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5-12-1977

### May 12, 1977

Arkansas Baptist State Convention

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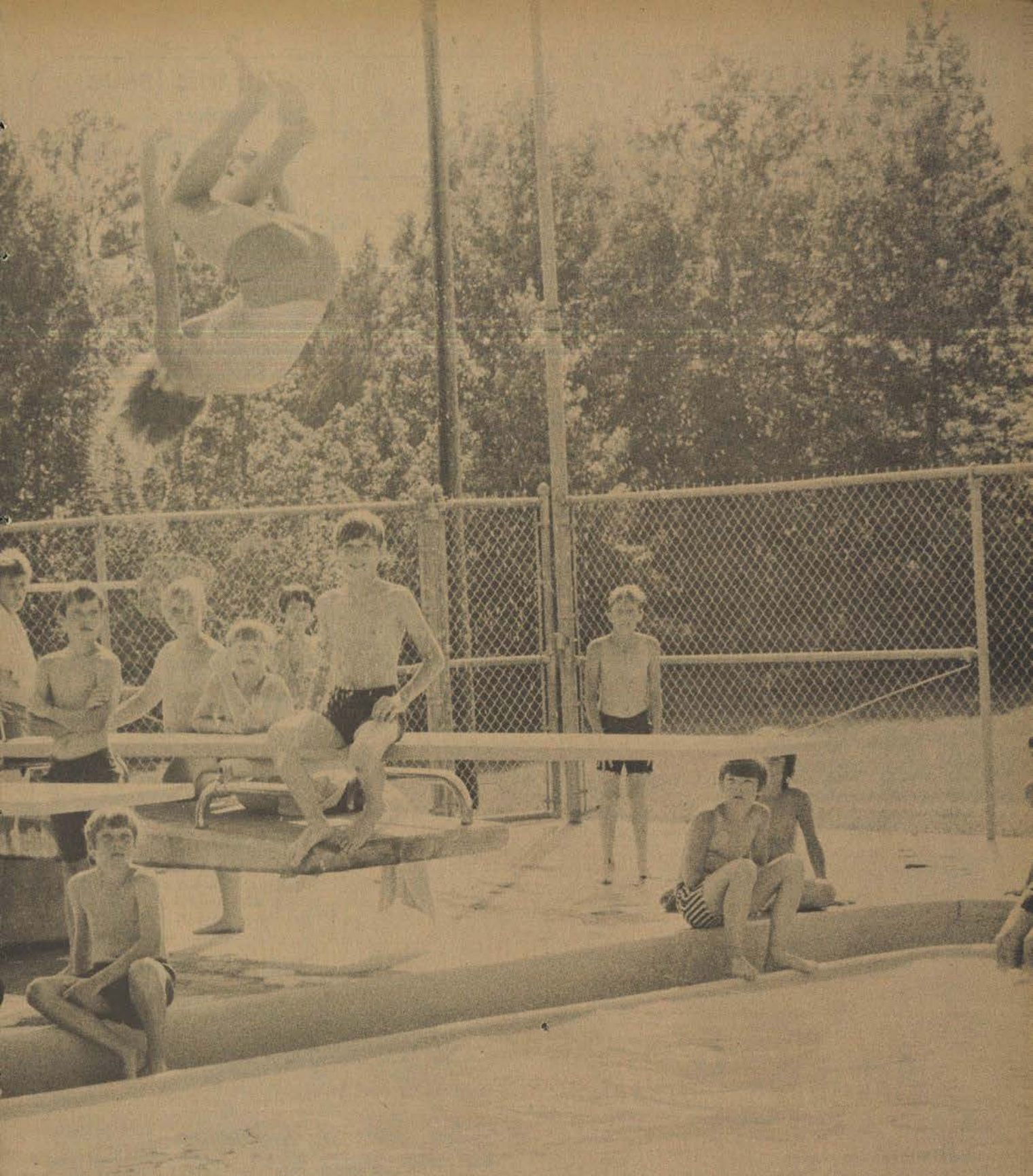
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#### Recommended Citation

Arkansas Baptist State Convention, "May 12, 1977" (1977). *Arkansas Baptist Newsmagazine, 1975-1979*. 88.

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RA camps begin soon

Does your church need  
to file with IRS?  
see page 11

May 12, 1977

# Arkansas Baptist

NEWSMAGAZINE





## I must say it

Charles H. Ashcraft / Executive Secretary

### Cronyism will do us in

Cronyism in staff selections, revival preachers, pastoral calls, convention employees, institutional trustees and committee appointments will destroy us. The quickest way to wreck the establishment is to gather around us those who always agree with us, encourage us in our faults and who feel they should be favored just because of friendship. One of the major problems in all the positions within the kingdom is strained staff relationships caused by poorly chosen people. Friction, schism, division, disunity and failure is the end result of personal favoritism and cronyism in selection of personnel. As much as we love our old bass-fishing, deer-hunting, yarn-swapping commandos, they may not be the Holy Spirit's choice for the job. It takes more than good coffee sessions, tall hunting stories, mutual self-admiration to build up the Body of Christ.

Churches are learning this as inquiries to my desk indicate. This is encouraging for it gives evidence that these people do not wish to contravene the Holy Spirit by personal favoritism or paying a long overdue debt by a forced recommendation. Personnel selections should be made on the assumption of established task assignments and job descriptions. The most highly qualified persons should be sought for that specific assignment. That someone needs a job does not mean he can do any job. The greatest disservice we can do to our old wooly comrades and slick sidekicks is to put them into a place not compatible with their abilities.

Here are the questions which are being asked. Has this person availed himself of the many opportunities of preparation and training? Has he developed professional skills for his vocation? Has he enjoyed an acceptable degree of success in past positions? Is he the problem or the answer? Does he have anyone of stature who vouches for him? Is there some exceptional quality about this person which indicates a disciplined life style? Can we feel that this person is God's first choice for us?

Eisenhower stated, "The only real thing I know about leadership is to gather about me competent people." Bert Lackey, retired executive secretary of Oklahoma, gives this statement, "Any degree of success I may have enjoyed is because I always choose as associates those whom I consider more able than myself." My personal philosophy and practice is to "select the people whom I would be complimented to see promoted to my position."

There is a place where everyone can serve. No one need be left out, but the right person for the right place is best.

*I must say it!*

## In this issue

### Boise project 9

Arkansans have an opportunity to participate directly in missions by building a place of worship for a Baptist congregation in Boise, Idaho. A schedule tells types of workers needed for each stage of the construction beginning next month.

### Reaching singles 8

Single adults and the church's ministry to them are the focus of the third article in a series on the church ministering to the family in a time of change.

### Camp for RAs



This week's cover is a preview of state-wide camps for Royal Ambassadors. Sessions begin next month at Camp Paron.

### Filing with IRS 11

Some church-related organizations in Arkansas may be among those who will file with the Internal Revenue Service this year to give information on their finances.

# Arkansas Baptist

NEWSMAGAZINE

VOLUME 76

NUMBER 19

J. EVERETT SNEED, Ph.D. .... Editor  
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Post office box 552, 525 West Capitol Avenue, Little Rock, Arkansas 72203. Published weekly except at July 4 and December 25. Second Class postage paid at Little Rock, Arkansas.

Letters to the editor expressing opinions are invited. Letters should be typed double-space and must be signed.

Photos submitted for publication will be returned only when accompanied by a stamped, self-addressed envelope. Only black and white photos can be used.

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.

Original poetry cannot be considered for publication.

Individual subscriptions \$3 per year. Every Resident Family plan 18 cents per month or \$2.16 per year per church family. Club plan (10 or more paid annually in advance) \$2.76 per year. Subscriptions to foreign address \$5 per year. Copies by mail 25 cents each.

Advertising rates on request.

Opinions expressed in signed articles are those of the writer. Member of Southern Baptist Press Association.



