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Arkansas Baptist Newsmagazine

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8-4-1977

### August 4, 1977

Arkansas Baptist State Convention

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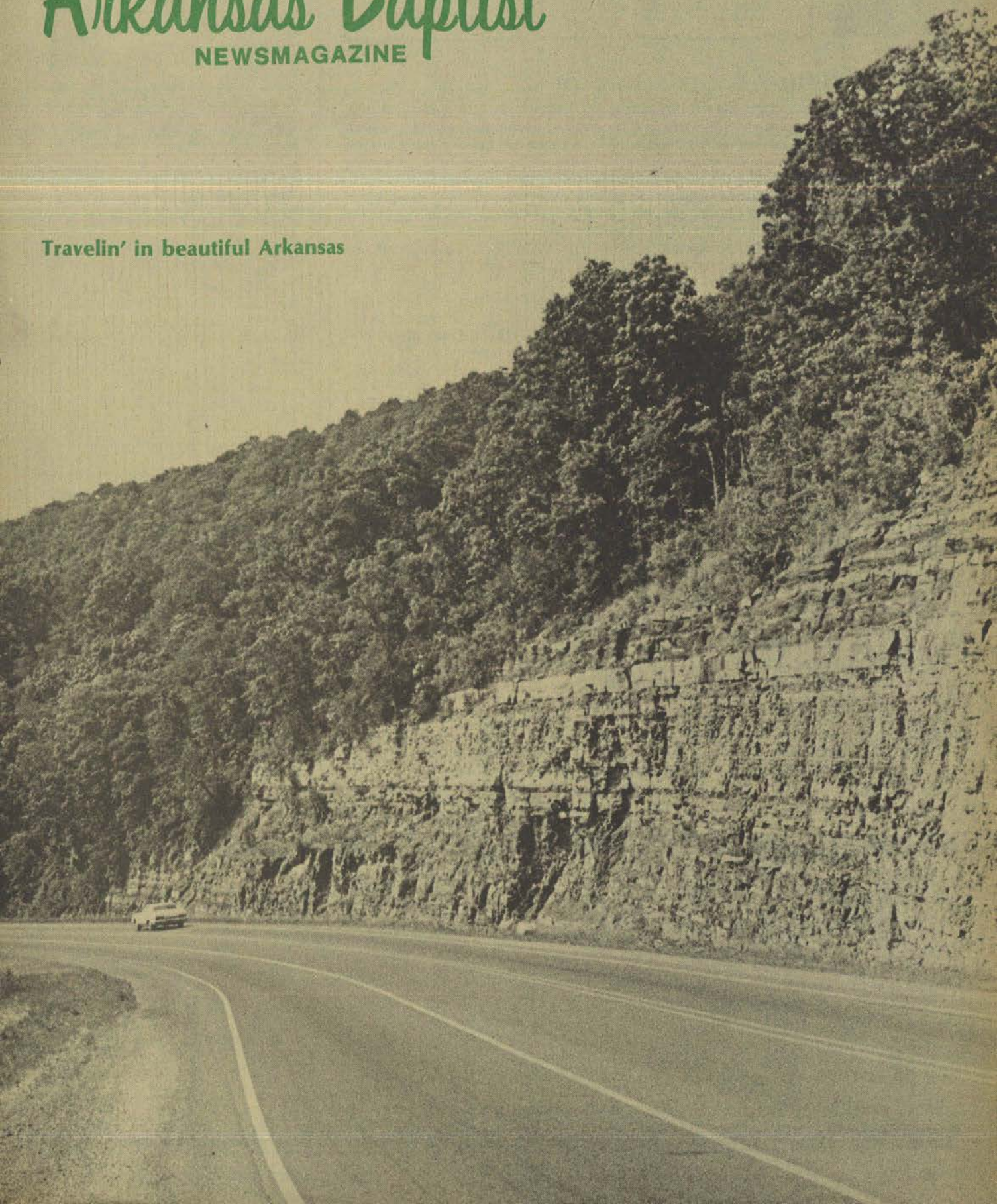
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August 4, 1977

# Arkansas Baptist

NEWSMAGAZINE

Travelin' in beautiful Arkansas





## I must say it

Charles H. Ashcraft / Executive Secretary

### Churchmanship

A big crowd and a big collection sounds good, but it is not the definition of a great church. A great church is determined by good churchmanship and goes far beyond attendance and offering. A good course of study would be on churchmanship and I should like personally to formulate the curriculum for the study. Chapters would deal with questions like these. (1) Is the church properly founded with Christ unmistakable as its head? (2) Has it been determined that it must reach people for Christ? (3) Is there provision that all converts shall be developed into disciples? (4) Has there been an effective effort to incorporate every member into an active ministry of the church? (5) Does the church council function? (6) Has every member been duly oriented into the fellowship by training, education and "on the job" participation in the whole family life of the congregation?

(7) Do the people understand church government? (8) Does the spiritual growth and development of individuals matter? (9) Are the church records adequate? (10) How about the file on the talents of the members? (11) Does the pastor assume his role as equipper, facilitator and supervisor (undershepherd) of all the saints? (12) Has the church assumed its proper relation with other evangelical churches in community services?

(13) Does the church pursue a perennial visitation program of evangelism, enlistment and involvement? (14) Is there a special emphasis or "calling out the called" to assume the future of missionary enterprise? (15) Would the matter of "Internationals" become a regular department of church life in college towns? (16) Is every member encouraged to find a close personal friend of another faith with whom to exchange witness and ministry? (17) Does the church maintain a history of its mission efforts, missionaries called from its ranks, and a daily prayer list for God's special servants? (18) Does the church have any projects which are designed to solve community problems?

(19) Is there a ministry for senior citizens and single adults? (20) Is there ever an exchange of pulpits with black Baptist pastors? (21) Does the church insist on attendance upon the associational meetings? (22) Does the pastor make any attempt to acquaint the church with denominational leaders and their services? (23) Is the pastor furnished budget and time for continued education? (24) Are the issues of the times reviewed briefing the members on all social, political and moral trends and suggesting church action on them?

(25) Is the implementation of gospel mentioned frequently from the pulpit? (26) Are public officials commended publicly when they served well the common good? (27) Does the church have a mailout bulletin? (28) Are prime leaders sent to Ridgecrest, Glorieta or to other assemblies for advanced training in their Christian service? (29) Does the church have the image of a loving, caring church?

A big crowd, a big collection? A great church is much more.

*I must say it!*

## In this issue

### The cover



Tourism and travel is at a record high level this summer in Arkansas as visitors and natives alike enjoy the beauty of the state. This picture of travelin' in Arkansas was taken near Marshall on Highway 65. (ABN photo)

### Exchange preacher 7

When a British pastor came to Arkansas in an exchange of pulpits for a few weeks, his method of dress attracted attention. Pastor Hair tells how British Baptists are different from Arkansas Baptists and why he wears the clerical collar.

### What's in future? 16

Changes in American society will affect Baptists and their mission to evangelize all persons, no doubt. Some changes will be good and some not so good, a report explains.

# Arkansas Baptist

NEWSMAGAZINE

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J. EVERETT SNEED, Ph.D. .... Editor  
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## Deacons in a spiritual ministry

## The editor's page

J. Everett Sneed



Almost every church, regardless of size, has deacons. But Southern Baptists have assigned a variety of roles to deacons at various periods in our history. Today, our leadership is emphasizing that deacons become partners with the pastor in ministering. This is a New Testament concept and will provide the greatest blessings and benefits to everyone.

The variety of roles which has been given to deacons has been produced by two factors. First, the New Testament does not provide a detailed account of the function of a deacon. In Acts, the sixth chapter, seven men were chosen to ease the load of the apostles. Although the word "deacon" does not appear in the English translation, most agree that this was the inception of the deacon body.

A second factor which has resulted in the assigning of different responsibilities to deacons at various times is the circumstance. In the 1930's, for example, more than half of our congregations had the services of a pastor only one or two Sundays a month. Someone had to care for the business of the church. In most instances this became the deacon's responsibility. History reveals that they did a good job in these difficult and underorganized situations.

To use deacons as a business screening committee destroys Baptist democracy and denies the individual priesthood of the believer. It is clear in Acts that both Stephen and Philip, two of the original seven, had a spiritual ministry. The qualifications laid down for deacons indicate men of the highest spiritual quality (1 Tim. 3:8-13). The church business manager concept

may have been helpful and valid for small churches of the past that had a pastor's service only on a part-time basis. In most churches of today deacons serve in a much wider, more vital and exciting role.

A planned deacon's spiritual ministry is a system for reaching every family unit through visitation. The program called "The Deacon Family Ministry Plan" has as its main feature organizing the church families into groups. Each of these geographic areas or equal groups are assigned to a deacon who accepts as his personal responsibility ministering to these families.

Many benefits are derived from a "Deacon Family Ministry Plan". Each family will be ministered to more adequately. In most churches the pastor cannot and should not visit all the families of the congregation regularly. A more frequent visitation program will strengthen the fellowship and provide opportunity for families to more adequately understand the church's work.

If deacons are the spiritual leaders of the church, "Who will care for the business of the congregation?" The business becomes the work of the committees. Each committee can utilize the special abilities of various members. This approach will involve many more people in the work of the church.

When the deacon's spiritual ministry concept is implemented, it will multiply the effectiveness of the church. It will free the pastor and the church staff, like the apostles in Acts, to give themselves to meditation and prayer, to teaching and training, and to caring for persons in times of crises.

## Guest editorial

### Proud of Bible-believing, independent church

I am a member of a Bible-believing, independent church and I'm just as proud as others who have a similar boast.

But I'm terribly tired of all those folks who look down their theological noses at me when they classify themselves as attending a "Bible church".

The folk at my church believe the Bible was written by men divinely inspired and that it is the record of God's revelation of himself to man. The Bible is a perfect treasure of divine instruction. It has God for its author, salvation for its end and truth, without any mixture of error, for its matter.

You could not bulldoze the Bible more into the center of our church. There's a bit of the symbolic in that the Bible has its own place of honor directly in front of the pulpit.

\* \* \* \* \*

My church doesn't confine itself to pooling the ignorance and wisdom of its own members. More simply, we are not allergic to Bible literature and so when we come together in Bible classes we use material others have written.

We don't necessarily put our imprimatur on everything from our own Sunday School Board but we are not timid in bragging on its publications.

Keep the focus on our boast of Bible-believing and independence. Then, go back and put quotations around most of my third paragraph. That's a paraphrase from the Southern Baptist Convention Statement of Faith. Our creed is the New Testament but that statement abbreviates most of what we believe.

Independent? We are not independent of God nor of New Testament teachings. We are not independent of a world in need nor of the lost within our building's shadows and those thousands of miles away. They are our responsibility and a responsibility we share with all Christians but more particularly those who believe the Bible as we do.

Independent? Nobody is more independent than we when it comes to the popular meaning of the word. We are self-governing, free from any blind allegiance to any man-made organization. Nobody speaks for us and there often is a babble of voices before we can speak for ourselves.

\* \* \* \* \*

Instead, we believe their Cooperative Program is the best financial program for missions around the world. There is no impairment upon our independence as we voluntarily contribute monthly. — **John J. Hurt in the "Baptist Standard" of Texas**



## Woman's viewpoint

Evelyn K. Eubank

### Those worrisome 'what ifs'

I was unaware of the worry when I went to bed. But awake more than an hour later the nagging question came again and again: "What if the kids have trouble on the road?" Then the emotional tug experienced by so many mothers of grown children — the realization that "ready or not" they're on their own and there's little we can do to help.

An hour later I got up thinking reading would surely induce sleep. A stack of old, old family postcards that I had been sorting lay on the desk. One had provoked thought already: "I've had a lot of trouble in my life and the most of it never happened."

In memory, I went back to the worries of our young family: the children's health, their school, and whether there would be enough money for college. Without exception, none of the serious concerns of those years ever happened. And I discovered I could not remember many of the "what ifs" that were so dis-

turbing last year, last month, or day before yesterday!

Over lunch I shared the worry and insomnia problem with a friend. We laughed as we recalled the story of the young woman, a recent graduate, starting on a career. She chided her mother for her worry, assuring her she would be all right. The mother was indignant, "Well, you'd better be glad, if I didn't worry what would become of you?" It was as if she were performing some kind of dutiful service for the daughter.

My friend confessed that at times her own feeling almost paralleled that of the mother. She related that when she gets up to an especially beautiful day with energy and zest, a small voice inside says: "Isn't there something I need to be worrying about?" Our laughter put worry into proper perspective — more than an annoying habit — the sin of lack of faith.

Those who worked closely with the

late Dr. William M. Burns, for whom Burns Park was named, saw him practice his faith along with his medicine and often heard him say he never worried. His pastor attributed his ability to live each day fully to a complete trust in his God.

I am trying to follow this example, refusing to let fear immobilize me for today's task and claiming the promise of II Timothy 1:7: For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

## Letters to the editor

### Backs Anita

God bless Mr. Thomas J. Crowley! Southern Baptists should very definitely be *doers*, so come on, Brothers and Sisters, and get behind Anita and show our support. The book of Romans plainly states homosexuality is a sin! — Mrs. M. D. Brooks, St. Francis



**The Southern  
accent**

### Business

We need the finest, most responsible and most dedicated people to work in business because, economically, all else depends upon it.

With the job markets in education and other professional employment dwindling, more and more talented young people are entering the business world. To their surprise, many of them are finding it infinitely more varied and challenging than they imagined.

Here at Southern Baptist College we give the students an opportunity to discover the world of business in at least three different areas.

First, to succeed in today's business world, a secretary must have a strong liberal arts background. Our 30-hour secretarial certificate can be earned while at the same time completing the associate in arts degree. Southern Baptist College's 1977 top academic award recipient also received her 30-hour secretarial certificate.

Second, for those students who plan to enter the field of education, Southern Baptist College offers an associate in arts degree with an emphasis in either business administration or business education.

Third, for two years a business management degree has been offered in the night program. This is a terminal program structured to meet the needs of the veterans in the area.



## One layman's opinion

Daniel R. Grant / President, OBU

### Taking time to think about time

During our frantic rush to drive back home from the Kansas City meeting of the Southern Baptist Convention, Mrs. Grant and I did an unusual thing. We decided to throw caution to the winds and delay our arrival time in Arkadelphia by two hours in order to visit Silver Dollar City near Branson, Mo. Now most families devote at least one full day to such a visit but we were just plain busy and felt sure we could skim the best off the top in two hours. The road signs advertised, "Your past is just ahead of you," and we thought that two hours of the past ought to be enough for anyone.

Betty Jo and I proceeded to move at a frenzied pace, getting little snatches of the craftsmanship of the glassblower, the silversmith, the wood-carvers, and the candy-makers. We paused breathlessly to read a sign under a beautiful tree. The weather-beaten sign read as follows:

"Time is

Too slow (for those who wait),

Too swift (for those who fear),

Too long (for those who grieve),

But for those who love,

Time is now."

As we pondered those words we exchanged guilty glances. I proceeded to the nearest telephone, called my office at Ouachita, and checked to see if my late afternoon appointments could not be delayed until the next day. They could and were, and we backed up to enjoy our past at a more leisurely pace.

It was nice to discover that it is better not to rush the celebration of one's thirtieth wedding anniversary. We may just need a few more signs with poetic wisdom along our way.

**Plant Church** near Clinton was in revival recently with James Evans, pastor of Friendship Church, as evangelist. Emory Atkinson is pastor.

**Angora Church** began a revival on July 25 with Thurlo Lee as evangelist.

**Bee Branch Church** was host to a youth choir from Wake Village, Tex. The group presented the musical, "Light Shine".

**Union Valley Church** near Perryville will be in revival beginning Aug. 21. Bill Thompson will be evangelist and Ephrim Brown will direct music. Stanley Wallace is pastor.

**Casa Church** will begin a revival on Aug. 15. Jack Lawson will be evangelist. Music will be directed by Glenn W. Kauffman, pastor.

**Bigelow Church** began a revival today with Bobby Smith as evangelist. John McCombs is pastor.

**Vanderbilt Church, West Memphis,** observed homecoming on July 10. Fred Sudduth, a former pastor, was guest speaker. William H. Garner is pastor.

**Barton Chapel** will begin a revival Aug. 16 with David Miller as evangelist. Frank Bufford is pastor.

**Emmanuel Church, Forrest City,** was in revival Aug. 17. Glen Riggs was evangelist. Music was led by Glen Lewis. James C. Neal is pastor.

**Judsonia First Church** has organized a Young Adults Sunday School Class. Louise Durkee is teacher.

**Hillside Church, Camden,** observed "Old-Fashion Day" on July 24. "Give Me That Old Time Religion" was theme for the morning worship hour which was followed by an old-fashioned dinner on the grounds. A testimonial service highlighted afternoon activities. Randy Maxwell is pastor.

Youth of **Beech Street Church, Gurdon,** were in Ft. Worth, Tex., on July 24 where they sang "Encounter" at Mountain Lake Church. Accompanying the group were Lindsay Cofield, pastor, Paul Shaver, youth director, and Jerry Childers, minister of music.

**Stuttgart First Church** will launch the Sunday School ACTION program on the weekend of Sept. 24-25. Frank Land of Ft. Myers, Fla., will be present to assist. Jerre Hassell is pastor.

**Ward Church** was in revival July 10-15 with Harold Sadler of Rogers as evangelist. Earl Dean Walker was singer. Houston Austin is pastor.

**Pleasant Hill Church** was in revival July 18-23. Odis Chapman was evangelist and Louis Jeffers directed music. Harry Lingo is pastor.

**DeValls Bluff Church** is in revival Aug. 1-6. Evangelist is Charles Chesser. Orville Castleberry is pastor.

**Biscoe Church** will be in revival Aug. 8-14. Paul Jackson will be evangelist. J. D. Webb is pastor.

**Cross Roads Church** will be in revival Aug. 14-20. W. T. Byrum will be evangelist. Garner Autry is pastor.

**Cocklebur Church** will be in revival Aug. 22-28. Odis Chapman will be evangelist. Music will be led by Gene Manuel. Lonnie Autry is pastor.

**Dardanelle First Church** will be in revival Aug. 7-14. Buddy Keim, a biblical illustrator from Oklahoma, will be evangelist. Joel Olive will direct music. Tony Berry is pastor.

**Eudora Church** is planning a Couples Retreat with "Enthusiasm" as theme for the event. Speakers will be Dick King of North Little Rock and David and Molly Thomason of Mobile, Ala. Jimmy D. Wallace is pastor.

The Youth Mission Group and Youth Choir of **Immanuel Church, Little Rock,** left on July 31 to go to Hot Springs Village where they worked at Barcelona Road Church and in Jessieville.

**Lee Chapel Church, Percy,** held a service July 31 to dedicate their new Baptist Hymnals. Jim Burleson Jr. of Hot Springs led the dedication service. Ken Reece is pastor.

**Murfreesboro First Church** will have as guest speakers on Aug. 21, Jim and Camille Simmons, newly appointed missionaries to Okinawa. Staff members of Little Rock Union Rescue Mission will present a program at the Murfreesboro church on Aug. 28. Von Weaver is pastor.

**Life Line Church, Little Rock,** was host on Aug. 1 to the "Overcomers", a group of 30 youth from Comite Church in Baton Rouge, La. The group presented a program of music and testimonies.

**Chicot Road Church, Little Rock,** was host to the Journeyman Quartet on July 24.

The Youth Choir of **Mountain Home First Church** presented "The Clown," a musical by Carl Mays in Sunday evening services on July 24. Barney Larry is minister of music and youth.

**Cross Road Church, Little Rock,** will be in revival Aug. 8-14. Charles Melton, associational missionary of Newton, Miss., will be evangelist. Dr. Melton, who is blind, is also head of the evangelism department of Clarke Memorial College.

**Independence Association** observed the "Day of Prayer for Associational Missions" on July 17. S. D. Hacker is Director of Missions.

**Wilton First Church** was in revival July 10-17. Jesse Reed, Director of Evangelism of Arkansas Baptist State Convention, was evangelist. Carrol Sel-

lars was music director. There were 15 professions of faith and three joined by letter. Eugene Jewell is pastor.

**East Side Church, Mountain Home,** held its summer revival recently. Ray Beaman, professor at Mid-America Seminary, was evangelist. Jack Kwok is pastor.

**St. Charles Church** was in revival July 15-17 with Lonnie Wright as evangelist. Music was led by J. Edward Alumbaugh. There were four professions of faith. Bob Richardson is pastor.

The Senior High and College Choir of **Springdale First Church** is on a summer mission tour in Texas, California and Oklahoma. Robert Wagoner is minister of music and youth. Clifford Palmer is pastor.

**Sherwood First Church** was in revival July 24-29. Benny Jackson was evangelist and Jerry Fugate led music. John H. Colbert is pastor.

## Chapel organized in Little Rock

Twin Lakes Chapel, Little Rock, began regular services on Sunday, July 17. There were 19 people in attendance for Sunday School with 16 enrolling. Pastor Johnny Jackson Jr. preached on "The God-honoring Church" in the Sunday morning message and on "Christ and His Church" on Sunday evening.

Jackson said, "I am pleased and encouraged by our beginning, especially by our Sunday School attendance." Jackson stressed the importance of a church, the tremendous potential of a small group who are used by Christ, and the importance of growing together as his body.

The Twin Lakes Chapel is a mission of Sunset Lane Church and Brookwood Church. It is the closest congregation to the Baptist Medical Center and the Twin Lakes subdivision.

A revival was held in the chapel July 10-16. Edward Edmondson, pastor of Sunset Lane Church, presided in the first service and introduced Jackson as the Chapel's pastor. Forrest "Butch" Lowry, pastor of Brookwood Church, brought the first message in the chapel. Guests present included R. H. Dorris, director of State Missions, and Ray McClung, director of missions for Pulaski County Association. After the initial service, Mike McGinnis, pastor of First Church, Cotton Plant, was the evangelist. Jim Reichen, minister of music at the Sunset Lane Church, was the singer. There were two conversions and five who united with the chapel by transfer of membership.

## Christian discipleship Dynamic disciples

by James C. Wright  
(Seventh in a series)

How much do you know about being a dynamic disciple? If you were to choose someone's life by which to illustrate dynamic discipleship, would you choose your own?



Dr. Wright

Dynamic discipleship is not just life, but abundant life! It is not just being saved, but living a life of salvation! It is not just escaping hell, but living daily as a citizen of heaven!

The opposite of a dynamic disciple is a half-hearted disciple who seeks to be of the world and of God at the same time. Such an experience is destined for frustration and fruitlessness!

God's word teaches that dynamic disciples are those Christians who can honestly say, "Follow me — because I am following Christ." (1 Cor. 11:1)

Many Christians try with all their might to be dynamic disciples — and still fail. The only way to be a dynamic disciple is to experience discipleship in the power and purpose of Jesus Christ living as Lord in your life.

Dynamic discipleship is a lifestyle whereby we consciously live in dependence on Christ in all things. At whatever point in life we are living in our own strength, at that moment we are not dynamic disciples. After all, what is there that we have brought into our own lives that is of spiritual significance?

Dynamic discipleship demands the principles of God's word be internalized and lived. His word becomes the source of life, the strength of life and the guide of life.

What will happen when dynamic discipleship is realized?

The *fellowship* of God's people will be one of love and joy!

*Conflict* among Christians will be reconciled!

*Churches* will magnify Christ in services empowered by the Holy Spirit!

The *world* will be rebuked and reproved by the impact of a holy lifestyle of those who live up to the name Christian!

Dynamic disciples are boldly and openly declared to be the Children of God.

Dynamic disciples will turn the world upside down in the name of Jesus Christ.

## Arkansas all over

**S. Ray Crews**, who has been serving as pastor of Osceola First Church, has accepted the call to serve as pastor of Heber Springs First Church. Crews will begin his ministry in Heber Springs on Aug. 1.

**Rev. and Mrs. Harold Gately and son Rusty** returned to the mission field in Korea on July 18. The Gatelys also have two sons and a daughter in the states.

**Jim Willmoth** has been called to be associate minister in education/administration for Pulaski Heights Church, Little Rock. He began his work July 1. Willmoth is a graduate of Ouachita University and Midwestern Seminary. While at the seminary he served as part-time News Director and Public Relations assistant. He was ordained to the ministry in 1974 and elected a trustee of the seminary in 1976. He and his wife, Sherri, are parents of three sons, Geoffrey, Jonathan and Jeremy.

**J. W. Adams**, pastor of Beech Street Church, Texarkana, was honored by the church on July 24 in recognition of his recent graduation from Southwestern Seminary with the doctor of ministries degree.

**Ken Brown** was ordained to the gospel ministry in services at Dardanelle First Church on July 24.

**Tommy Freeman** has recently accepted the call to become pastor of Keo Church. Freeman is a graduate of Southwestern Seminary and was serving the West Ridglea Church of Ft. Worth as associate pastor and minister of youth before coming to Keo. He and his wife, Joyce, are parents of three children.

**Price Neal** has resigned as pastor of Antioch Church near Colt.

**L. C. Edwards**, who has been pastoring Hydrick Church near Cherry Valley, has resigned and will be returning to Mississippi.

**Dan Minton** has been called to serve as pastor of Harris Chapel near Wynne.

**Ray Willis** has resigned as pastor of Fair Oaks Church to go to Circle, Mont., where he will pastor a mission church.

**Mr. and Mrs. R. L. Slaughter**, members of Sheridan First Church, celebrated their 60th wedding anniversary on July 20.

**Jimmy Taylor** has accepted the call to become pastor of Strong First Church.

**Dee Birdwell** has accepted the call to pastor the Trinity Church in El Dorado. A former youth director at Immanuel Church, El Dorado, Birdwell has been



Dr. Crews

serving as a chaplain in the United States Air Force.

**Mike Carrier**, who has been serving as associate pastor of Osceola First Church, was ordained in special services at the church on July 24. He and his wife, Anne, will be moving to Ft. Worth where he will enroll in Southwestern Seminary.

**Larry Loggins** has been called to serve as pastor of Bowman Church in Trinity Association.

**Earnest Walker Jr.** of Nettleton is serving as pastor of Childress Church.

**J. L. Simpson** has accepted the call to serve as pastor of Egypt Church.

**Mike Douglas** has resigned as pastor of Dixie Church and is moving to California.

**James Threet**, pastor of Johnson Church, concluded his pastorate there on July 31, and he and his family will move to Lake Zurich, Ill., where he will serve as a Church Planter Missionary. At the time of his resignation Threet was serving as moderator of Washington-Madison Association and had served the association as clerk for four consecutive years.

ABN Editor Emeritus **Erwin L. McDonald** has received notification from Marquis Who's Who of Chicago that his biographic sketch will be included in the 4th Edition of *Who's Who in the World*, to be published next year. Dr. McDonald, now in his sixth year as religion editor of the *Arkansas Democrat*, is listed in three other Marquis publications: *Who's Who in Religion*, *Who's Who in the South and Southwest*, and, as a former denominational fund raiser, in *Who's Who in Finance and Industry*.

## Prayer guide is available

A daily guide of scripture and prayer suggestions for concerned citizens has been produced by a Jacksonville, Fla., group called United Christian Action Inc. The group, headed by a former Arkansas pastor, distributes the pamphlet free, but asks that people send a stamped, self-addressed envelope with the request.

The guide suggests persons and groups of people to be the object of prayer on each day of the month and gives a connected scripture reference.

The guide may be obtained by writing Robert A. Parker, Executive Secretary, United Christian Action Inc., 1230 Hendricks Ave., Jacksonville, Fla. 32207.

# The man behind the collar

by Chere Sneed

Jack Hair first appeared in Arkadelphia June 20 via an exchange program whereby he and Dr. Nathan Porter, pastor of Arkadelphia First Church, exchanged pulpits, homes and responsibilities.

Arkadelphia First Church is known for its varied programs and novel ideas, but even before Hair opened his mouth, revealing his British accent, his clerical dress betrayed that he was not the traditional version of the Southern Baptist minister.

Determined to learn more about the man and the exchange program that prompted him from a lively town, nestled along the seacoast about 50 miles from London, England, to a quiet college town, located near two schools and Lake DeGray, we visited him at Nathan Porter's home where he is residing.

We were received by a white haired man who, having discarded his clerical dress, was transformed from the proper Englishman into a rather friendly and jovial gentleman. This interview deals with the man behind the collar.

To worship in Hair's church, Florence Road Church in Brighton, England, would take some major adjustments. The aura of the church is distinctly different from any in the United States. Probably, no one would appear to notice that you were present at all, and to introduce yourself would be construed as poor manners.

Upon arriving on a Sunday morning, you notice the Boys' and Girls' Brigade as they march to Bible Study. The children, dressed in uniforms and between the ages of 12 and 18, are required to attend Bible Study, if they are

to remain in the Brigade. The ultimate aim of the program is conversion, but Bible Study is only one facet. Other activities include football, cricket, gym and bugle band.

After morning Bible Study, the worship service begins. Looking over the congregation, one notices that few members of the Brigade are present. Their obligation has already been fulfilled. In the night service, however, many students might be present. Other things seem irregular, as well. There is no evening training period, and the service itself is very formal, as is the morning service. The careful observer also notices that the morning and evening attendances are almost the same — 100. Yet, many faces in the congregation are new, since many feel that one service is quite enough.

Not only is the British system of worship slightly different from our own, but their organizational structure, as well. Instead of associational missionaries with responsibilities toward associational activities, Great Britain has 10 area superintendents who have, as a part of their job description, the responsibility of helping unwanted or unhappy pastors move to new locations. Hair was amazed upon learning that the American pastor was more discrete in changing pulpits and described the British system as "all above board".

The superintendents, all former senior pastors, also work with the Baptist World Alliance. It was through the efforts of the Baptist World Alliance and the superintendents that Hair was able to participate in this program. The idea originated a few years ago when several pastors from the states expressed the wish to exchange pulpits in England. *The Weekly Baptist Times*, the British

version of our state papers, published this unusual request, asking any interested minister to write to a "liaison" (one of the area superintendents) who had been appointed to oversee the program.

This is the third exchange for Hair, who has been in the ministry for 40 years. Four years ago he exchanged pulpits with a minister from Springfield, Mo., for eight weeks. Then two years ago he exchanged pulpits with a pastor in Green Bay, Wis.

The man behind the collar said, "I abominate the collar from my training and for the first 23 years of my ministry I did not wear one." Although it is not universal in Great Britain, he feels that he can best serve his present church field by wearing it. Brighton is a community of over 175,000 people with two major hospitals. Both hospitals use the ward system with approximately 20 people per ward. Hair, who has been a pastor at Brighton 23 years, feels that the collar is a passport into the hospitals. He found admission into the hospital called for repeated explanations unless he was wearing a collar. Since Hair is the chaplain for the hospitals, as well as a pastor in Brighton, he succumbed to the wishes of his church field.

Hair also discovered that his rapport was better with other ministers in the community when he was wearing clerical dress, as they feel it reflects a man's qualifications, as well as his ordination. Thus, he wears the collar because of the access and privileges it affords him.

Hair is concerned about Baptist work in Great Britain as it appears to be on the decline. He feels that the program is a ministry of encouragement for both the pastors and the churches. As is true in most churches, Arkadelphia First Church has a smaller attendance in the summer than in the winter, but, due to tourism, the attendance in the Brighton Church will increase. Hair feels that this will be of encouragement to Porter, and that the trip may provide new ideas for his own pastorate here in Arkansas.

Hair finds the "outgoing personalities" of Baptists here in the states of great encouragement to himself. In Britain, church membership is not the status symbol it is here. For example, church membership would never be mentioned in a newspaper's obituary. Also very few doctors or professors attend church. Hair hopes to take back new ideas which may help this situation.

The "man behind the collar" (right) and his wife visit with Bill Faulkner, director of church ministries for First Church, Arkadelphia.





TOP PHOTO: Delaware Church's modern \$100,000 building is located on a tree-shaded lot.

BELOW: Participating in the cornerstone-laying ceremony were Floyd Trisler, building committee chairman; Pastor Corbitt; Whedbee; Lindley; and Perkins.

## Delaware dedicates new building

First Church, Delaware, dedicated a new building valued at more than \$100,000 on July 24. The new facility, which has 3,270 sq. ft. of floor space, consists of an auditorium, five classrooms, a baptistry, three restrooms, and a nursery. The facility, which has space for two additional Sunday School rooms, has central heat and air conditioning and is fully carpeted throughout. The building, located approximately one mile west of Delaware, is constructed on a 10-acre site given by Frank Stutzman.

The congregation was begun in the Delaware Community Building in 1975. The mission was first aided by First Church, Scranton, but later Calvary Church of Ft. Smith accepted the work as a mission project.

The initial idea was to have a resort ministry in the Delaware area. In 1975, however, a Vacation Bible School was held in the Community Building with more than 50 in attendance. Later that year Ernie Perkins, director of missions for Concord Association, held a revival meeting. On Sunday following the revival 18 people united with the mission. The congregation now has a total membership of 50.

Charles Whedbee, pastor of Calvary Church, Ft. Smith, said, "It has been a blessing to our church to assist in the erection of this facility. This day has been made possible because of the common goal of the people of the Delaware Church. They began with a building in which they could take little pride but they were glad to show the people where they were going to be. This building was erected to reach the people of the community." Calvary Church is providing \$300 a month to assist on the building payments of the Delaware Church.

The dedicatory message was delivered by Ernie Perkins who spoke from I John 2:28-29. Dr. Perkins emphasized that



John gave an acknowledgement, a challenge, and a promise. In conclusion Dr. Perkins emphasized that people who abide in Christ are to reflect him in their life. He said, "The world is far more interested in the lives Christians live than they are in our church membership."

The program was concluded by the laying of a cornerstone. Tom Lindley, director of missions for Dardanelle-Russellville Association, led the dedicatory prayer. The church is affiliated with both

the Dardanelle-Russellville Association and Concord Association.

Pastor Don Corbitt, who has served the congregation from its beginning, believes that the church has great opportunities for the future. He said, "The sky is the limit. We are located in a recreation area and new homes are being built almost every week. In five years we will need to enlarge our facility. As the congregation works together, our future is assured."

**Calvary Church, Lepanto**, organized Dec. 5, 1976, with 16 charter members, will begin construction on a new church building in the near future. Ground-breaking services for the facility were held Sunday afternoon, April 24, 1977, on a site just north of Lepanto, on highway 140. Jimmie Garner of Lepanto, Director of Missions of Trinity Associa-

tion, assisted by J.C. Nanney, pastor, conducted the ceremony. Special guests for the occasion were Mr. and Mrs. Oliver Cook of Harrisburg. There are now 48 members of the Calvary Church.

**Solgochachia** has completed a building program that included the addition of two Sunday School classrooms and a vestibule. Bob Yarbrough is pastor.

## Sunday School

### Why more adult classes?

Why are Southern Baptists emphasizing starting new Adult classes at this time?

A major emphasis in Southern Baptist churches in 1977-79 calls for a bold and loving witness to millions of uninvolved church members and to millions of uncommitted people, trapped and being destroyed by an intensely secular society.

A fact — Through the centuries, God has used the Bible to bring about spiritual awakening. Individuals have found new life and new joy as the Holy Spirit has used the Bible to guide, convict and teach.

A need — Every Christian needs the love and support of a small, stimulating, caring Bible study group. Nearly seven million Southern Baptists are not involved in any way in group Bible study.



Cooper

Millions of others who are not on any church membership roll have an unidentified hunger for the Christian values and life supports that come from Bible study and Christian fellowship.

A dream — What if every Southern Baptist church took seriously the need of the masses for meaningful Bible study? We can. What if we seriously addressed ourselves to reaching the millions of lost people who live almost within the shadow of our church buildings? We can.

A plan — Such a dream requires a plan. The plan must be simple enough to be understood, specific enough to be manageable, and realistic enough to be attainable. The Adult Start-A-Class Emphasis offered to Southern Baptist churches is such a plan for the years 1977-80.

What is the Adult Start-A-Class Emphasis?

It is a plan that a church may use to reach its adult potential for Bible study and church membership by organizing new Adult Sunday School classes for any

of the following groups: young married adults, single adults, college adults, median adults and senior adults. The Adult Start-A-Class Emphasis is designed as a major quarterly, semiannual, or annual adult enrollment effort in churches.

An Adult Start-A-Class Guide is available from our office. We are also available to assist in any way! — Don Cooper, Sunday School department

### Let stewardship in

We invited Mr. Church into our house. During the depression years, Mr. Church joined many other itinerants. He traveled from place to place looking for a bite to eat and a place to sleep.

But Mr. Church wasn't an ordinary bum. That's why my family let him in. He was old enough to support a long white beard and flowing hair. Time made him a religious man. He stayed with us two or three days. To pay for his keep, he put hickory bottoms in chairs, made pencil sketches of family members, and read the Bible. We didn't feed him on the porch and send him down the road. Wanderlust sent him on his way. We were about ready to adopt him as a family member.

Isn't it time we invited Biblical stewardship into the family? Many churches keep this emphasis waiting on the front porch. If finances drop to crisis levels, stewardship suddenly becomes important. Once a year, during a budget emphasis, stewardship is invited in to sit at the family table.

Sam Turner shared a story about the African Church of the Holy Spirit. They would not receive an offering inside the church. Their concept of money was such that the offering was received outside.

Stewardship becomes a member of the family when we recognize the wholeness of life. God touches all of creation. Things become bad only when tainted by evil purposes and uses. Money is not a dirty five-letter word to be avoided by pulpit and pew.

Interpreting stewardship as ministries makes it an acceptable member of the family. Stewardship is in a beggar's position on the front porch when defined only by dollar goals. It becomes a beggar to be booted when seen as a means of control by a small group. Translate stewardship into ministries and the stranger becomes a welcome guest at the family table.

Invite the stranger in. Biblical stewardship is a productive friend that needs acceptance. — James A. Walker, Secretary of Stewardship

## Looking ahead: Arkansas events

### August 1977

- 1- 4 Music camp for young musicians, Ouachita University
- 1- 6 Siloam Springs Assembly (sixth week)
- 1- 6 Acteens camp, Paron
- 8- 9 Church staff relations conference, Baptist Building, Little Rock
- 8-12 National Baptists Youth Camp, Paron (girls)
- 15-19 National Baptists Youth Camp, Paron (boys)
- 19-20 Associational WMU directors' retreat, Paron
- 19-20 Associational Church Training leadership retreat
- 21-28 Southwide Church Music Week
- 22-23 Graded choir methods and materials workshop, Immanuel, Little Rock
- 22-24 Fall semester registration, Southern Baptist College
- 26 President's hour for parents and new students, