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Arkansas Baptist Newsmagazine, 1985-1989

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**September 19, 1985**

Arkansas Baptist State Convention

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September 19, 1985

# Arkansas Baptist Newsmagazine

Baptist Foundation Month

SOUTHERN BAPTIST HISTORICAL  
LIBRARY AND ARCHIVES  
Historical Commission, SBC  
Nashville, Tennessee





ABN photo/Millie Gill

Dr. and Mrs. W. Harold Hicks reminisce about college days over yearbooks Harry Trulove found. The Hicks met with Trulove, president of the Arkansas Baptist Foundation, to review their account with the Foundation, which supports Baptist causes like colleges and universities.

## In this issue

### 8 lifestyle is barrier, key

Church starting efforts can be hindered by the barrier of very different lifestyles, yet lifestyle can be a key to reaching people untouched by existing churches. A congregation at Sweet Home is the focus of the sixth in a series of articles on church starting.

### 9 redress of grievances

An Alabama layman has asked the SBC Executive Committee to address what he considers violations of the SBC bylaws at the Dallas annual meeting. An article by Baptist Press news editor Dan Martin explains the action.

## Baptist Foundation Month Guided by his spirit, now and forever

Is it possible for a pastor to plan so that continued support will be provided for the ministries that influenced his life? Dr. and Mrs. W.H. Hicks believe that it is. The lengthening shadow of their influence certainly reaches into future generations. His ministry extended from West Texas, through Kansas and then to Arkansas. For 30 years, the Pulaski Heights Church of Little Rock enjoyed growth under his ministry. Following his retirement from the active pastorate, Dr. and Mrs. Hicks spent a year in Belgium, serving with the Foreign Mission Board.

Molded and disciplined by dedicated professors, Dr. and Mrs. Hicks have a deep appreciation for Christian education. His influence and contribution of leadership in this area was recognized by his alma mater, Baylor University, in 1956, when the university awarded him an honorary doctorate. Two of the Hicks children have chosen education as their vocation.

But the Hicks were not satisfied with the idea that their support would be limited to this life. Steps were taken through their Baptist Foundation that will provide them with a life income and then provide financial support for those institutions and agencies that they loved and supported.

According to Larry Page, vice president/attorney for the Foundation, this is a good example to show that the services can be us-

ed by anyone. He continued, "So often, people have the idea that one has to be wealthy before anything can be done through our ministry."

Harry D. Trulove, president of the agency, noted that Dr. and Mrs. Hicks were only one of several pastors with whom the agency had worked. Trulove added, "Our services have no limitations, but are available to anyone in every strata of our economic community."

Trulove cites excerpts of letters from two pastors to reflect the philosophy of the Arkansas Baptist Foundation:

"...I am grateful to our loving God that we have the facilities and organization...to handle the possessions of persons who desire their material possessions to keep working after they have left this temporary home."

"We want to thank you for your interest and hard work in preparing the documents (for my estate). You went to as much trouble over this little estate as if it were worth a million dollars."

Although September is Foundation month, the services of this agency are available throughout the year. For information on Christian estate planning, church or association incorporation or the scheduling of seminars and conferences, contact: Arkansas Baptist Foundation, P.O. Box 552, Little Rock, AR 72203, telephone: 376-0732 or 376-4791.

## Two Baptist youth receive full scholarships

Two Baptist young persons have been selected as 1985 recipients of full college scholarships by the National Advisory Board of First Commercial Bank in Little Rock.

Sheri Renee Jordan of Fort Smith and Kent Edward Coulter of Arkadelphia were chosen from applicants who plan to attend Arkansas colleges and universities and who expect to make a career in the state.

Jordan, the daughter of Mr. and Mrs. Carl D. Riggins, is a 1985 graduate of Southside High School at Fort Smith. Her grade point is 4.4 and she is entering Hendrix College as a mathematics major. Her academic interests have included language and music, as well as math and science.

She was a drum major for the marching band and made All Region and All State First Band playing clarinet. Jordan participated in the Arkansas Governor's School for the Gifted and Talented and was named a National Merit Scholar. She graduated with honors, third in a class of 369.

She is a member of First Church, Fort Smith, active in youth council and the music program, including handbell choir and orchestra.

Coulter, the son of Dr. and Mrs. Ed Coulter, is a 1985 graduate of Arkadelphia High School who is entering Ouachita Baptist University to study natural science and



Jordan



Coulter

mathematics. He hopes to teach, possibly on the college level.

He is a writer, debater and multi-sport athlete who has been an exchange student in the Netherlands.

Coulter's 4.09 grade point ranked him fourth in a high school class of 153. He was a delegate to Boys State, where he was elected Supreme Court Justice. He was a member of the National Honor Society and the Student Congress.

He is a member of First Church, Arkadelphia, where he participates in youth council and youth choir.

The National Advisory Board Scholars are selected by a group of 27 corporate executives of national and international businesses who are Arkansans by birth.



Last week, the Arkansas Baptist State Convention and the Foreign Mission Board of the Southern Baptist Convention jointly sponsored an orientation for furloughing missionaries in Arkansas. Our missionaries are eager to serve in the best way possible while they are home and there are ways we can enable them to be more effective.

Our missionaries would like to be involved in a variety of ministries throughout the entire year. All of them have more requests than they can fill during November and December, but may not have adequate requests for their services during other months of the year. Obviously, missionaries are pleased to do everything possible to promote the Lottie Moon Christmas Offering and any church desiring a missionary speaker to promote the foreign mission offering should schedule him or her immediately. However the activities of these extremely capable people are available throughout the year.

Some small churches may feel that it would be impossible to bring missionaries to speak to them. But our missionaries are eager to go to churches of all sizes. Though it is true they do not receive travel expenses while on furlough, missionaries do not want to restrict their activities. It is wise for churches to employ missionaries in the area where they are living, so as to save on travel expense for everyone.

Some of our larger churches may want to consider the possibility of furnishing a car for a furloughing missionary. Unless an individual is an expert in purchasing and selling automobiles, he can lose from \$1,500 to \$2,000 on the purchase and sale of a car during his furlough, just for the privilege of sharing mission work with his fellow Baptists.

Missionaries are deeply appreciative to the churches who furnish homes for them while on furlough. However it would be particularly helpful if these churches could provide a list of items they have furnished, prior to the missionary's coming and a list of things the missionary needs to bring with him.

Churches need to recognize that missionaries have families also. This means that occasionally a missionary husband and wife may not both be able to attend a particular church meeting together. In many instances it would be helpful if a church could provide baby sitters to assist the missionaries.

Many missionaries would be grateful for used equipment to take with them to the mission field. Used equipment does not normally require payment of import tax, whereas in many mission fields, import taxes may run 100 percent or more on

new equipment. Slide projectors, motion picture projectors and overhead projectors are especially valuable to our missionaries.

During the Christmas season, the missionaries might appreciate a Christmas tree and decorations. Missionaries usually store their Christmas decorations in the country they are serving and will not have them available here in the United States.

Churches can, also, enhance the missionaries' furlough time by making it possible for them to attend state conventions, Evangelism Conferences, and annual associational meetings. The Foreign Mission Board provides for the foreign missionary to attend the Southern Baptist convention, but limited funds makes it impossible for the Board to care for the expenses of other meetings. Missionaries want to be involved in the total life of the denomination.

In foreign countries, English books are few and very expensive. Many of our missionaries would appreciate the gift of good books. In many instances, our missionaries would be pleased to receive old magazines, especially for children. Other magazines high on the reading list of missionaries are *Good Housekeeping*, *McCalls*, *U. S. News and World Report*, *Southern Living*, and other magazines that help them to keep up with what is taking place in the United States. Missionaries are, also, helped by having opportunity to study old magazines when they return on furlough. This assists them in catching up to date on what has taken place while they were abroad.

Sometimes, churches forget that missionary wives are highly trained, skilled individuals and quite capable in their own right. Churches should avail themselves of the talents and abilities of these missionary wives while they are on furlough.

Finally, the churches should realize that our missionaries have a wide range of skills. They can teach Bible studies, lead Sunday School Development and witnessing programs, and provide leadership for almost any kind of endeavor in which a Southern Baptist Church might be involved.

