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### March 23, 1978

Arkansas Baptist State Convention

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# TIGER TRACKS

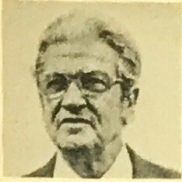
**Ouachita Baptist University**

Students raising  
money for students  
page 16

March 23, 1978

**Arkansas Baptist**  
NEWSMAGAZINE





## I must say it

Charles H. Ashcraft / Executive Secretary

### The openness of God

Since God walked and talked with Adam and Eve in the garden of Eden, he has been in the communicating business (Gen. 3:8). He has made a big thing of the disclosure of his person and purpose to his creatures. Who will forget that day when he laid bare his heart and his dream to Abraham? (Gen. 12:1-3). For all time he has encouraged earthly creatures to come to him and talk it out (Isa. 1:18). It was God in Christ who invited all with problems and troubles to come in for rest (Matt. 11:28).

This invitation holds through all the centuries to come boldly to his throne of grace for strength, comfort, solace and direction (Heb. 4:16). God has made a career of openness by literally clothing himself in flesh in the person of his Son laying bare the very Holy of Holies of his total being on the human level assuring us that all who perceived the son knew the father (John 14:9). The fullness of God has not been hidden from the hearts of his people (John 1:16), (Eph. 1:23), (Col. 2:9). He has convinced us that a willing involvement in his purpose assures us of knowing his purpose without the embarrassment of ignorance (John 7:17).

Through his Word he has laid open before men the records which may be examined by all. Our God is an open God. The very openness of an open God implicates all who claim kinship to him. If it is God's policy to be open, above board, outgoing and accessible, our policy can be nothing else.

We, like God, are to be open, receptive, approachable, personable, and communicative. Our light or darkness is not to be under the bushel measure (Matt. 15:15).

We are advised to confess our sins to one another. Our faults are not to be hidden. We are to share our weakness and to be open to the problems of others. A mutual exchange of common problems is excellent therapy to healing (James 5:16). An open person will gravitate to himself others whose hurt may only be healed by an honest confession, exchange or dialogue. An honest confession is good from the soul. If that is not in the Bible, it should be.

There are no monopolies on sin, mistakes, problems or embarrassments. All of us have enough of them to make us humble enough to admit them and lay them on the table for examination, evaluation, and action. In so doing, we may find our problems are quite minimal and we may even be in a position to offer solutions and corrective measures to the problems of others.

No one can do business in a closed bank, nor can we sell groceries from a "closed Monday" place of business. Let's keep the "Open for Business" sign on the door. The open arms of acceptance will heal more hurt than the pointed finger of condemnation.

*I must say it!*

## In this issue

### Jewel for missions 8

*A woman who lived in Arkansas gave her "widow's mite", her diamond ring, to help support missions, and her giving has become an example among Southern Baptists.*

### Deacons series 9

*A series of articles on Baptist deacons begins this week. The three-part series is written by Billy Kimbrough, pastor at Toltec Church.*

### The cover 16



Quachita Baptist University

*'Tiger Traks' weekend at Ouachita University offers fun and raises money for scholarships for junior and senior students.*

# Arkansas Baptist

NEWSMAGAZINE

VOLUME 77

NUMBER 12

J. EVERETT SNEED, Ph.D. .... Editor  
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## The problem of the church cemetery

## The editor's page

J. Everett Sneed



One of the basic needs of society is a cemetery. From earliest times burial grounds have been connected with places of worship. But the church cemetery can present a variety of problems for a congregation. It is likely, in most instances, that a newly established church should avoid being connected with a cemetery. If a church already has a cemetery on its property appropriate steps should be taken to avoid or minimize potential problems.

The reasons for connecting a cemetery with a church are twofold. First, a church represents the greatest comfort for the bereaved loved ones. Without the gospel of the resurrection of Christ there is no hope. As Paul said, "If in this life only we have hope in Christ, we are of all men most miserable" (I Cor. 15:19). A second reason for connecting a cemetery and a church house is a matter of convenience. It is easy for the body of the deceased to be moved from the church house to an adjacent cemetery. In the past transportation was slow, inadequate and expensive. So it was important to eliminate this problem if possible.

While the reasons may still hold merit in a few instances, they are not nearly as valid as they once were. Today, many mortuaries have lovely chapels which may meet the spiritual needs of loved ones. Also, transportation from a church to the nearby cemetery poses very little problem in our contemporary society.

One major problem for churches which have a cemetery on its grounds is that of relocation. A congregation may need to relocate its building because of a population shift or inadequate space. The relocation of a church can be a traumatic experience, but if a cemetery is connected with the church property, the situation is much more difficult.

## Guest editorial / Southern Baptists' training crisis

There is a training crisis of frightening dimensions facing Southern Baptists that must not be ignored and is not going away. This crisis has not developed suddenly, and it is doubtful if the solution to the problem will be sudden.

Increasingly, it is evident that there are many Baptists who are doctrinally ignorant as to what Baptists believe. There is a constant flow of people in our church membership who do not have an adequate understanding of the history, mission and message of Southern Baptists. A sense of ethics and knowledge of church polity and organization seems to go begging. It is apparent that there is a drought of trained leadership to direct the organizations in the church.

Why? The problem of the untrained is directly related to the decline of the church training organization which has the curriculum responsibility to lead in new member orientation, an ongoing church member training program and a program of church leader training. This training arm of the church has been called Baptist Young People's Union (B.Y.P.U.), Baptist Training Union (B.T.U.), Training Union, and Church Training. The Church Training organization is to help equip church members in doctrine, history, ethics, church polity, church organization and skills in witnessing, worshipping, ministering and educating. Through the years the Church Training Department of the Sunday School Board of the SBC has provided excellent literature to help accomplish the purpose of training church members.

• • • • •

Into the Church Training slot some churches have in-

serted choirs and mission organizations while many churches do not have any training organization. Many churches who have Church Training as an organization confess that it is weak.

Various reasons have been given for the decline in Church Training. Some have said that Southern Baptists have become too sophisticated and have outgrown the need. Others have said that "the giving of parts" killed training union. Leaders have suggested that the failure to utilize the plans for the presentation of training has been a contributing factor. All agree that the traditional time for the organization to meet has been a major factor.

• • • • •

Churches are having a difficult time enticing members to attend on Sunday night. Many leaders in churches frankly say, "If I come on Sunday morning, I will not come back on Sunday night."

• • • • •

What is the answer? Church leaders and members must recognize the need for Church Training. Edgemon and the Sunday School Board's Church Training Department must come with a new program to reclaim the interest of church members. If Sunday night is to continue to be the time for the meeting of Church Training, there must be a renewed conviction preached and practiced that Sunday night is as much a part of Sunday as Sunday morning. It will be a struggle to turn around the training program of Southern Baptists; but whatever the cost, the price is right. — Presnell H. Wood

in the "Baptist Standard" of Texas





## One layman's opinion

Daniel R. Grant / President, OBU

### Is government the solution or the problem?

Most of us tune out the campaign rhetoric of candidates for public office. Even when two candidates disagree on some issue, they seem to weave such a web of Americanism, motherhood, and the home around their position on the question that they strain the credibility of the audience.

The very word, "rhetoric," has come to mean emotional eloquence in the heat of battle that is only partially believed by the speaker and should only be partially accepted by the hearer. During the peak period of the Civil Rights demonstration of the 1960's, the term "black rhetoric" was coined by white liberals to reassure the public that the parts of speeches by black power leaders such as Eldridge Cleaver and Stokely Carmichael that seemed to be clearly racist, criminal, and revolutionary, were not really what the speakers believed in their rational moments.

Recently I read the announcement statement of a candidate for public office, that I hope was not empty cam-

aign rhetoric. The candidate said the voters need to be told that government can't be all things to all people.

Then he made a simple but very profound statement on the role of government for an ever increasing number of Americans. He said, "Government is the art of solving problems, but too often government is the problem." If more Americans could understand this, and really believe it, we might halt the trend toward total dependency on legislators and bureaucrats in Washington.

Government is the fine art of solving problems and, at its best, it is doing those things together that we are unable to do individually for ourselves. But government has become increasingly a two-edged sword and, in this layman's humble opinion, has had an appalling inability to anticipate the multitude of problems that grow out of passing new regulatory laws.

In the few years that I have been president of Ouachita Baptist University I have been dismayed and alarmed at

the growing interference by agencies of the federal government in the way we seek to educate our young people.

Every new law that has been passed has been a well-intentioned effort to solve some problem: employee accidents; unfair wages and hours; discrimination on the basis of race, sex, and age; violations of privacy; unemployment; inadequate retirement security; and many other problems we should all be concerned about.

The problem has come when the staff of government lawyers has proceeded to fill volumes of the Federal Register with administrative guidelines that also have the full force and effect of federal law. I cannot believe that the congressmen who passed the original laws had any idea such elaborate and burdensome guidelines would ever have been adopted!

The long arm of the federal government, in solving certain problems, has become a problem now for thousands of educational and religious institutions, along with the business corporations, farmers, and other individuals who have been regulated even longer.

The time is overdue for citizens to sit down and find ways for our government to solve problems without creating more problems.



## Woman's viewpoint

Helene Stallcup

### The unemployment problem

Many wise and serious Christians feel that our churches have too many employees; that we are overstaffed. This would probably be true if most Southern Baptists were not unemployed.

In an average church with a thousand members, usually about eight hundred are out of work. When we compare that to the unemployment on the national scene, Southern Baptists make our country look very prosperous. What would happen if our country had an unemployment rate of 80 percent? And what would happen if Southern Baptists had an unemployment rate of only seven percent? The Lord's Kingdom would surely come on earth!

Has anyone discovered what is causing this tremendous labor problem? Are Baptists not working because we hire a staff, secretaries, cooks, janitors

and maintenance men to do the work. Are most of these hired because Christians fail to offer their services?

As we all work harder to earn a good material living, the first thing which gets crowded out is our place of service in the church. Certainly, it is almost impossible to keep house, care for a husband and children, handle a full-time job, and work in the church; but have you ever heard anyone say, "I'm giving up my job so I can teach Sunday School." It may be a matter of choosing which poverty level we want to live under.

Eternal salvation is free because Christ worked for it, and presented it to us as a gift; but whether we will know spiritual wealth depends on our obedience to his service. Certainly the spiritual poverty in our churches reflects the large number of unemployed Christians.

The Christian family needs that pay-

roll of love and joy which Kingdom work produces. Adults go unfed and children die of malnutrition in a poverty-stricken church. Few children are born into such a family. The whole community suffers from the poverty of a non-working church.

Don't we all want to work in a church which is healthy and prosperous? Can we even imagine a church with full employment, where every Christian is using the gift God gave him to build up the church? Let's all get our names back on the payroll and start receiving our heavenly wages. Let's remove our names from the unemployment rolls and stop being satisfied with those meager unemployment checks.

For some this could mean actually quitting a job, but for most it would be just a re-arrangement of priorities. I know a working mother who raises her family alone, but her life is strengthened and enriched by a wonderful giving and receiving relationship with her church family.

If Christ is first in our hearts, then service to him will not come last.

**Mrs. Stallcup, a member of First Church, Cabot, is a housewife and mother of six.**



## Calvary, Benton

Children were given the opportunity to assist in the dedication of a \$100,000 educational building on Sunday afternoon, March 12.

Steven LaRue led in prayer and a musical program was presented by graded choirs and a junior handbell choir. Norma Bridges, Gwen Passen, Sharon Sanders and Fred Bridges, minister of music and education, directed.

"What does your new building mean to you?", was the question Phil Drennan, minister of youth and outreach, asked several of the children.

The children said that it provides more space so that others might learn about Jesus; gives added beauty to the church; means better teaching methods

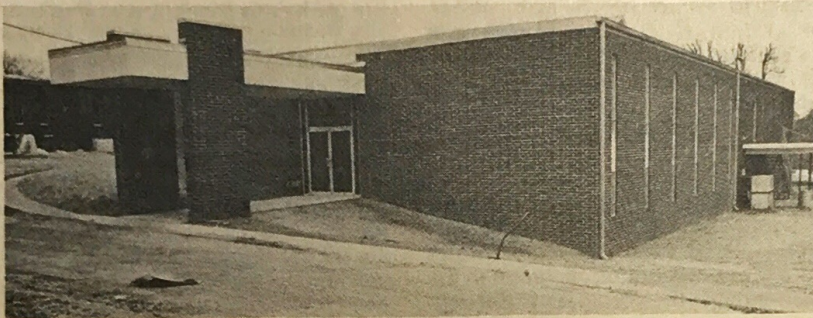
and equipment; and provides new instruments.

Oscar N. Golden, pastor, using II Chronicles as scripture text said, "This building was built so that our children might learn of the love of the Lord Jesus so they might serve him."

"We must acknowledge that God gave us this building," Golden continued, "and that he dwells here with us through his holy spirit each time we come to study and we want to see his holy spirit in the lives of our children as we train them to minister and be missionaries."

"As we come to dedicate our building," he concluded, "the real question is will we dedicate ourselves to God with all our hearts and listen to his call for our lives."

*Calvary Church's education building will aid in the training of the church's children.*



## Sang Avenue Mission, Fayetteville

on March 5 moved into their recently acquired building at 818 North Sang Avenue. The mission has five acres of land located at 1600 Sang Avenue and plans to construct a new building there. This acreage was secured by Washington-Madison Association, assisted by the Missions Department of the Arkansas Baptist State Convention.

The mission was begun in Fayetteville May 1, 1977, under the sponsorship of Sonora Church of Springdale. They met in the Asbell Elementary School from May until the end of the year when

heating problems forced them to move to the associational office building for services.

Paul Dennis, former pastor of First Church, Elkins, became the mission's first full-time pastor on Feb. 26 of this year.

Pete Petty, Director of Special Missions Ministries for the Arkansas Baptist State Convention and former associational director of missions, and Dean E. Newberry Jr., industrial chaplain for Hudson Foods, Inc., served as interim pastors of the mission.

*Sang Avenue Mission's building was bought from another denomination.*



"I feel this is another Thanksgiving Day for Calvary Church," said Lillian Matthews, the church's oldest charter member as she gave historical facts about the church. "With this building we can teach our children so they might be saved and then help fulfill Christ's Great Commission," she concluded.

Joe Lacy served as chairman of the building committee for the new education space that has nine classrooms and a choir room. Other committee members were Bill Smith, S. J. Weaver, Eve Richey, Ronnie Stracener, and Bill Nolte.

## TV shows, sponsors get profanity count

TUPELO, Miss. — God, in some form, is the third most used term of profanity on prime-time television according to a monitoring study sponsored by the National Federation for Decency. American Home Products, makers of Anacin, and Ford Motor Company were the top sponsors of profanity while CBS was the top profanity-oriented network.

The study covered 864.5 hours of prime-time viewing last fall. Viewers were exposed to 1054 words of profanity.

"We see an increasing amount of profanity on the tube," said Donald E. Wildmon, executive director of the NFD. "We would like to be able to print the terms of profanity used during the monitoring period so the public could know what is being used. However, our ethics prevent us from doing that and we doubt that the print media would print them."

Wildmon said two of the seven obscene words aired by WBAI-FM in New York were included in the list. The FCC now has that case before the Supreme Court.

Other top sponsors of profanity were General Motors, Bristol-Myers, Sears, Roebuck & Co., Sterling Drug, Unilever-Lever Brothers, Proctor-Gamble, Warner-Lambert, General Foods, and Pepsi Cola.

CBS aired 470 words of profanity, while ABC was cited with 330 and NBC with 254.

CBS movies headed the program list at 146, followed by ABC movies at 125 and NBC movies at 124. "All In The Family" 54, "Washington Behind Closed Doors" 49, "Baretta" 36, "MASH" 31, "We've Got Each Other", "Soap", and NBC specials all 26, "Kojak" 25, and "Lou Grant" 20 were the top users of profanity.



# Arkansas all over

**Forest Highlands Church, Little Rock,** will be in revival May 14-19 with Sam Cathey of Owassa, Okla., as evangelist. The Griffin Family Singers of San Antonio, Tex., will lead the music program. Johnny Jackson is pastor.

**Plainview Church, Little Rock,** ordained Don Wyatt as a deacon on March 12. Homer Shirley, Director of Development for the Arkansas Baptist Family and Child Care Services, preached the message of ordination. Horace McGuire, a former music director of the church, presented special music. Eddie Elrod is pastor.

**Baring Cross Church, North Little Rock,** has licensed to the ministry David L. Jarry, a senior at the University of Arkansas at Little Rock; and Douglas Purifoy and Steve Baxter, who are high school seniors. K. Alvin Pitt, pastor, and R. A. Holt, a deacon, led the service.

**El Dorado Second Church** has purchased a 37-note set of Schulerich handbells with memorials given for 36 people. A meeting to organize a handbell choir was held on Sunday afternoon, March 12.

**First Church, Hughes,** is in revival March 19-24. Howard Aultman of Columbia, Miss., is evangelist. Dick Hill of Arlington, Tex., is leading music. Carroll Evans is pastor.

**First Church, Searcy,** will have its spring revival April 16-23 according to David D. Crouch, pastor. John Floyd, professor of missions at Mid-America Seminary, will be evangelist. Music will be led by Amon Baker minister of music of Immanuel Church, Little Rock.

**Conway First Church** youth ministry is sponsoring a School of Prayer seminar May 1-3. For all ages, it utilizes multi-media presentations, overhead projection, and a 235-page manual to teach the Biblical principles of prayer.

**First Church, Mena,** will begin a revival on April 16 with Bill Probasco, pastor of Conway First Church, as evangelist. Music director will be Ron Alexander, minister of music at First Church, Benton. Dillard S. Miller is pastor.

**Dardanelle First Church** is in revival March 19-24. Evangelist is Damon Shook, pastor of Meadowood Church, Midwest City, Okla., and a former pastor of the Dardanelle church. Tony Berry is pastor.

**Green Meadows Church, Pine Bluff,** has organized a musical group "The Meadow Larks," directed by Mrs. L. T. Hankins. This was organized to minister to the nursing home and in other areas of need. The church will have special Easter sunrise services.

**Lonoke Church** held a missions banquet on Wednesday evening, March 1. Larry Goodson, a layman from First Church, McGehee, was speaker. He presented a slide program, "Laymen in Action."

**First Church, Hazen,** was in revival March 13-19. Al Sparkman, pastor of First Church, Crossett, was evangelist. Kelley Grubbs is pastor.

**Crossett First Church** has planned a revival for April 17-23 with evangelist/artist Buddy Kein. Al Sparkman is pastor.

**First Church, Bentonville,** began a deacon rotation program March 5 when the church elected 15 deacons. The deacons will serve the church under the Family Ministry Plan. Ordination services will be held for some of the newly-elected deacons according to Winfred P. Bridges, pastor. The church held a world Missions Conference March 13-15. Speakers were Lavern Inzer, home missionary to the Midwest; Mr. and Mrs. Stewart Pickle, missionaries to Ecuador; and Pat Wolf, missionary to Taiwan.

**Highfill First Church** ordained Gene Bennett, David Daniel and Bobby Reams as deacons on Feb. 19. Bruce Holland, pastor of Gum Springs Church, was moderator. Included in the 60 attending the ordination services were deacons, pastors and Bedford Jackson, Director of Missions for Benton County.

**St. Charles Church** was in revival Feb. 20-26. James Hays, pastor of Higginson Church, was the revival speaker. Glen Widener led the music. There were five professions of faith and three additions by transfer of membership. Bob Richardson is pastor. The church studied *Exodus* on March 3-5. Roy O. Beaman, professor of Greek and Systematic Theology at Mid-America Seminary, taught the study.

**Woodlawn Church, Little Rock,** will be in revival April 2-7 with Dick King, pastor of Nalls Memorial Church, Little Rock, as evangelist. Herman D. Voegelé Jr. is pastor.

**North Arkansas Association** youth held a rally March 4 at Woodland Heights Church, Harrison. The program featured Robert Ferguson, Director of Cooperative Ministries with National Baptists for the Arkansas Baptist State Convention, and Malvie Lee Giles, soloist from Magnolia.

**Chicot Road Church, Mabelvale,** has planned a revival for April 3-9. Zane Chesser, pastor of First Church, Malvern, will be evangelist. Music will be directed by Charlie Wiseman of Park Hill Church, North Little Rock. Sam

Whitlow is pastor.  
**Mountain View First Church** ordained Joel Breeding, Tom Isbell and Danny Simmons as deacons on March 19. C. L. Culpepper, Southern Baptist Missionary to China, Taiwan and Hong Kong, was ordination speaker. James Scott is pastor.

**Woodland Heights Church, Harrison,** had as guests in services on Sunday, March 5, Robert Ferguson, Director of Cooperative Ministries with National Baptists, and Malvie Lee Giles, soloist from Magnolia. A potluck dinner followed the morning worship services. J. A. Hogan is pastor.

**Clear Lake Church** will be in revival April 2-7 with Sonny Adkins as evangelist. A. Harrison Weger is pastor.

**Life Line Church, Little Rock,** men have organized to involve themselves in mission study and mission action. Elected officers were Les Pickett, president; Blythe Hudson, mission study chairman, and George Sims, mission action chairman.

**Luxora First Church** heard a report on mission work in Mexico when Chris Tompkins, a layman from First Church, Osceola, was guest speaker on Sunday evening, March 6. Tompkins spoke on his mission involvement as a layman in Durango, Mexico, in 1977 and 1978. He emphasized the importance of local churches and local people becoming directly involved in short periods of mission activities.

**Henderson First Church** ordained Malcolm Goode Jr. as a deacon in services held Sunday afternoon, March 5. Participants in the service were Troy Melton, Director of Missions for White River Association; Paul Huskey, pastor of First Church, Norfolk, and Don Rose, pastor of Midway Church. G. E. Robey is pastor.

**Immanuel Church, Magnolia,** will have a college-led revival March 29-April 2. Students from Ouachita University will lead these services and the Wednesday evening service will feature a puppet team. "Jesus Christ Power and Light," a singing group from OBU will be featured on Thursday evening. The weekend services will be led by "The Sounds of Joy," a Christian singing group from Hot Springs, and Claude Freeze, a ministerial student from the university. Special happenings will include a youth fellowship, a love and dating seminar and special testimonial services. Marshall Boggs is pastor.

**Booneville First Church** Young Musicians Choir presented the musical "Get On Board, Children," in Sunday evening services March 12. W.



C. Wofford is music director.

**Floral Church**

had an "old-fashioned" potluck dinner on Wednesday evening, March 8, and had 68 in attendance. Youth of the church presented special music. William R. Passmore is pastor.

**Sylvan Hills First Church, North Little Rock,**

began a Bible study for single adults on Wednesday evening, March 15. Guy Key, minister to single adults, will lead the study.

**Dumas First Church**

was in a youth-led revival March 19-22 with Rick Shearouse as evangelist. Dennis Baw is pastor.

**Greenfield Church**

will be in revival April 6-9. Maurice Hitt will be evangelist. Charles Johns will direct music and Sue Cooper will be accompanist. Bob Kinnett is pastor.

**England First Church**

is planning a "Celebration Sunday" for May 21 with all former members and friends invited to attend. The church was organized in June, 1878, as the Gumwoods Church near England. The centennial celebration will begin at 9:45 a.m. and will include an afternoon service and reception. Former pastors will participate in these services according to Richard Lisk, pastor.

"The Children of the Son," youth vocal ensemble of England First Church recently returned from a weekend tour to Oklahoma where they sang for the Capitol Association youth rally and Mayfair Church both in Oklahoma City, and Trinity Church, Lawton. Mrs. Richard Lisk is director.

**Delta Association**

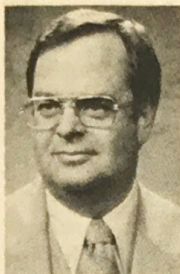
youth held a rally on March 18 at Dermott Church. Danny Tate from Ouachita University was guest singer and speaker.