## The editor's page

J. Everett Sneed



### Coping with discouragement

Almost everyone has experienced discouragement at some time. Discouragement may stem from either an external or an internal cause. Sometimes we can change some of the circumstances which have produced our problem. The solution, however, always lies in properly relating, with God's help, to both the external and internal factors which shape our lives.

First, it is essential for a person to determine the cause of his discouragement. Is it something he has done? Is it something over which he has little or no control? Is his problem produced by a lack of personal courage? Before a person can find a solution, the problem must be identified, evaluated and placed in proper perspective.

Often the proper statement and evaluation of the problem will reveal that the circumstances are temporary and the light of hope is in the distance. Realization that the problem is temporary will bring great comfort and greatly help to eliminate discouragement.

Most often discouragement comes as a result of a loss of courage. Many, if not most, of our problems are of our own making — either directly or indirectly. We need to acknowledge that we are the authors of these problems. This eliminates blaming or criticizing others for our own dilemmas. After careful analysis of the seat of this discouragement, we should apply our best intelligent resources to our problems and seek God's help. It is essential that we rely upon God to supply us with courage so that we can overcome our discouragement.

James instructs, "... count it all joy when you fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (James 1:2-4). The Greek word trans-

lated "divers temptations" means "testing for a purpose". The word carries the idea that the testing will produce strength. The young bird is said to "test its wings". The experience produces strength.

Recognition that our problem may provide strength will help in elimination of discouragement. James says that when we respond to testing in the proper way, it will produce stability or unswerving constancy. The word translated "patience" does not portray properly James' thought. The Christian is not to passively bear the events of life; he is to courageously meet them head-on.

James lists three results of courageous dependence on the Lord. (1) It makes a person "perfect". He is totally adequate for the task God has for him to do. (2) It makes a person "entire". He has a completeness which enables him to eliminate his weakness. (3) It makes a person "wanting in nothing". He is not easily defeated by the things of life. Thus, a person will become more and more what God wants him to be, and discouragement will become less active in his life.

In some instances a person may need outside help to overcome discouragement. Such help can be obtained from a pastor or a Christian counsellor.

To overcome discouragement it is essential that a person not dwell on the problem which has discouraged him. This means that a person is not to continually talk and think about his problem. The individual's life must be filled with meaningful events.

Finally, one must depend on God's mercy and grace. In totally committing our life to the Lord and being willing to accept his purpose for our life, we will gain the courage and victory needed for daily living.

### Guest editorial Challenge to conserve

President Carter's message to Congress on energy stresses the moral urgency of conserving our resources. This fits in with the philosophy most of us learned as a child. Our parents emphasized the necessity of "saving".

In recent years, however, things have drastically changed. Money and other things have been plentiful. As a result, we have quickly become "splurgers" and "wasters". This pattern of extravagance needs curbing for a number of reasons.

Christian stewardship calls for a better use of the blessings of God. We have a moral obligation to make our natural resources last as long as possible. Otherwise, future generations will be cheated by our thoughtlessness.

Furthermore, sources of energy like coal, gas, oil, etc. are limited. If we use them with reckless abandon, we must depend more upon other countries to furnish these things, especially oil. Consequently, prices skyrocket. For instance, the price of imported oil has risen 40 percent in recent months. Besides, those who sell us oil can boycott us or blackmail us.

Curbing our wasteful ways is in order for another

reason. We have a responsibility to poor people in the world. They are hurt most by inflated prices. Many older people, for example, cannot afford to heat or cool their houses or buy food because of meager incomes. Even the poverty level has risen tremendously. Now a person who makes \$10,000 a year may be as poor as one who made \$3,000 several years ago.

Saving energy fits into the philosophy of Christian stewardship. We are trustees of God's creation. As such, we are accountable for the way natural resources are used. Waste is sinful.

It is sad that the federal government has had to take the initiative in requiring stricter regulations regarding energy. Yet, this is happening because we are not practicing a stewardship philosophy many of us were taught by our parents. In addition, the right use of our blessings is taught in the Bible. So the President's message on energy is no more than the reviving of an old practice of "saving". We might not agree with how the President proposes to carry out his program, but most of us believe something must be done. —  
**Editor Hudson Baggett in the "Alabama Baptist"**





## One layman's opinion

Daniel R. Grant / President, OBU

### The dangers of exaggerating Christian technicalities

It is amazing how one thing a preacher says can touch off a chain reaction in the mind of the listener. It may not be the reaction the preacher had in mind, but I would think that even an uncontrollable chain reaction in the congregation is better than no reaction at all.

Recently Don Harbuck, pastor of the First Church, El Dorado, was the revival preacher in my church. He kicked off one of those stimulating chain reactions when he explored the dangers of stressing that "you don't have to join the church to be saved." He rightly suggested that this may de-emphasize the value of the church and of church membership if we keep saying it over and over again both to Christians and non-Christians. While it is technically correct, there is a danger of seeming to say the church is unimportant.

In the mental chain reaction that fol-

lowed, I began to consider many other examples of the danger that comes from exaggerating Christian technicalities. For example, what weekend sports enthusiast has not said, "I can worship God in the beautiful outdoors on a golf course far better than inside a stuffy over-heated church building"? This is a technicality that is undoubtedly true in Christian doctrine, but a faithful extension of its logic would literally destroy the effectiveness and achievements of local churches. It would make just as much sense to abandon the use and support of hospitals because it is technically possible to perform surgery or deliver a baby on the golf course. As a tennis enthusiast I must be nonpartisan and admit that it is dangerous also to exaggerate the fact that one can worship God on the tennis court.

Another Christian technicality that can be dangerous when exaggerated is, "We are saved through faith and not by

works." Baptists have rightly emphasized this vital Christian doctrine. However, we may have stressed it so much that such Christian mandates as "Love thy neighbor," "Bring ye all the tithes into the storehouse," and "Keep the body pure and undefiled," seem to be branded as really not very important. It is certainly true that adultery, theft, drunkenness or even murder do not send a person to hell, any more than abstaining from them will earn a person a place in heaven. But the life of Christian consecration and service is such an indispensable part of Christian faith that it becomes dangerous to separate faith and works so artificially. For the Christian life it must be both/and, rather than either/or.

As in the old saying about "too much of a good thing"; even too much of a particular truth can be dangerous if it is taken out of the context of other very important truths.



## Food and fellowship

Virginia Kirk and Jane Purtle

### To VBS faculty

*"The Lord came and stood there and called as he had before 'Samuell Samuell!'"*

*"Samuel answered, 'Speak; your servant is listening!'" (1 Samuel 3:10 TEV)*

For those of us who are veterans of many Bible schools, the time seems to come around pretty often. But for some child the summer experience may be a rare and unique one. Even those children who have grown up with Vacation Bible School may have a special experience this summer. That possibility depends partly on us and partly on God.

At the time Samuel heard God's call, the scripture says that in those days "there were very few messages from the Lord, and visions from him were quite rare" (v. 1). God spoke to a child, but it was Eli who was able to tell him to listen. God may choose to speak to one of our children this summer, and we can tell him or her to listen.

Many times we think of our success in VBS in numbers of children, work ac-

complished, and goals achieved. For those who work in Bible School this year, I wish for each of you a group small enough and a schedule quiet enough that you will be able to whisper God's love to each child in your gentle voice and hands. Perhaps one of you, too, will be able to tell some young person that it is God's voice that he hears speaking to him.

Last year we had the privilege — and for us it was that — to prepare and serve food for our VBS children. We feel that refreshment time is special for the kids, and we wanted to make the food another way of saying, "We care for you." We asked non-faculty to share with us in this ministry by preparing cupcakes and brownies or by donating other needed items. We estimated how much food was needed and placed a chart on the bulletin board asking for specific items. These included sugar, soft drink mix, potato chips, lemonade mix, ice cream and the cupcakes and

brownies. We bought other needed items such as straws, cola, cheese crackers and packaged cookies. Some of these could have also been donated.

Following are the menus for a five day school and comments and suggestions from our experience: (1) brownies and fruit drink, (2) milk (chocolate and white) and cheese crackers, (3) coke float and a cookie, (4) potato chips and punch, (5) cupcake and lemonade. For parents' night, we served left-over cookies and chips and a punch made of vanilla ice cream, orange soda and gingerale. Pre-school children do not like floats; we suggest instead a small dip of ice cream. For older children, floats were one of the favorite items.

Next time we would like to try fewer sweet foods. If the group is small, popcorn or fruit would be feasible. Other possibilities are peanut butter and crackers, graham crackers, a cup of roasted peanuts and pretzels.



**Gary L. Hunt** of Mabelvale was ordained to the ministry in services at Bryant First Southern Church May 1. Hunt, pastor of Antioch Church, attended Central College, Conway. He and his wife, Ann, are parents of three daughters.



Hunt

The ordination service was moderated by Ray Branscum, pastor of the Bryant church. J. Everett Sneed, Editor of *Arkansas Baptist Newsmagazine*, led the questioning and Robert Ferguson, Director of National Baptist Department of the Arkansas Baptist State Convention, preached the ordination sermon. Raymond Strickland was clerk and Robert Mickens led prayer. Deacons ordained in these services by the Bryant church were Harvey Johnson, Eulan Simpson and Raymond Grebel.



Cupples

**Tommy G. Cupples** will become pastor of Graves Memorial Church, North Little Rock, on May 29. Cupples, who is serving Mount Ida Church, is a graduate of Ouachita University and Southwestern Seminary. He is a member of the executive board, operating committee Baptist Student Union Endowment Committee and Foundation executive board of the Arkansas Baptist State Convention. Cupples has pastored churches in Arkansas, Texas, Oklahoma and Illinois. He and his wife, Charlene,



Hollaway

are parents of three sons, Tommy Jr., Chris and Stacy.

**Bill Hollaway** has accepted the call of Life Line Church, Little Rock, to serve as associate pastor. Hollaway is a graduate of Ouachita University and Southwestern Seminary. He has served churches in Arkansas and Arizona, and was appointed in 1972 by the Foreign Mission Board to serve in Japan. Hollaway has also written for *Youth Leadership* and Youth Vacation Bible School materials. He is married to the former Linda Frances Louton of Arkadelphia. They are parents of two children, Shana Kay and William Kyle.

**Eddie Graber**, minister of youth at Ft. Smith First Church, attended the youth evangelism leadership conference sponsored by the Evangelism Department of the Home Mission Board in Colorado Springs, Colo., April 18-22.

**Jack T. Riley**, pastor of Russellville First Church, and Mr. and Mrs. Frank Hotard, lay leaders in the Russellville church, were in Flint, Mich., May 1-8 to assist with a mission revival at Eastgate Church.

**Charles J. Baker**, a member of Malvern First Church, died April 13. The husband of the former Sarah McDowell, who has served more than 30 years as organist of the Malvern church, Baker had a record of more than 25 years' perfect attendance in Sunday School.

**Phil Baldwin** will join the staff of Tyler Street Church, Little Rock, on May 23. Baldwin, a senior at Ouachita University, will serve the church as associate pastor and youth director.

**Lewis Gentry** has accepted the pastorate of East Mission in Wynne. Gentry, son of Mr. and Mrs. Robert Gentry of Stamps, is married to the former Nina Coats of Pine Bluff. They are parents of one son, Philip. Gentry is a student at Mid-America Seminary.

Arkansas pastors who participated in New Zealand's Impact Crusade recently were **Jim Adams** of Texarkana, **Michael Toby**, **Dale Cowling**, **Al Sparkman**, **Curtis Smith** and **Gerald Taylor**. The crusade was organized by Allan Finlay, president of the Baptist Union, and David Metcalfe, Director of Evangelism. Adams was in charge of organization from the United States.



## Woman's viewpoint

Mary Sneed

### Let's communicate

"I just can't get my husband to talk to me anymore," complains the frustrated wife. "Another great evening of television seems to be his idea of togetherness."

"What would you like to communicate?" someone asks.

"Well, we might talk about how things are going in our marriage," she replies tensely.

Is anybody free to listen? Communication can only occur when two people honor each other with their presence. Silence in a relationship, which implies that one person has absented himself emotionally, may be the cruelist treatment one person can impose upon another. The message is, "I don't care about you."

In *The Miracle of Dialogue* Reuel L. Howe writes, "Every man is a potential adversary, even those whom we love. Only through dialogue are we saved from this enmity toward one another. Dialogue is to love, what blood is to the body. When the flow of blood stops, the body dies. When dialogue stops, love dies and resentment and hate are born. But dialogue can restore a dead relationship. Indeed, this is the miracle of dialogue: It can bring relationship into being, and it can bring into being

once again a relationship that has died."

The only qualifications he offers to his claims for dialogue are that it must be a sharing experience to which both parties contribute and that they must "persist relentlessly."

Marriage is a commitment to a communicating relationship, in that it is only by sharing in the being of another that one may participate in another's identity. This relationship will thrive as long as the line of communication remains open.

The level of communication to be desired between husband and wife concerns what she likes about herself, what she thinks, how she feels and what she plans to do about her wants. She should tell him how she feels about what he is doing, but not what he is to do about her feelings. By all means — body language, actions, written and spoken message — she must be consistent in what she communicates about herself, since inconsistent message do tend to be ignored.

Finally, when a husband begins to share his thoughts and feels his wife cares enough about him to listen, communication has begun. She is listening when she has a greater desire to understand than to be understood.





## Arkansas all over

**Marked Tree First Church**, endeavoring to enroll new members and attain high attendance records, has designated the Sundays in May as "Five Great Sundays". Members of the Sunday School Council and the pastor, Bernard Beasley, are leading the promotional work.

**Fordyce First Church** will have as guests on Sunday, May 15, Bud and Jane Fray. The Frays, who will leave on May 31 to return to South Africa, will speak on their foreign mission work. Cline D. Ellis is pastor.

**Russellville First Church** had as guests on Sunday, May 1, the Southern Baptist College Outreach Team. The team led morning worship services. A Christian Family Life Seminar will be held at the Russellville church May 13-14. Jack T. Riley is pastor.

**Lewisville First Church** will host "Light", a group from Ouachita University, on Sunday morning, May 15. Richard Askin is leader of this musical group. The Lewisville church honored its graduating seniors in Sunday morning services on May 1.

**Little Rock Second Church** will host The Revised Edition from Ouachita University on Sunday night, May 15. Youth of the church had a special day of fun, food and fellowship on Saturday, May 7. Wednesday night, May 25, all children's choirs of the church's music ministry will present a commencement concert. Dale Cowling is pastor. Roger Copeland is associate pastor and minister of music.

**Crystal Hill Church, Little Rock**, will be in revival May 1-8. Ed Walker, pastor of Crystal Valley Church, North Little Rock, will be evangelist. Music will be directed by Carlos Carter. Don Hook is pastor.

**Garden Homes Church, Little Rock**, was in revival April 29-May 1 with Jack Parchman as evangelist. Patrick J. Hart is pastor.

**Pulaski County Association** pastors held a conference on May 3. Jimmy Allen, pastor of First Church, San Antonio, Tex., was speaker. Southern Baptist and National Baptist pastors of the Little Rock area held a joint conference on May 10 at St. Mark's Church in Little Rock. Bob Wright, pastor of Markham Street Church, and Limmie Downs, pastor of Higgins First Church, were speakers. Ray McClung is Director of Missions.

Men of **Tyler Street Church, Little Rock**, honored mothers of the church and their families with a breakfast on Mother's Day. Harold Hightower is pastor.

**Hamburg First Church** had as guest speaker on May 8, H. E. Williams, founder and President Emeritus of

Southern College, Walnut Ridge. He spoke in absence of the pastor, Raymond Atwood, who was preaching a revival at East Side Church, Paragould.

**Pulaski Heights Church, Little Rock**, Friendship held a workshop for teaching English as a second language on April 25. Margaret Eisenbeck, English Coordinator of the Friendship program in Austin, Tex., was leader. Sunday evening, May 1, the church began a new series in BASIC on the effects of the media on Christian morality. Charles Kelly, News Director of Channel 11 television station in Little Rock, spoke specifically on the impact of television.

**Washington-Madison Association** pastors held a conference May 3. Joe Dorman, bus director at Springdale First Church, was speaker. Peter L. Petty is Director of Missions.

**Concord Association's** youth rally was held on May 7 at Lavaca First Church. Stan Coffey, pastor of San Jacinto Church, Amarillo, Tex., was speaker.

**Nettleton Church, Jonesboro**, ordained Gary Fulton and Ernest Walker as deacons in services Sunday, May 1. Charles H. Ashcraft, Executive Secretary of Arkansas Baptist State Convention, delivered the ordination message. Congregations of Childress and Maple Grove Churches were present for services. Harold B. Ray is pastor.

**West Church, Batesville**, had as speaker on May 1, Jack Nicholas, President of Southern College. He spoke in absence of the pastor, C. Phelan Boone, who was concluding revival services at Ruddell Church.

**Eudora Church** will observe Youth Day on May 29 when youth will lead morning services. In the afternoon they will view a film, "His Land". Kim Russell, Miss Country Music USA, 1975, of Duncan, Okla., will share her testimony and sing in evening services. Jimmy D. Wallace is pastor. Minister of youth and music is Rick Lochala.

**Central Church, Hot Springs**, observed Christian Home Week May 1-8. Special guests at Wednesday evening services were Verbatim, a speech and drama group from Ouachita University. "Backpackers", a musical, was presented by youth of the church on Sunday evening. Mrs. Kaye Bracken is music director. James E. Hill Jr. is pastor.

**Central Church, Magnolia**, honored 1977 graduates in Sunday morning services, May 1. Special platform guests were Harold Brinson, president of Southern Arkansas University; Tony Beltrani, assistant principal of Magnolia High School; and Loyd Hunnicutt, recently retired pastor of Central Church. Jon Stubblefield is pastor. Guests in the Sunday evening services were the musical group "Light" from

Ouachita University.

**Calvary Church, Hope**, had as guest speaker on May 1 Leo Hughes, Director of Missions, Southwest Association. Harry Trulove, Director of Arkansas Baptist Foundation, spoke on May 8. He also led an adult Church Training Group session on the Importance of Christian Money Management.

**Murfreesboro First Church** observed Senior Day of 1977 on May 1, honoring graduating seniors of the church at morning worship hour. Von Weaver is pastor.

**Trinity Church, Ft. Smith**, held revival services May 1-6. Steve Brumbelow was evangelist. Music was directed by Pat Robinson. Ken Freemyer is pastor.

**East Side Church, Ft. Smith**, was host to the University of Central Arkansas Choir on April 17. The choir presented a concert for evening worship services. W. Trueman Moore is pastor.

**Danville First Church** dedicated a new education building on Sunday afternoon, May 1. Tom Lindley, Director of Missions, Dardanelle-Russellville Association, delivered the dedication message. Youth and Adult choirs presented special music. Rudy Gallegly is pastor. Mrs. Jimmie Douglas is director of music and youth.

**Arkansas Valley Association** held an evangelism rally at Helena First Church on May 2. Theron Farris, former missionary of Japan, and now professor of Old Testament and Hebrew at Mid-America Seminary, was speaker. Carl Fawcett is Director of Missions.

**Little Rock First Church** seniors will be honored throughout the month of May. They began observances with a trip to Florida May 4-9. Youth Week activities will be followed by the pastor's senior dinner on May 26. Senior Day, May 29, will conclude activities. John Wright is pastor.

**Geyer Springs First Church, Little Rock**, established a record in attendance in April. The average attendance of 768 set a record in the 37 year history of the church. Paul R. Sanders is pastor.

**Central Church, Jonesboro**, honored graduating seniors with a breakfast on May 1. On that same date the church held Law Day Recognition, recognizing all law enforcement personnel and attorneys. The secretarial staff of the church was also recognized at the conclusion of the morning services. R. Wilbur Herring is pastor.

**West Memphis First Church** held Girls In Action-Acteen Recognition Services on Sunday evening, May 1. Miss Betty Jo Lacy, State Director of Acteens for Arkansas Baptist State Convention, was guest speaker. Mrs. Robert Wright is GA Director and Mrs. Floyd Baker is Acteens Director of the West Memphis



Church. Mrs. Thomas Hinson serves as WMU Director.

**Fairdale Church, Hot Springs**, ordained Murrell Sheets as a deacon on Sunday, April 24. The church recently completed work on surfacing the parking lot, which also has a game area for the youth. Lewis Newcomb is pastor.

**Cullendale First Church, Camden**, held a revival April 17-24. Clovis Brantley of the Home Mission Board, Atlanta, Ga., was evangelist. Paul Heisner, minister of music at Westside Church, El Dorado, was singer. There were 14 professions of faith and two other additions during the revival. Jimmy L. Burks is pastor.

**Gillham Church** ordained Lester Overturf as a deacon on April 17. Joe Campbell, a former pastor, preached the ordination sermon. E. B. White led prayer. Jerry Hill is pastor.

**Bentonville First Church** will be in revival May 15-19. Jack Hazlewood of Little Rock will be evangelist. Sam Wakefield, minister of music at Rogers First Church, will be musician. Winfred P. Bridges is pastor.

**Murfreesboro First Church**, which was destroyed by fire in January of 1974 and has since rebuilt, held a note burning ceremony on April 3 to mark the paying off of the church's indebtedness. Participating in the services were Alva Miller, chairman of deacons; Lindell Hile, treasurer; Mrs. Rose Green, the church's only charter member; James Dean, Director of Missions, Little River Association; and Von Weaver, pastor.

**Levy Church, North Little Rock**, observed Youth Week April 17-24. Youth filled teaching positions in Sunday School and Church Training on the 24th, along with leading evening worship services. David Glover was pastor; Ricky Davis, minister of education; Steve Sparkman, minister of music and youth. Activities for the week included a youth prayer service and spring banquet. Al Sparkman is pastor. Phil Hardin is minister of music and youth.

**Little Rock Second Church**, for the seventh consecutive year, will operate Lake Nixon Day Camp on the church's 215 acre site in the western part of Little Rock. Dates for the camp are June 6-Aug. 26. Children, grades one through six, are eligible to attend. John Lockhart, the church's associate pastor, will be camp director. He will be assisted by Wendy Sapp, children's director.

**Independence Association** executive board recently passed a resolution commending Anita Bryant for her firm Christian stand against "the immoral practices of homosexuality and similar atrocities" and extending to her their assurance of prayerful support. The same

resolution also stated the board will lend prayerful support to Gov. David Pryor and President Jimmy Carter, that as they deal with these groups, they might uphold always the Biblical teachings concerning immoral practices, and through their examples encourage others in our country to speak out against what is wrong, seeking to preserve for our children, and others to follow, the moral and spiritual purity God intends.

**Crossett First Church** will be host on

May 18 to the youth choir of Fordyce First Church. The Fordyce choir, under direction of Ben Pilgreen, will present "Bright New Wings", a musical by Cynthia Clawson, Ragan Courtney and Buryl Red.

**Fordyce First Church** Concord Choir presented "The Story-Tellin' Man", a children's musical by Ken Medema, on Sunday evening, May 8. Ben Pilgreen is director of music and Cline D. Ellis, pastor.

buildings



Features of the new auditorium are exposed wood beams and the 16-pane window behind the baptistry. (ABN photo)

Old Austin Church

Old Austin Church, near Cabot, dedicated its new facilities on April 24. The new 8,500 ft. sanctuary and educational facility was erected at a cost of \$90,000, but is valued at more than \$160,000. The new auditorium has a seating capacity for 250 people. It features exposed laminated beams, is carpeted and has a large 16-pane window directly behind the baptistry.

The sanctuary and education building encompass 10 Sunday School rooms, pastor's study, nursery, kitchen, church office and fellowship hall. A paved parking lot in front of the church provides for 37 cars.

A tornado destroyed a newly erected education building and damaged the sanctuary on March 29, 1976. The new facility involved the erection of a new sanctuary and the rebuilding of the education building where the old sanctuary had previously been.

J. Everett Sneed, editor of the

Arkansas Baptist Newsmagazine, was the speaker for the occasion. In his message he praised the people for their dedication and sacrifice which had enabled them to erect such a beautiful, usable and practical facility after being confronted with the tragedy of a tornado. Dr. Sneed challenged the congregation to follow the pattern of the Jerusalem church as they went everywhere proclaiming, praying and praising.

Other special guests for the occasion included W. T. Byrum, director of missions for Caroline Association. Three of the 35 pastors that the church has had since the turn of the century were present. These were Earnest Anderson, P. G. Turner and Milburn Hill.

Pastor Eugene F. Irby praised both the Building Committee and the contractor, Charles Evans of Ward. Irby said, "It would not have been possible to have a more congenial spirit in the erection of our new facilities."



## Single adults and Baptist churches

by Joseph W. Hinkle  
(Third in a series of four)

They used to be called Old Maids and Old Bachelors. The women then became Bachelor Girls or Career Women. Or Unclaimed Blessings. Or even Undesignated Gifts. They were ridiculed by everyone and the general opinion — even their own, often — was that there was something seriously wrong with them or they would be married.



Hinkle

But something happened. One of the phenomena of the late sixties and the seventies is the emergence of the singles culture; suddenly it's OK to be single. Singles' clubs, conferences, apartment complexes, travel groups, bars, magazines, books — everything seems to have gone single.

Some churches got in on the movement early. They demonstrated their love for singles through provisions made for them in their church programs. Not only have they provided organizational units for singles, but extensive weekday programs have been established.

In spite of the fact that it's popular to be single, persons in this group, like everybody else, have needs. In an attempt to help meet those needs, some churches are:

- Providing, in a Christian context, opportunities for singles to meet one another and to form, to develop and to strengthen wholesome friendships;
- Helping singles to grow in self-understanding and to assume responsibility for making their lives worthwhile;
- Helping those who are divorced to grow in their understanding of reasons for their marriage failures, and to accept and handle their feelings and grow in their ability to establish and maintain meaningful relationships;
- Helping single parents understand and cope with problems they encounter rearing children without mates;
- Helping singles to cope with problems of everyday life and to grow as Christians;
- Helping the widowed face life alone;
- Providing premarital counseling and training.

Some churches are employing ministers to single adults or volunteer single adult coordinators. Through single adult councils, activities such as retreats, seminars, social activities and service projects are planned and carried out. Some associations, especially those with many small churches, have single adult councils and provide these activities cooperatively. (The Family Ministry Department of the Sunday School Board will provide on request suggestions for local church or associational work.)

Some churches have not recognized the wealth of resources they have in single adults. Other than serving as secretaries or "helping with the children," singles may be ignored as potential leaders. One of the larger churches in Nashville has, in recent years, had singles serve successfully as chairmen of some of the major church committees. Another church had, for years, a single Sunday School director. Some churches have single deacons. The title of singles represents a significant part of the budget of some churches. If they are made to feel wanted, respected and needed, singles can make unlimited contributions to the life and work of the church.

The Family Ministry Department of the Sunday School Board is devoting a significant amount of its resources to working with singles. Mrs. Anne Alexander, a single, becomes a single adult consultant this spring. Another consultant will be added in the near future.

In 1975 Family Ministry produced a book, *Life As a Single Adult. Helps for the Single Parent Christian Family* will be off the press in January 1978. *Thirty Plus and Single* is planned for 1979, along with a series "Coping With..."

Three singles' conferences at Ridgecrest and two at Glorieta are a part of the 1976-77 Family Ministry program. Others are planned for 1978.

The largest of these are the Labor Day Conferences, to be held this year at both Ridgecrest and Glorieta, Sept. 2-5, with the theme "Something More". A Thanksgiving retreat is scheduled for Ridgecrest Nov. 23-27. Singles who wish to receive information about conferences may do so by writing the Family Ministry Department, Sunday School Board, 127 Ninth Avenue, North, Nashville, Tenn. 37234 and asking that their names be placed on the singles' mailing list.

Whether singleness is a result of choice or chance, single adults need the love and affirmation of their churches. In return, they will become valued members.

Joseph W. Hinkle is secretary of the Family Ministry Department of the Baptist Sunday School Board.

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The schedule for the special work project for the University Baptist Chapel in Boise, Idaho, is complete.

The schedule published here indicates the type of work to be done and the number of men needed on the dates. The construction supervisor feels that the work should progress in this allotted time.

The men who can and will volunteer for this work need to do so at once. Several have indicated that they would like to be a part of this mission project.

If you can go and help, please send your name and address and type of work you can do and the date you will be on the job to the Brotherhood Department, immediately.

The project is a pay-your-own-expenses and is truly a mission project and a labor of love. For those who cannot go, perhaps it would be possible to help send someone from your church who could go but cannot finance the trip. In some cases, the church could find a person to go and pay for the entire trip. Some might like a vacation trip in their camper and spend a week in helping build the building.

This is a challenge to Baptist Men in Arkansas.

Let's meet the challenge. Some high school and college groups will be going. However, there is a need for skilled workers in the areas indicated. — C. H. Seaton, Director

## University Baptist Chapel Construction schedule and workers required

	Calendar		No. of Workers
	Days	Date	
Excavation (by contractors)	7	June 6-12	0
Foundation (by contractor)	7	June 13-26	0
Masonry	14	June 27-July 10	6 masons, 3 helpers
Carpentry	14	July 11-24	6 carpenters, 2 helpers
Rough Electrical	14	July 25-Aug. 7	3 electricians
Insulation	3	Aug. 5-7	1
Drywall	14	Aug. 8-14	4
Finish Carpentry	7	Aug. 15-21	3
Ceramic tile	5	Aug. 15-19	1
Paint	9	Aug. 22-28	2
Electrical finish	7	Aug. 29-Sept. 4	2
Floor covering	7	Sept. 5-10	3

### Missions

## Chaplains consider crises in middle life

Mrs. Myron Madden said, "In my research I found that much has been written on crises in youth and crises of the aging, but little has been written about the middle years." Myron Madden and his wife, Mary Ben, conducted sessions for the chaplains at Camp Paron April 25-26. Because Mrs. Madden accompanied and assisted her husband in the conference, some of the ladies attended with their husbands. Dr. Madden is Director of the Pastoral Care Department of the Southern Baptist Hospital, New Orleans, La.

Some 30 chaplains from the four areas of chaplaincy, institutional, hospital, industrial and military, attended.

The five full-time chaplains supported by the Arkansas Baptist State Convention served as a panel and rapped with the other attendants, each explaining

the unique nature of his task, and answered questions. Baptists are making their mark for God working in state institutions where families from every large and small community has a representative. Churches and associations would do well by having these chaplains (your own employees) to come and present their case, as they did in the conference.

Myron and Mary Ben Madden have written a book, *The Time of Your Life*. The book arrived fresh from the publishers (Broadman Press) just in time for the conference. The Maddens had not seen their own book until they walked into the meeting. An autograph party was held. Much of the subject matter covered at the chaplains meeting is in the book (and more). — Wilson C. Deese, Chaplaincy Ministry



## Camp planned for deaf young people in area

Deaf Baptist young people in Arkansas need to begin planning now to attend the Baptist Deaf Youth Camp at Camp Tall Timbers, near Forest Hill, July 11'16, says Hoyett L. Barnett, director of deaf ministries for the Louisiana Baptist Convention.

The camp will provide opportunity to spend a week together with deaf young people from neighboring states, Barnett said. "We will have campfires, worship, nature hikes, Bible study, games, discussion groups, crafts and movies," he added.

Sports such as basketball, swimming, tennis, etc. will be offered, with trophies and ribbons given in individual competition.

Any deaf or hard-of-hearing boy or girl who is 10 to 20 years of age, regardless of church affiliation, may attend Barnett said.

A camp nurse and a life guard will be on the faculty.

Interested persons in Arkansas should contact Robert E. Parrish, Box 552, Little Rock, Ark. 72203.

## Annual briefing meeting scheduled for May 31

The annual Briefing Meeting has a new name. It is now called the State-Association Program Promotion Meeting. The meeting also has some new, added attractions:

This year the meeting will involve three leaders from each association. There will be a separate conference for:

1. Associational Adult Start-A-Class chairmen
2. Associational Sunday School di-



Cooper

rector

3. Associational Bold Mission Bible Conference director

The associational Director of Missions may choose to represent his association in one of these conferences.

The tasks of the Sunday School in the Bold Missions theme will be the major discussion of the conference.

The meeting is scheduled for May 31 at the Baptist Building in Little Rock. Personnel from the Sunday School Department, Baptist Sunday School Board, will lead the conferences.

Enlist your three leaders now! Starting time is 9:30 a.m. — Don Cooper, Associate Sunday School Director

### New subscribers:

Church	Pastor	Association
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# IRS extends time to file Form 990; may affect some Arkansas churches

WASHINGTON (BP) — Certain church-related organizations required to file annual information Form 990 have been given an extension of time, according to an announcement by the Internal Revenue Service (IRS) here.

The extension of time to file Form 990 applies to church-related organizations that are not integrated auxiliaries of churches and that are covered by a group exemption letter issued by the IRS to a church central or parents organization.

Prior to this year, these organizations were exempt from filing Form 990. However, earlier this year, IRS announced a rule defining "integrated auxiliaries of churches" and made it effective immediately.

The IRS announcement said that "the extension is granted to enable these organizations to establish recordkeeping systems."

Specifically, the announcement said, "organizations with a filing deadline of May 15, 1977, have been given a three-month extension to Aug. 15, 1977; those with a June 15, 1977, filing deadline have a two-month extension to Aug. 15; and those with a filing deadline of July 15, 1977, have a one-month extension to Aug. 15."

The extension, which is automatic for these filing deadline dates, does not apply to church-related organizations required to file Form 990 after July 15, 1977.

"Church-related organizations covered by this announcement should include the church's central or parent organization group exemption number on line 18b of the Form 990 when filing," IRS said.

In deciding whether or not these IRS regulations apply to them, churches should consider the following explanation, which is excerpted from an article by James E. Wood in the March 3, 1977, *Arkansas Baptist Newsmagazine*.

The IRS spelled out its definition of "integrated auxiliaries" with examples (theological seminary, hospital, elementary school, religious youth organization, and old age home) in which the primary purpose test was applied to specific types of church agencies. The proposed rule said, in essence, that even though a church undertakes an activity in carrying out its religious mission, the IRS will determine whether or not that activity's primary purpose is to promote the basic tenets, functions, and principles of faith of the church. For example, with regard to a church orphanage the IRS noted that "although the operation of the orphanage is regarded by the church officials and members as a way of discharging their religious obligations to care for needy children ... its primary purpose cannot be to carry out the tenets, functions, and principles of faith of the church." Therefore, the IRS declared, the orphanage cannot be regarded as an "integrated auxiliary of a church." In response to these proposed regulations of Feb. 11, 1976, more than 80 denominations and religious agencies — Catholic, Protestant, Jewish, Mormon, and others — filed statements with the IRS. On June 7, 1976, fifteen of them gave oral testimony before the IRS panel which included the Tax Commissioner himself. The Baptist Joint Committee on Public Affairs did both. All of the testimony, both written and oral, presented by all of the denominations and agencies was, without exception, in opposition to the proposed rules.

On Jan. 4, 1977, the final regulations of the IRS on defining "Integrated Auxiliary of a Church" was published in the "Federal Register" (pp 767-8). The final regulations of the IRS eliminated the "primary purpose" test and substituted in its place the test of whether the "principal activity" of an organization or institution claiming to be an integrated auxiliary is "exclusively religious".

In Section 6033 the IRS defined "exclusively religious" to exclude any religious function which could be granted a tax exempt status under Section 501 (c) (3) of the Internal Revenue Code. In the words of the IRS, "an organization's principal activity will not be considered to be exclusively religious if that activity is educational, literary, charitable, or of another nature (other than religious) that would serve as a basis for exemption under Section 501 (c) (3)." For example, a church orphanage or a church hospital, since it can be independently classified as a tax-exempt organization under Section 501 (c) (3) of the Code, cannot be considered an integrated auxiliary of a church association or convention of churches. It must, therefore, file annual informational returns on Form 990. Interestingly enough, parochial schools are exempted under the discretionary power of the Secretary of the Treasury.

An important element in the final regulation seems to be whether or not the organization or agency has a legal identity of its own. If it does (i.e., it is separately incorporated), it must file a return. If a church organization institution does not have "a legal identity separate from that of the church" it apparently will not be required to file a return. While the words of the final regulation on defining "integrated auxiliary of a church" has been changed from the proposed rules of a year earlier, the net effect is the same.

In an April 21 letter from the Baptist Joint Committee on Public Affairs, Wood advised Baptist agencies to seek legal counsel on whether they are integrated auxiliaries under the rules promulgated on Jan. 4, 1977. If counsel advises that an agency is not an integrated auxiliary, Wood then urges the agency to file the IRS Form 990, but clearly mark it "UNDER PROTEST".



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NEWSMAGAZINE



## The need to control the tongue

May 15, 1977

James 3:5-18

John Wesley was preaching. He was wearing a new bow tie with two streamers hanging down from it. There was a sister in the meeting who didn't hear a word about Jesus, but sat with a long face and saw nothing but those two streamers.



Wood

When the service was over she went up and said, "Pardon me, Mr. Wesley, will you suffer a little criticism?" "Yes," replied Mr. Wesley. "Well," she said, "Mr. Wesley, your bow tie is too long and it is an offense to me." He said, "Have you a pair of shears?" After receiving the shears he handed them to her saying that she would know how they would look best. She reached over and clipped off the streamers. Then he said, "Is that all right now?" "Yes, that is much better." He said, "Do you mind letting me have those shears? Would you mind a little criticism? Your tongue is a great offense to me — it is a little too long. Please stick it out while I take some off." Of course, she resented the suggestion.

James said that if we could control the tongue we would be able to control the whole body. When the Bible speaks about the tongue, it uses the strongest possible language. God wants us to realize the need to control the tongue.

### The tongue has a vicious nature (James 3:5-8)

James says, "... the tongue is a fire, the very world of iniquity." We need to remember that James is talking about the tongue in its natural state. In its natural state it is set on fire of Hell. Through the grace of God it can also be touched with a live coal from the altar of God and be cleansed and sanctified for holy purposes.

But isn't James going a little bit too far when he says that it is the very world of iniquity? James has a proper defense of his statement. First, he says that the tongue defiles the whole body. The tongue can be used in such a way that it will spoil a man's whole personality. I don't think that it is an accident that in the New Testament we are urged again and again both by command and example to express our love for the brethren.

