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June 2, 1977

Arkansas Baptist State Convention

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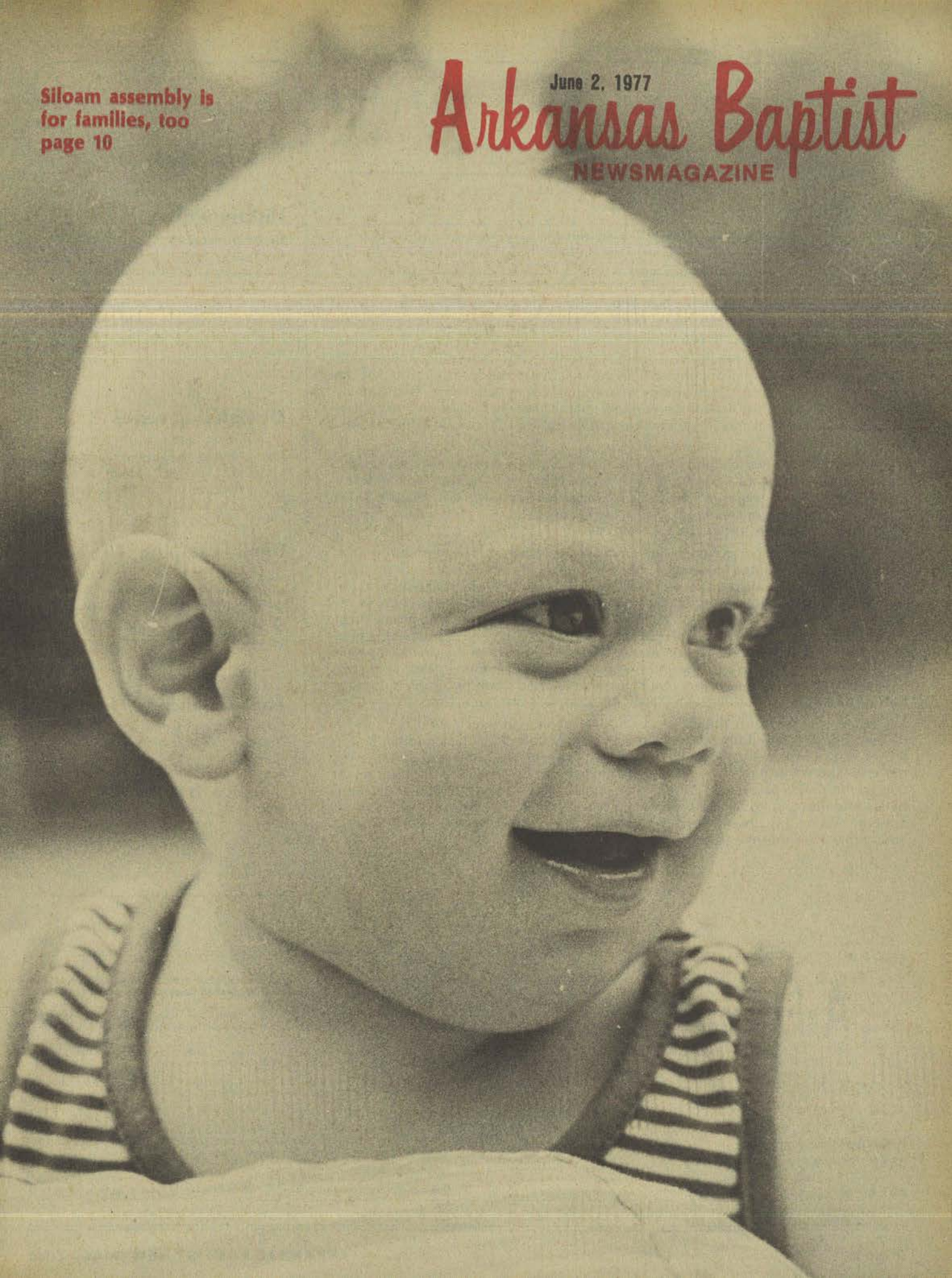
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Siloam assembly is
for families, too
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June 2, 1977

Arkansas Baptist

NEWSMAGAZINE





I must say it

Charles H. Ashcraft / Executive Secretary

The hot line

No scriptures validate more conclusively the secure place our pastors hold in the structure of God's kingdom than the second and third chapters of Revelation. "To the angel of the church in Ephesus write," is a direct communication to the pastors of Ephesus and likewise to the other six churches of Asia Minor. It may be observed that God did not go through a committee, the deacons, the district cleric, the convention or the village bully. God talked directly with his messenger, his agent, as the word angel means.

This establishes scripturally and for all time the very important, unique and special relationship God maintains with his pastors. It re-enforces the position of the pastor as the called person, first among fellow priests, with whom God talks directly for the good of the whole fellowship. The church pastors should gain great encouragement from this special arrangement of a "hot line" always available for two-way communication.

A study of the two chapters in Revelation will give conclusive evidence that God discusses the spiritual condition of the church and issues corrective measures. This is the point of origin of many church programs and procedures. The word angel means messenger and agent, and may be interpreted in much the same way a messenger or agent is understood in our day.

This direct line of communication is always operative and is never closed. God is always on his end of the line, and if communications break down, it is not his fault. The communication with the seven churches in Asia Minor unilaterally sustains the autonomy and distinctiveness of God's churches and that he communicates individually with each church, not collectively through one bishop. It places great responsibility upon each church to hear the message and respond individually to God's message. There appeared to be no ecclesiastical union of the seven churches except through voluntary cooperation and the common bond of their collective mission to evangelize Asia Minor. Much may be learned from the simple organization through which God elects to use. The scriptures are open unto all.

Some may question this rather exclusive manner in which God talks to his pastors. But they should be aware that God's ear is open to all his children, and it, too, is to be a two-way conversation. I believe, however, the hot line arrangement is the way God wants it, and we should gladly incorporate it unto our philosophy of cooperation. The pastors are God's messengers, God's agents, God's undershepherds, and they should have preferential privileges of first hand messages. This does not limit God to any system which would deny direct access of all his children unto him, without an intermediary.

I must say it!

In this issue

History writing 4

A new history book about Arkansas Baptists is to be written by the end of 1978 and research for the book is underway. Thirty-four Arkansans have been asked to write essays on a wide range of subjects for use by the editor of the book.

Discipleship series 8

A series of articles on Christian discipleship begins this week. James C. Wright, pastor of First Church, Camden, is the writer.

Family camping 10

Camping for the whole family is offered at Arkansas Baptists' state assembly at Siloam Springs, as shown by the cover photo of one of the younger campers.

Looking ahead 11

Beginning this week, a calendar of state events will be a reminder to Baptists of meetings and emphases. The calendar will provide a look at the next six weeks.

Arkansas Baptist

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The church and the association

The editor's page

J. Everett Sneed



Our associations are different today from those of the early days of Baptists in America. Until fairly recently, most inter-church relations were established solely through the local association. Some, because of the changes which have taken place, have erroneously concluded that associations have outlived their importance. However, associations are our most important link in unifying of faith and practice, in fellowship in local missions, and in the training of large numbers of church leaders.

A church voluntarily affiliates with local associations, state conventions and the Southern Baptist Convention to more effectively propagate the gospel and to fulfill the task assigned by our Master. Associations and conventions can justify their existence only in relationship to the assistance and strength they provide for local churches. While principles of cooperation among churches are clearly indicated in the New Testament, it is the local church to whom Christ has assigned the responsibility of carrying out his kingdom purposes.

In the association there is a closer fellowship than can be provided in larger inter-church bodies. This fellowship should produce a commitment to Christ and each other. When a sense of unity exists, the Lord's work will prosper.

Historically, one of the purposes of the association was to foster unity of faith and practice. This can still best be done in the local association. This doctrinal function of the association is reflected in the fact that

most associations have rather detailed doctrinal guidelines. In the SBC and in most state conventions doctrinal requirements are very general.

The association also provides opportunity for greater involvement of local church members than any other inter-church body. Such involvement helps in the development and maturing of church leaders. Because of the closeness and ease of involvement, the association can more easily foster leadership training programs.

Since the association is vital to Baptist life, it is important for every pastor to be deeply involved in the work of his association. Every church, regardless of size, needs its association. In the association, churches of all sizes can pool their energies, abilities and resources so that kingdom purposes can best be carried out in their area.

It is essential that an association receive proper financial support. Sometimes churches limit the associational programs by their failure to undergird the association with their money.

It is also vital to the well-being of the association that the director of missions receive an adequate salary. The director of missions carries a heavy load and should not have the added burden of financial worries.

Our associations are vital to the life of Southern Baptists. We should support them through our personal involvement, financial support and prayers. Healthy associations mean much to the future of our work.

Baptists lose a great leader

Arkansas Baptists lost a great leader last week as C. W. Caldwell went to be with the Lord. Dr. Caldwell was an organizer, promoter and a developer. But most of all he was a gentle spirit who dedicated his life to the furthering of Christ's kingdom.

It was through Dr. Caldwell's efforts that impetus was given to state missions in Arkansas. Prior to Dr. Caldwell's serving as secretary of missions, this work had been done by the executive secretary. Dr. Caldwell's ability to organize and to evaluate the needs of our state at a given time made him God's man for this new position. Under his leadership state missions made giant strides.

My initial contact with Dr. Caldwell was shortly after my election as director of associational missions for Independence Association. In this meeting he assured me that he would help me in every way possible. He was good as his word. He responded to every request that we made. Directors of missions all over Arkansas can give similar testimonies.

After Dr. Caldwell's retirement he continued to

serve the Lord. His ability as a leader enabled him to heal the wounds in many divided churches. When a pastorless church had problems, we knew that if they called Dr. Caldwell as interim pastor, that things would be allright.

Dr. Caldwell's ministry was characterized by his concern for others. When we visited him just three days before his death, his concern was for his wife. "How are you?" we asked. "I am not entirely comfortable," he said, "but I am not having any severe pain." After a pause, he continued, "I've asked my family to keep my wife busy. The next few days will be hard on her."

The churches and preachers of our state have lost a good friend. But our loss is heaven's gain. Many of us know in part the impact Dr. Caldwell has had on Baptist work of our state. It is likely, however, that no one this side of heaven will fully understand the significant role this man played in moving Arkansas Baptists forward for the Lord. We can only say, "Thank you, Lord, for Dr. Caldwell, his life, his ministry and what he has meant to us personally."



One layman's opinion

Daniel R. Grant / President, OBU

Comparing the importance of audiences

One of the most common, yet dubious, tendencies we mortals have is to compare the importance of different audiences to whom we speak. This is true whether we are thinking about radio and television audiences, church congregations, Sunday School classes, prospective customers or listeners to gossip over a neighborhood fence.

Several examples of measuring the importance of one's audience occur to me: the public speaker who cancels an engagement with a small audience in order to accept a speaking engagement with a much larger audience; a university professor acquaintance of mine (not at Ouachita) who was known as a "table-hopper" because during lunch in the faculty dining room he would leave his table to visit at other tables as "more important" university officials arrived; and a pastor who resigns and leaves a small church congregation to accept the

pastorate of a larger church congregation. In some ways the evaluation of audiences is not really wrong, and may actually be important in accomplishing perfectly proper objectives. A salesman must go where the customers are, an evangelist must go where the unsaved are, and a lobbyist must go where legislators are.

Recently Ouachita Baptist University had the privilege of hearing as its baccalaureate speaker a pastor who has a very important audience as the world measures it. Charles Trentham, pastor of the First Baptist Church of Washington, D.C., which includes President Jimmy Carter and his family in its membership, was the speaker. Although he is an excellent speaker, honesty requires me to admit that one reason we invited him was our feeling that the members of the Ouachita Graduating Class of 1977 would be especially interested in hear-

ing the pastor of President Carter. This proved to be very true, and Dr. Trentham was most gracious in visiting with students and parents during his day on the Ouachita campus.

Important though Dr. Trentham's Sunday audience is, I was so bold as to suggest in my introduction of him that his Saturday audience of graduating Ouachita students was of equal or greater importance. He was kind enough not to dispute my assertion, whatever he may have thought, but I suspect he really may have agreed with me. Who is to say that preaching to the President of the United States, whose personality, character, vocational direction and lifestyle are rather firmly fixed, is any more important than preaching to 294 young persons who are still in the early stages of many of these things? Few things in this world are more important than trying to be a leader of young people.

Of course, I suspect I would still tell my secretary to cut in on my telephone conversation with just about anybody else if President Carter should call. Honesty further requires me to say that I am not expecting such a call within the next few days.

Progress reported on Arkansas Baptist history volume

Thirty-four Arkansas Baptists have been selected to write essays which will provide information for the history of Arkansas Baptists, to be completed by the end of 1978. The selection was made by a committee under the direction of Edward Glenn Hinson, who is editor of the book. Dr. Hinson is Professor of Church History at Southern Seminary, Louisville, Ky.

Essay writers have a deadline before the end of this year. Then Dr. Hinson will use the essays to weave a topical history of Arkansas Baptists.

Essays on the 36 topics (one writer has three topics) will be on file permanently at Riley Library at Ouachita University.

Topics and writers are the following:

1. How Baptists Got Started in Arkansas (up to 1845) — Bernes Selph
2. History of Local Baptist Organization — Jack Bledsoe
3. History of Evangelism — Jesse Reed
4. History of Mission Effort — C. W. Caldwell
5. History of Worship in Baptist Churches — C. A. Johnson (Paragould)
6. History of Music in Baptist Churches — William E. Trantham
7. History of Discipline in Baptist

- Churches — Russell Baker
8. History of Baptist Beliefs — Jim Berryman
9. History of Education (2 papers)
 - A. Local Church Instruction — Ralph Davis
 - B. Academies, colleges and Other Means for Training Ministers — Daniel Grant
10. History of Social Concern — Tommy Bridges
11. History of Political Attitudes and Involvement —
12. Slavery (History of Baptist Attitudes toward Slavery) — O. W. Taylor
13. History of Baptists and Civil Rights — Bob Riley
14. History of Other Baptists in Arkansas — W. T. Holland
15. History of Arkansas Baptist Newsmagazine — Everett Sneed
16. History of Relations with Other Denominations — Charles Ashcraft
17. History of Spiritual Life of Churches — Glenn Hinson
18. History of Stewardship — Roy Lewis
19. History of Campus Ministry — Tom Logue
20. History of Women in Life of the Churches — Ruby Snider
21. History of Lay Involvement in

- Churches — Betty Kennedy
22. History of Camp Ministries
 - A. Assemblies — Lawson Hatfield
 - B. Missionary Camps — Agnes Copping
23. History of Campbellite Influence — Fred Savage
24. History of Landmarkism in Arkansas — Don Harbuck
25. History of Anti-Missionism and Anti-Organizationism — H. E. Williams
26. History of Racial Tensions and Efforts at Integration — Robert Ferguson
27. History of Fundamentalism — Don Hook
28. History of Charismatic Movement in Baptist Churches — John McClanahan
29. History of Controversy over Alien Immersion and Open Communion — Erwin McDonald
30. History of Problem of Independent Churches — Burton Miley
31. History of State Organization — Nadine Bjorkman
32. Baptists and the Civil War — Fred Granade
33. Baptists and World War I — Fred Granade
34. Baptists and World War II — Fred Granade

Sgt. Maj. Henry E. Casey, who retired from the U.S. Army May 31 with more than 30 years of service, was presented the Meritorious Service Medal for service at Ouachita University. He was assigned as Chief Instructor with the Military Science Department at OBU for more than six years. Casey, his wife, Betty, and daughter, Carrie, attended a retirement ceremony at Ft. Sill, Okla. The Caseys are members of Salem Church in Benton where he serves as a deacon.

Larry Henderson, chaplain at the Boys Training School, Pine Bluff, has been named an "Outstanding Young Man of America" in recognition of "professional achievement, superior leadership ability and exceptional service in the community." Chaplain Henderson is one of the five full-time chaplains the Arkansas Baptist State Convention provides to state institutions. He is also chaplain of the 455th Transportation Battalion, a National Guard Unit with headquarters in Pine Bluff.

Mrs. Gresham J. Shinn, a member of Central Church, Magnolia, has been selected "Arkansas Mother of the Year". Mrs. Shinn has recently returned from New York City where she appeared before the American Mother's Committee, Inc. She is the former Miss Mary Sue DeLaughter, daughter of the late Mr. and Mrs. George DeLaughter of Sparkman. Mrs. Shinn and her husband, who is a deacon in the Magnolia church, are active in all phases of the church life. They are parents of five children, Mrs. Sara Newton and Miss Bobo Shinn of Magnolia; Mrs. Linda Grace of Texarkana; Miss Rebecca Shinn of Ruston, La., all graduates of Southern Arkansas University; and Jay Shinn, a student at Memphis Academy of Arts.

Phillip Salmon, who has been serving as pastor of Keo Church, has resigned to go to Brechin, Scotland, where he will serve a mission church. The church in Scotland is one that was assisted in organization and received materials from England (Ark.) First Church, where Richard Lisk is pastor. The Scotland Church is a member of the European Baptist Convention, English speaking, and is comprised of Americans in Europe without a church home because of language or other problems. Salmon, his wife, Rita, and their two children will reside in Scotland for three years. Salmon, a graduate of Ouachita University, has served churches at Harmony Hill and Biscoe prior to going to Keo.

Bill Hair has been called as summer youth director of Lexa Church. Hair is enrolled in the master of divinity degree program at Mid-America Seminary in Memphis. He is married to the former

Sgt. Maj. Casey



Henderson



Mrs. Shinn



Salmon

Mary Elizabeth Timanus of Chattanooga, Tenn.