**Highland Heights Church, Benton,**

will conclude its ACTION program, a Sunday School enrollment program, with a revival April 10-16. Johnny Jackson, pastor of Forest Highlands Church, Little Rock, will be speaker. Richard Carr will direct the revival music. Eddie McCord is pastor.

**Martindale Church, Little Rock,**

will have a World Mission Conference April 27-30. Speakers will be Doyle Lumpkin, chaplain of the Youth Services Center at Alexander; Mrs. W. C. Buie, missionary in New Mexico; Charles Godwin, missionary in Alabama; T. Bradley Thompson, missionary to Mexico; and Louie T. Scales, missionary to Kenya. Joel E. Moody is pastor.



Dennis

**Paul Dennis**

became the first full-time pastor of Sang Avenue Mission, Fayetteville, on Feb. 26. He had been pastoring First Church, Elkins, since surrendering to the ministry in 1975. Dennis was ordained by First Church, Springdale. He and his wife, Pat are parents of four children.

**R. H. Dorris**

of North Little Rock has been elected president of the Board of Trustees of the Baptist Medical Center System. A native of Dermott, Dr. Dorris is a graduate of Ouachita University and Southwestern Seminary, Ft. Worth, Tex. He is director of the Department of Missions of the Arkansas Baptist State Convention. Dr. Dorris is Chairman of the Municipal Hospital Commission in North Little Rock. He is retired from the U.S. Army Reserve and is a member of Pike Avenue Baptist Church. Dr. Dorris and his wife, Jimye, are the parents of one daughter.

**Ruby Lee Cooper**

died on Wednesday March 8 at age 76. Survivors include her husband, C. R. Cooper; three sons, M. N. and Cecil of Almyra, and Don Cooper of Little Rock, associate director of the Sunday School Department, Arkansas Baptist State Convention; a daughter, Mrs. Ralph Robnett of San Jose, Calif.; nine grandchildren and 10-great-grandchildren.

**Don Smith**

has resigned as pastor of First Church, Wilson, to accept a pastorate in Alabama.

**Danny Veteto**

has been called to serve as pastor of New Liberty Church, Mississippi County. He and his wife, Pam, have two



Dr. Dorris

children.

**Dennis Smith**

has resigned as pastor of Second Church, Leachville.

**David Gilmore**

is serving as interim music director of Magnolia Church near Crossett. He is a student at Louisiana Tech.

**Jim Kincade**

has been called to serve as pastor of Bethabara Church near Lake City. He has been in Shelbyville, Ill.

**Tom Elliott**

has been called as pastor of the Freer Church in Trumann. He is the son of Mrs. Florence Long of Forrest City and is married to the former Linda Lou Phillips, daughter of Mr. and Mrs. Louis Phillips of Forrest City. He and his wife are parents of two children. Elliott is enrolled in the master of divinity program at Mid-America Seminary.

**James L. Sneed**

is the new pastor of John Grace Church in Belleville. He came to the church from Mankota, Kans. Sneed and his wife, Donna Faye, are parents of one daughter, Sharon.

**Charles Nesbitt**

is serving as interim pastor of the Bluffton Church. He is from North Little Rock.

**Mrs. Phillip Wright**

was recently selected to sing with Festival of Praise Concert Ministries. She has traveled with the group for performances in Oklahoma, Texas and New Mexico. Mrs. Wright is pianist at First Church, Luxora.

**Rev. and Mrs. Lloyd A. Sparkman**

celebrated their 50th wedding anniversary on March 12. Sparkman, an alumnus of Ouachita College and Southern Seminary, has pastored churches in Arkansas and Mississippi for more than 50 years. He served two terms as president of the Arkansas Baptist State Convention while serving as pastor of South Side Church in Pine Bluff. Sparkman has served as a trustee of Blue Mountain College and Midwestern Seminary, as well as serving on the Foreign Mission Board. The Sparkmans have three children and six grandchildren. Their two daughters reside in Mississippi and North Carolina. Their son, L. Al Sparkman, and his wife, Bobbie, reside in Crossett where he is pastor of the Crossett First Church.

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# Arkansas woman's 'widow's mite' was her diamond engagement ring

by Erwin L. McDonald  
ABN Editor Emeritus

How much is one diamond engagement ring worth to the cause of missions?

Ninety-one-year-old Myla Koetter Guard of Macon, Ga., had no idea what her diamond ring would be worth to the cause of Christ when she decided last November to give it to the Southern Baptist Home Mission Board, in Atlanta.

Struggling against cancer, Mrs. Guard, formerly a member of First Church of Fayetteville, Ark., mailed it, uninsured and in a tattered ring box, to the Home Mission Board. Her only request was that the ring be used "for some young missions woman or to best advantage."

The unusual gift was gratefully acknowledged by the mission board. Since then, in late January, Mrs. Guard died. The value of her contribution may never be known this side of heaven. But it appears that it will be much greater than the modest Mrs. Guard could ever have imagined.

Her selfless gesture touched hearts not only at the Home Mission Board, but around the country.

A Foreign Mission Board employee wrote, offering to buy the ring and leave it in the keeping of the Home Mission Board.

A 66-year-old woman in Houston, Tex., read about Mrs. Guard's gift and called the Home Mission Board to say she would be willing to sacrifice to buy the ring for herself.

A Kentucky pastor wrote suggesting the ring be sold with the understanding that the buyer permanently entrust it to the safekeeping of the Home Mission Board.

In response, the Home Mission Board employees plan to buy the ring and give it to the board to keep the spirit of Mrs. Guard's sacrifice "in the HMB family." Staff members have indicated their gifts to purchase the ring will be "over and above" their gifts to the upcoming Annie Armstrong Offering for Home Missions.

Mrs. Guard had been hospitalized last December for pneumonia complications from the lung cancer that was already taking her life. The pneumonia cleared and her doctors, not sure how long she would live, had her transferred to a nursing home in Macon. Here she died a few weeks later.

Her body was brought back to Arkansas

for a funeral Mrs. Guard had personally planned. As she had requested, the funeral, in First Church, Fayetteville, was not mournful but itself had a theme of missions.

The family asked that friends in the Watkinsville, Ga., church which was Mrs. Guard's home church at the time of her death, and in the Fayetteville church not send flowers for the funeral but give instead to the Annie Armstrong Easter Offering for Home Missions.

"At the risk of sounding 'not sad,'" said Mrs. Guard's daughter, Mrs. Myla Bennett, in a letter to the Home Mission Board, "I was relieved to know Mother had passed away.

"She had always been a very active person, and for her, she had ceased living several weeks before. Besides, all of our family knew perfectly well that she had gone to be where she wanted to be. Death for her and for us was not the end of her life."

Commenting on the national spotlight that has focused unexpectedly on her mother's gift, Mrs. Bennett said, "Mother would have shied away from

publicity of her gift. She was a private person who thought more of others than of herself.

"All of us will miss her," the daughter continued. "But I am perfectly sure of the fact that she is at this moment looking down from heaven, wondering why those 'slow' Southern Baptists don't do more for the cause of missions."

Eventually it will be known how much Home Mission Board personnel give collectively for Mrs. Guard's ring. But there is no earthly way of knowing how much more will be given to Home Missions because of her inspired example.

The Guard gift comes at a most appropriate time as most of the more than 33,000 Southern Baptist churches of the nation are taking the annual Annie Armstrong Easter Offering for Home Missions.

The offering is named for a woman who must have been a kindred spirit of Mrs. Guard — Annie Walker Armstrong, the first corresponding secretary (now called executive director) of Woman's Missionary Union, auxiliary to the Southern Baptist Convention.

As corresponding secretary, Miss





## The deacon The servant role

by Billy G. Kimbrough  
(First in a series of three articles)

Armstrong led in establishing Convention-wide offerings and weeks of prayer for both foreign and home missions.

Said never to have been just a "pew-warming" churchwoman, she was dedicated to "working for her Lord in spreading the gospel." She became interested in missions through an unwillingness to be a complacent Christian.

Her first efforts were in behalf of the American Indian. Through mission associates she helped organize, desperately needed clothes were made for Indian school children. Another early project was providing money to buy bricks to build a church in Cuba.

In 1894, the Woman's Missionary Union, which had been organized six years previously in Baltimore, Md., was made aware of a large debt owed by the Home Mission Board. Annie Armstrong proposed a week of self-denial to acquaint people with the needs on the mission fields. The first observance was held in 1895 and the first offering, called the Self-Denial Offering for Home Missions, was begun.

From 1888, when she had become corresponding secretary of the WMU, to 1901, Miss Armstrong paid her own travel expenses and refused salary for her services.

She kept a log of her travels as she toured mission fields to list first-hand the needs. On one trip she traveled 3,300 miles in 21 days, visiting 19 places and making 26 speeches.

She would note the clothing sizes of missionaries and their families so that these could be passed on to missions societies that would supply the needed clothes.

She retired from her position in 1906 and died, in 1938, at the age of 88. But the annual offering continues to grow. The year the offering was named for her, in 1933, a total of \$68,000 was given. Last year, 44 years later, offering receipts totaled \$10,745,967.67. Cumulative receipts for the home mission offerings since the annual offering was established total \$104,177,212.72.

Who can judge the size of a gift — whether it is the widow's mite the Lord reported, or a widow's diamond engagement ring?

At the beginning of this series of articles I want to say I am not "shooting" at any group of deacons I have known or worked with. Some have been among the best men I have known. And may I add that what is true of the deacon should not be any less true of the pastor.

However, I have been concerned at what we as Baptists have approved of in this part of our Lord's work. Sometimes we have been more interested in quantity than quality. We have catered to the man's popularity rather than to the Scriptural qualifications. As a result we have often weakened the Body of our Lord (the Church) and cast evil influences into the world.

This ought not to be so!

Deacons are often bad mouthed! They are criticized for not doing their work. But of what does their work consist? As strange as it seems (at least to me) the Scriptures are silent as to the work of the deacon.

Traditionally, Baptists have held to Acts 6:1-7 as the commencement of deacons and their labors. However, there can be no such doctrine dogmatically held to, based upon this passage.

When this passage is excluded as dealing with deacons there is not any Biblical instruction given as to their work. In other words, the Scripture does not say what deacons did in the New Testament era.

Perhaps understanding the function (from the Biblical view) may best be understood by studying the Greek word whereby the word "deacon" comes. The word is "diakonos." According to *Youngs Analytical Concordance to the Bible*, it means a minister, or to minister.

The word is used three times referring to the person as a deacon; the references are Philippians 1:1; I Timothy 3:8 and 3:12. The word is used twice regarding the office of a deacon.

The same word is used in the following passages and is translated each time as servant; Matthew 22:13; 23:11; Mark 9:35; John 2:5; 2:9; 12:26; Romans 16:1.

This word does not mean slave as does the word "doulos," but upon the basis



Kimbrough

of the forementioned passages does carry the meaning of servant. One who serves another or others.

When all of the New Testament passages are studied using the Greek word "diakonos," one must come to the conclusion that the deacons' role is in the arena of service. And to fail there, is to fail in the role of a deacon.

Somehow down through the Christian age, the role of the deacon has been grossly misunderstood. Perhaps no one segment of the church can be blamed, that is, the pastor, the deacons or the congregation. All must carry their share of the distortion.

Sometimes, deacons have been set up as a "screening board" for the church. That is, everything that is to be brought before the congregation must first be "O.K.'d" by the deacons. Such may be baptistic, but it isn't biblical.

In some instances deacons have assumed the place of authority rather than servant. The final authority must always rest with the local church, basing her authority upon the Word under the leadership of the Holy Spirit.

Occasionally a body of deacons is called a "Board of Deacons." This concept is in error, understanding that a "Board" is usually established to set up, regulate, and enforce a set of rules and bylaws.

The New Testament teaches no such concept for deacons. There is no special authority given to deacons in the New Testament.

**Billy G. Kimbrough is pastor of Toletc Church at Scott in Caroline Association.**

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# Your state convention at work

## Foundation

### Gift annuity to fund Scholarship

Gladys Blair Memorial Scholarship Fund has been established with The Arkansas Baptist Foundation by her son, Robert S. Blair of Pine Bluff.

The scholarship is funded by a gift annuity contract and will eventually provide scholarships for students attending Ouachita Baptist University. The contract provides that First Church, Pine Bluff, be given the privilege of selecting the recipient.

"Because of my mothers love for

music, I would prefer that the student be a music major", Blair requested. The selection reverts to the scholarship selection committee of the University if the church is unable to act. Thus, the scholarship will not go unused.

The gift annuity contract is one of the ways a person can make a gift and retain a life income. An income tax deduction is available for the year the contract is signed and a percentage of the income is tax free. The rate of return, the income tax deduction and the percentage

of tax free income depends upon the age of the donor at the time the contract is written.

In addition, the donor has the satisfaction of knowing that the gift is secure and will not be encumbered with the delays that sometime accompany the closing of an estate.

For information about ways a gift annuity contract could fit into your estate plans, contact Harry D. Trulove, Box 552, Little Rock, Ark. 72203.

## Looking ahead: Arkansas events

### March 1978

- 24 Youth Convention, Robinson Auditorium, Little Rock (Church Training)  
27-30 Acteens Leaders Mission Tour  
27-31 Church Architecture Consultations (Sunday School)  
30-April 1 Marriage Enrichment Retreat (Church Training)

### April 1978

- 1 Young Musicians Choir Festivals, Elmdale, Springdale; Central, Jonesboro; Calvary, Little Rock; First, El Dorado; and Pine Bluff, First  
2 New Day for Training (Church Training)  
10 Area library conference, Hope, First (Church Training)  
11 Area library conference, East Side, Pine Bluff  
Weekly planning meeting workshop, Olivet, Little Rock (Sunday School)  
12 Area library conference, East Side, Ft. Smith  
13 Area library conference, Newport, First  
13-14 State Stewardship/Foundation Clinic, Camp Paron  
14 Area library conference, El Dorado, Second (Church Training)  
14-15 Tiger Tracks, Ouachita University  
16 Cooperative Program Day  
17-21 Baptist Doctrine Study  
17-21 Interfaith Witness Conference, El Dorado and Texarkana (Missions)  
20-23 Southwest Regional Renewal Conference, Lake Texoma  
22 State BYW meeting, Pulaski Heights, Little Rock  
23 Associational music tournaments  
23 Life Commitment Sunday  
24-25 State chaplains conference, Camp Paron  
28-29 Youth ministry conference, Camp Paron (Church Training)

### May 1978

- 1- 5 Continuing Education workshops (Missions)

## Cooperative Program Southern Baptists are sharing in ministry

We are thankful for your continued contributions through the Cooperative Program. As a result of your faithful giving, we are driving a new four-passenger Toyota bus. Thank you.

But there are more exciting things. Several of our members have discovered their spiritual gifts of personal soul-winning. They have led many of their friends to know Jesus Christ. It has been our privilege to lead in follow-up with these new believers through a new members orientation. We baptized six Hindus Sept. 25, 1977.

We are further encouraged because the average attendance in worship services has increased to 35, with 50 attending weekly Bible studies. Our church has also begun a Bible Club in a strong Muslim-Hindu community.

A strong base resulting from a long and consistent witness will have to be built in this community. Please pray for our group in this outreach ministry. — **Leo and Margaret Waldrop, Surinam, South America**

## Correction

In the report of contributions from churches to the Arkansas Baptist Family and Child Care Services in the Feb. 16, 1978, issue we inadvertently omitted Immanuel Church, Elaine. They gave \$105. We apologize for this error. — **Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services**



## BMC has new student director

Shirley Evans is the new BSU Director and Director of Student Activities at the Baptist Medical Center. She succeeds Miss Juanita Straubie who recently retired after 25 years in that position.



Evans

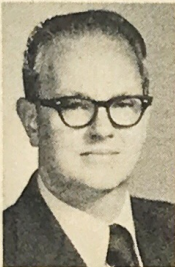
Mrs. Evans, a graduate of Blue Mountain College, held the same position at Baptist Memorial Hospital in Memphis for eight years. Her office is at Central Baptist Hospital.

Her husband, Ed, is Property Unit Manager for Allstate Insurance Company.

The Evans's are members of Immanuel Church in Little Rock.

## Arkansans to attend conference centers

Many Arkansas Baptists are making plans now to attend Ridgecrest and Glorieta Conferences this summer. Already (as of Feb. 28) 372 have made reservations for one of the Church Training Youth Conferences and nearly 200 have made reservations for one of the Church Training Leadership Conferences. These dates are: Church Training Youth Conference, Glorieta, June 3-9, and Ridgecrest, June 10-16; Church Training Leadership and Youth Conference, Glorieta, July 29-Aug. 4, and Ridgecrest, July 8-14.



Holley

There is still time for your Church Training leaders, their families, and your youth to make their reservations for one of these weeks. However, for the best accommodations, make your reservations soon.

The Arkansas Church Training Department will sponsor a bus to the Church Training Leadership and Youth Conference at Ridgecrest and Glorieta. Information will be sent to the churches soon. Make your plans now to attend one of the Conference Centers this summer. For further information, write Church Training Department, P.O. Box 552, Little Rock, Ark. 72203. — **Bob Holley**

## Area Media Center Conferences

April 10-14, 1978

### "Developing the church media center (library)"

Leader: Floyd Simpson, Consultant  
Church Library Department  
Baptist Sunday School Board

### "Classification and Cataloging"

Leader: Carlton Carter, Consultant  
Church Library Department  
Baptist Sunday School Board

10 a.m.-12 noon and 2-5 p.m.

Monday, April 10	First Church	Hope
Tuesday, April 11	East Side Church	Pine Bluff
Wednesday, April 12	East Side Church	Ft. Smith
Thursday, April 13	First Church	Newport
Friday, April 14	Second Church	El Dorado

### For:

- Media center (church library) workers
- Potential media center (church library) workers
- Interested church staff and church leaders

### Sponsored by:

Church Library Department  
Baptist Sunday School Board

and Church Training Department  
Arkansas Baptist State Convention

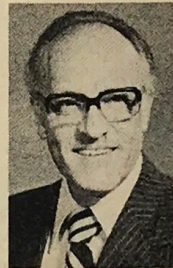
## Sunday School

# 'The People Reacher' uses family centered literature

Clout. Clout!

There are four basic actions in *The People Reacher*, a small Church Sunday School growth project. The four indispensable actions are: (1) proper selection of a family-centered literature, (2) a training course for Sunday School workers, (3) the administration of a prospect visitation plan, and (4) a pastor-led weekly teaching improvement period.

Now that is hard work, but it clouts out high results in enrollment and attendance gains. It also produces evangelistic results and increases church budget receipts. *The People Reacher* project is an attempt to combine these factors to assist the small church in Sunday School growth. And it works.



Dr. Hatfield

Someone asks if there is a distinctive factor in the project. Yes, the distinctive and motivating project force is the provision of a family-centered curriculum. This means each reader in a family (first grade and up) studies the same Sunday School lesson each week.

How can these things be? This project recommends the normal use of Convention Uniform lessons for adults and youth. Children use *Sunday School Lessons Simplified*. These three Convention Uniform quarterlies provide lessons based on the same Bible passage each week.

The American family is in trouble today. Family Bible study is our greatest resource toward building Christian family strength. The small church project can help give clout to family unity. Obviously, this literature arrangement provides one Bible lesson base for the weekly workers' meeting, and indispensable meeting for a developing Sunday School. — **Lawson Hatfield, state Sunday School director**



## Missions

# New church goal is met for 1977

The church year of 1977 brought a net gain of 16 churches in the Arkansas Baptist State Convention. This is perhaps an unprecedented gain and brings the number of churches to 1229. There are 35 active missions, also, according to a compilation of associational statistics for 1977.



Dr. Dorris

This gain is an outgrowth of special emphasis placed on church extension by the State Missions Department beginning back in 1975. New church growth reached a net gain of 31 churches for 1975-77.

The goal of the Missions Department for Bold Mission Thrust is 20 new churches and church-type missions each year. A total of 25 for 1977 exceeded that goal. Other churches were reactivated which added to the net growth. A revised goal of 1250 churches in the Convention by 1980 is much more realistic today.

Directors of associational missions, and their missions committees, are

responsible for this new growth. They are to be commended. They are leading pastors and churches in becoming more alert to new mission opportunities in transitional areas with the growing ethnic population, development of new communities in urban areas, and in bridging cultural and economic gaps in many communities.

The population growth of Arkansas continues at the rate of about 12 percent annually. This means new communities and expanding urban areas that are promising mission and evangelism opportunities.

"Net gain" suggests loss of churches. These losses are few. They happen most often in the delta farming area and across south Arkansas where the expanded timber industry causes an out-migration of people. In these cases small churches occasionally merge with a neighbor church or disband altogether.

The Baptist association is "a fellowship of churches on mission in their setting." Therefore, the associational fellowship will do well to cultivate an aggressive alertness to any opportunity to boldly implement the mission thrust God commands of us all. — **R. H. Dorris, Director, Department of Missions**

## Evangelism

# Loss in baptisms can be made up

Last associational year 1,017 of our churches baptized 11,566 people. However, 213 churches with 12,393 members did not baptize anyone. This is 1 of every 6 churches or 17 percent.

The number of baptisms is not really a bad record considering the fact that in 1974 we baptized 14,606 which was the greatest number in 20 years. It was also our 6th largest. In 1975, we baptized 14,086 and in 1976, 13,237. We dropped only 1,671 from the year before.

This loss can easily be made up and we can get back to normal if our pastors will have a burning desire to see souls saved and will lead our churches to make evangelism their top priority.

Every church should have at least one revival a year and a Vacation Bible School with an evangelistic invitation. Each church could also have a WIN and/or a W.O.W. school. With these four evangelistic efforts, some souls should be won to Christ.

Let's pray and work to reduce the churches with no baptisms and also up our baptism record for the associational year of 1977-78. — **Jesse S. Reed, Director of Evangelism**

# Are you **AVAILABLE** for missions?

## State BYW meeting

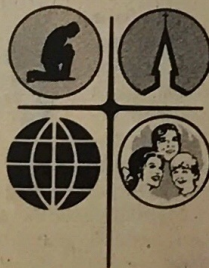
Saturday April 22 10:00-3:30

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Little Rock

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Nathan Porter and members  
of Arkadelphia, First

Family and child care

Johnny Biggs

Missions in Zambia

John C. Parker

Literacy

Mrs. John Harp

Volunteers in missions

Evelyn Blount, Birmingham

Missions in Columbia

Gloria McKissic

Campers on Mission

Hilton Lane

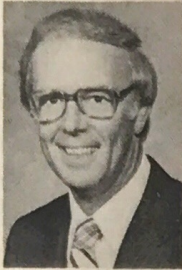


## Power of the resurrected

March 26, 1978

Acts 4:5-20

The church in Acts had not been in business long before they were in trouble. Peter and John were placed in jail overnight and then brought before the Sanhedrin, a group of leaders who represented the official judicial assembly of the Jews. They had caused a disturbance in the Temple area when they healed the lame man in the name of Jesus.



Dr. Porter

I heard someone make this comment about a pastor: "The eight years he has been here have been the most harmonious and peaceful years in the history of the church." I wonder if this is a compliment or condemnation.

The gospel stirs people up. It breaks traditions and barriers and forces changes in programs, organizations, and the way things are done. The gospel hits pre-conceived ideas and forces people to face up to their attitudes and way of living. The gospel brings trouble to those who live in the power of the resurrected Jesus!

### The all important question

Has anyone ever asked you what was the secret of your life? Have you ever thought about what makes your life worthwhile? Peter and John were asked by the Jewish leaders: "By what power, or in what name, have you done this?" (Acts 4:7). They were not casting doubt on the 40 year old man's healing experience. They wanted to know their secret: what was their power?

The disciples asked Jesus to teach them to pray (Luke 11:1). The disciples had discovered that Jesus was different from other rabbis. He had power which no other man had. They perceived it to be in this relationship to the Father. They wanted Jesus to teach them the secret of his life. "Teach us to pray."

Jesus taught them to share all of life, all situations and circumstances, every aspect of life with the Heavenly Father. Jesus lived all of life in the presence and in communion with God.

What is your secret? What is your power? "He gives strength to the weary, and to him who lacks might he increases power. Though youths grow weary and tired, and vigorous young men stumble badly, yet those who wait for the Lord

will gain new strength; they will mount up with wings like eagles, they will run and not get tired, they will walk and not become weary" (Isaiah 40:29-31).

Our lives need not be a roller coaster with continuous ups and downs. We too can have the power which the early church had. The name of Jesus, the presence of the Holy Spirit can be ours too.

### They were common people

"They observed the confidence of Peter and John, and understood that they were uneducated and untrained men" (Acts 4:13). The secret of life for the disciples was not in their social standing or in their education. They were of the people of the land, they were common people.

When I was eight and nine years old, my Sunday School teacher was a man in his early forties. He had been a Christian for only a few years. He learned to read and write after he came to know Jesus. He gave me what has been the foundation for my life. He taught me about God and his great love toward me. He showed me how to live life and how to be a participant in the church, the people of God.

My basic theology came from this man: uneducated, unlearned, one who was from the people of the land — a simple, common person. His secret was the same as that of John and Peter. He had "been with Jesus!" (Acts 4:13).

### The name of Jesus

The power of the disciples and of the church rested in the name of Jesus the Nazarene (Acts 4:10). Jesus Christ was their power for he had been crucified and God had raised him from the dead. This is the gospel. "Christ died for our sins according to the scriptures, and he was buried, and he was raised on the third day according to the Scriptures" (1 Corin. 15:3-4).

During the invitation of the first night in revival services in Matosinhos, in northern Portugal, an older man made his decision for Christ. The pastor was overjoyed; he told me that this was the first time this man had ever heard the gospel.

The following night, he was back at the church meeting with all of his family. I greeted him at the door with

the usual question: "How are you?" He had never heard our religious language of "born again" or being "a new creature." His answer to my casual greeting was, "I am a new man." He had met Jesus!

Only the name of Jesus can make us new persons. Peter told the Jewish leaders, "There is salvation in no one else, for there is no other name under heaven that has been given among men, by which we must be saved."

This divine truth of the power of Jesus to save men must bring us spiritual stress and tension. We know his name while millions in the world know no name or place their hope in other names. Jesus is the only name with power to change men. An evidence that we too live in the power of the resurrected is that we share the name of Jesus with others.

Peter made it very clear that the healing at the Beautiful Gate of the Temple had been in the name of Jesus. "By this name this man stands here before you in good health" (Acts 4:10). All of us know so many who need healing in the name of Jesus. He can heal those who are sick with their work, bored with life, failing in marriage, enslaved by alcohol, have no reason for their existence, and who are crippled by sin.

### Courage and boldness

"Then Peter, filled with the Holy Spirit, said to them" (Acts 4:8). Peter faced the powerful Sanhedrin and told them about Jesus, "whom you crucified" (Acts 4:10). There was no guarantee that they would not do the same thing to him. He was undaunted and fearless in his defense. He was not afraid.

"They commanded them not to speak or teach at all in the name of Jesus. But Peter and John answered and said to them, 'Whether it is right in the sight of God, you be the judge; for we cannot stop speaking what we have seen and heard'" (Acts 4:18-20).

It is alright for us to talk about the Razorbaks, about the new cars and tell others about the big fish that got away. However, do we have anything else to say to our friends other than small talk?

The young church was filled with the Holy Spirit. The power of the Resurrected gave them courage and boldness to never "stop speaking what they had seen and heard." They had been with Jesus and it was he whom they spoke about!

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## Serving the risen Lord

John 21:12-19

March 26, 1978

Who was the most colorful personality of the Twelve that Jesus called out to be with him during his earthly ministry? Surely your answer is Simon Peter.

You will recall that Simon was the rugged fisherman the Lord found plying his trade on the Sea of Galilee one day, and called to him to "follow me." Simon was the one Jesus promptly nicknamed "Cephas" (Hebrew) or "Peter" (in the Greek). In today's idiom it might have been "Rocky."

Peter was a doer, a man of action. He is seen swinging a sword, running to the tomb, jumping out of the boat to swim to Jesus. Impulsive and overly confident, some of his actions, however, were rash and ranged from boldness to denial. How could his name, "rock-like," aptly fit these actions?

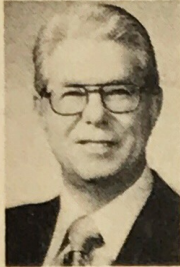
In this session we are to see that Jesus perceived in this disciple a deeply-felt, free-flowing love for the Lord that was to make him useful in the kingdom, and around whom we are to find some lessons for us today in "Serving the Risen Lord."

### Breakfast with Jesus (vv. 12-14)

Chapter 21 of John seems like an afterthought of the evangelist. The gospel itself really closed in the previous chapter. But there was something else he wanted to say.

Peter had decided he wanted to go fishing. When the others heard of his plans they decided they would go with him. The fishing party consisted of Thomas (the twin), Nathaniel, the two sons of Zebedee, and two other of Jesus' disciples. They had fished all night, usually the best time to fish, but had caught nothing.

At daybreak they saw a man on the shore who called out that they should throw their nets on the other side of the boat. When they had done so the catch was so great it threatened to break the nets. John recognized it was Jesus and when he mentioned it to Peter he was so excited that he jumped out of the boat and headed for the shore, leaving the others to bring in the boat.



McClung

When the others came ashore they saw that Jesus had a fire going and had a fish cooking. He invited them to eat with him. Thus they breakfasted together (v. 12). This is the third time Jesus had showed himself to the disciples after the resurrection. Indeed he did break bread and gave them fish, another proof that he was alive. Surely the disciples must have been greatly encouraged by his presence with them. The great thrust of Jesus' appearance there on the lakeshore was yet to come.

### Jesus' test of love (15-17)

When breakfast was over Jesus was to severely test Simon Peter, his plain spoken, bluntly inquisitive, impatient and obstinate disciple. Although an "unstable variable" in the gospel accounts, Peter is to be offered the chance for his underlying love for Jesus to express itself. Already it had been seen that he wanted to express his love through actions. That is exactly what Jesus challenges him to do.

Jesus posed the question to Peter, "Do you love me?" to which he answered affirmatively. Then the Lord told him to "feed my lambs." Jesus asked him again if he loved him — "are you really devoted to me?" (Williams) Peter again answered, "Yes, Lord, you know that I tenderly love you." Then Jesus told him to "be a shepherd to my sheep."

What if the Lord asked me that question, or you? What would be our answer? Maybe he is asking us, and maybe we are saying, "Sure, Lord, I love you." What evidence, what actions of ours prove that we really do love him? Peter had denied the Lord not once, or twice, but three times. He had said several times that he loved Jesus, and had rashly sought to defend him with his sword. This, however, was a wrong action. No doubt he had repented over and over for those denials, but Jesus wanted more than tears. He wanted love that showed itself in sacrificial love.

So Jesus probed deeper and a third time asked Peter if he really loved him, which cut Peter to the heart, whereupon he replied, "Lord, you know

everything; you know that I tenderly love you" (v. 19 Williams). Again the Lord called on him to "tend my sheep." Love is the qualification to serve Jesus. As with Peter your love and mine must be of the most genuine sort before Christ is willing to entrust his work of teaching and training, shepherding, building up the body of Christ.

Jesus asked Peter if he loved him "more than these (v. 15). Was his love for Jesus greater than fishing, his present occupation? More than he loved James or John or Andrew, his friends? Or more than James, John or Andrew loved Jesus? It is not known which of these he meant, but either or all of them are tests of his love and a willingness to sacrifice them to the will and purpose of the Master is his requirement for service. Do you know of someone who has made such a sacrifice?

Surely Peter had learned not to depend upon his own strength. He was here committing himself fully to Jesus. As he had denied the Lord three times he must now, in this passage, be expressing himself in a three-fold declaration of love.

In Peter's own writing he later gave an interpretation of what it means to shepherd Christ's flock. Read his advice to pastors (ministers) in 1 Peter 5:1-4. In part he says, ". . . be shepherds of the flock of God that is among you, not as though you had to but of your own free-will . . . and not as domineering over those in your charge but proving yourselves models for the flock . . ."

### What love brought Peter (vv. 18-19)

Peter's love brought him a task. He gave a life of shepherding the sheep and lambs of Jesus' flock. You and I can prove our love only by loving and serving others in his name.

Peter's love brought a cross. Jesus told him the kind of death he would die — on a cross. Tradition says that he died for his Lord in Rome, but that he asked to be nailed to the cross with his head downward, feeling unworthy to die as his Lord did. All of us must die sometime. We ought to glorify God in doing so, patiently, cheerfully, usefully.

Love always involves responsibility and sacrifice. We do not really love Christ unless we are prepared to face his task and take up his cross. Peter did. Will I? Will you?

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## Attendance report

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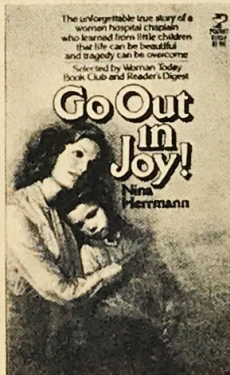
Church	Sunday School	Church Training	Church addns.
Alexander, First	115	43	1
Alpena, First	83	17	
Batesville, First	268	114	
Bentonville			
Central Avenue	86	41	
Mason Valley	117	92	3
Berryville			
First	156	64	
Freeman Heights	195	78	3
Rock Springs	48	35	
Biscoe, First	96	38	
Booneville			
First	293		
Mission	24		
South Side	99	64	
Cabot			
First	483	132	
Mt. Carmel	360	148	3
Camden			
Cullendale First	510	126	
Elliott	381	140	
Charleston, First	173	62	
Conway			
Pickles Gap	205	109	3
Second	400	158	2
Crossett			
First	541	153	
Mount Olive	355	110	4
Danville, First	194	46	
Des Arc, First	175	60	
El Dorado, West Side	434	426	5
Forrest City, First	564	148	5
Ft. Smith			
First	1609		10
Grand Avenue	1022	219	11
Mission	33		
Trinity	161	38	
Fouke, First	88	54	
Gentry, First	153	52	
Grandview	110	79	6
Green Forest, First	165	49	
Greenwood, First	381	178	3
Hampton, First	183	78	4
Hardy, First	119	52	
Harrison			
Eagle Heights	248	106	2
Woodland Heights	169	83	
Helena, First	231	79	
Hilldale	63	29	2
Hope, First	349	97	
Hot Springs			
Harvey's Chapel	130	75	
Park Place	299	84	
Hughes, First	186	49	2
Jacksonville			
First	439	86	
Second	188	51	
Jonesboro			
Friendly Hope	119	93	3
Nettleton	273	144	
Kingston, First	54		
Lavaca, First	333	131	1
Little Rock			
Crystal Hill	136	49	
Life Line	457	142	
Martindale	104	65	
Wakefield, First	124	30	
Magnolia, Central	676	200	2
Mammoth Spring, First	118	65	
Marked Tree, First	177	70	
Melbourne, Belview	182	96	
Monticello, Second	302	83	3
Murfreesboro			
First	167	42	
Mt. Moriah	59		2
North Little Rock			
Harmony	62	45	
Levy	420	97	
Park Hill	1015		4
Paragould			
Calvary	282	176	
East Side	315	183	
First	461	120	1
Paris, First	390	52	19
Pine Bluff			
Centennial	146	79	
Central	108	36	
East Side	135	82	
Hardin	170	62	4
Lee Memorial	264	96	
Sulphur Springs	147	71	
Watson Chapel	483	166	2
Rogers			
First	555	163	2
Immanuel	468	107	6
Russellville			
First	558	106	6
Second	121	52	2
Sheridan, First	208	54	4
Springdale			
Berry Street	42		
Caudle Avenue	133	75	2
Elmdale	289	95	3
First	1590		28
Texarkana			
Faith	264	101	4
Shiloh Memorial	194	82	
Van Buren, First	613	190	3
Vandervoort, First	85	40	
Ward, First	122	59	
West Helena, Second	213	132	4
Wooster, First	104	81	
Yellville, First	178	58	

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## 'Tiger Traks' to raise scholarship funds

"Arkansas' most exciting college weekend" will take place April 13-15 at Ouachita Baptist University. Tiger Traks 1978 is a weekend of competition and entertainment, with the goal of raising money for scholarships for the 1978-79 school year.

The goal of the Ouachita Student Foundation, an all-student organization, is to raise the equivalent of fifty \$500 scholarships. The members of the Foun-

dation are chosen by OBU President Daniel R. Grant. Working under the motto of "students helping students" the OSF hopes to present thirty \$500 scholarships to junior and senior students and place the other \$10,000 in an endowment fund that will yield a scholarship every year.

This year Tiger Traks has added something new. Tiger Traks will begin on Thursday evening with dinner and entertainment at the Tiger Roast. This year's honored guest will be Cliff Harris, All-Pro Free Safety of the World Champion Dallas Cowboys.

There will be an outstanding line-up of guest stars to help honor Harris. Guests from the Dallas Cowboys will be Head Coach Tom Landry, Assistant Coach Gene Stallings, Charlie Waters, and Roger-Staubach.

Others on the program will be Art Demmas, an NFL official; Pat Toomay of the Oakland Raiders; and from Ouachita, Jim Ranchino and Head Football Coach Buddy Benson. Honorary Student Foundation Members, Ron Ely and Fess Parker, of Hollywood will be here.

On Friday afternoon 12 celebrities will participate in a tennis match. The match will be held under the World Team Tennis format, and will take place at the Freeman-Dunklin Tennis Center at OBU.

Friday evening, will feature all-female trike races.

Saturday, the male students compete in the bike race. Semifinals will be held Saturday morning and finals begin at 1 Saturday afternoon. Races range from sprints, to relays, to a 50 lap endurance ride. During this event, scholarship winners are announced and presented to the audience.

Tiger Traks weekend will be concluded Saturday evening with entertainment featuring singer/guitarist, Gene Cotton, and Grady Nutt, the "Prime Minister of Humor."

Tickets are on sale now for Tiger Traks 78. They may be purchased at the OSF office in Grant Hall at OBU, or by writing to Ouachita Student Foundation, Box 697, OBU, Arkadelphia, Ark. 71923.

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## 'Father of seaman's ministries' honored: he's Little Rock native

his wife Catherine began their pioneering ministry in the basement of their home, thousands of seamen from dozens of nations have visited the Baptist Seamen's Center of New Orleans.

More than 1,000 from 23 countries made professions of faith in Jesus Christ in one recent year, and each year, the center distributes some 2,000 Bibles in different languages and thousands of Scripture portions.

Throughout his ministry, Vandercook has had to fight the concept which labeled seamen as "rough, uncouth, amoral, ungodly people who couldn't respond to the gospel if they wanted to," said Oscar Romo, director of the Home Mission Board's language missions department.

Most seamen do not make trouble, said Vandercook, whose World War II service in the U.S. Navy sensitized him to their needs. Instead, they are lonely men, far from home and often having limited knowledge of the English language and American customs.

Since beginning the New Orleans Baptist Seamen's Service, Vandercook has discovered "almost any display of interest or concern" gets response from the seamen. Yet he has struggled to gain support necessary to keep the ministry running.

"Despite the obstacles and protests, Vandercook ventured out on faith to do what he knew was right," Romo said.

Vandercook, previously a pastor in Mississippi, was pastor of Third Street Church in New Orleans, in the heart of the riverfront area, when he began his seamen's work.

Vandercook and his wife, Catherine, also active in the ministry to seaman, have three sons and a daughter. One son, Paul, serves as a home missionary working in seamen's ministries from a base in Gulfport, Miss., one of an estimated two dozen such programs begun since his father started the first Southern Baptist Seamen's work in 1962.

CHICAGO (BP) — John P. Vandercook, a Little Rock native, who withstood early criticism and became the "father of Southern Baptist seamen's ministries," was honored with the 1978 Language Missions Exemplary Service Award.

Vandercook of New Orleans, who prevailed in his efforts "to offer a person centered approach which has become the bench mark for seaman's ministries" across the Southern Baptist Convention, received the award at the 21st annual Home Mission Board Language Missions Leadership Conference.

In the 15 years since Vandercook and