Just as a tongue can defile the whole body or personality it can also bless. Jesus said, "Not that which goeth into

the mouth defileth a man" (Matt. 15:11). Secondly, the tongue sets on fire the course of nature. Wherever we go in life, whatever our course may be, an uncontrolled tongue can set fire upon all that is around us. And the fire is still burning when you leave. We can speak a word in our home town today and it can cause heartbreak in the next state tomorrow.

In Psalms God says that the tongue ranges over the whole earth and reaches to heaven (Psalms 73:9). There is no arrow, bullet or rocket that has the range and accuracy of the tongue. Finally James says that the tongue is set on fire of Hell. The fire of the tongue is fed by the eternal flames of Hell.

The tongue has a vicious nature. Did you notice all the words used to describe it? James called it fire, iniquity, evil and deadly poison. But do we really have to take our tongue that seriously? Yes. Jesus said, "For every idle word we must give an account in the Day of Judgment." Yet all people are not so concerned. Failure to speak the truth is just as wrong as telling a lie. We could find examples of this in many areas of life and we need not feel so proud of ourselves for we are all like that.

### The tongue is inconsistent with life (James 3:9-12)

You have only one tongue in your head and two tongues in your shoes. Regardless of what the one in your mouth says, the tongues near your feet have the last word. The science fiction character "Wolfman" is contrary to nature and yet the tongue is also contrary to nature. James says, "Whoever heard of a fountain giving both sweet and bitter water?" It cannot be. How, then, can a man praise God and curse his brother? Not only is this wrong ethically (verse 10), but it is an impossibility (verses 11-12). John said, "... for the one who does not love his brother whom he has seen, cannot love God whom he has not seen." It is an impossibility to curse man and praise God, for men are made in "the likeness of God."

Calvin said, "He who truly worships and honors God, will be afraid to speak slanderously of man."

A little girl sat with her arms wrapped around her father's neck. Her mother

observed that over her father's shoulder she was sticking out her tongue at her little brother. The mother responded by saying, "Take your arms from around your father's neck. You cannot love your father and at the same time stick out your tongue at his son." It is offensive to God to revile his likeness. If cursing comes from the tongue, there cannot issue from it blessing as well. What appears to be good is in reality not good. It may have a saintly sound about it, but it is sound only.

### The tongue is in need of true wisdom (James 3:13-18)

James says the true test of wisdom is works, not words. Words only, regardless of how proper, pleasing and pious, do not themselves prove wisdom. Actions do speak louder than words. These works are done in meekness for wisdom promotes humility.

This is in contrast to the wisdom of the world which is false. The world's wisdom may have many beautiful words, but underneath it has a driving spirit that promotes envy, bitter jealousy and selfish ambition.

It is a wisdom which talks of peace and cooperation but refuses to yield and be reconciled. Personal ambition is the dam that hinders progress. Don't be proud if you are filled with worldly wisdom. Worldly wisdom is earthly, sensual and devilish. That is why the tongue is set on fire by Hell. It has a demonic wisdom that controls it.

### Conclusion

There is only one way to control the tongue, and that is to let Jesus control you. Let him be your Lord. Verse 17 is a good description of our Lord. Jesus said, "Learn of me for I am meek and lowly of heart."

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## Godly living

May 15, 1977

I Timothy 3:16-4:13

Modern man looks with disdain at the moral principles of the Bible. With utter disregard of the clear warnings of Christ, he displays an unwillingness to live by rigid moral standards. Standards of morality are often regarded as flexible.



Myers

That which is considered to be right in one situation is wrong in another. What is right for one person may be wrong for another. Many have adopted the attitude that conduct depends upon circumstances and differences in individuals.

The moral principles set forth in the Bible are inflexible and unyielding. Each individual must determine exactly how they apply in his life, but the principles themselves are unchangeable. In our lesson today, we note some of these Christian standards that are essential to godly living.

### Mystery of godliness (3:16)

Paul speaks of the mystery of godliness. The word "mystery" means revealed truth which was once concealed. It can also mean that which we do not understand and cannot explain. Here Paul is talking about the mysterious nature of godliness in the lives of those who have yielded to the lordship of Christ. Such a life of godliness is a mystery in the eyes of the world. Unredeemed man does not understand its source, its power or its quality.

Of course, the great mystery of the Christian faith is the coming of Jesus into our midst to redeem lost man. His sinless life, his matchless teachings, and his great miracles proved that he had come from God. Indeed, his divine nature was vindicated by the Spirit at his baptism and by the presence of angels on many occasions. The fact that he was taken up into glory was further proof of his deity. Christian living, which reflects the mystery of godliness, is life lived in union with Christ as Savior and Lord.

### Warnings against false doctrine (4:1-5)

Paul knew that the Ephesian Christians would be strongly tempted to depart from the faith. Therefore, he warned Timothy to be on constant guard against false teachings. The ex-

pression "in the latter times" does not mean a distant day in the future but the very day in which Timothy was living. It embraces the time between the first and second advent of Christ, and was even then at hand. Already false teachers were active, propagating false doctrines and influencing many to forsake their faith in Christ.

The source of such teachings was evil spirits and demons. Satan and his spiritual agents had taken control of these misguided teachers with the result that their teachings were erroneous and even demonic. Some of them may have been unaware of the hypocritical nature of the doctrines they were promoting. So strong was the grip of Satan upon their minds and thoughts that they became his agents in speaking lies. Their conscience had been so seared as to make them insensitive to right and wrong.

Two erroneous teachings which had invaded the church were concerned with marriage and food. These teachers were forbidding marriage and the eating of certain foods. They claimed that spiritual achievement was possible only through renunciation of the desires of the flesh. Paul contended that there is no special holiness in either refraining from marriage or abstaining from meats. Both marriage and food were given by God, and men are to accept these gifts with gratitude. Indeed, everything that God created is good and should be received with thanksgiving. If used properly, the good things of life are for Christians as well as others.

### Characteristics of a good minister (4:6-10)

Paul urged Timothy to remain true to his heritage and nurture his congregation in faith and sound doctrine. If he continued along this path, he would measure up to the responsibilities of a good minister of Christ. In so doing, he would demonstrate that he himself was nourished in faith and sound doctrine. He was not to waste his time with godless myths and old wives' tales. Instead, he must keep himself spiritually fit by a continual program of training in godliness. For himself and for other Christians, Timothy was encouraged to magnify the pursuit of a godly life.

Paul does not depreciate physical exercise. To the contrary, he taught the sanctity of the body and the value of health. But he does insist that the Christian needs more than physical strength. Bodily exercise is fine and should be utilized to keep the body fit, but spiritual exercise is necessary for growth in grace and the knowledge of Christ. Training of the body has a limited value because it is confined to this life only. Training in godliness is invaluable for it holds promise not only for this life but for a more abundant life to come.

The value of godliness is seen in the lives of those who follow the way of spiritual discipline. Indeed, Paul's admonition is a "faithful saying" and worthy of acceptance and practice. A life of godliness may be ridiculed by some, but it is worth all the suffering involved in its achievement. The world may try to discount godliness, but we are sustained by the fact that "we trust in the living God." He desires to save all men and will certainly save those who believe.

### Encouragement to faithful service (4:11-13)

Godly living is so essential for the Christian that Paul urged Timothy to command and teach the truths of the gospel. Even though young, he was to have confidence in himself because he was God's messenger. His message was to be proclaimed with the assurance of one who knew it was from God.

Furthermore, Timothy must be a worthy example of Christian character. He was to "set the believers an example in speech and conduct, in love, in faith, in purity." Nothing can be more important for a Christian leader, whatever his position in the church. Neither the pastor nor any Christian can ever justify being less than an example of these qualities of character. The way one talks and acts, his attitude toward others, the vitality of his faith, and his moral purity will have more to do with his capacity for spiritual leadership than anything else.