James H. Fitzgerald, who has pastored churches for 50 years, was named a Distinguished Baptist Minister recently by the trustees of Southern College. Fitzgerald, who resides in Paragould, retired from the active ministry three years ago and now serves churches as interim pastor.

Hugh Gowens, pastor of Botkinburg Church near Clinton, has resigned to become pastor of Woodland Church near Clarksville. Gowens has pastored other churches in the state. He and Mrs. Gowens are parents of three children.

Delbert "Skip" Kelley, a member of Oak Grove Church near Van Buren, is now serving the church as associate pastor with responsibilities including children's church. Mrs. Kelley serves the church as secretary. Dale R. Gowdy is pastor.

Charles Mayo, who has served Benton First Church as minister of music and education for 20 years, has resigned to assume a similar position at Ozark First Church beginning June 19. He and Mrs. Mayo are parents of four children. Roy Gean Law is pastor of the Ozark church.

Calvin Fox, missionary pastor-in-residence, has been called as a full-time staff member by University Church, Fayetteville. Areas of service for which he will be responsible will include counseling, pastoral visitation, teaching and pastoral concerns, as well as assisting the senior pastor in special projects.

Tommy Kimball has become the pastor of Immanuel Church, El Dorado.

Kimball came to the El Dorado church from South Avenue Church, Pasadena, Tex.

Gary Hill has accepted the call as pastor of Wildwood Church near El Dorado.

A. H. Hefner has resigned as pastor of Felsenthal Church, Huttig.

Mrs. Earl Humbard, who has served as secretary in the Pulaski County Association for 14 years, has resigned to move to Hot Springs.

Richard Denton has resigned as minister of music at Lakeshore Church, Little Rock, to continue his education.

Joe Daniel, who has been attending Southwestern Seminary, has begun his work as summer youth director at Markham Street Church, Little Rock.

Ronnie Davis has accepted the call to serve as summer youth director for Forest Highlands Church, Little Rock. Davis is a senior music major at Ouachita University.

Perry Henderson is now serving as pastor of Moro Church. Henderson attended Southwestern Seminary studying in the Diploma Division. He has served churches in Texas and Arkansas. Rev. and Mrs. Henderson are parents of four children.

James Simmons has resigned as pastor of Broadmoor Mission, Brinkley. He and his wife, Camille, were recently appointed by the Southern Baptist Convention Foreign Mission Board as missionaries to Okinawa.

Joe Campbell assumed the pastorate of Lambrook First Church on Sunday, May 1. Campbell, a native of Greenville, Tex., attended East Texas State Teachers College, Criswell Bible Institute and Dallas Bible Institute. He has pastored other Arkansas churches. Rev. and Mrs. Campbell are parents of three children.

Claude W. Caldwell, Little Rock, retired after 19 years as superintendent of the mission and evangelism department of the Arkansas Baptist State Convention, died May 24. He was a graduate of Louisiana College at Pineville, La., and the Southwestern Seminary at Ft. Worth. A minister for more than 50 years, he formerly was pastor of First Church at Arcadia, La., and First Church at Fordyce and served as interim pastor in churches in Arkansas and Missouri. He was a member of Lakeshore Drive Church. Survivors are his wife, Mrs. Ratliff Ludwick Caldwell, a son, Carroll D. Caldwell of Harrison; a daughter, Mrs. Peggy Robbins of Little Rock; two brothers; two sisters, and five grandchildren.

Arkansas all over

Forest Highland Church, Little Rock, held Senior Recognition Services on Sunday, May 22. Johnny Jackson is pastor.

Callon First Church is in revival May 29-June 5 with Paul Jackson as evangelist. G. G. Givens is pastor.

Elmdale Church, Springdale, youth choir presented the musical "I'm Here, God's Here" at Oak Cliff Church, Ft. Smith, on Sunday evening, May 22. Jim Walker is minister of music and youth. Seniors of the Elmdale church received special recognition on May 22 and were also honored with a breakfast. W. R. Edwards is pastor.

Oseola First Church handbell choirs presented their spring concert in a Sunday evening service recently. John Dresbach is minister of music and youth. S. Ray Crews is pastor.

Immanuel Church, Russellville, honored its graduates with a breakfast on May 22. Raymond Palmer is pastor.

Brotherhood of **Mountain View First Church** honored mothers of the church with a dinner on Mother's Day. Fathers of the church will be honored with a special film presentation on Father's Day, June 19. James Scott is pastor.

Lonoke Church will be in Vacation Bible School June 6-10 with David Baxter, minister of youth, serving as superintendent. Acteens and Baptist Young Women of the church held special meetings in May with Mrs. Wilma Kidd, missionary to Brazil, as speaker. Eugene Wigley is pastor.

Prairie Grove First Church recently honored their pastor, Edward L. Powers, with an appreciation day.

Liberty Church near Lincoln celebrated homecoming Day May 15. Homer Rich is pastor.

Pulaski Heights Church, Little Rock, Single Adult Department held a retreat May 27-29 at Camp Ozark.

Baptist Tabernacle, Little Rock, honored 1977 graduates in morning worship services on May 22. James M. Wilson is pastor.

Arkansas Valley Association Woman's Missionary Union held a prayer retreat on May 21 at Marianna First Church. Rev. and Mrs. Robert Crockett, missionaries to Argentina, were speakers. Mrs. Grider Davidson is associational WMU Director.

Park Hill Church, North Little Rock, will hold a Win Our World (WOW) revival June 6-9. Terry Barber, Bobby Boyles and Sherri Benton, all students at Ouachita University, will lead the weekend event. Cary Heard is pastor.

Gentry First Church held Senior Recognition Day on Sunday, May 15, to recognize 1977 graduates and present

them with a gift from the church. W. W. Dishongh is pastor.

Eudora Church observed Youth Sunday May 29, and in evening services, gave special recognition to 1977 graduates of the church. Jimmy D. Wallace is pastor.

Hughes First Church will host the Handy Avery's 46-voice Youth Choir from Huntsville, Ala., on Sunday, June 5. Carroll Evans is pastor.

Jacksonville First Church voted on May 11 to hold summer involvement outdoor evening services with theme for these services to be "Reach-Out: Bold Missions" and "Mid-Summer Nights". Children's Choirs of the church were honored with a picnic on May 26. Seniors of the church received special recognition on Sunday morning, May 22. Mason Bondurant is pastor.

Tri-County Association Executive Board has approved the purchase of 200 Bibles to be used as a missionary outreach in Montana by Andrew Goodwin, a former pastor in the association.

Chicot Road Church, Little Rock, recognized 1977 graduates in morning services on May 22. The graduates received gifts from the church. Sam Whitlow is pastor.

Mt. Olive Church, Crossett, was host to "Light", a touring music group from Ouachita University, on May 18. A children's musical, "It's A Miracle", was presented at the church on May 22 by the church's fourth through sixth grade children. Rick Dodd is minister of music and youth. Ferrell D. Morgan is pastor.

Morrilton First Church honored its seniors and their guests with a dinner in Little Rock on Friday evening, May 20. The seniors also received special recognition during the morning worship hour on May 22. W. Coy Sample is pastor.

Hebron Church, Little Rock, held a special recognition service for its 1977 graduates on Sunday morning, May 20. The graduates also received gifts from the church. Malcolm Sample is pastor.

Olivet Church, Little Rock, will be host for the Western Little Rock Youth Revival July 24-29. The "Lord's Witness" Youth Choir from Leawood Church, Memphis, will present special music. John Ellzey will be director. Phil Glisson will be evangelist. Glisson, a 1977 graduate of Southwestern Seminary, is on staff at Leawood.

Batesville First Church recently voted to purchase 400 New Baptist Hymnals. They will be in white-gold with the church name imprinted on the cover. Don A. Nall is pastor. Warren Miller is music director.

Blytheville First Church presented 1977 graduates with a leather bound

New Testament and a gift subscription to the "Baptist Student" Magazine. The church family held a picnic at Mississippi County Association Camp near Paragould on Sunday afternoon, May 22. Alvis B. Carpenter is pastor.

Park Place Church, Hot Springs, honored graduates in morning services on May 22. A luncheon was held in their honor following services.

Heber Springs First Church observed Commitment Day on Sunday, May 29. James A. Walker, Secretary of the Stewardship Department of the Arkansas Baptist State Convention, was the speaker.

Mountain Home First Church gave special recognition to graduates in morning services on Sunday, May 22. Kenneth Threet is pastor.

The Single Young Adult Department of **Life Line Church, Little Rock**, was host to the graduating class of 1976-77 at a one day retreat to Petit Jean Mountain. Graded choirs of the church presented a program on Wednesday evening, May 25. Joe Williams is minister of music and youth.

Booneville First Church was host to the youth choir of First Church, Purvis, Miss., May 28. Guy R. Wade is pastor.

Calvary Church, Texarkana, held senior Recognition Day on May 22, honoring graduates at a morning service and also presenting them with gifts.

Calvary Church, West Memphis, honored its graduating seniors with a dinner Saturday evening, May 21, and recognized them in morning worship services May 22. Guest speaker at the Sunday evening services was Carliss Odom. The youth choir of First Church, Ft. Walton Beach, Fla., will be guests of the West Memphis Church on June 15. A youth choir from Evergreen, Ala., will present a program at the church July 21.

Immanuel Church, Little Rock, children's choirs presented a musical story for children, "It's Cool in the Furnace", on May 22. The musical featured the puppet people of **Booneville First Church**. Joy Baker and Skip Wofford were directors.

A Girl's In Action group from **Northeast Church, Texarkana**, participated in a Day Camp at Camp Canfield on May 28. The camp was led by Rev. and Mrs. Chester Gray from Bradley and featured devotionals, Bible study, arts and crafts and nature study.

Sylvan Hills Church, North Little Rock, Abundant Life Day Camp will be held June 6-Aug. 26 with Ken Blackwell as director. Blackwell, a junior at Southwest College, Bolivar, Mo., will be assisted by Terri Bridges and Dave Bolton.

Geyer Springs First Church, Little

Rock, graded choirs presented programs on Sunday evening, May 22, and Wednesday evening, May 25. Awards for attendance were presented at each program. Tim Blann is minister of music.

Sang Avenue Mission recently was organized in Fayetteville under sponsorship of Washington-Madison Association. Peter L. Petty, Director of Missions, is serving as interim pastor.

Conway First Church youth choir presented the musical drama, "The Village Miracle", under direction of Don Bingham on May 21-22. The group performed for shut-ins; at a rest home; for senior citizens and the church family and friends. Graduates of the church were recognized in morning worship services. William Probasco is pastor.

Mayflower Church is in revival May 30-June 4. David Miller, Director of Missions for Little Red River Association, is evangelist. Music is being directed by Eddie Howell, choir director at Plummerville First Church. Lester C. Nixon is pastor.

Faulkner Association held a Girls in Action and Acteens Recognition Service at Harlan Park Church on May 6. Acteens receiving their queen's crown were Laura Capp of Mayflower and Kathy Whitford from Beryl. G.A.'s to receive their first badge were Thesha Conrad and Ginger Griffith from Harlan Park; Sherry Sullivan from Beryl and Penny Ackerson from Mayflower. Mrs. Jesse Kidd was missionary speaker. Betty Jo Lacy, Acteens Director for the Arkansas Baptist State Convention, and Karen Russey, state GA Director, were special conference leaders.

Ashdown First Church was host to Mike Edwards and "The Good News Company" from Austin, Tex., when they presented a concert, "A Celebration of Praise".

Gentry First Church has enrolled a performing group that will sing for Sunday evening worship services. Young Adults will make up the choir to present specials and a musical during the summer months.

Imboden Church had a visiting youth ensemble led by Allen and Shiela Speer on May 28-29. A 40-voice youth choir from Orange, Tex., will perform at the church on Monday evening, June 20. Joe Loghry is pastor.

Rogers First Church honored 1977 graduates on Sunday, May 29, at the morning worship hour. A breakfast was given in their honor preceding services. On Sunday evening a reception was given at the Sam B. Wakefield home. Wakefield is minister of youth and music. Ben J. Rowell is pastor.

West Memphis First Church held a

choir recognition service on Wednesday evening, May 25. Thomas A. Hinson is pastor.

East Side Church, Ft. Smith, will have as missionaries in residence, May through July, Mr. and Mrs. Paul A. Rhoads. The Rhoads have been stationed in Seoul, Korea, where he is in charge of student evangelism, both high school and college. He has also served as press representative for Korea. Mrs. Rhoads assists her husband in his work with students and also helps in revival meetings.

Brickeys Church has completed a remodeling-redecorating program including installation of central heat and air; carpeting the sanctuary, Sunday School rooms and pastor's study; pews were refinished and cushions bought for them. The program also included new floor covering for baths and kitchen with refrigerator, stove, cabinets, sink and hot water heater for the kitchen.

Pottsville Church held a recognition banquet recently for high school seniors. This is the first such event ever held by the church. James R. Davis is pastor.

Lake Village Church, on May 15, presented a resolution to Jim McComas in recognition of his outstanding service as interim pastor of the church in 1970, 1973 and 1976. McComas, Director of Student Aids at Ouachita University, was presented the resolution by the church's Board of Deacons. The resolution stated that a portrait of McComas would be placed in the church's gallery with former pastors and that his name would be entered on the church roll as an honorary member. He and Mrs. McComas were honored with a luncheon at the Lake Village Country Club following morning services.

Corinth Church, south of Hamburg, unveiled the E. E. Griever memorial plaque in services on Sunday morning, May 15. Griever was pastor of the Corinth Church at the time of his death. The memorial service was led by J. W. Buckner, pastor and friend of the late pastor. Attending the service were Mrs. Griever, Rev. and Mrs. Elmer Griever Jr. of Berryville; Mr. and Mrs. Louis Ethridge of Brinkley; Mr. and Mrs. Buddy Griever of Hamburg, and several grandchildren of the late Rev. Griever. The plaque, unveiled by Mrs. Cecil Blocker, will be placed in the church office. A dedication prayer was led by Sam Turner, Director of Missions for Ashley County Association. Griever was a leader in this association for several years.

Hardy First Church will be host June 18-July 1 to a group of workers from

Iowa Park Church, Iowa Park, Tex. The group, "Builders for Christ", will be in Hardy to assist the church in erecting a new church building.

Marianna First Church held a revival May 9-15 with Bill Fitzhugh as evangelist. Bill Holcomb of Pine Bluff was in charge of music. There were 14 professions of faith and two joined by letter. Tommy Cunningham is pastor.

Dallas Avenue Church, Mena, held a revival May 1-5. Robert Crockett, missionary for the Southern Baptist Convention Foreign Mission Board, was evangelist. Max W. Deaton is pastor. The church observed "Golden Age Appreciation Day" on May 15. Recognition and appreciation were given to the senior citizens, Keen-Age Club members and workers in Home Bound and Rest Home Ministry. W. E. Middleton, retired school teacher/administrator, brought the message. Music was led by Al Escott. Mrs. Norma Jean King is Director.

Alumni meetings set at Kansas City

College alumni meetings planned in connection with the annual meeting of the SBC in Kansas City, Mo., include an Arkansas school get-together and a breakfast which includes alumni in Arkansas.

Ouachitonians and friends of Ouachita University who attend the Southern Baptist Convention in Kansas City, Mo., June 14-16, are invited to a get-together Tuesday night, June 14, at 9:30 p.m. in the Holiday Inn/Downtown, across from the Convention Complex, following the evening session.

President and Mrs. Daniel R. Grant will be there; a brief film presentation of the latest campus improvements and activities will be shown; and a time of fellowship will highlight the social hour.

William Carey College graduates now serving in Arkansas churches will be among those attending the annual alumni breakfast scheduled for Wednesday morning, June 15, at 7:45 a.m. The breakfast will be held in the Benton Room of Center City Holiday Inn, adjacent to convention hall. Alumni are urged to make reservations in advance through the Carey alumni office.

Alumni, friends and other visitors have been invited to attend a 20th anniversary celebration on the Midwestern Seminary campus as the Southern Baptist Convention meets near the school. The celebration is scheduled for Wednesday, June 15. Dennis Coop is Arkansas state president of Midwestern alumni.

Junction City

Junction City Church is planning a building program that will include a fellowship hall and educational building. Loy W. Garner is pastor.

Fisher First

Fisher First Church held dedication and note-burning services on March 20.

Dedication services were for the completely remodeled sanctuary. The church got recommendations for the remodeling from Gene Carter, interior designer from the SBC Sunday School Board's Church Architectural Department.

Remodeling consisted of installation of oak paneling to match the existing

furnishings; carpeting; improvements to the balcony and choir loft; and installation of Gothic design chandeliers. Rose stained glass windows were installed above the pulpit and choir.

The program, a three month endeavor, cost \$26,207.

J. A. Aldridge, pastor, in the dedicatory message said, "I feel God's house should be the most beautiful house in the community. We ought to make it the best we can." He also said, "I feel the greatest beauty of this place is to know and experience the presence of God here to the saving of lost souls. Without this all is in vain."

Jimmie Garner, a former pastor and Director of Missions for Trinity Association, was a guest speaker.



Participants in the dedication at Fisher were (l. to r.) Eldon Wixson, chairman of trustees; Joe Aldridge, pastor; and Donald Glenn, building committee chairman.

Christian discipleship

Understanding Christian discipleship

by James C. Wright
(First in a series)

The purpose of a series of articles such as this is to interpret Christian discipleship in light of the New Testament and in terms of our responsibility as disciples in this present age.