It is truly exciting to be a part of the great missionary effort in today's world. Beyond question, Southern Baptists are doing more to carry the gospel around the world than any other denomination. But our efforts must be greatly intensified if every person is to hear the gospel by the year 2000. Furloughing missionaries can do much to challenge, excite and involve our people in this vital New Testament concern. Let's make maximum use of our missionaries while they are at home on furlough.

# Arkansas Baptist Newsmagazine

Arkansas' third largest publication,  
meeting the information needs of Arkansas Baptists

VOLUME 84

NUMBER 36

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Betty Kennedy . . . . . Managing Editor

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Letters to the editor expressing opinions are invited. Letters should be typed double spaced and must be signed. Letters must not contain more than 350 words and must not defame the character of persons. They will be marked "for publication."

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Copies by mail 50 cents each.

Deaths of members of Arkansas churches will be reported in brief form when information is received not later than 14 days after the date of death.

Advertising accepted in writing only. Rates on request.

Opinions expressed in signed articles are those of the writer.

Member of the Southern Baptist Press Association.

The Arkansas Baptist Newsmagazine (USPS 031-280) is published weekly, except the third week, at July 4 and Dec. 25, by the Arkansas Baptist Newsmagazine, Inc., Little Rock, AR. Subscription rates are \$6.36 per year (individual), \$6.40 per year (Every Resident Family Plan), \$6.00 per year (Group Plan) and \$19.00 per year to foreign address. Second class postage paid at Little Rock, AR. POSTMASTER: Send address changes to Arkansas Baptist Newsmagazine, P. O. Box 552, Little Rock, AR 72203.



## One layman's opinion

Daniel R. Grant

### *Oversimplifying the church-state issue with walls and beds*

Few things have divided the American people more sharply in recent times than the running argument over prayer in the public schools. Popular debate over church-state issues has been heated throughout our nation's history, but it has seldom spread to the grass roots so pervasively as it has with the controversy over the constitutionality of a time for meditation and/or prayer in government-operated schools.

What troubles me most about this is not the divided opinion, or even the heated nature of the division, but rather the terrible over-simplification of the issue as argued by both sides. Certain parts of the issue are in fact really simple, or so it seems to me.

Separation of church and state is a cherished constitutional doctrine that was included in our Bill of Rights to strengthen religious liberty for all people. No one would claim that our government should have the power to pass a law requiring all people to attend Sunday School or to be baptized by immersion. On the other hand, no one would claim that a municipal government should not extend police protection to the proper-

ty of churches and to lawful religious activities that take place on such property.

These seem to be simple and clear-cut examples of prohibited government activity on the one hand, and permitted government activity on the other. I think this would remain simple and clear even if the majority of people in a popular referendum should vote to have the government require Sunday School attendance, or should vote to prohibit police protection to church groups. Both should be made unconstitutional. Surely the majority of people would agree with this in the long run.

The real trouble comes in "the gray zone." Not all issues are simple and clear. Political and religious leaders, as well as mass media leaders, do us a grave disservice by painting a very complex issue in black and white terms as one of simple goodness over against simple evil. Frankly, I think the term "wall of separation" is much too simple, just as the term "bed of cohabitation" is also much too simple to describe church-state relations.

Most of the controversial issues the Supreme Court has been called on to decide in recent years are right in the middle of that

complicated gray zone, and the proper dividing line between church and state needs to be carved out with a scalpel rather than a meat cleaver.

For the record, I think it would be a tactical error for our Supreme Court to take a rigid stand against such relatively innocent things as manger scenes on public property during the Christmas season, and a common meditation time in the public school when some children may use that time for silent prayer if they prefer. The backlash of public anger about decisions like this may bring on constitutional change that seriously weakens separation of church and state and religious liberty.

On the other hand, a recent legislative proposal by Orthodox Jewish leaders in Israel, to outlaw the breeding and marketing of pork, reminds me once more that some religiously inspired legislation can be clearly dangerous to religious liberty. I still believe in the separation of church and state and the constitutional right of free exercise of religion.

**Daniel R. Grant is president of Ouachita Baptist University at Arkadelphia.**



## Woman's viewpoint

Mary Maynard Sneed

### *A demand for Christian character*

The philosopher Diogenes went out into the streets of Athens in broad daylight, carrying a lighted lantern, which he held up to the faces of strangers, saying that he was searching for an honest man. In a witty attempt to move society toward a higher plane of living, the ancient Greek was making a demand for character.

Character may be defined as the sum of the qualities which distinguish a group or individual from others of its class or kind. Included are such traits as sound moral principles, uprightiness, honesty, sincerity, dependability and fortitude.

I believe Foy Valentine of the Christian Life Commission has the matter in its proper perspective as he says, "Character may also

be thought of as the total combination of a person's moral commitments!"

The type of character which distinguishes a Christian is the evidence of the believer's commitment to the lordship of Jesus Christ in his own life. Christian character involves one's loyalty to that commitment and the way in which one reflects that commitment in one's daily life. Because his life is the evidence of his faith, the committed Christian is the best kind of witness for Christ.

When the believer enters into a covenant relationship with Christ and his church, he is prepared to develop a Christian life characterized by honesty and discipline. We are called to be Christ's disciples. Inherent to the idea of Christian discipleship is the de-

mand for self-discipline. By denying one's own selfish desires and channeling one's energies to God, the faithful believer, as a true follower of Christ, becomes like him.

True Christian commitment, based upon a personal experience with God in Christ and an understanding of the principles, is a complete commitment of one's whole being, the mind, the heart and the will, to a value system taught by Jesus Christ. Developing Christian character is learning to love God with one's whole heart and one's neighbor as oneself.

**Mary Maynard Sneed of North Little Rock is the wife of the editor, a homemaker and the mother of two daughters. She is a teacher in Park Hill Church.**

Don Moore

## You'll be glad to know...

... New approach to Sunday School convention holds hope for greatest convention ever! It is being held on Friday night and Saturday so that lay people and bi-vocational leaders can attend. Conferences for various size Sunday Schools will be conducted for pastors and Sunday School directors. Sunday Schools with 1 to 150 enrolled, 150 to 500 enrolled and 500 and up enrolled is the way the General Officers Conference will be divided. In the same way, separate conferences will be conducted for single, young married, median, senior and homebound adults. Everything will be tailored to specific needs far more than ever before.



Moore

We are thankful for some local churches and associations who have helped in planning, promotion and finances to make this the "best ever!" We will sit at the feet of those who lead conferences at Gloriaeta and Ridgcrest.

It is a special privilege to have Harry Piland, the top Sunday School man in America today, as a special guest speaker and conference leader.

**Bi-vocational and small Sunday School leadership** should jump at this!

The dates are Sept. 27-28. The place is Ceyer Springs, First Church. The times are from 6:50 p.m., Friday, to 3 p.m., Saturday. Call us if we can help make further arrangements. (376-4791)

**Church Training Convention will be held Oct. 22** at Immanuel Church, Little Rock. It, too, will be loaded with good conference leaders and speakers. Help will be available for media-library, recreation, family ministry and senior adult work, as well as the usual Church Training emphasis. We do not have to surrender any part of the Lord's Day to the world and the devil. Come, find a way to save the day and meet the needs of your people during the Church Training hour.

It is a joy to try to provide the assistance you need to do a better job in your church.

**Don Moore is executive director of the Arkansas Baptist State Convention.**

GOOD NEWS AMERICA  
GOD LOVES YOU  
March 16 - April 6, 1986

September 19, 1985

# Providential chain of events means tracts will roll off the press in Brazil

by J. Everett Sneed

"Another of our prayers has just been answered with the securing of a printing press," declared Glendon Grober, project coordinator of the AMAR Partnership Mission with Brazil. The printing press, a Multi-lith 1850, will be used to print 3.75 million gospel tracts to be distributed in the Brazilian state of Para.

In 1984, Grober and Jon Stubblefield, president of the Arkansas Baptist State Convention, were in Brazil for the annual meeting of the Para State Convention. During one of the convention sessions, the messengers voted to be involved with the Bold Mission Thrust by sharing the gospel with everybody in their state above nine years of age by the end of 1987. The effort is to be called, "Good News, Para."

The approach will be to personally contact everyone who is above nine years of age with a personal testimony and a gospel tract. It is estimated there are 3.75 million people in the state above that age.