In verse 13, Paul cautioned Timothy to exercise the divine gifts recognized at his ordination. These gifts were to be employed in a threefold ministry to the church: "public reading of scripture, preaching, teaching." He was to practice these duties with such complete devotion that his progress as a pastor and leader would be discerned by all.

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# Missionaries make changes in troubled African areas

RICHMOND (BP) — Adapting to meet Africa's changing conditions, Southern Baptist missionaries have evacuated from one area in Rhodesia but are returning in a limited way to work in Uganda.

Davis L. Saunders, the Southern Baptist Foreign Mission Board's area secretary for eastern and southern Africa, described the changes as he returned from a three-week tour of his area.

Political activity in the Sessami area of northwestern Rhodesia led three Southern Baptist missionaries to close the mission station in Gokwe, Saunders said. Missionary nurse Carolyn Roberson of Texas and Mr. and Mrs. Karl D. Babb of Florida have left Gokwe and will operate out of neighboring Sanyati. The Babbs, appointed for religious education work, have been in

language study in Sessami.

A Missionary Aviation Fellowship (MAF) couple at Gokwe, Mr. and Mrs. Dave Steiger, also evacuated, Saunders reported. Steiger flew out the MAF plane which had been used by Southern Baptists to operate clinics in the Sessami area. The clinics will still be operated from a base at the Baptist hospital at Sanyati, with the plane also being based there.

In Uganda, Southern Baptist missionaries have returned, where possible, in order to keep the door open for future work and to encourage the Baptist people there, Davis said.

G. Webster Carroll of West Virginia, one of three missionary men who went back into Uganda on March 13, has been given a special three-month pass to remain in the country while his new work permit is being processed. Carroll's wife and children are still in Kenya.

# Attendance report

Church	May 1, 1977 Sunday School	Church Training	Church adms.
Ash Flat, First	69		
Batesville, First	231	88	
Bentonville, Mason Valley	84	60	
Berryville			
First	165	68	
Freeman Heights	176	54	1
Rock Springs	59	47	
Biscoe, First	89	39	1
Booneville			
First	146		2
South Side	84	57	
Bryant, First Southern	217	107	1
Cabot			
First	384	135	
Mt. Carmel	241	150	3
Camden, Cullendale First	543	168	2
Cave Springs, Lakeview	99	42	
Charleston, First	166	61	
Conway, Second	402	135	5
Crossett, Mt. Olive	364	146	
Dell	104	55	
El Dorado, West Side	437	424	1
Elkins, First	122		
Ft. Smith			
Grand Avenue	1110	377	1
Mission	23		
Haven Heights	185	107	
Trinity	132	31	
Fouke, First	116		
Gentry, First	166	41	8
Gillett, First	66	17	1
Gillham	75	40	
Grandview	91	75	
Green Forest, First	194	59	
Hampton, First	153	85	1
Hardy, First	136	54	2
Harrison, Woodland Heights	126	66	1
Hector, First	40	18	
Hope, First	360	77	
Hot Springs			
Harvey's Chapel	104	72	3
Park Place	268	93	
Hughes, First	139	54	
Jonesboro, Friendly Hope	153	95	2
Jacksonville			
First	436	83	5
Marshall Road	190	67	1
Lavaca, First	325	102	
Little Rock			
Crystal Hill	155	56	1
Life Line	446	108	5
Martindale	106	63	
Wakefield, First	98	34	3
Woodlawn	124	62	1
Magnolia, Central	566	209	
Melbourne, Belview	152	78	1
Mulberry, First	259	110	
Murfreesboro, First	166	39	
North Little Rock			
Calvary	368	108	
Harmony	67	36	
Levy	434	76	
Park Hill	856		4
Osceola, Eastside	102	76	
Paragould			
Calvary	276	196	
East Side	298	140	2
First	477	112	
Pine Bluff			
Centennial	142	55	2
Central	116	51	
First	652	91	2
Lee Memorial	232	132	1
Sulphur Springs	153	74	1
Watson Chapel	475	176	1
Rogers			
First	566	157	1
Immanuel	453	68	4
Russellville			
First	530	79	
Second	163	62	
Sherwood, First	247	66	
Springdale			
Berry Street	75	27	
Caudle Avenue	162		
Elmdale	362	118	2
First	1334		2
Texarkana			
Arabella Heights	112		
Hickory Street	119	28	
Highland Hills	171	66	
Shiloh Memorial	174	65	1
Vandervoort, First	59	30	
Wabash, Immanuel	61	29	
West Helena			
Second	175	87	2
West Helena Church	300	115	2
Wooster, First	114	70	
Yellville, First	129	53	1

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## Indiana Baptists pick Medaris as editor

INDIANAPOLIS (BP) — Edward Gene Medaris of Fairbanks, Alaska, has been elected editor of the *Indiana Baptist*, news publication of the State Convention of Baptists in Indiana, effective in mid-June.



Medaris

Medaris, 47, succeeds Alvin C. Shackelford, who resigned after 11 years to become editor of the *Baptist and Reflector*, Tennessee

## Stewardship It begins at home

William Gladstone advised his son, an Oxford student, on money matters. He wrote, "Especially is it wise to dedicate a certain portion of our means to purposes of charity and religion, and this is more easily begun in youth . . . It is desirable that a tenth of our means be dedicated to God."

Who teaches a child money management? Where does he learn the relationship between money and ministry?

Southern Baptists focus on the Christian home during May. Local congregations, aware of family needs, discover ministries to enrich family life. A church, fulfilling the servant role, will not see the family as a means of financial support. It will, rather, minister to home needs by encouraging families who teach the vital relationship between the material and the spiritual. A ministering church supports parents in their efforts to teach God's concern for the whole person.

Children learn from their parents that

God is the source of all blessings. Giving God the credit for a spring rain or a new pair of shoes instills a sense of reverence. A child learns when a family bows to thank God for daily bread. The father, with calloused hands or heavy briefcase, teaches dependence upon God when he prays, "Father, give us grateful hearts for your blessings."

Children learn values from their Christian parents. They discover that money isn't evil but representative of honesty, goodness and faith. Faithful parents relate money and ministry with their gifts through a local church. The child learns good money management when he is a part of a Christian family planning a budget.

The family is the best place to learn giving. Parents can't force gifts but they can spread the joy of sharing. A leading industrialist gave his children a weekly allowance with this reminder: "This is yours to save, to give and to spend as you desire." — James A. Walker, Secretary of Stewardship

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P.O. Box 552  
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Baptist news publication, Brentwood, Tenn., Nov. 1, 1976. E. Harmon Moore, executive secretary for Indiana Baptists, has served as interim editor.

Currently serving as religion editor of the *Fairbanks Daily News-Miner*, Medaris has been a pastor, Southern Baptist foreign missionary and teacher.

He holds two bachelor of arts degrees — one in journalism from the University of Alaska and another in religion and history from Baylor University, Waco, Tex. He has also earned a master of divinity degree from Southwestern Seminary and has completed resident work for a master of arts in history from Baylor.



Philip B. Harris (center), Secretary of the Church Training Department, Baptist Sunday School Board, was presented a genuine Arkansas "Do Nothing" during a recent visit to Arkansas. Making the presentation is Gerald Jackson (left) and Robert Holley (right). Dr. Harris will retire July 1 after serving as Secretary of the Church Training Department in Nashville for 17 years. It is unlikely that Dr. Harris will find time to use his souvenir of Arkansas because he will begin a year's teaching assignment this October in the Baptist seminary in Brazil. Dr. Harris was in Arkansas to speak to pastors and Church Training leaders in the Ashley Association in preparation for a Church Training Growth Project to be conducted Sept. 24-29, 1977.