critics charge tax credits would go primarily to middle and upper income families rather than lower income ones. It has also been suggested that schools might raise tuition in response to this legislation. Supporters deny the charges.

Now is the time to prepare for the . . .

- Bible Exploring Drill
- Youth Bible Drill
- Youth Speakers' Tournament

## District tournaments

<u>District</u>	<u>Date</u>	<u>Location</u>
Northwest	March 6	First Church, Rogers
West Central	March 7	First Church, Paris
North Central	March 9	First Church, Melbourne
Central	March 10	First Church, Benton
Southwest	March 13	First Church, Hope
Southeast	March 14	First Church, Warren
Northeast	March 16	Central Church, Jonesboro
East Central	March 17	First Church, Forrest City

For additional information or materials write

**Church Training Department**  
**P.O. Box 552**  
**Little Rock, Ark. 72203**

# State papers pivotal in new mission movement

by Jimmy R. Allen, President,  
Southern Baptist Convention

The President of the United States calls it "a quantum leap forward" for Southern Baptist missions.

The head of the Southern Baptist foreign mission movement calls it a "flag" signaling a new day in which God is going to empower Southern Baptist missions as never before.

All of us are sensing a stirring of God at the grass roots of our experience. The challenge to secure and support 5,000 additional missionaries in five years staggers all but the most hardy imaginations. It reflects, however, a vision which seems to be born in the heart of God, committed to the hands of Southern Baptist men and women, and intended to extend the reign of God. The idea emerging is for churches and individuals to commit themselves to financial support of a person on a two-year commitment either in the United States or another country. The Mission Service Corps support is designed to be over and above increased Cooperative Program giving, increased Annie Armstrong Home Missions offerings, and increased Lottie Moon Foreign Missions offering. It can be personalized

enough for the person or church to know who they're supporting and for contact to be maintained so that prayer support can be added to financial support.

The Mission Service Corps concept is a movement rather than a program. There is something exciting about an idea that has come to its day. The Mission Service Corps is such an idea. Born in the hearts of scores of people in the last decade is a desire for involvement in ministry and evangelism by all kinds of people in all kinds of places. Lay involvement in short term tasks has been going on both in domestic and international missions in increasing numbers. Now that seedbed of mission concern has burst into bloom. With the mandate commissions of the last two annual sessions of the Southern Baptist Convention, the time has come!

Movements are not as tidy as programs. Programs are born on planning boards of skilled planners. Deliberately and carefully they are constructed and include enlistment of every group or public to inspire each one in terms of their own motivation. Evaluation

of results and realignment of program goals is efficiently done.

Movements begin with the energy of new ideas popping up in all quarters. Crash meetings are held to figure out how to harness that energy — to ask each other what God is teaching us to do. Sometimes movements have to depend on affinity for the cause rather than careful enlistment of the public. Movement expeditors often miss important aspects which have to be called to their attention, but the end result of a movement is **impact**. The world is changed by them.

Because the experience of God's leading his people called Baptists to unprecedented levels of service, sacrifice, and support is energizing us these days, we are in the midst of a movement. The need to communicate is not a luxury. It is an absolute necessity. The state Baptist papers and every other communication medium of Baptists should not be afterthoughts; they should be in the middle of the movement. Our people must know in order to pray, respond, suggest, support, share, weep, and laugh as God does wonders among us for we have not passed this way heretofore (Joshua 3:1-5).

Southern Baptists have developed magnificent communications systems. The state Baptist papers are foundational in informing, convincing, correcting, and sometimes inspiring Baptists to action. With a combined circulation of 1,773,426, these papers reach past barricades of apathy to eager searchers. They can trace for our people the steps in fashioning the Mission Service Corps. There can be a continuing communication of the experiences of those who respond to the challenge of new mission involvement. Communication is a key to the response to what God is doing. When people do not know, they cannot do.

There is a line in the story of God's stirring at Pentecost which is absolutely pivotal to this experience. It is often overlooked. Acts 2:6 says that after all the signs of God's new moving and power, "It was noised abroad and the multitudes came together . . ." Something had to be happening to be reported, but when it was happening, it was noised abroad.

It's happening among Southern Baptists. Let's be thankful that we have state Baptist papers to help us "noise it abroad" so that no one will be left out of what God is doing among us.

## Chaplain to speak at Acteen meeting

Larry Paul Henderson, Chaplain at Arkansas Youth Services Center at Pine Bluff will speak at a state-wide meeting for Acteens at First Church, Benton, Jan. 27-28. Recognized as an outstanding Young Man of America in



Dr. Henderson

1977, Larry Henderson has made a remarkable contribution both to boys and staff at the Center. Anthony Shock, Superintendent of the Youth Services Center, writes, "Larry Henderson has exceeded all expectations in areas of institutional chaplaincy, community relationships and is a very important clinician in our treatment program."

In addition to bringing the keynote address, Dr. Henderson will be leading conferences with the aim of increasing skills and disclosing community needs which can be met by Acteens.

The meeting begins on Friday evening with an International Progressive Dinner. Jane Purtle, missionary to the Dominican Republic, and Marjorie Grober, missionary to Equatorial Brazil, will be hostesses to the salad and dessert courses and will be featured in the meeting which follows. Assisting them will be two international students, Reyna Castelon, Mexico and Toko Shimada, Japan and Bill Holloway, former missionary to Japan.

Saturday will be devoted almost entirely to small group conferences designed to equip the girls for ministering to persons of special needs. Conferences and leaders are: Ron and Gail Alexander, resort missions; Willene Pierce, Indians; Norene Reed, puppets; Betty Harp, literacy; Kenneth Hughes Family, family mission action; Joni Wellington, deaf; Don Moseley, day camp; and Bob Focht, resources.

The meeting is sponsored by Arkansas Woman's Missionary Union, Julia Ketter, Executive Director, Betty Jo Lacy, Acteens Director.

# Decline in baptisms projected; evangelism directors concerned

by Dan Martin

NEW YORK (BP) — A projected decline in baptisms by Southern Baptists, which will reach the lowest ebb in 28 years, was the center of discussion at the annual meeting of state Baptist directors of evangelism, sponsored here by the Southern Baptist Home Mission Board (HMB).

The projections by the Southern Baptist Sunday School Board indicate that baptisms, the traditional indicator of health and growth in the Southern Baptist Convention (SBC), will dip to 342,201.

It represents the second year in a row in which baptism will decline and is an 11 percent drop from the baptism rate of the 1976 church year, in which 384,496 were baptized. It's 103,524 less than 1972, the peak year for the board.

Preliminary speculation on why baptisms declined centered on changes in age of the population, influence of para-church groups, misplaced emphases, the decline of the Jesus Movement and population movement.

According to a survey of state conventions conducted by the HMB's evangelism section, only nine of the 33 state or multi-state Baptist conventions recorded increases in baptisms. The gains, made primarily in the newer and smaller state organizations, were offset by large declines in many of the established conventions.

Some — such as Virginia and South Carolina — recorded large declines which occurred despite massive denominational evangelistic emphases.

In Texas, where "Good News Texas" featured a media blitz and statewide revivals, a decline of some 2,500 was recorded from the 54,225 in 1976. "The figures are incomplete, and we expect to have about 52,000 baptisms by the time all the churches report," said L. L. Morris, director of evangelism for the Baptist General Convention of Texas, who was dismayed by the decline. "If we hadn't pulled out all the stops, there's no telling where we would have come out," he said.

South Carolina's director of evangelism, Earl Crumpler, commented: "I wish I could give you an answer to why they declined. I have no concrete answer." South Carolina's baptisms slumped 1,500.

Crumpler continued: "People with

strong influence in evangelism say we are in the midst of a spiritual awakening. It seems to me that if this is occurring, results would be more concrete . . . What we are seeing doesn't substantiate the statement . . . It's very disheartening to see the number of baptisms decline."

But C. B. Hogue, the Home Mission Board's evangelism section director, said, "I think God is trying to say something to us, but we are like Rip Van Winkle and are sleeping through it. Maybe God is trying to bring spiritual renewal, but we are not involved in it."

Hogue claimed, "God is moving in the United States in ways never seen before . . . but somehow we have not reached out to become highly involved in it." He noted renewal is occurring in many denominations, and admitted much of the renewal has followed the charismatic movement. However, he said the renewal now is moving in church growth lines. "The old line denominations, which have been going down, are coming to an awareness that God is wanting to do something in our time. Southern Baptists seem to be lying under the tree asleep while things are happening out there," he said.

Hogue told the state directors that 1976 statistics reveal 12.5 percent of the SBC churches had no baptisms that year. "Can you imagine that? And not all of them were country churches," he said.

He also noted Sunday School Board estimates for 1977 show declines in resident membership, Sunday School enrollment and church training attendance. Giving, however, increased. "That tells us a great deal about where our emphasis is," he said, adding that declines in resident membership show "a lack of serious church development. What we have is not a generation of New Testament believers but a generation of people who don't know what they really believe."

"There may be a lot of reasons," Hogue continued, "but trying to pinpoint them now would be pure speculation. We will be studying the age statistics when they are available as well as looking at other factors."

Some experts, such as Sunday School Board statistician Jim Lowry, say the reason for the decline may be that "the

birth rate decline in the mid-1960s is starting to catch up with us." The number of children ages 6-11 has been steadily declining, and Sunday School enrollment among that age group declined 100,000 from 1973 to 1976, he said.

Hogue added: "A significant part of Baptist life is that we have always baptized children when they reach the age of ability to make decisions about Jesus Christ." He said that in the peak baptism year of 1972, "the bus ministry emphasis was at its highest peak, with a lot of kids being baptized. Children are not as populous as before."

William Pinson, president of Golden Gate Baptist Theological Seminary, Mill Valley, Calif., said: "Part of the reason for the decline in baptisms is demographics. Those who follow demographics know that unless there was a 'humongous' revival, there would be a downturn in baptisms."

Pinson noted that population movement probably affects baptismal numbers. People who moved to traditional Southern Baptist cities in the past were people "with their roots in church," he said. Now, people are moving to the Sunbelt areas from areas which do not have strong church emphases.

"Also, many times when people move from traditional Southern Baptist areas to new areas, they tend to lose their church membership," he said, adding: "We have just got to do a better job than we have ever done before. The days when Baptists had a lot of kids and when the church was the best show in town are gone. We don't have that now."

One evangelism leader, John Havlik of the Home Mission Board's evangelism development department, took issue with the heavy emphasis of baptisms as the "indicator of health and growth" in the convention. "We have made baptisms the only indicator," he charged, proposing that total membership is actually a better indicator than baptisms.

Sunday School Board projections indicate total membership will grow 1.1 percent, recording 13,064,754 in 1977 as compared to 12,922,605 in the previous

## Foreign mission briefs

**BAPTIST VILLAGE, Israel** — Fareed Haddad, a Baptist layman, has been featured in a 25-minute film about the various aspects of Baptist life, beliefs and worship.

The film, portraying Haddad's life in Nazareth, Jerusalem and Baptist Village, was shown on an Arabic program called "Know Israel," which is carried on Israel television. Subtitles in Hebrew were given simultaneously with the Arabic and English dialogue.

**BRUSSELS, Belgium** — Churches of the Belgian Baptist Union expect an increase from the 56 baptisms reported last year to 80 in 1977, according to tentative projections which took into account those awaiting baptism before the end of the year. The number baptized in English-speaking congregations dropped by one, from 46 to 45, but baptisms in Belgian congregations increased from 10 last year to 35 this year. These figures are the largest in 10 years.

year. "Baptisms reflect evangelistic zeal. Total membership is like sales and baptisms are like profits," said Havlik.

Hogue noted there are many prospects in the nation for evangelistic outreach, estimating 136 million Americans profess no faith in Jesus Christ. "The key to baptism levels is at the feet of the pastor. He must be challenged, motivated and equipped to do the job. More, he must do it if he expects his people to do it."

The evangelism leader speculated that if the 32,000 pastors would baptize just one person per week, the baptism rate would be 1,664,000 for the coming year. Also, he said: "There are approximately 750,000 Sunday School workers in 34,164 Sunday Schools. If they were responsible for just one baptism per week, that would result in 39 million conversions per year."

Southern Baptists, he said, need to be shocked by the decline in baptisms, and begin to see that responsibility lies within the local church. To stop the decline, Hogue called on the "pastors to practice what they preach . . . to get off issues and onto their call to win the lost."

He also called on the "laity to be the people of God," and said Mission Service Corps volunteers are not needed to paint churches and more outhouses, but are needed to witness to lost people."

The evangelism leader also called for cooperation on a "national level . . . working together as team members to get the job done. The need today is for us to get serious about witnessing and winning. But it must be a groundswell from our churches," he said.

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# Staff member salaries fail to match inflation

by Jim Lowry

NASHVILLE (BP) — Salaries and other benefits for Southern Baptist church staff members generally have not kept pace with inflation over the past four years, according to a staff compensation survey released by the church administration department of the Southern Baptist Sunday School Board.

Reginald M. McDonough, secretary of the department, said the survey, which analyzed churches of 300 or more members, was done to allow churches to compare their salaries and benefits with other churches of similar size.

McDonough said that Southern Baptist churches "need to be concerned whether or not their church is keeping pace with the annual rate of inflation." He added that most churches do not have a salary plan that seeks to automatically update salaries to keep up with the cost of living.

Using categories similar to a staff compensation survey in 1973, the board's research services department compared the 1977 figure for staff positions by salary and total compensation. Percentage increases were then compared to the 35.8 percent inflation rate between 1973 and 1977. Variances for salary increases which did not keep pace with the inflation rate ranged from 0.3 percent to 16.8 percent.

Southern Baptist pastors were 0.9 percent behind the inflation rate, with an increase of 33.9 percent in total compensation between 1973 and 1977. Salary increases alone were up only 29 percent, which was 6.8 percent lower than the inflation rate.

Total compensation for associate pastors went up 26 percent over the four-year period, which left them 9.8 percent below the cost of living increase. Salary increases for associate pastors were 15.8 percent behind the inflation rate.

Total compensation for ministers of education was 0.2 percent above the inflation rate, while the salary increase was 2.8 percent behind the cost-of-living increases.

Minister of music were 0.3 percent behind the cost of living for the past four years in total compensation, and 3.5 percent below the national increases in salary.

Ministers of music and youth were 6.8 percent below the inflation increases in total compensation, while their salaries lagged behind the cost-of-living raises by 16.8 percent.

Salary for other professionals employed by Southern Baptist churches was 12.8 percent below the national inflation rate. This category included age group and outreach coordinators, business administrators, counselors and directors of special ministries.

Total compensation for church secretaries was 1.2 percent above the national cost of living. Pastors' secretaries were 2.8 percent behind the national average, and custodians were 0.2 percent above the inflation rate.

Percentages used in this article on the survey were obtained by adding the average salaries of all respondents in each job description and dividing that total by the number of respondents. The resulting figures are intended only to present a general overview of the findings and not represent average salaries for Southern Baptist church staff members. Widely varying circumstances prevent establishing representative averages in any of the categories.

To arrive at the total compensation provided by churches for staff members, the actual amount of expenditure was used where available. Altogether, 18 different categories were included in computing total compensation figures for each position. Included, among others, were salary, housing allowance, car allowance, insurance, retirement benefits, and convention, conference and seminary expenses. For certain benefits, the average amount for the church size category and job title was used if the benefit was provided but the amount not specified.

Information in the survey, available from the Church Administration Department for 50¢ a copy, is divided according to church size, allowing churches to compare the salaries and benefits of their staff members with those reported from churches all across the Southern Baptist Convention.

Total number of respondents in the categories ranged from 710 pastors to 20 recreation directors. Each category lists the total number of respondents, salary and an average for each benefit.

Information received was analyzed by size of church membership (300 or more) and geographical region, but since the size of church membership was the controlling factor, tables included in the survey are only on size category. A random, disproportionate sample of 951 churches reporting 300 or more members was chosen to receive the questionnaire of which 722 (75.9 percent) usable replies were received.

## When you stand alone

Jan. 22, 1978

Daniel 6:3-7, 10-11, 16, 19-23

"Did you ever feel like the whole world was a tuxedo and you were a pair of brown shoes?" This old comedy line sets a truth in stark perspective. Those who dare to be different must often stand alone. Those who dare to stand alone will sometimes feel out of place. But those who dare to stand alone for God are never alone or out of place! Daniel's experience in the lion's den points us to this truth.



Pike

### Cunning deception

After Darius became king he had to handle several major revolts in his kingdom. Others attempted to seize control of the country. He spent a lot of time engaged in handling these disturbances. Lacking time to handle the financial affairs of the country, Darius appointed some men to serve as officials for the various districts of his country. These men were supervised by three commissioners. One of these commissioners was Daniel.

Daniel proved to be the best of the commissioners. He understood the people and their needs and problems better. The king decided to make Daniel his chief officer over the entire country.

Enter greed and jealousy! The other commissioners not wanting to lose their power and influence began to try to find a way to discredit Daniel in the eyes of the king and in turn convince the king of their own loyalty. It is the age old plan of trying to make yourself look good by running someone else down. Satan did it to Eve in the garden by suggesting to her that God was keeping something from her that she had a right to have for her self. We do it today by talking about others in a demeaning way while playing ourselves up as being just a little better than they are. "Sally, did you hear the way Mabel talked about Ruth at lunch today? Why, I was shocked that Mabel would talk about people like that. One thing for sure, you'll never catch me talking about someone the way she did!" (Please feel free to substitute names like Sam, Bill or Jack in the above statement.)

The commissioners attempted to find some corrupt or dishonest dealing to accuse Daniel of committing. But Daniel was more than just "show". Daniel lived the religion he professed each day. How about you? The envious officials found nothing wrong to accuse Daniel of doing. Not letting truth stop them (it never does if you let selfish motives rule you) they decided to deceive the king into getting rid of Daniel for them.

Darius was having a bit of trouble getting folks to respect his kingship. Several had tried to overthrow him and seize control. The idea that everyone in the kingdom would give allegiance to him for 30 days seemed like a good idea. Darius forgot about Daniel. When we get wrapped up with our own problems we often fail to think of others.

### Obedient disobedience

After Darius signed the order Daniel was in a peck of trouble. If he gave full allegiance to God, the king was bound by law to throw Daniel into the lion's den. If Daniel gave allegiance to the king he would have to compromise his service to God. When things get tough do you stand alone or follow the crowd? Daniel had to decide. So do you.

In obedience to God Daniel disobeyed the law. The commissioner caught Daniel in his practice of daily worship and gleefully reported this to the king. When the king realized the motive behind their actions he was very upset. But there was no way out. The law had to be obeyed. A rash decision cost Darius a lot of grief and anxiety. Sometimes our rash decisions made with our own selfish interests in mind cause us much the same trouble. Learn from the king and do the opposite. Think like God wants you to think. Act like God wants you to act. Depend on him constantly.

### Divine deliverance

The king cast Daniel into the lion's den. Darius expressed his hope that this God that Daniel worshipped so faithfully would deliver him from death. With that the den was sealed where no help could be given to Daniel. Well, so much for Daniel. Except! Except for the God of

Daniel! God was with Daniel each day in the normal affairs of life and God was with Daniel in this crisis time in life. God does the same for us.

After a night of anxiety and tossing and turning unable to sleep, Darius rushed to the lion's den the moment there was enough morning light to allow him to see. He shouted down into the depths of that pit, "Daniel, servant of the living God, has the God whom you serve been able to deliver you from death?" That few seconds of silence which followed must have seemed like an eternity. A thousand thoughts must have flashed through King Darius' mind. Then suddenly Daniel started his testimony meeting. He tells how God has saved him from death. The Bible records how the king issued a decree exhorting all the people in his kingdom to give honor and praise to the God of Daniel.

### Conclusion

We learn some basic truths from this experience of Daniel's. God is always with his children. In every day situations and crises experiences God is by our side. Second, God uses and works through his children to influence others to acknowledge him. The king saw the greatness of God because of Daniel's faithfulness. Third, good worship habits help us form a close relationship to God which helps us cope with life. When you stand alone for God, you are not alone.

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## Challenging Promises

Jan. 22, 1978

John 13:31-35; 14:1-6, 12-14

Every minute of every day somewhere on earth, lightning strikes some 6,000 times. That is what one group who studied the subject concluded. Roy Sullivan of Virginia would probably agree with the group's conclusion. He has been struck seven times himself and lived to tell it. It happened in 1942, 1969, 1970, 1972, 1973, 1976 and 1977. His misadventures have knocked him unconscious, burned off his hair, torn off his shoe, damaged his hearing, ripped off his toenail and hurled him in the air. He has also collected such reminders as a melted pocket watch and a wardrobe of hats and shirts and underwear with brown-edged holes.

Suppose now, we think of Jesus' words as bolts of lightning (they really were in terms of spiritual revelation). Can you imagine how the early disciples must have felt by being "struck" so many times? In a brief three-year period, astounding spiritual truths flashed daily around them. As the cold air of Satan's influence swirled around the warm air of God's love, a thunderstorm of eternal proportions erupted continuously. Yet through it all, Jesus emerged victorious and cleared the air of Satan's polluting power. "So the light continues to shine in the darkness, for the darkness has never overpowered it" (John 1:5 Williams). All who walk with him need never carry the burden of guilt and shame. "If we say 'we have fellowship with him,' and yet live in darkness, we are lying and not practicing the truth. But if we continue to live in the light, just as he is in the light, we have unbroken fellowship with one another, and the blood of Jesus his Son continues to cleanse us from every sin" (1 John 1:6-7, Williams).

Let us therefore consider some of these bolts of lightning which struck the early disciples as recorded by John. They were and are Christ's legacy to his followers.

### **The challenge: aggressive love** **The promise: revealing love**

Judas Iscariot left the upper room in haste as soon as Jesus identified him as the one who would betray him. He did not wait until the other disciples put the pieces together for themselves. They only supposed he left to buy more food.



Brockwell

Instantly Jesus seized the changing scene to challenge his disciples from the depths of his heart. He knew the hour of his death and departure was at hand. He also knew his followers were still unwilling to face the reality of those traumatic hours just ahead. Thus he issued them as stiff a challenge as anyone has ever received. If accepted and acted upon, it would see them through the darkest hour of their lives. Here is the challenge Jesus thrust upon his weary, frightened disciples. "When I am gone," he said, "you are to love each other as I have loved you."

Jesus said this was a new command to them. The newness was not in the challenge to love each other. The newness was to measure that love alongside the love he had shown them. Immediately they would have remembered that only a short time ago he had performed the menial task of washing their feet. He loved them completely. They were to likewise love each other completely. This would mean acting on their own to seek out the best for each other. This would mean accepting each other as he is and ministering to each other at the point of his need.

Then Jesus made them a promise. He said if they would each aggressively love one another, then people would know beyond a shadow of a doubt that they were his disciples. In other words, their love for one another would identify who they really were.

Now Jesus knew that being known as his disciple was both unpopular and dangerous at the moment, so he issued them yet another challenge to help them deal with their trembling hearts.

### **The challenge: trust** **The promise: peace**

Jesus never promised fair skies, pleasing circumstances, nor troublefree moments. But he did promise peace to each and every believer. "I am leaving you with a gift — peace of mind and heart! And the peace I give isn't fragile like the peace the world gives! So don't be troubled or afraid" (John 14:27, *The Living Bible*).

There is, however, one thing you must do before you can receive the peace of God. You must first trust God. You must trust God daily, monthly, yearly and always.

Trust God when you are troubled by confusing circumstances.

Trust God when you are physically down.

Trust God as one who is always good and as one who seeks your good.

Trust God's Son Jesus.

Trust Jesus' words even though they seem foreign to what you have experienced. Trust me, Jesus told his disciples, even though you cannot see me. Trust me, he said, for I am making life better for you.

Jesus said he is the way, and the way goes right through your life if you will trust him. Jesus said he is the truth, and the truth surrounds you if you will trust him. Jesus said he is the life, and the life lives in you if you trust him.

Jesus said in essence: "I challenge you to trust me and I promise you peace."

### **The challenge: bold relief** **The promise: unlimited results**

Do you realize how seldom we ask God for something hard? We often deceive ourselves into thinking we have peace with God yet we are afraid to ask him for the impossible. Jesus clearly challenged his disciples to be bold in their belief as to his power. When you know that you know that you know, you will be comfortable in asking God for something you cannot do.

The promise of John 14:14 cannot be erased, and must not be watered down. God's unlimited resources are available to the person who will accept Jesus' challenge to boldly believe on his works. Do not be afraid to ask God for his best. Jesus praised bold belief as often as he saw it. God wants to act with power through his son Jesus. That is his glory!

### **Conclusion**

In the light of these truths from John, will you just now take a pencil and paper in hand and write down three impossible things you desire from God in 1978? Then will you trust God to work it out either through your efforts or through someone else's? Will you act upon that trust in God as if he were already bringing it to pass? And finally, will you take those three impossible blessings God will give you and share them with fellow Christians as a testimony to God's mighty power?

Remember: As you write down the three impossible things you desire from God, stop and praise God that he has already consented to grant them.

That is indeed his legacy to you, his disciple!

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# WMU wants to be organization for the laywoman of today

by Nancy McGough

LOUISVILLE, Ky. (BP) — Everybody's talking about the woman in ministry — the woman in full-time Christian service. Although the Southern Baptist Woman's Missionary Union (WMU) is also concerned with this issue, they have another vital interest as well — the laywoman of today.

The two top-ranking WMU leaders, Mrs. A. Harrison Gregory, president, and Carolyn Weatherford, executive director, affirmed this in an interview at The Southern Baptist Theological Seminary here, where they taught a one-month course in "Church Missions Programs".

For WMU, laywomen include both working and non-working women.

"We're promoting the idea of flexible times," Mrs. Gregory said. "We need to plan specifically for the working woman at times in which she can become involved in missions education.

Miss Weatherford noted that WMU is also striving to recognize the contributions of the non-working woman.

"Some women work just so they'll feel they're achieving something. In mission action programs we need to recognize women — magnify their contributions, because they have accomplished something worthwhile through mission action," she said.

Two important words need to be added of WMU's interest in laywomen — "of today".

"We're an organization for today's woman. We've really looked at our program and the needs of the woman today, and we've reaffirmed our belief that WMU is a vital organization for the late 20th century," said Miss Weatherford.

Both leaders agree that they have not forgotten about the woman in ministry.

"We have to recognize that God does call women, and that he calls them to be missionaries, and he calls them into areas of responsibility. Because we are the woman's organization, we need to be more aggressive in seeing that women have more opportunities," said Miss Weatherford.

"We believe that God gave woman a very special task, and we cannot tell each woman what it is — only he can. Women will have to keep on knocking on doors until they're open. But I feel that for the next 10 years, women are going to have to be their super-best —

they'll have to be the exceptional woman," added Mrs. Gregory.

Advances for WMU this year include a soon-to-be appointed black consultant for WMU work. She will be working with the approximately 400 black Southern Baptist churches and will also play "a significant role with white WMU's in building bridges," Miss Weatherford said.

New materials are now available to women working in transitional churches. These "TransCom" materials will help workers involve children who have no background knowledge of the Bible of church.

Acteens; the WMU organization for teenage girls, has seen a National Acteen Advisory Panel of six girls selected from across the country to advise Acteen staff members in Birmingham, Ala. They will also write for Acteen publications and speak at conventions. In addition, "Acteens Activators", a program similar to college summer missions, has been introduced in which girls will serve in special short-term missions projects.

Finally, WMU is returning to the college campus this year with the Campus Baptist Young Woman (BYW). As a part of the Baptist Student Union (BSU) already on campuses, the Campus BYW will serve as a missions activator within the BSU. This program will soon be piloted on 24 college campuses across the country.

Even with exciting new innovations like these, both Miss Weatherford and Mrs. Gregory agree that the goal of increasing missions involvement is still at the heart of all WMU work. A necessary part of that goal is fellowship among women.

"Women today still need to be together," affirmed Miss Weatherford. "It's important for the women of the church to come together to share in each other's lives and to work toward a common goal."

**Nancy McGough is a feature writer in the public relations department of Southern Seminary, Louisville, Ky.**

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## Attendance report

Church	Jan. 8	Sunday School	Church Training	Church addns.
Alexander, First	110	51		1
Ash, First	69	30		
Batesville, First	260	124		1
Bentonville				
Central Avenue	76	31		
Mason Valley	72	33		3
Berryville				
First	143	43		
Freeman Heights	169	64		
Biscoe, First	78	43		1
Booneville				
First	254			
Blue Mountain Mission	24			
Glendale	72	24		
South Side	97	65		
Bryant, First Southern	188	94		
Cabot				
First	410	102		
Mt. Carmel	263	140		
Camden				
Cullendale First	520	147		
Elliott	327	143		
Charleston, First	178	54		1
Conway				
Pickles Gap	167	79		3
Second	420	169		
Crossett, Mt. Olive	330	145		1
Danville, First	199	41		
Des Arc, First	167	70		
El Dorado, West Side	369	368		
Ft. Smith				
Grand Avenue	1025	127		
Mission	23			
Haven Heights	202	95		2
Ft. Smith, Trinity	139	35		
Fouke, First	83	39		
Gentry, First	144	51		
Grandview	68	59		
Green Forest, First	157	52		
Greenwood, First	343	167		1
Hampton, First	148	90		
Hardy, First	148	54		2
Harrison, Woodland Heights	138	57		
Hector, First	36	14		
Hope, First	331	118		
Hot Springs				
Harvey's Chapel	130	82		2
Park Place	282	92		
Jacksonville				
First	358	81		1
Second	146	47		
Jonesboro				
Friendly Hope	133	87		
Nettleton	260	117		
Kingston, First	50	40		
Little Rock				
Crystal Hill	121	48		1
Life Line	422	117		1
Martindale	100	43		3
Magnolia, Central	585	202		3
Melbourne, Belview	166	78		1
Monticello, Second	265	87		
Mulberry, First	255	134		
Murfreesboro				
First	155	35		
Mt. Moriah	73			
North Little Rock				
Levy	349	94		
Park Hill	906			6
Paragould				
Calvary	269	183		
East Side	296	139		1
West View	135	87		3
Paris, First	389	81		1
Pine Bluff				
Centennial	154	71		
Central	114	62		2
East Side	145	62		2
Lee Memorial	255	74		5
Watson Chapel	423	117		6
Rogers				
First	536	110		
Immanuel	455	95		
Russellville				
First	518	107		5
Second	133	65		4
Sheridan, First	147	44		
Sherwood, First	233	70		
Springdale				
Caudle Avenue	110	64		
Elmdale	285	94		2
Texarkana, Shiloh Memorial	197	72		2
Van Buren, First	546	141		4
Vandervoort	69	37		
West Helena, Second	167	138		
Winthrop, First	116	61		
Yellville, First	160	65		10



# Mission Service Corps heads 1977 BP top 10 poll

by Robert O'Brien

NASHVILLE (BP) — The amazingly swift formation of the Mission Service Corps, from a June challenge to Southern Baptists by President Jimmy Carter to the first personnel selection in October, ranked first in balloting for the Top 10 Baptist Press stories of 1977.

The ambitious plan to place 5,000 short-term volunteers on Southern Baptist Convention (SBC) home and foreign mission fields by 1982 to back up career missionaries collected 12 firsts and 11 seconds in the balloting among state Southern Baptist editors and (BP) national staff and bureau chiefs. It

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placed on all but one ballot. The unprecedented religious implications of Carter's election placed a strong first in the 1976 balloting.

**FOURTH:** Increasing discussion and debate among Southern Baptists over ordination of women, an issue which has confronted other denominations, placed on all ballots and picked up four first place votes and 204.7 points.

**FIFTH:** Escalating protests across the nation over homosexual rights, including the furor surrounding singer Anita Bryant's opposition to homosexuals in positions of influence over children, received no first place mentions. But it placed on all but five ballots and finished with 155.7 points.

**SIXTH:** Danger faced by Southern Baptist missionaries in troubled Africa collected 114 points to barely edge out two other contenders for sixth. The issue included detaining of missionaries by Ethiopian authorities and eventual evacuation of missionaries there; continued missionary presence in Uganda despite Idi Amin's clamp down on Christians; and tension in several other African nations.

**SEVENTH:** Allegations that evangelist Billy Graham concealed a \$22.9 million fund, his denial of wrongdoing and his eventual decision to give full disclosure to avoid the appearance of wrongdoing tallied 107.9 points.

**EIGHTH:** Widespread alarm by religious leaders over decisions by governmental taxing authorities in regard to church institutions finished with 102.5 points. It involved such issues as the Internal Revenue Service "integrated auxiliaries" ruling about filing of information forms by certain church institutions and efforts in Kentucky to remove the state Baptist con-

vention's tax exemption.

Nine stories waged an extremely close battle in the balloting for ninth and tenth places.

**NINTH:** Top rating in finances, academics and enrollment given Southern Baptist colleges by Earl J. McGrath, nationally known evaluator of educational effectiveness, in relation to others across the country collected 63.5 points. The McGrath Study, funded by a Lilly Endowment grant, involved a year of intensive study and includes a follow-up phase.

**TENTH:** Congressional efforts to confront issues involving human and civil rights, ethics and church-state relationships accumulated 55.2 points to barely shade furor surrounding Carter's appointment of a Vatican envoy (49 points); Carter's heralded stand on human rights (44.8); the continuing controversy surrounding racial problems, loss of pastor and split at Plains (Ga.) Baptist Church (44.5); the decision by SBC president James L. Sullivan not to seek a traditional second term and subsequent election of Jimmy Allen (36.1); acceptance of Christ by such well-known unbelievers as Charles "Tex" Watson and Susan Atkins of the Manson Family and Hustler publisher Larry Flynt (35.9); the SBC's vote to instruct agencies to assist Baptist churches in Canada (26.7); and the SBC's vote to instruct agencies to release salary data (22.6).

Out of 42 possible ballots among (BP) personnel and state Baptist editors, 12 state editors failed to return ballots. That represents a 71.43 percent return. Martin Bradley, manager of the research services department of the SBC Sunday School Board, Nashville, designed the statistically-weighted numerical rating system used by (BP)'s national office to tabulate ballots.

placed on all ballots received and tallied 252.4 points in (BP)'s statistically-weighted numerical rating system.

Other rankings went like this:

**SECOND:** The national clamor over television programming, which caused reverberations throughout the broadcast industry, placed on all ballots and collected seven first place votes and 226.4 points in hotly contested voting for second, third and fourth places. It included nationwide efforts by the SBC Christian Life Commission to urge responsible programming and battle ABC-TV's controversial "Soap" series.

**THIRD:** The bold religious thrust President Carter's inauguration has brought to the White House and administration policy rated first place on eight ballots and 214.3 total points. It

## Preacher's day often begins in local bar

CHATHAM, ILL. (BP) — Early rising citizens of Chatham may think they are still dreaming if they happen to see the pastor of the First Church walk into Lloyd's Lounge some morning about 6 a.m.

But he's not there to get a head start on his day's drinking.

"In all my ministry, I've stopped in local taverns to meet people, to drink coffee, to make myself visible in the community," D. L. Scott says. "And when I go in a tavern, I don't take a big Bible and lay it on the bar and preach a sermon to everyone. At Lloyd's Lounge, for example, I drink coffee, or eat

breakfast, maybe twice a week. I go early, for then I meet a lot of working men who drop in before work. I quietly jot down names and addresses, and often follow up on my contacts."

Scott's church is one of four Illinois churches listed by the Southern Baptist Convention's (SBC) Home Mission Board as one of the 425 fastest growing SBC congregations in the nation. He says his members don't criticize his visiting in taverns.

"I've done this in all my churches, and frankly, got some criticism, but not here in Chatham. I told the folks what I was going to do, and they understand it," he says.