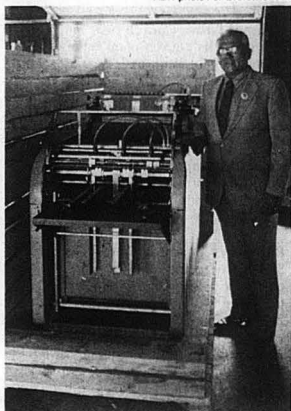
A decision was made to purchase an offset press to lower the cost of the gospel tracts and also to assist the Para State Convention in future printing projects. The Multi-lith 1850 has the capability of printing full size posters and also of printing more tracts in a single run than a smaller press. Grober discovered that a single printing press of this type retails for a prohibitive cost of \$17,000.

"A number of providential happenings have made it possible for us to acquire the needed press," Grober said. First, Bud Kirkpatrick, a member of the Crystal Hill Church, Little Rock, heard of the need for the press. Kirkpatrick rebuilds printing equipment. He offered to sell Grober a rebuilt press at his cost, \$6,000.

Shortly after the offer to furnish a rebuilt printing press was made known to Grober, the Eudora Church wrote the Arkansas Baptist State Convention stating a desire to be financially involved in the Brazil Partnership. They responded positively to the need for the press by providing \$3,500 toward the purchase.

The additional money came from J. D. Cutrer, a member of the Dauphin Way Church, Pascagoula, Miss., who heard from Grober of the need for the printing press. Grober had preached a number of times in

ABN photo / J. Everett Sneed



Glendon Grober, stateside project coordinator for the Amazon-Arkansas Partnership Mission, poses with an offset press headed for Brazil, where it will help Baptists in the state of Para print enough tracts to reach every person above the age of nine with the gospel.

the church while he was a foreign missionary.

Money for shipping the press to Brazil is to be provided through Cooperative Program funds given to the Foreign Mission Board.

The volunteering of a professional printer to go to Brazil will be the final link in the chain of events making possible the printing of the gospel tracts. Bennie Ellis of Harrison will go to set up the operation of the press and to train Brazilians to operate it.

"There is no doubt that the Lord's hand has been in this effort, as it would be impossible for this chain of events to have taken place apart from his guidance," Grober declared. "This is just one of the exciting things that God is doing in connection with our partnership with Brazil."

**J. Everett Sneed is editor of the Arkansas Baptist News magazine.**

## OBU invites parents to campus Oct. 5

ARKADELPHIA—Parents' Day at Ouachita Baptist University takes on a new twist this year with an emphasis on Ouachita's centennial celebration, now in progress. The event Saturday, Oct. 5, is sponsored by the OBU Student Senate.

The day's activities will include visitation in the dorms all day, presentations by various academic departments centered around the 100th birthday of the school, lunch and the

OBU - UA Monticello football game beginning at 1:30 p.m.

"Parents' Day offers all parents the chance to observe campus life at an active time of the year," said Gay Anthony, OBU's Student Senate president.

For more information, persons may contact Anthony at (501) 246-4531, extension 268, or student activities director Andy Westmoreland at extension 539.

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by Millie Gill / ABN staff writer

## briefly

**Pleasant Grove Church** near Perryville is improving its church plant by adding a baptistry, fellowship hall, Sunday school rooms, inside plumbing and a new well. Pastor Troy Akers reported improvements became necessary because of continuous membership growth even though the church is located in an open county rural area. Improvements are being made from funds provided Arkansas Baptist State Convention Missions Department from the state revolving loan fund.

**Ridgeway Church** at Nashville ordained Scotty Ray to the ministry Aug. 25. Ray is pastor of Gilead Church at Malvern. Participating in the ordination were Curtis Zachary, Ben Lomond, David Smith, Rick Hyde, John Holston, James Cannon, Horace Ferguson and Donnie Powell.

**Elmdale Church** in Springdale has launched a Sunday evening radio ministry hosted by pastor Mark Brooks. The program features guest discussions and listener responses on contemporary issues facing Christians in today's society.

**Rehobeth Church** at Moorefield, the oldest continuous Southern Baptist Church in Arkansas, will celebrate its 159th anniversary Oct. 4-6. The Sunday

services will be highlighted with "Old-Fashioned Day," a noon meal and an afternoon musical program.

**Beebe First Church** has begun a deaf ministry for both Sunday school and worship hours. Linda Guthrie is serving as interpreter.

**Pleasant Valley Church** at Sidon has completed an addition to its building and repaid a \$15,000 loan borrowed in January from the Arkansas Baptist State Convention revolving loan fund.

**Rocky Point Church** at Judsonia observed homecoming Sept. 1. Jackie Maddox, a former pastor, was speaker.

**Crystal Hill Church** in Little Rock observed homecoming Sept. 15 with "Super Sunday" high attendance day.

**Forest Tower Church** in Little Rock recently dedicated a new auditorium. Valued at \$100,000 the auditorium has a seating capacity of 250, according to pastor Larry Childers.

**Calvary Association** is sponsoring a Woman's Missionary Union prayer retreat Sept. 20-21 at Searcy First Church.

## people

**Don Butler** will join the staff of Prescott First Church Oct. 1 as minister of youth and music. He is currently serving on the staff of Green Meadows Church in Pine Bluff.

**Leon Turner** is serving as pastor of Reynolds Memorial Church in Little Rock, coming their from First Church, Leary, Texas. Turner also has served as pastor of other Arkansas churches. He and his wife, Beverly, have three children.

**Doug Grubbs** began serving Sept. 1 as pastor of Oppelo First Church. He is a graduate of Southwestern Seminary. He and his wife, Karen, and their daughter, Megan, moved to Oppelo from Troup, Texas, where he served on the staff of First Church.

**Larry J. Whitson** has resigned as minister of music and youth at Sulphur Springs Church in Pine Bluff.

**Hal Gallop Sr.** has resigned as interim pastor of Cherokee Village First Church.

**J. W. Gibbs** has resigned as pastor of Black Oak Church, effective Sept. 29. He has served there for 20 years.



ABN photo / Millie Gill

**Life Line Church** in Little Rock dedicated a \$575,000 education building Sept. 8 with a 2 p. m. dedication service. Open house was held for members and guests to tour the 17-room structure that houses the church's pre-school ministries, kindergarten, adult Bible study area and office space for the Week Day Early Education staff. This marked the 12th building program for the 73-year-old which currently has a membership of over 1,400. Ground was

broken for this building in November, 1984 and it was completed Sept. 1, 1985, according to schedule. Harold Blackwood was architect and Ross Sparks Builders Inc. were contractors. Pastor Gerald Taylor moderated the service that featured W. O. Vaught, pastor emeritus of Little Rock Immanuel Church, as speaker. Others on the program were Paul Williams, John Horne, Jim Buchanan, Joe Williams, Norman Haley, John Miller and John Bell.

**Edwina Davis**, journeyman to Korea, has arrived on the field to begin her two-year term of service as a secretary (address: Yeo Eui Do, P.O. Box 165, Seoul 150, Korea). Born in Little Rock, she considers Enola her hometown. Before she was employed by the Foreign Mission Board in July 1985, she was graduated from Arkansas State University.

**Mr. and Mrs. C. Thurman Braughton**, missionaries to the Philippines, have arrived in the States for furlough (address: 211 Pecan St., Hot Springs, AR 71901). He was born in Altus, Okla., and also lived in Hot Springs while growing up. She is the former Kathleen Blount of Little Rock. They were appointed by the Foreign Mission Board in 1967.

**Mr. and Mrs. Orvell Bryant Jr.**, missionaries to the Windward Islands, have arrived in the States for furlough (address: Rt. 4, Box 467, El Dorado, AR 71730). He is a native of Spearsville, La., and she is the

former Suzan Ward of El Dorado. They were appointed by the Foreign Mission Board in 1977.

**Mr. and Mrs. John B. Hancock Jr.**, missionaries to the Philippines since 1983, resigned from missionary service effective June 30 by action of the Foreign Mission Board at its August meeting. They served in Iligan City, Philippines, where he was a general evangelist and she a church and home worker. He was born in Alabama and considers Oklahoma City, Okla., his hometown. She is the former Kathleen McCartney of Dallas, Texas. They may be addressed at P.O. Box 3045, Siloam Springs, AR 72761.

**Mr. and Mrs. Billy H. Love**, missionaries since 1966, resigned from missionary service effective Aug. 19. They served in Malaysia and Singapore. Stationed in Singapore, he was a church trainer/planter, and she was involved in English-language church education

promotion/training. He is a native of Oklahoma. The former Thelma Hayes, she was born in Booneville. They may be addressed at Rt. 4, Box 32, Lindsay, OK 73052.

**Drs. Howard H. and Marilyn Kitchens**, missionary associates to Korea, have arrived on the field to begin their first term of service (address: Baptist Hospital, P.O. Box 76, Pusan 600, Korea). He was born in Little Rock. The former Marilyn McRae, she considers Anniston, Ala., her hometown. They were employed by the Foreign Mission Board in 1985.

**Mr. and Mrs. Hugh E. Provost**, Baptist representatives to Yemen, report a change of furlough address (3926 Parchman St., Fort Worth, TX 76118). He was born in Jonesboro and lived in Lepanto, Hughes, Harrisburg and West Memphis while growing up. She is the former Brenda Bryles of Pine Bluff. They were appointed by the Foreign Mission Board in 1981.

## Tennessean elected new BJCPC general counsel

WASHINGTON (BP)—Oliver S. (Buzz) Thomas, a partner in the firm Thomas and Thomas of Maryville, Tenn., has been unanimously elected general counsel of the Baptist Joint Committee on Public Affairs. The Tennessee native will assume his duties Oct. 1.

Thomas, 30, is a Phi Beta Kappa graduate of the University of Tennessee and an honors graduate of the University of Tennessee College of Law and New Orleans Baptist Theological Seminary.

At New Orleans, he was named the 1980-81 Broadman Seminarian, an award presented annually to the most outstanding student. He finished first in his New Orleans master of divinity class and third in his law school class.

While in law school, Thomas was a clerk for the Tennessee Court of Appeals, where he wrote more than 30 judicial opinions. He also did research and legal writing for U.S. District Judge James H. Jarvis, of the Eastern District of Tennessee, Knoxville.

For the past two years Thomas has practiced with his brother in the family law firm in Maryville, outside Knoxville, where some 20 percent of his caseload has involved free service to indigent criminal defendants, juveniles and other low income clients referred from the Knox County Legal Aid Society. The remainder of his practice has ranged from constitutional law to divorce and child custody cases.

Active as a supply preacher and teacher in Baptist churches, Thomas and his wife, Lisa, have been leaders in the Knoxville chapter of Bread for the World, a Christian citizens' hunger lobby. He also helped form the Blount Youth Emergency Shelter for juvenile delinquents and status offenders, and is a director of the Blount County Dismas House for former prisoners.

During seminary days, Thomas was an associate minister at Coliseum Place Church, a bi-racial congregation in inner-city New Orleans. He has said it was there "that I first felt the urgency to translate the gospel into

meaningful and concrete social policy." He was also summer youth minister at First Church, Maryville, in 1978.

Thomas succeeds the late John W. Baker, who worked at the Baptist Joint Committee from 1969 until his death last January.

Members of the search committee recommending Thomas were BJC chairperson Wes Forsline, pastor of the American Baptist-affiliated Calvary Church, Minneapolis; first vice-chairperson Lloyd Elder, president of the Sunday School Board of the Southern Baptist Convention; second vice-chairperson Violet Ankrum, past president of the Women's Auxiliary of the Progressive National Baptist Convention Inc.; secretary Donald E. Anderson, editor of *The Standard*, monthly publication of the Baptist General Conference, and BJC Executive Director James M. Dunn.

After the search panel recommended Thomas' election, the full 43-member Baptist Joint Committee was polled by mail and telephone.

## Senate easily deflects Helms school prayer bill

WASHINGTON (BP)—The U.S. Senate has decisively rejected so-called "court-stripping" legislation which would have forbidden federal courts—including the U.S. Supreme Court—from reviewing state laws authorizing prayer in public schools.

Following a brief debate Sept. 10, the Senate voted 62-36 to table a bill introduced by Sen. Jesse Helms, R-N.C., designed to overturn Supreme Court decisions banning state-sponsored prayer and Bible reading in the nation's schools.

During the debate, Helms argued the nation's Founders wrote the Establishment

Clause of the First Amendment ("Congress shall make no law respecting an establishment of religion") only "to prohibit the establishment of a national church" and sought "to leave the remaining issues of church-state relations strictly with the States."

Helms, a Southern Baptist, also declared: "Religious liberty is too important to leave exclusively in the hands of judicial elites more concerned about imposing their own political views on the Nation than in objectively interpreting the words of the Constitution."

Opposition to Helms' bill came from senators all along the ideological spectrum, and included veteran conservative Barry Goldwater, R-Ariz., who told Helms during the debate he was "surprised" the North Carolinian would write the measure. "If I wrote it," Goldwater declared, "I would have been ashamed of it."

The measure also drew opposition from Sen. Orrin Hatch, R-Utah, chairman of the Judiciary Committee, a panel that is considering a Hatch-authored constitutional amendment to guarantee moments of silent prayer and meditation in the classroom.



## Lifestyle both barrier, key to reaching the unreached

by Mark Kelly

ABN photo / Mark Kelly

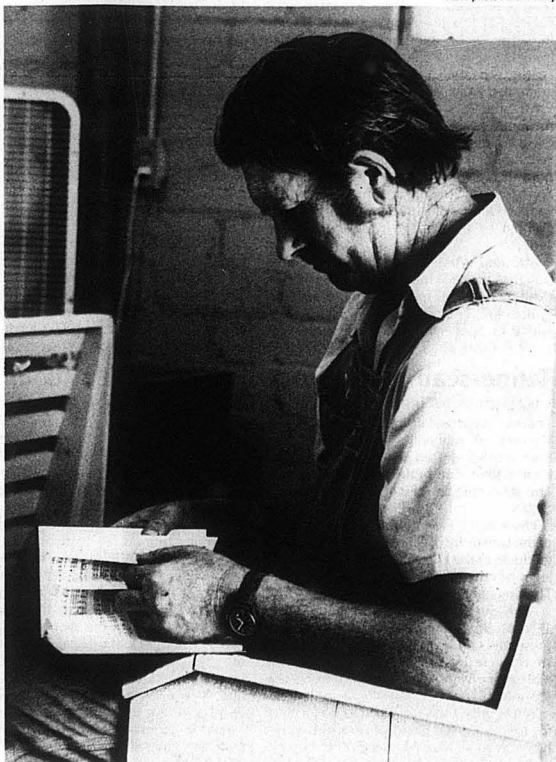
**SWEET HOME**—The little block building sits well back off the road, tucked neatly in among the pine trees. From a distance, you can hear the strains of "I Shall Not Be Moved" drifting on the afternoon breeze. On the doorstep, a dog suns himself, half-asleep.

Inside, box fans stir the thick, hot air. The worshippers, dressed in a simple, honest, country fashion, shift from time to time on the wooden slat pews. At the front of the building, with his collar open and shirt sleeves rolled up, the preacher passionately delivers his message.

This vintage scene could come from almost any point in the 137-year history of Arkansas Baptists. Those are our roots. But, in fact, the setting is 1985, in the rural community of Sweet Home, located three miles east of Perryville on State Highway 60.

The preacher is Refus Caldwell, director of missions for the Conway-Perry Association. The 25 or 30 worshippers make up the Sweet Home Mission, an outreach ministry of nearby Houston Church.

Caldwell, who has served the association for nearly 19 years, has known the Sweet Home community a long time. His wife taught some of their kids several years ago



A simple matter of lifestyle can prevent people from responding to existing churches, says Floyd Tidsworth, ABSC church extension director. The lifestyle of persons in the Sweet Home community near Perryville kept nearby churches from reaching them.

### Modeling missions



at the Perry County Day Services Center. They developed some good contacts with Sweet Home's close-knit extended families.

When Sweet Home's community church closed its doors several years ago, Caldwell was aware of it and concerned. He knew they would never drive into Perryville or Houston to attend worship services, even though it was only a matter of a few miles. Other distances—social and economic distances—were too great to cross.

"I had a burden that they weren't going to church anywhere," Caldwell recalled. "So I visited around to see if any of them were interested in meeting for worship. They were. So we did."

At their very first meeting last December, Caldwell announced revival services beginning the next week. Six professions of faith were made and another six additions were recorded. Two summer missionaries, assigned to the Conway Perry Association, held a backyard Bible club and helped lead another revival in June. Another six persons were added to the congregation that week. The following week, a vacation Bible school enrolled 34 persons.

They meet on Sunday afternoons at four

because "it fits better" with their lifestyles and Caldwell's busy schedule. An initial attempt at a 10 a.m. Sunday School failed outright, he recalled.

The services open with the children gathered at the front. Caldwell leads them in singing several choruses, and then together they recite Scripture verses dealing with salvation. After that, the adults turn to their worship service while the children all accompany Mrs. Caldwell into another room for Sunday School.

"The Sweet Home community is a cluster of people who are all more or less alike," explained Floyd Tidsworth, director of church extension for the Arkansas Baptist State Con-

vention. "Most are related to each other. Virtually all live within one mile of the church.

"The need there is not their distance from a Southern Baptist church. Houston and Perryville are very close," he continued. "The need there arises out of the fact they would not be comfortable with the churches in town. The buildings, the programs, the music, the styles of dress and leadership: everything would be too different."

Significant differences in lifestyle can create barriers which may prevent one group of people from reaching another, Tidsworth acknowledged. But by the same token, the unique lifestyle of a group of people can be turned into an advantage by taking their uni-

# Crowder asks remedy for bylaw 'violations', hopes intended lawsuit will not be necessary

by Dan Martin

queness into account as you seek to minister to them.

Several elements of Caldwell's approach have taken into account the uniqueness of Sweet Home's residents, Tidsworth pointed out. For example, Caldwell himself has the unassuming air of a simple country preacher as he works among the people. His personal style makes them feel comfortable.

And Caldwell's approach to the community is tailored to its special way of life. "Most of the homes have no telephones," noted Caldwell. "But a day never passes that these people don't see each other." All Caldwell needs to do is share his plans with a couple of the family leaders, and let the "grapevine" take care of the rest.

The time of day at which they meet is another adjustment to Sweet Home's more casual country schedule, Tidsworth pointed out. The old-fashioned worship style offers yet another point of contact with a group of people whose lives still bear a strong resemblance to simpler days gone by.

In particular, the building in which they worship ties into the community identity, Tidsworth noted. Located on a piece of property owned by a deacon in the Perryville Church, the locals themselves built the concrete block building as a community center several years ago. Some of the persons now attending worship there helped raise the structure, giving them a special sense of ownership in the ministry.

Tidsworth identified two principles for starting churches across lifestyle barriers. A new work consultant—such as Glenn Hickey, who has assisted with the Sweet Home project—would first look at the number of unchurched persons in the community, Tidsworth explained. Then a study of the unchurched population would be made to determine whether there exists a group of people with common characteristics which is not responding to existing churches.

Such groups may be identified by a common educational or income level, an occupation, type of housing or religious background. Any of these factors could isolate a group from the rest of a community and prevent existing churches from reaching them, Tidsworth said.

Several questions, asked by a person known and accepted by the lifestyle group, offer a solid approach to starting a new work, Tidsworth added. Questions such as "What would you like for a church to do?" or "Who would you choose as a pastor?" or "Where would be a good place for the church to meet?" can give solid clues to lifestyle preferences which can be a barrier—or the key—to starting new churches and reaching untouched persons.

Mark Kelly is a staff writer with the Arkansas Baptist Newsmagazine.

BIRMINGHAM, Ala. (BP)—Robert S. Crowder hopes it will not be necessary to file a lawsuit against the Southern Baptist Convention to correct what he says are "violations of the bylaws" of the denomination, but is prepared to do whatever is necessary for redress.

Crowder and his wife, of Birmingham, issued a statement to Baptist Press following the announcement that their attorney, Emmet J. Bondurant of Atlanta's Bondurant, Stephenson and Smith law firm, had notified James P. Guenther, attorney for the SBC, of intent to file suit if the Executive Committee does not "take prompt and effective action . . . to remedy the violations."

The Crowders' complaint stems from action during the 1985 annual meeting of the Southern Baptist Convention in Dallas, when SBC President Charles F. Stanley ruled out-of-order an attempt to amend the report of the SBC Committee on Committees. The Committee on Committees nominates the SBC Committee on Boards, which in turn nominates persons to serve as trustees of the 20 national agencies of the SBC.

The Crowders claim Stanley's ruling "violated the provisions of the bylaws" of the SBC, and thus their rights as messengers from Southside Church, Birmingham.

In the statement issued Sept. 11, the Crowders note they are "disappointed" that a press release was issued by Baptist Press (the news service of the SBC) on Sept. 6, and added they "had hoped that the infractions of the SBC bylaws . . . could be resolved quietly by the Executive Committee on its own initiative without public debate and without embarrassment to any of the parties involved."

It adds the Crowders "and other Southern Baptists with whom they are acting hope that this going public will not make it too difficult for the Executive Committee to discharge its responsibilities to take prompt and effective corrective action."

The statement amplifies Crowders' claim the Executive Committee—which meets Sept. 16-18 in Nashville, Tenn.—can set aside the action taken in Dallas concerning the report of the Committee on Committees and subsequent election of the 1986 Committee on Boards. They cite Section 20 of the SBC bylaws, "which 'authorizes, instructs and commissions' the Executive Committee to act for the convention between sessions."

Bondurant wrote in his letter to Guenther he believes the Executive Committee "has the authority to set aside the illegal election of members of the Committee on Boards at the Dallas convention and to elect new members of the Committee on Boards, and to propose any necessary amendments to the bylaws to assure that the chair does not ride roughshod over the rights of the convention and the messengers at any future

conventions."

While the Crowders had requested a meeting with officers of the SBC Executive Committee, they will make a presentation to the entire 69-member committee Monday night, Sept. 16. After that discussion, the Executive Committee will be adjourned and a separate meeting between the Executive Committee and Guenther will be conducted, said Harold Bennett, president of the Executive Committee.

That meeting will be a "client-attorney conference" and will be closed to all but members and staff, said Guenther. He added, although he opposes closed meetings in Baptist life, he feels "in this case it is my duty to assess the situation in an attorney-client setting."

Crowder said he hopes the decision for a closed meeting "does not portend that the Executive Committee has already made up its mind to sweep the matter under the rug."

Later, in an interview with Baptist Press following release of the statement, Crowder said: "We should never have to go to court. I am very hopeful the Executive Committee will do what it should do. I hope (they) will take action. I believe these men and women will vote for the good of the denomination."

Despite that hope, Crowder in his statement said "the need to challenge these violations of the priceless safeguards built into the SBC bylaws against the tyranny of a 'chair' acting contrary to the will of the body as expressed by ballot vote in Dallas prompts (us) to press on whatever the cost."

He said he does not wish to have his case "tried in the press . . . because it is so complicated that a complete presentation cannot be made in the limited space available in the media . . ."

The statement continues: "We go to Nashville in a spirit of hopeful and prayerful cooperation with the SBC Executive Committee. We love the Convention, respect its historic traditions of freedom, support its missionary, educational, benevolent and other undertakings with prayer and praise, and are determined to see these freedoms and safeguards maintained.

"We know that freedom is never cheap in the drain on financial and emotional resources of those who challenge abuses of that freedom. All of our freedoms are only as secure as we can make them on the occasion of any violation of these freedoms."

In the interview with Baptist Press, Crowder added he "had to think a long time before I would go this far, even to threaten to take my church into court."

He declined to identify by name the "other Southern Baptists" with whom he is working, but said, should the case go to court, it would be filed as a class action suit. Under provisions of a class action suit, Crowder said, "the loser pays it all."

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# Ministering through music after age 50

by Glen E. Ennes

More and more I am asked, "Where are the older music directors going and what are they doing?" This question is being faced by an increasing number of music ministers in our denomination. The answers are beginning to disturb them, as they reflect upon their willingness to answer God's call into the music ministry. They increasingly face the fear that they may not be able to survive until retirement, or that, if they do, there may not be sufficient retirement benefits waiting for them.

We need to realize first that the music ministry, as a full-time position, is relatively young. The number of those who are approaching the age of retirement is just beginning to grow. In Arkansas there are about 10 full-time ministers of music who fit the category of "over 50."

There is, however, just cause for apprehension. As I talk to search committees, it is a rare occasion that the committee does not say "we want someone under 40 years of age," since most of the positions are combination music and youth. This, of course, helps keep available many job opportunities for the younger music minister, but after they have spent their "younger years" thinking that youth is forever, older music ministers suddenly come to the realization that they are not the ones being sought. The committees are still looking for the "younger

leaders."

As the latter years of service approach it becomes increasingly more difficult to make a move, thus it is important for the music minister to establish a ministry which yields a long tenure. It helps to know the needs of the people and develop a well-rounded program that ministers to the total church family, so the program does not exist for the minister but for the people.

The minister must also stay fresh in his approach to worship, knowledge of materials and his personal professional skills. Creativity must be a part of the weekly planning process. His communication and fellowship with the one who is to be worshiped must be a daily activity. He must be diligent at the task of creating a bond of love that will allow this ministry to continue.

The church in turn must respond to the leadership through their love, prayer and support. Most often this calls for sacrifice. David said, "I will not offer to God that which cost me nothing". The sacrifice is more than financial. Time for rehearsals is not optional for the church member who chooses to serve in the music ministry, nor can the church take the liberty of creating conflicts for the rehearsal time. It is worship preparation and must be regarded as such.

I believe that in the coming years more churches will change their concept of the

music ministry to allow more importance to be placed on experience and maturity rather than youthful energies. Even now fewer committees are looking for someone to "play games" with the kids. More churches are looking for worship leaders.

So, as a music minister you make it to retirement. How are you going to live? You have Social Security. The church participated in the SBC Annuity Program in a limited manner. Your salary was less than that of the pastor and most of it was used for day to day expenses so you were able to save back very little. You do not have supply opportunities available like a pastor, so extra income is not a real possibility.

There are facts that a minister of music and the church must face. Both need to look beyond today in planning for the needs of those who minister. "But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will be not much more clothe you, O men of little faith?" (RSV)

Perhaps God can and does work through his church to accomplish the "clothing" of his ministers, with the knowledge that "faith without works (action) is dead."

**Glen Ennes is associate in the Church Music Department of the Arkansas Baptist State Convention.**

## Dedication to prayer ignites Korean Christian explosion

JI JONG, South Korea (BP)—A million or more South Koreans make their way every morning through the darkness to attend pre-dawn prayer meetings at churches throughout the country.

Many observers believe their fervent devotion to prayer is the secret behind Korean Christians' explosive growth. Christians now number some 10 million, nearly one of every four South Koreans.

In rural Ji Jong village a bell clangs long and clear at 4 a.m. It is the morning call to prayer from Ji Jong Church. Most of the villagers stir, roll over and go back to sleep, but some of the faithful rouse themselves and trudge to church. Mostly women, they sit on thin pillows scattered across the floor and unite their voices in a kind of rhythmic drone as their bodies sway back and forth.

Similar scenes abound in South Korea's cities. However, in the larger, more sophisticated churches the meetings are attended by urban professionals and factory workers. Korean Christians have become known worldwide for their morning prayer meetings. Korea, long known as the "land of morning calm," has become the land of morning prayer.

But morning isn't the only time Koreans

pray. They hold all-night prayer meetings and prayer retreats. They gather in homes to pray. They go to "prayer mountains" to commune with God in solitude. They build structures reserved for prayer alone. Kang Nam Central Church in Seoul, for example, has a basement lined with tiny one-person prayer closets.

For Korean Baptists, the prayer meeting is central to worship and all else the church does. "The average Korean church member is a strong believer in the power of answered specific prayer," says Southern Baptist missionary Paul Rhoads. Koreans, he explains, simply accept "that God answers prayer. Prayer is not viewed as a personal spiritual exercise in self-discipline, but as actually affecting things."

Forces behind the Korean prayer movement include the major Protestant revival that began in 1905. Among other things, that revival ingrained prayer and Bible study into the lives of committed believers. So did the persecution Korean Christians suffered under the old Korean royalty, the Japanese and the communists of the north.

The nature of the Korean family also influenced the morning prayer meeting, according to missionary Norma Nichols. "In the

early days, when the families, which are so closely knit, had only one member who was a Christian, that one person could not pray (at home)," she says.

"Many of these people were women, and they had full days, so if they were going to have any time to pray, they had to do it before the day began. So they began to go to church early in the morning. There they could pray aloud. This is the Oriental kind of thing; if you pray to Buddha, you pray aloud. So when the early missionaries said "You ought to pray," they didn't know any other way except to pray aloud. And now it's become an institution."

Anything that becomes an institution can turn into a tedious repetition, a ritual devoid of meaning. But at its best, Korean prayer is an attitude toward life, eloquently expressed in the doorways of the basement prayer closets at Kang Nam Church.

Carpenters originally built the prayer closet doorways at Kang Nam high enough to allow easy entrance to anyone of average height. But the pastor ordered the doorways cut to half-size. He believes one should enter into prayer—and the presence of God—kneeling.

# Your state convention at work

## Missions

### New towns

A recognized need in Arkansas for 1986 is to start churches in new towns. An example of a new town is Holiday Island, six miles north of Eureka Springs.



Tidsworth

The community has largely sprung up since 1980. It features two golf courses, three restaurants, a branch bank, a marina, lake, and other recreation facilities. It has family homes, condominiums, apart-

ments, and town houses.

Already 1200 people live in the planned community. It is still growing. It has only one church, a Lutheran.

Other new towns such as Eden Isle at Heber Springs and Diamondhead at Hot Springs need consideration.

Southern Baptists have been very successful in starting new churches at Fairfield Bay, Bella Vista, Cherokee Village, and in many other new towns. But there are still other fields where a church needs to be planted. Let us know if you know one. — **Floyd Tidsworth, director of church extension**

## Church Training

### Discipleship for adults

"You can't teach an old dog new tricks." is often a stated excuse for adults not being actively involved in the church's educational program.



Latham

The analogy is not true because adults can and do learn effectively. In fact, continuing education is an important part of our adult life. We have had to learn in order to live in our changing world of work, home and community.

Doctrine, ethics, history and polity; worship, witness, learning and ministry are areas where continued growth is essential in an adult Christian's life. These are the kinds of information and skills learned in adult Church Training. Adult Church Training is an effective education process in the church's disciplining ministry when it is conducted properly.

Adult leaders and members can learn more about how effective adult Church Training is accomplished in a conference at the State Church Training Convention Tues. Oct. 22.

Bill Latham of the Sunday School Board

will lead the conference at Immanuel Church in Little Rock. He is a specialist in adult education and an excellent conference leader. Participants in this conference will learn how to be effective participants in adult training.

You may not be able to teach old dogs new tricks but every church can lead adults to be effective disciples by providing adequate groups with effective leaders. Learn how Oct. 22 at Little Rock's Immanuel Church. — **Gerald Jackson, associate**

## Evangelism

### Growing in obedience

When a person is genuinely saved, he will desire to be obedient to Christ. In Acts 2:41-42 the Bible says, "Then they that



Shell

gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." The first act of obedience following

salvation is baptism.

Why should every born again believer be baptized? Jesus states in the Great Commission that the church should baptize new believers "in the name of the Father, and of the Son, and of the Holy Ghost." This is the first act of obedience after a person becomes a Christian.

Why should a new convert be baptized? It is to follow the example of Jesus. Jesus asked John to baptize him. The Bible says that when Jesus came up out of the water, the Spirit in the form of a dove lighted upon him and a voice from Heaven stated, "This is my beloved Son in whom I am well pleased." When we follow the example of Jesus, our Father is well pleased.

Why should a new convert be baptized? It is an outward expression of that inward experience. The Bible says in Romans 6 that we are buried with him in baptism and resurrected to walk a new life. — **Clarence Shell, director**

## Family and child care

### From the Children's Home

"I was glad when they said unto me, let us go into the house of the Lord" (Psalm 122:1).

One Sunday morning, recently as I attended First Church, Monticello, I was touched in a unique and different way. As I entered the vestibule, a close friend and prayer partner, greeted me with "I have something to show you; I left it open here

for you to see." There was a book of memorials and the following one spoke especially to me.


"In Memory of James Lee Speaks: Memorial-Building Fund; Memorial-Intermediate II Sunday School; Memorial-Building Fund; Memorial-Robert Bostian."

James Lee Speaks was born July 16, 1942, at Waldron, Ark. He came to Bottoms Baptist Orphanage June 20, 1955. He died March 4, 1958, from an accident at Monticello High School. He was buried March 7, 1958, at Waldron.

In his personal belongings this verse was found: "When I became a Christian it was a new experience in my life. Now I know that I am a Christian because God saves me from my sin. I thank the Arkansas Baptists for the home they made possible for me and the food we have to eat and to go to school."

"I was glad" ...when Sunday comes and we can go again to the house of the Lord to find strength to face the daily tasks that are ours. — **Eula Armstrong, director of special activities, Arkansas Baptist Home for Children**

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## Workers take to phones for enrollment emphasis

NASHVILLE, Tenn. (BP)—Many church leaders have expressed surprise to receive a telephone call from the Southern Baptist Sunday School Board, but as many as 10,000 will be called by the end of September.

More than 60 Sunday school department employees and volunteers are calling churches to check progress on "From Here to Victory," the final three-month push to reach a Sunday school enrollment of 8.5 million by Sept. 29. The callers also are asking whether the board can provide any last-minute assistance for the churches' enrollment efforts.

The call list includes the 5,000 largest SBC churches and 5,000 smaller churches.

The response from pastors and church leaders has been encouraging. "I now believe even more strongly than ever before

we can reach our goal," said Harry Piland, director of the Sunday school department. On Sept. 30, 1984, SBC Sunday school enrollment was 7.81 million.

Dan Watts, pastor of Raymond Road Church, Jackson, Miss., said his church has set and exceeded three Sunday school enrollment goals. The third goal was 549. Watts plans to set a goal of 649 to try to enroll 100 persons in Sunday school during September.

First Church, Cullman, Ala., has doubled its goal and will continue emphasizing enrollment during September. Hickory Grove Church, Charlotte, N.C., has enrolled three times its goal and plans to continue enrolling more.

"We have enrolled more people in the last six months than in any six-month period in the last six years," said Frank Trotter, pastor of Third Church, Marion, Ill.

First Church, Nowata, Okla., has enrolled 67 new Sunday school members since February. Cliff Kempton, a fourth grader, has enrolled five of those.

Most of the 20 churches contacted by Joe Haynes, Sunday school program promotion consultant, are doing at least some part of the "From Here to Victory" emphasis.

"If this is any indication, I see no reason why we can't reach our goals," Haynes said.

Sharon Roberts, assistant editor in the Sunday school department, called Fairmont Park Church, Houston, and learned 100 new Sunday school members have been enrolled so far this year. A total of 50 had been enrolled in the past two months with 11 on the Sunday before she called, Roberts said.

The telephone project was developed "to

make sure everything that can be done will be done" for the enrollment campaign, said James Lackey, 8.5 by '85 project coordinator.

Some of the volunteers who are retirees and wives of employees are calling as many as 40 to 60 churches per day, said Dick Kormmeyer, a board retiree who is coordinating the volunteers. Employees are being asked to take lists of 20 churches each. Some employees have taken more than one list.

Many of the people contacted have said they appreciated someone from the Sunday School Board calling to express interest in what they are doing at their church, Kormmeyer said.

M.R. Jones, pastor of Langston Memorial Church, Conway, S.C., told Kormmeyer the call was the first personal contact he had received from the Sunday School Board in 20 years. Ronnell L. Owensby, pastor of First Church, Cowpens, S.C., said the call came at a time when he needed encouragement.

Lackey said if calls are completed to 10,000 churches before Sept. 29, more of the 36,000 Southern Baptist churches will be added to the call list.

The overwhelmingly positive responses from those contacted has developed interest in continuing to call churches even after the enrollment emphasis ends, Lackey said. "Churches need to hear from us. They appreciate us calling to say we care about what they are doing."

On Sept. 29, churches are being asked to report their Sunday school enrollment to their associations. Association leaders in turn will call state conventions. State reports will be telecast live on the Baptist Telecommunication Network, 4 to 6 p.m. (CDT).



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## HMB chairman names committee to study ordination issue

ATLANTA (BP)—A nine-member study committee has been appointed to develop guidelines concerning ordination of missionaries for the Southern Baptist Home Mission Board, members of the board's executive committee were told.

Travis Wiginton, pastor of Bethel Church in Norman, Okla., and the board's chairman, announced appointment of the committee. Last month, the full board voted to ask its chairman to appoint the committee, but membership of the group was not announced at that time.

Wiginton asked for board members, and all Southern Baptists, to pray for the committee as it begins its study and meets for the first time Oct. 8.

Wiginton said he sought to maintain balance on the committee both in geographical representation and "in other ways."

Appointed to the committee were: Johnny Jackson, pastor of Forest Highlands Church,

Little Rock, Ark.; Robert Latham, pastor of Northside Church, Indianapolis, Ind.; Lawanna McIver, a television personality and homemaker from Dallas;

T.L. McSwain, pastor of Hurstborne Church, Louisville, Ky.; Marvin Prude, retired president of Sunnlyland Refining Co., Birmingham, Ala.; M.O. Owens Jr., pastor of an English-speaking Baptist church in Belgium and former pastor from Gastonia, N.C.;

Austin Tucker, pastor of Shreve City Church, Shreveport, La.; Lula D. Walker, housewife and local church Woman's Missionary Union director from Beaverton, Ore., and Wiginton, chairman.

In major business, the board's executive committee authorized filing an amended prospectus with state and federal securities offices in preparation for offering securities for investment by the general public, probably in November.

Directors of the board also approved a

\$35,000 allocation to the Colorado Baptist General Convention to assist the state convention with financial difficulties. The allocation implemented an earlier decision to change the ratio of cooperative work from 78 to 88 percent HMB funding and to 12 percent funding by the Colorado convention.

In his report to board members, HMB President William G. Tanner said receipts from the Annie Armstrong Easter Offering for Home Missions had reached \$25.9 million by Sept. 10, an increase of 8.38 percent compared to receipts for the same period last year. Tanner cited projections indicating the board will probably receive about \$27 million through the offering this year, about \$3 million short of the \$30 million goal.

In other actions, the HMB executive committee appointed 16 persons as new missionaries, 13 as missionary associates, 16 as church planter apprentices, and approved financial assistance to 67 mission pastors.

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## International

### *The Body of Christ grows*

by William H. Elder III, Pulaski Heights Church, Little Rock

Basic passage: Ephesians 4:1-16

Focal passage: Ephesians 4:1-7, 11-16

**Central truth:** The church grows as its members use their gifts to promote unity, truth and love.

The lesson this week focuses upon probably the most frequently consulted passage of scripture on the subject of the nature of the church. The point is made time and time again throughout the passage that the church is made up of many kinds of people, all of whom have special gifts. Those gifts are the keys to both personal and church fulfillment. In other words, as a Christian discovers and invests his gift, or gifts, he finds the fulfillment God has in store for him, and at the very same time he contributes significantly to the fulfillment which God has intended for the church. And that which makes it all work is commitment to the Lordship of Jesus Christ. As we are willing to grow up into Christ, to mature in our discipleship, fulfillment in its many dimensions flows.

The central question this week is, "How do we grow up into Christ?" (v. 15). Three very important growth ingredients are mentioned in verses 15 and 16.

First, in verse 15, we are advised to speak the truth in love. God's love calls for and enables righteous living, meeting needs, and affirming others. To speak the truth in love involves more than just being willing to accurately represent things. It involves speaking and acting in our relationships in such a way that those relationships deepen as a result of God's resources being unleashed.

Secondly, in verse 15, we see that we are to grow up "into him who is the head." We mature in Christ as we place ourselves under his authority and direction. It is his agenda we are to adopt and carry out. We are not our own. We are under orders.

Thirdly, in verse 16, the point is clearly made that as each part of the body participates in the life of the church, the result is authentic, sustained and exciting growth.

In our passage we have all three dimensions of life: relationship with God through Christ in discipleship, relationship with others based upon God's love which expresses itself in terms of honesty, integrity, and affirmation, and relationship with ourselves in that we are expected to discover and invest ourselves in and through the creative crucible of the church.

## Life and Work

### *Self-giving love*

by Max W. Deaton, Otter Creek First Church, Little Rock

Basic passage: 2 Corinthians 11:1-33

Focal passage: 2 Corinthians 11:1-11

**Central truth:** Christian ministry is centered in self-giving love.

Love is not an emotion, it is a will, a way of life. Love is seen in demonstration more than in words. But when actions are evidenced and enforced by words, love really shines forth.

The Apostle Paul was "jealous" for the church at Corinth, but he had a purpose, a goal. He was willing to be "foolish," i.e., to boast for the sake of the church. He was willing to boast to cause the church to remain true to Christ. He wanted the church to remain as a "chaste virgin," i.e., not to give their love to anyone but Christ!

(1) Sometimes we are foolish before other people because they do not understand us nor know our goals.

(2) Sometimes our zeal overruns our spirituality. Zeal without knowledge can lead one down a dead end street. Knowledge without zeal ends in the same street.

(3) The church must be careful in their zeal and frustration not to provide a forum for false teaching and leaders.

(4) There are a certain amount of teachers and people who will plague the church if allowed to gain leadership.

(5) Our purpose must be in line with Christ's commission of the church (v. 2).

The Devil is very busy within the church today. Question of interest: Where does spiritual fornication take place? In the local bars or in the local leadership? Where is the fellowship destroyed? In the bars or in the Sunday School classroom or committee meeting or conference night?

Experience has taught me Jesus was right: "Where your treasure is there is your heart!" Even if the body is sitting in the local church pew, if you become like the Corinth congregation, willing to listen to false teaching and impure motives, you probably have committed spiritual fornication (v. 3-4).

However, the answer to all relationships is found in self-giving love. Love that gives and asks nothing in return. Hard? Correct. It is so very easy to return love when given, but so hard to return love when love isn't first given.

Foolish? To the world's view, Christians are foolish, but to the pure eyes of Christ, love is not foolish. It is expected.

## Bible Book

### *Prophecies against nations*

by Vester Wolber, Ouachita Baptist University

Basic passage: Jeremiah 46:1-52:34

Focal passage: Jeremiah 50:1-46

**Central truth:** The Almighty holds in his hands the destiny of all nations.

(1) We are often surprised by that which ought not surprise us at all. For example, it ought not shock us to learn from Jeremiah that God holds the big nations such as Babylon in the hollow of his hand, but somehow it does. And it ought not stagger our faith to conclude that the destiny of twentieth century powers is determined by Jeremiah's God.

(2) In America, we consciously identify the U.S.A. with ancient Israel, and, perhaps unconsciously, think of ourselves as the chosen of God. It is not altogether unfitting that we should do this since this nation, more than any other, was founded on biblical and Christian principles.

(3) Contemporary America is now in the process of disengaging itself from its ethical and spiritual heritage. Some of us like to think the supreme court to be the chief culprit in the series of rulings which (a) accept, even promote, deviant lifestyles that undercut moral decency; and (b) protect the so-called rights of criminals, with little regard for the rights of society.

On the other hand, our judges over the long haul reflect the beliefs and desires of the masses. The real culprit is the populace. President Carter struck a responsive chord in the public mind when he called for a government as decent, fair and compassionate as its people. There are increasing evidences now that the American public wants a decent, just and caring government that leaves its citizens free to be indecent, unjust and irresponsible. This can't be.

(4) Soviet Russia is not outside the control of God, and in due time will give account unto the Almighty. The Christian Kingdom may gain momentum and attain sufficient influence to bring about a moral and spiritual transformation inside Russia, or the economy may continue to weaken and initiate internal changes, or the ruling powers may be unseated and a new regime installed.

One thing can be counted on: there's not room enough on this earth for the purposes of God to be carried out while a defiant nation continues to thumb its nose at human rights and divine authority: one must go, and it won't be God.

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## HMB commissions 35 as US-2 missionaries

ATLANTA (BP)—Thirty-five recent college graduates have been commissioned by the Southern Baptist Home Mission Board as US-2 missionaries. US-2ers spend two years doing all kinds of assignments ranging from traditional evangelism and starting new churches, to working with the deaf in Jackson, Miss., and with students in Hilo, Hawaii.

The US-2 missionaries were appointed to work in 18 states plus Canada under the board's program which provides opportunities for college graduates under the age of 27 to devote two years to missions work. The commissioning service was held at

Locust Grove Church in Smyrna, Ga., in suburban Atlanta.

The largest number of the missionaries (five) will be working in California. Four were appointed to resort missions work in South Carolina, and three each were commissioned to work in New York and Florida.

Two US-2ers were appointed for service in Vermont, Montana, Pennsylvania, North Carolina, and British Columbia, Canada; and one each was commissioned to work in Michigan, Georgia, Mississippi, Tennessee, Louisiana, South Dakota, Utah, Iowa, Massachusetts and Hawaii.

## Singapore Mandarin crusade nets 37 believers

SINGAPORE (BP)—Thirty-seven persons decided to become Christians when, for the first time, Chinese-speaking Baptist churches in the city-state teamed up for evangelistic services in the Chinese dialect, Mandarin.

Young people who regularly attend English-speaking Baptist churches invited parents and friends to the Mandarin services. Many had never heard the story of Jesus Christ preached in their own language.

The crusade, at Grace Church, drew between 400 and 500 people each evening during the four-day effort in early August. They heard preaching by the principal of

Singapore Bible College, Maak Hay Chun. Besides the 37 new Christians, 64 people said they wanted to learn more by studying the Bible on how to live the Christian faith.

Singapore Baptists have sponsored several crusades in recent years, but they have been conducted mainly in English with Chinese interpretation. More than three-fourths of the people who live on the southeast Asian island are Chinese, but increasing numbers are learning English in school and speak it at work. For this reason churches provide English ministries, but not all provide Chinese services.

## Texas Baptists help Australian crusade

DALLAS (BP)—About 925 decisions for Christ were reported in a partnership crusade involving more than 400 Texas Baptist volunteers in Australia in August.

Also serving in the evangelistic partnership in 65 churches of Sydney, New South Wales, were Baptists from several other state conventions and Southern Baptist foreign missionaries from the Philippines.

"My heart is moved to hear of the literally hundreds of people coming to know Christ," said G. Norman Chambers, superintendent of home ministries and chief executive officer of the Baptist Union of New South Wales.

"New visions have come into focus, and pastors and churches have been encouraged," he added.

There are about 55,000 Baptists in some 700 churches in Australia, which equals the United States in land area and has about 15 million people, slightly less than Texas. A 1980 survey indicated less than 19 percent of Australians attend church weekly.

In Sydney, Texans shared their faith at ladies meetings and men's breakfasts, in service club meetings, children's groups, public schools, home Bible studies and worship services, according to Bill Gray, coordinator of Partnership Missions for the Baptist General Convention of Texas.

Fred and Evelyn Johnson, members of a team from First Church, George West, Texas, said, "This has been one of the

greatest times in our Christian experience, finding out how great it is to serve Christ in this way. The highlight of our week was sharing in the school with children. They were very attentive to what we had to share with them."

"The Texas-Australia partnership has been a time of welding together the bonds of friendship, comradeship and Christian love," said Gray.

Stewart McLatchie, pastor of Paramatta Church, Sydney, said, the church "ran out of chairs for the first time in three years. . . . Paramatta is constructing a new building."

Gilbert Kendrick, pastor of Live Oak Church, San Antonio, Texas, and team leader for the Texas team at Paramatta, recently went through a building program at his own church. He said the experience helped him to be a more effective minister at Paramatta church.

"Many ideas and blessings were shared, with many more to come," said Alan Grieve, pastor of Lawson Church, Sydney. Loved ones were prayed for and many who had never attended church or attended very rarely were in church during the crusade, said Alf Skognes of Highland Church, Denton, the Texas leader at Lawson.

Gray said, "We have been able to break down the pre-conceived ideas as to who we are and what we are have been able to join as brothers in Christ to extend the kingdom of God in Australia."