Dr. Wright

Before we can experience or express the adventure of Christian discipleship it is necessary that we explore with understanding the meaning of discipleship. In the New Testament, the term "disciple" is used (with one exception) only in the Gospels and Acts. The word "discipleship" is not used in the Gospels or Acts, however, these scripture passages are full of meaning as a living reality. Discipleship is represented as the way of life in association with Christ as Lord. Discipleship can really only mean one thing, "that which is characteristic of disciples."

The Greek words used in the New Testament, which are translated by our English word "disciple", convey the idea of "following after" or "learning". *Mathetes*, the noun form, means "a learner or one who follows the teachings of another". *Matheteuo*, the verb form, means "to make a disciple, to teach or instruct, or to follow the teachings of another". Inherent in both word forms is the idea and challenge Jesus offered to the first disciples and to us, "Follow me!"

For the sake of clarity it must be

understood that *discipleship is more a lifestyle than a doctrine!* We may discuss doctrinal precepts all day, every day, but we must live a lifestyle of discipleship if we are to be his disciples.

In the First Century the terms "disciple" and "Christian" were synonymous. "... And the disciples were called Christians first in Antioch" (Acts 11:26c). However, in the Twentieth Century it is evident there is a lack of understanding regarding discipleship in the lives of many who believe themselves to be Christian. The tendency is to think in terms of Jesus as being Savior only, i.e. the one who has forgiven my sin so I will not spend eternity in hell, but still allowing me the option to live the same old self-centered way in every day living. There's only one problem with this kind of religious experience. It's not the gospel of the New Testament! The Gospel proclaims that Jesus has come "to seek and to save that which was lost", but it also indicates how he will do that. The how is set forth in terms of a relationship. The personal relationship we must have with Jesus is as Lord! He must be Lord if he is to be anything! This is the meaning of discipleship! This is the thrust of a lifestyle of discipleship! Jesus does not want just to get into your life; he wants to be in control of your life! Discipleship is real when he is Lord and we are followers!

Remember, discipleship is a process of learning and following Jesus as Lord that must have priority in all of life.

About the author: James C. Wright is pastor of First Church, Camden.

Marvell First

Marvell First Church has begun construction of a fellowship hall, classroom and kindergarten building. The building will be approximately 5,760 square feet with an estimated cost of \$90,000. Dedication is planned for the church's Centennial Celebration Sept. 18. Gene Crawley is pastor.

Natural Steps

Natural Steps Church, Little Rock, dedicated a \$38,000 educational annex Sunday, May 15, debt-free. Delton Cooper of Almyra, a former pastor, was speaker. Ray McClung, Director of Missions for Pulaski County Association, presented special music and led the dedicatory prayer. Bobby Walker is pastor. Building committee members were Vernon Crow, chairman, Don Presly and George Moreland.

North Central missions shown in booklet

The state conventions of Iowa, Illinois, Indiana, Ohio, Michigan, Minnesota and Wisconsin have co-published "The Idea Book" which describes the North Central Mission Thrust. It pinpoints hundreds of sites where new Southern Baptist churches and missions are needed in these seven states.

This booklet can be used as a prayer or study guide. Readers may find ideas for some direct mission support, or see opportunities for service as a lay volunteer or minister.

For a free copy, including extras for classes or study groups, write Bob Hastings, Box 3486, Springfield, Ill. 62708.



Woman's viewpoint

Betty Seay Crews

Graduation . . . end of the beginning

June is a month of many memorable events, one of which is high school graduation. From the parsonages all over our state, our youngsters will be leaving home for the first time. Many will enter universities, vocational schools, armed forces or find a job.

It seems just yesterday that our son was entering kindergarten. Now I must say to him as I did a few years ago to my daughter, "Freedom at last! But with freedom comes responsibilities. No one is ever really free. You must answer to someone." It's very hard for parents to cut the apron strings, but it must be done.

If I could share my experience, I would have to say the strings must be cut long before graduation day. Training begins early in the life of a youngster. At graduation it is too late to begin.

Training in the parsonage is no different than in any other home. Problems of child rearing in the parsonage are real if it is a normal home.

Training begins with discipline. Discipline is a special kind of love. Children want guidelines. They need guidelines . . . how far can they go. Discipline must be constant yet flexible. Children do not always want what they ask. Many times a no from a parent takes them off the hook with their peers. Children who are allowed to boss their parents are not ready to meet society. "Children obey your parents."

Discipline must begin very early. Responsibilities must be taught even in toddlers. At every age tender loving care must be given at all costs. Busy schedules are too busy if it means neglecting our children. God created the home as the first institution.

Some problems are unique with graduation from the parsonage. To whom shall invitations be sent so as not to hurt feelings within the congregation? After talking with other pastors' wives, we came to the conclusion of letting the graduate select his personal friends and a general invitation in the church newsletter along with a list of his fellow-classmates. This worked for us.

As our graduates begin their new life style, may we as parents, congregations and friends support them with our prayers and continue to boost their training by sending them to our universities and colleges for higher learning. May they continue to grow and train in God's will.

Let us cut the apron strings and trust that we have trained to the best of our ability and let God take over as they leave us.

Much to many a parent's surprise, their youngsters are able to stand alone and can accept life's responsibilities like God promised. "Train up a child in the way he should grow and he will not depart from it."

Amen! Amen!



Meeting the President

Introduced by Glendon McCullough (left), executive director of the Brotherhood Commission, agency trustee James Gardner of Blytheville, Ark., shakes hands with President Jimmy Carter during the annual meeting of the Commission in Washington. (Brotherhood Commission Photo by Tim Fields)

June writer

Betty Crews is one of four women who are writers of the "Woman's viewpoint" column for this year.

Mrs. Crews is married to S. Ray Crews, pastor of First Church, Osceola. She and her husband are the parents of two daughters and a son. Their oldest daughter, now Mrs. Roy Steed, is a nursing student at the University of Arkansas Medical Sciences Campus in Little Rock. They have a 10-year-old daughter, Jane, who is a fifth grader at Osceola, and a son, John Mark, who is a senior at Osceola High School.

Mrs. Crews has been a pastor's wife for 23 years and a public school teacher for 21 years. She is a graduate of Rector High School and Arkansas State University, and she has done graduate work at the University of Michigan.

Mrs. Crews will write from her particular viewpoint during June.

The bookshelf

Woman — Aware and Choosing by Betty J. Coble

Mrs. Betty J. Coble's *Woman — Aware and Choosing* is one of the most delightful books I have ever read. The book had its beginning in an exciting new ministry to women who were struggling with the marriage relationship. Mrs. Coble, who is a native of Ft. Smith and the wife of a Southern Baptist pastor in Westminster, Calif., began teaching night classes several years ago to women who came to her seeking help. The popularity of the classes was so great that it became necessary to schedule more of these courses. As a result of these experiences, many women were won to Christ.

After several years of helping women to understand their role in marriage and teaching them to deal realistically with the problems confronting the husband-wife relationship, Mrs. Coble compiled her materials and experiences in the book which was published by Broadman Press in 1975.

To learn how you can become involved in the *Woman — Aware and Choosing* program, as either a participant or certified teacher, write to Mrs. Betty Coble, P.O. Box 2188, Westminster, Calif. 92683. The book is available through the Baptist Book Store. — Mary M. Sneed

R. A. Hill: printer become preacher

by Helene Stallcup

R. A. Hill of 2914 W. Capitol, Little Rock, once thought he wanted to be a printer, but instead, he has enjoyed a long and varied ministry as a preacher of the gospel. While his service has included many types of work, and is somewhat unique, he also represents a large group of Southern Baptists just like himself — retired ministers who are still working for the Lord.

When a preacher reaches a certain age, he can retire and go to work for nothing — or nearly that, which is just what Hill is doing. By serving as "interim" pastor (simply an indefinite period, much like a regular call), he can receive annuity and Social Security benefits, and thus serve in needy churches unable to support a minister.

Hill believes, "The retired minister has a unique opportunity because many of the smaller churches can not employ a person who has been well-prepared. A retired pastor can go to these churches and give them the benefit of his past experience. He can keep them from a lot of pitfalls because he has been over that road, and often the pastor may return more (financially) to a church, then he receives in salary."

Hill also explains that the retired minister can come to a troubled church as something of an "outsider" and often, with his experience and training, lead factions back into spiritual harmony.

He has been serving in just such a capacity in a small church in central Arkansas — trying to re-unite groups who have more-or-less forgotten what the original spirit was about.

Since "retirement" Hill has filled pulpits in small churches like East Side at DeWitt and Baugh Chapel, near Ward. He is now serving as interim pastor at El Paso.

A believer, and former worker in the Church Development program, he has used some of the Program ideas at El Paso. He first led the church to hold a survey to determine church need and potential.

They discovered a church potential of about 160 members in the town. And since the church building was 107 years old, they discovered a physical need of some renovation. They repaired the church and set a goal of 75 people in Sunday School — equivalent to the resident church membership at that time.

Since there had been ill-feeling by some, toward the church, Hill suggested they hold a revival in an old fashioned "Brush Arbor". (He also believes in trying anything doctrinally sound to get the work done.)

The newly-organized brotherhood

put up the arbor. State workers Jesse Reed and Neal Guthrie led the revival. The meeting drew several visitors from the area, and at least seven conversions resulted. It also helped draw dissident members back together.

But Hill has not always been a preacher, or even a Christian for all of his adult life. He was actually called into the ministry after working in several professions — all beginning with the letter "P" — pharmacy, painting and printing.

He was working in a print shop when he was saved. Since he had known from the age of 12 that he would be a preacher, if he ever became a Christian, the call didn't take long. In a brief



Rev. and Mrs. Hill now make their home in Little Rock.

period of time he progressed from printer's "devil" (type-cleaner, janitor, handyman) to a "Divine apprentice" at New Orleans Bible Institute (now New Orleans Southern Seminary).

And yet, his profession as a printer must have been ordained, too, for he earned his way through seminary running the press. He set the type for theses and other educational materials.

One of his tasks was to print questions for all the tests, which he jokingly says helped him get through seminary. While he would never have taken one of the test sheets, all the self restraint in the world couldn't keep him from remembering some of the questions as he studied for exams.

His first pastorates were in Louisiana, where his work was, in a very real sense, missionary. Many in his congregations

spoke only French, but came faithfully to the Lord's house to enjoy the singing and fellowship with other Christians. Sometimes a French-speaking preacher was able to come in the evenings.

Hill was one of three rural evangelists for the State Convention from 1946 to 1953. He had no intention of returning to the pastorate until a persistent church in Kentucky persuaded him that God wanted them to serve together.

After nine years in the one pastorate in Kentucky, Hill returned home to Arkansas where he continued in church survey and development work for 3½ years and then served West Side Church, Little Rock, for five years until his official retirement.

Like other dedicated Christians, Hill is happiest wherever the Lord happens to be using him. Now, he feels he is in just such a place as he serves among the rural churches. One of his remarks to those who question him about the work may explain his commitment to this area of service, "In the smallest churches, in the weakest places, that's where the strongest pastors ought to be."

On the cover



Siloam Assembly is for families, too.

Looking over the shoulder of Cary Heard into the face of Daniel, it is easy to interpret Daniel's expression that the Assembly is indeed for every member of the family. Daniel's dad, pastor of Park Hill Church, North Little Rock, was assembly pastor one week last summer.

A functionally designed Children's Building is the resource center for teaching and learning spiritual truths for preschoolers and younger children.

Your state convention at work Houseparents needed to help children

Christian couples in their 50's who have reared their children are needed for houseparents in our child care program. We believe that God will lay this need on the hearts of Christian couples when they see the need. However, there must be much spiritual soul-searching on their part.

Man and wife must both see this great need and be willing to stop their world and get off. This means leaving jobs, selling the home, pulling up stakes and coming to the Arkansas Baptist Home for Children. God will provide all things including happiness.

You and your spouse may be the ones that God wants in this ministry. The children we serve have lost their chance in life. If they are to regain their chance, dedicated, warm, Christian couples will have to give themselves as parents to these children. If you have a definite interest in this ministry, call us real soon. Now! Call Charlie Belknap, Superintendent, at 367-5358 or address your letter to P.O. Box 180, Monticello, Ark. 71655. — Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services

Looking ahead: Arkansas events

June 1977

- 6-10 RA camp (Grades 4-12) Paron
- 6-July 8 First summer term, Ouachita Baptist University
- 10-11 6-8 year old boys (grades 1-3) and adult sponsor, Paron
- 12 Church Music Conference, SBC, Kansas City, Mo.
- 12-13 WMU, SBC annual meeting, Kansas City, Mo.
- 13-17 RA camp (grades 4-12) Paron
- 14-16 Southern Baptist Convention, Kansas City, Mo.
- 17-19 Baptist Men's encampment, Paron
- 20-24 RA camp (grades 4-12) Paron
- 20-25 Adult/youth music camp, Ouachita Baptist University
- 27-July 1 RA camp (grades 4-12) Paron
- 27-July 2 Siloam Springs Assembly (first week)
- 21 State music tournaments, Arkadelphia

July 1977

- 4- 9 Siloam Springs Assembly (second week)
- 7-10 Pre-camp training for girls' camps staff, Paron
- 11-16 Siloam Springs Assembly (third week)
- 11-16 GA camp, Paron
- 11-Aug. 11 Second summer term, Ouachita Baptist University

Youth and adult music conference

June 20-25 / Ouachita Baptist University

Features:

1977 emphasis — hymnology

Study of choral classics — Randy Woodfield

Great hymns of testimony — Mrs. Jean Pilcher

Band under the direction of Charles Butler

Classes in performing arts
Worship services and Bible study
State music tournament

**Send registration to
Church Music Department
P.O. Box 552
Little Rock, Ark. 72203**

**Registration form in Music Ministry
Notebook
Total cost \$25**

Duncan Couch, Southwest Baptist College, Bolivar, Mo., Directing Youth and Adults in "Hallelujahs"



Morris Ratley, Central Magnolia, Directing Junior High in "Light-shine"



Larry Baker, First, Fayetteville, Camp Pastor





Wilson C. Deese (center) and State Rep. Bobby Glover (left) greet Gov. David Pryor during the 1977 legislative session. Deese, Director of Chaplaincy for the Arkansas Baptist State Convention and State Staff Chaplain for the Arkansas National Guard, offered the prayer of invocation and served as Chaplain of the Arkansas House of Representatives. Glover, a Baptist layman, is a member of First Church, Carlisle.



Trustees meet at Southern Seminary

Trustees from the state of Arkansas talk with president Duke K. McCall during the recent meeting of the Board of Trustees of the Southern Baptist Theological Seminary, Louisville, Ky. Among other actions, the board honored McCall on the occasion of his 25th anniversary as president of Southern Seminary. Shown here are (left to right): Harry G. Jacobs, prison chaplain in Pine Bluff; Bernes K. Selph, retired as pastor of First Church, Benton; and McCall.

THANK YOU, LORD...



Her "mister" found Jesus

I will always remember the words that a Filipino woman said when she handed me the snapshot of her husband being baptized. I was in Southern Mindanao, near Milang, Philippines, preaching in one of several evangelistic meetings during a nationwide evangelistic crusade sponsored by the Philippine Baptist Mission. I had preached the week before in her barrio, 25 kilometers from Milang at the end of the rough, country dirt road which led to Minapin. The service was held in the dirt-floored, tin-roofed chapel building which housed the Minapin Baptist Church.

During the week the backless wooden pews in the small church were crowded with people and many more looked in from the outside through the open, glassless windows. Over 70 professions of faith in Christ were made during those few services in that small place, in the light of Coleman lanterns and candles.

By Friday evening 45 of them had been taught enough in the doctrine class which met each evening at 6 to allow them to be baptized. Since the church had no pastor, I was requested to hold the baptismal service in a small stream not far from the barrio. At 5 p.m. we gathered for the service after the humid heat of the day was over. Someone had a camera and recorded the event with the photo which this middle-aged woman now presented to me.

On the back was written the date and place and their names, along with a word of appreciation. I keep it as a memento, mainly because of what she said as she tried in her broken English, to communicate her thanks to me.

She said, "If you no come to Minapin, my mister no hear the story of Jesus and no be saved."

I think now of all that went into that trip to the Philippines — the preparation to preach and the call to missions, the support of churches at home through prayers and the faithful week by week giving of Baptist people through the Cooperative Program.

There is no telling how many people were instrumental in taking the gospel to Minapin so that her "mister" could hear of Jesus and be saved! You were one of them as you gave through the Cooperative Program, and as you prayed. — Herb Barker, missionary to Taiwan

...THROUGH THE COOPERATIVE PROGRAM

An enslaved people

Exodus 1:7-14; 2:11-15a

The four June lessons center on the unit theme of "A People in Need of Deliverance". These four lessons carry us through Exodus, chapters 1-15. Our lesson for June 5 begins with chapter one and is concerned with the theme "An Enslaved People".



Humble

Israel's remarkable growth (Ex. 1:7)

From the "seventy souls" of the family of Jacob who came into Egypt, following Joseph's invitation, Israel grew in numbers for three centuries "and waxed exceeding mighty, and the land (of Goshen) was filled with them." Goshen, in the Nile Delta region, was quite fertile and the people prospered. As they prospered they multiplied until, by the time of the Exodus, they numbered at least two million people. (Estimated from Numbers 2:32-33.) This fantastic growth of Israel in Egypt was but the fulfillment of God's promise to Abraham in Genesis 15:5, "Look now toward heaven and number the stars, if thou be able to number them, and he said unto him, So shall thy seed be." We are not surprised that the Egyptians became alarmed at the rapid growth of an alien people.

Israel's persecution (Ex. 1:8-14)

The happy experience of the Israelites in Egypt ended when "there arose a king who knew not Joseph" (Ex. 1:8). Historians state that a time of chaos arose in Egypt from 1780 to 1570 B.C. During this time of unsettled conditions a group of Semitic people called the Hyksos, or Shepherd Kings, entered Egypt and seized the throne. This may account for the favored treatment given Jacob and his family upon entering Egypt.

By 1570 B.C. the native Pharaohs had recovered the throne and expelled the Hyksos. Their hatred for the Hyksos naturally extended to the Hebrews who themselves were considered intruders.

Though the new Pharaoh feared the Hebrews, he had no intention of expelling them from the land. Verse 10 says, "Lest . . . they also join themselves unto our enemies and fight against us, and get them up out of the land." Instead of

expelling them, they would exploit them. The Egyptians wanted a large number of docile servants, not a united nation of proud people. They set themselves to break their spirit but not destroy them completely. They wished to reduce the number of Hebrews, not eliminate them altogether.

Pharaoh set taskmasters over the Hebrews and made them serve with rigor. They were forced to serve in the field and in the arts of brickmaking and house construction. This "service, with rigor" went on for at least 80 years, as we note from Exodus, chapter five. By the time Moses, at age 80, was back in Egypt to deliver the people, their tasks had been greatly increased.

Israel's leader (Ex. 2:11-15a)

In spite of the rigid servitude, the Hebrews continued to multiply. Pharaoh gave orders for the midwives to destroy the male babies as they were born. Because the midwives "feared God" (1:21), most of the male babies were spared. One notable male child who was spared was Moses, the son of Amram and Jochebed, of the tribe of Levi.

The story of the deliverance of Moses from the ark in the Nile River is well known. Pharaoh's daughter claimed him as her own son, calling him Moses, which means "drawn out".

The life of Moses at Pharaoh's court spanned 40 years. He was trained in all the wisdom of the Egyptians, yet he held to the faith of his fathers. Much credit for this fact may be given his mother, who was chosen to be his nurse (Ex. 2:9).

As Moses grew up he was concerned about the suffering of his people. An early attempt to set things right between the Hebrews and the Egyptians resulted in Moses' murder of an Egyptian oppressor of a Hebrew workman. To keep the deed secret Moses hid the dead man in the sand.

Moses' act of killing the Egyptian was soon discovered. When he sought to break up a fight between two Hebrews, they asked him if he intended to kill them even as he had killed the Egyptian. Moses now reasoned that if the Hebrews knew about the deed, the Egyptians might also know.

The expression, "Moses was afraid," in verse 14 is indicative of a character trait in Moses which shows up in later years. Moses is not portrayed as a bold person who could kill an enemy casually, without remorse or thought of consequence. This deeply human quality is seen in Moses during the wilderness wanderings.

Pharaoh heard of the death of the Egyptian, then sought to kill Moses (Ex. 2:15). Moses now fled from the land of Egypt and dwelt in the land of Midian, near Mount Sinai. Here he married the daughter of a priest named Jethro. Zipporah, his wife, bore him two sons, and Moses made his home in Midian for 40 years.

Some conclusions

1. Note the continuity between Genesis and Exodus. It is almost as if there were no break at all. The history in the two books is continuous, though a time lapse is obvious. The last chapter of Genesis tells of Joseph's death. The first chapter of Exodus tells of the king who arose who knew not Joseph.

2. Israel's bondage in Egypt becomes a symbol of human bondage to sin. In the Bible Egypt becomes a type of the world of unregenerate people. Pharaoh is regarded as an appropriate type of Satanic oppression. The taskmasters occupy star billing as types of Satan's underlings. The rigor of service and misery of suffering suggest the wages of sin.

3. God never forgets his covenant people. That God had seen the long period of oppression and heard the cry for deliverance is clearly stated in Exodus 3:7. Yet God waited until he had a man who was ready for this great work. Also he waited until the oppression had reached its extremity. The spectacular events in the deliverance, yet to be discussed in this series, would not have been likely forty years sooner. By the time Moses was eighty he was ready, whether he thought so or not.

4. Many would-be deliverers fail. Moses, at 40 years of age, did not know the issues. He felt sympathy with his oppressed brethren, but he did not have the maturity to lead at that time. He could see only the physical suffering and the mental anguish involved in Pharaoh's oppression. When still another 40 years had passed, he would know that there is no deliverance worthy of the name except that God is the real Deliverer.

A Christian heritage

II Timothy 1:1-18

Focal: II Timothy 1:2-14

What is the cost of a good influence? How can we place a cost upon the value of a Christian heritage? This unit of four lessons will suggest from the life of Timothy some of the more obvious resources for Christian living. In this



Wade

lesson we find Paul recognizing his spiritual inheritance and reminding the young Timothy of his. If this letter is written by Paul from Rome just prior to death it would add even further more importance to his directions for his "dearly beloved son" Timothy.

Fellowship in Christ (II Tim. 1:2-4)

After the statement of endearment which he shared concerning Timothy, the typical Pauline salutation of "Grace, Mercy and Peace", and the recognition of their source being "God the Father and Christ Jesus our Lord", is a restatement of his divine commission. The acknowledgement of the "Father and Christ Jesus" only solidified the fact that the person who had called and commissioned him to be his messenger was the Christ of glory who had been ordained and anointed by God in his incarnation to procure the salvation of his people.

"Whom I serve from my forefathers in a pure conscience." (v. 3) The verb rendered "serve" denotes the rendering of religious service or worship to God and was the word used to indicate the worship of Jehovah by the covenant people of God. Judaism was the root; yet Christianity was the flower. "I have remembrance of thee in my prayers night and day." Paul always uses this order indicating the long nights in prison were punctuated with prayer and when the days seemed to pass so slowly he would pray. This was Paul's practice of intercession for his "spiritual son", Timothy. It is a part of the heritage to remember daily one another in prayer.

"Greatly desiring to see thee" (v. 4). Both of them have left everything in life to preach the good news in Jesus. Paul longs for reunion, "that I may be filled with joy." It would fill his cup to the brim for gratitude is coupled with anticipated joy.

A family heritage of faith (II Tim. 1:5-7)

"Unfeigned faith" (v. 5). Timothy's faith is given a description as being "unfeigned" literally, "unhypocritical"; which isn't original with him, but dwelt first in his grandmother Lois, and his mother Eunice. He is the recipient of a gift which had been possessed by those immediate and very close to him.

"Stir up" (v. 6). The present tense of the infinitive means rather that Timothy is to keep the flame blazing at white heat as he has been doing. The appeal is preventative rather than correction.

"The gift" (v. 6). Paul didn't possess a magic touch whereby Timothy was instantly changed into an evangelist or pastor. All the grace came from God. God never commissions anyone to do a task without imparting a special gift appropriate to it.

"The Spirit of fear" (v. 7). The Greek word translated "fear" means "cowardice". Perhaps this was an illusion to a timidity that Paul had felt that Timothy possessed. The very qualities that Timothy needed very desperately are those Paul mentions, "courage", "power" and "love". All are necessary in a Christian heritage today.

A challenge to faithfulness (II Tim. 1:8-10)

The voluntary loyalty to Christ would cost Timothy something. Yet, Paul indicates that Christ's gospel is worth suffering for. "Be not . . . ashamed"; "nor of me" (v. 8). Paul urges Timothy to be bold in his message concerning Christ. Though the world does not understand this, be faithful and true. (See I Cor. 1:23.) The second phrase indicates Paul is prisoner for the Lord's sake not by the Lord.

"Partaker" (v. 8). The word "martyr" comes from the Greek word "martus" often translated "witness" or "testimony". Paul is about to be martyred and he is reminding Timothy that God has given him power to face such an ordeal.

"Before the world began" (v. 9). Our salvation arises out of God's own "purpose and grace". If our salvation depended on our deserving, we might well despair, but it has its ground in God's eternal and unshakable purpose. This is a reference to the pre-existent

Christ it would seem.

"Who hath abolished death" (v. 10). The work of Christ Jesus in salvation is described in these words and those immediately following. The word rendered "abolished" does not carry the thought of annihilation, but rather means to make of none effect, reduce to powerlessness. Death is now the gateway into the presence of God for the believer. Timothy is being taught doctrine in these few words.

A godly example (II Tim. 1:11-12)

"Preacher and apostle and teacher of Gentiles" (v. 11). These three nouns set forth the nature of his office. The first speaks of his appointment as a messenger to proclaim the gospel message. The second points to the authority of the messenger while the third, "teacher" has reference to the method of imparting the message.

"I also suffer . . . nevertheless I am not ashamed" (v. 12). Paul's suffering is a direct result of his preaching the gospel but it did not make him ashamed of it.

"For I know whom I have believed" (v. 12). He has permanently put his trust and confidence in him (perfect tense), has been trusting him all along, and is trusting him now in face of impending death.

The Greek is translated literally, "that he is able to guard my deposit." The deposit may mean either what Paul has committed to God or what God has committed to him. "That day" probably refers to the return of Jesus his Lord.

Fidelity to one's trust (II Tim. 1:13-14)

Paul makes a double appeal for steadfast loyalty to the Gospel in verses 13 and 14. Timothy is exhorted to hold the pattern of sound words (v. 13) and to guard the good deposit (v. 14). One of the essential ingredients of a "Christian heritage" is the ability to be faithful to the truth of the gospel. Timothy is to use the outline which he has heard from Paul as his model for his work and never depart from it in essence. "Pattern of sound words" doesn't imply a creed but rather the divine truths which Timothy has heard from Paul. Timothy is to hold fast to these things in "faith and love" for this is the spirit in which a person will know the vital depth of his or her conviction.

Long has the world sought an easy way to avoid being faithful, yet there is no way. Thus, the greatest thing which one individual can give to another is faithfulness to a "Christian heritage".

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Foreign mission briefs

MALINDI, Kenya — Going from village to village, six teams of Kenyan Baptist nationals have started 145 congregations and baptized 2,177 people during a 24-week period.

The year-long project began in the summer of 1976 with the digging of 10 new wells in the Giriyama tribe villages of coastal Kenya. The people needed clean drinking water during the dry seasons.

After this initial contact, teams consisting of national pastors, seminary students and sometimes a Southern Baptist missionary, have traveled throughout the area preaching and training leaders.

Most of the Giriyama tribe members were either without religious beliefs or were spirit worshippers when the project began.

BUENOS AIRES — The International Baptist Theological Seminary began its new academic year here by opening its

doors to over one hundred students, one of the highest enrollments in the institution's history, according to Frances E. Roberts, Southern Baptist missionary press representative.

Twenty-eight of the students are single women, 25 are single men and 57 are married. The majority of the students are enrolled in the four-year course leading to the bachelor of theology degree. Of 38 new students enrolled, 17 are from greater Buenos Aires, 16 are from the interior of Argentina, three are from Paraguay and two are from Chile.



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Attendance report

May 22, 1977

Church	Sunday School	Church Training	Church adns.
Alexander, First	112	36	1
Alpena, First	79	20	
Ash Flat, First	65		
Batesville, First	210	96	
Berryville			
First	168	58	
Freeman Heights	148	46	
Rock Springs	59	41	
Biscoe, First	89	44	
Bryant, First Southern	167	95	1
Cabot			
First	506		
Mt. Carmel	286	98	3
Camden, Cullendale First	523	123	1
Conway			
Pickles Gap	259	125	
Second	414	133	9
Crossett, Mt. Olive	338	129	
Danville, First	188	46	2
El Dorado, West Side	477	472	5
Ft. Smith			
First	1436	338	7
Grand Avenue	1007	181	3
Mission	13		
Temple	124	55	5
Trinity	144	33	1
Fouke, First	116	60	
Gillham	72	42	
Green Forest, First	191	62	1
Hampton, First	140	99	
Harrison, Woodland Heights	137	63	2
Hope			
Calvary	153	73	2
First	391	91	2
Hot Springs			
Harvey's Chapel	114	68	
Park Place	257	61	
Jacksonville, First	456	90	4
Jonesboro, Friendly Hope	131	90	
Kingston, First	46	23	
Lavaca, First	309	96	1
Little Rock			
Crystal Hill	149		5
Life Line	425	103	3
Martindale	117	50	2
Woodlawn	140	54	
Magnolia, Central	621	200	5
Monticello, Second	262	82	
Mulberry, First	254	112	
Murfreesboro, First	188	44	4
North Little Rock			
Calvary	396	101	3
Harmony	47	30	1
Levy	437	175	
Park Hill	888		2
Paragould			
East Side	297	134	6
First	423	73	
Calvary	290	241	11
Pine Bluff			
Centennial	140	45	
Central	132	31	
East Side	161	62	
First	640	79	4
Lee Memorial	237	107	
Sulphur Springs	140	74	
Watson Chapel	460	156	14
Russellville			
First	538	65	2
Second	126		
Sheridan, First	162		
Springdale, First	1448		9
Texarkana			
Arabella Heights	96		
Highland Hills	179	59	
Shiloh Memorial	178	71	2
Vandervoort, First	61	36	
West Helena			
Second	166	80	
West Helena Church	315	86	3
Yellville, First	134	53	1

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Death, a last frontier, comes out of the closet

by Bonita Sparrow

FT. WORTH (BP) — Death is coming out of the closet.

A subject usually avoided, death — a last frontier — is more and more an open topic for discussion.

The research and writings of Elisabeth Kubler-Ross and others on death and dying are contributing to a new, greater discussion of death and the Christian belief in a life after death, believes C. W. Bess, pastor of First Church in Olney, Tex.

Bess, who teaches his own congregation concerning the reality of God in

Donald E. Evans, pastor of Metropolitan Church in Wichita, Kan., feels it is hard for a person — Christian or otherwise — to learn he or she is about to die.

"But," he added, "all of us are terminal. What we need to do is live each day to the fullest. We have only three days, you know. Yesterday and tomorrow are God's. All we really can count on is today. When we live that to the fullest, death isn't the enemy."

Christians can "face death . . . the same as you face any other major issue — honestly and realistically," says Roy E. DeBrand, pastor of First Baptist Church in Richmond, Tex. "Death isn't something to be feared," he notes. "It begins a new kind of life in the presence of God. There's a natural fear with death. But, to a large extent, that fear can be overcome through faith."

Even with the traditional Christian views of a heavenly afterlife, even Christians tend to shy away from the word "death".

"We're gradually calling death 'death'," reflects Stanton H. Nash, vice president for development at Golden Gate Baptist Theological Seminary in Mill Valley, Calif., "but we don't like it much.

"Some of us still prefer to say 'gone to sleep', 'gone to rest', 'slipped away' and 'went to his or her reward'," Nash said.

A Christian view of death sees it as "a transition to a better world," says Ramsey Pollard, retired pastor of Bellevue Church in Memphis, Tenn., and a former Southern Baptist Convention (SBC) president. "It's a continuity of the human personality."

"Death is a friend," says Herschel H. Hobbs, also a former SBC president and the retired pastor of Oklahoma City's First Baptist Church.

"In one split second after death," Hobbs explains, "we are more alive, more conscious and more aware than we've ever been in our existence. Death is a release," he says.

"We can liken death to birth," Hobbs continues. "Birth is death to the prenatal child's conception of existence, but birth takes that child from the narrow confines of the mother's body to a broad experience of life.

"And death to this life is birth out of the narrow confines of this body and this existence into life infinitely greater than anything we have ever known," Hobbs says.

Hobbs and Pollard both consider

funerals "celebrations".

"There are tears," Hobbs says, "but we weep for ourselves. Our loved one has gone to a better place and we have been left behind. A funeral is really the Christian's coronation."

At Swope Park Church in Kansas City, Mo., pastor Olan H. Runnels has led his deacons in a family ministry program dealing with death and dying.

"We had a six-week training program for our people on how to deal with death," he said. "We talked to people about the stages of dying, then stages of grief. We taught our people that when people are hurting we must be empathetic with a big ear instead of a big mouth. We tell them they should not be afraid to touch the person who is dying, to hug them. We teach them to listen to the person if he or she wants to talk about dying and tell them to give and take in a positive experience — 'If you want to shed tears, shed them,'" says Runnels.

Swope Park has a senior adults' ministry to the dying and their families. "As a result of this continuing witness we have baptized several people in their 60s, 70s and 80s," Runnels notes.

While several pastors agreed they occasionally battle the temptation to become blasé about funerals, Runnels considers them "some of the most meaningful times in my ministry. Crisis ministry is when you have the greatest opportunity to reach open hearts."

James W. Hackney of Maplewood Church, St. Louis, Mo., feels Christians are "more open about death than we used to be. Many children are kept from funerals because they are considered too young to understand," he said. "I think, where a child has been close to someone who dies, he or she should be told about death . . .

"Children, where they are aware, will ask questions. Those questions should be answered from a Christian point of view and a spiritual standpoint, in the realm of the child's understanding."

Death, faced honestly and openly, loses much of its fear and apprehension although it is still "the last frontier and we approach it with some apprehension," says Jesse C. Fletcher, pastor, First Baptist Church, Knoxville.

"But we draw our courage from Christ," Fletcher notes. "Many times, now, people know when they have a terminal illness. When that happens, just getting ready for death does not relieve us of the right to continue to pray that God might change the verdict."

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dealing with death, conducts about 40 funerals a year:

"It's hard to bury your friends, but we have conducted seminars so death won't be a stranger," he says. The programs include as speakers, hospital chaplains and doctors, attorneys who discuss wills and funeral directors, in preparation for the event of death.

"People are talking more about death now," says Bess, citing the Karen Quinlan case and Kubler-Ross' writings as among contributing factors:

"Kubler-Ross talks about the five stages experienced by a person who is dying — shock and disbelief, anger, frustration, bargaining with God and, finally, acceptance. Not everyone goes through these five stages, but they don't seem that difficult for Christians."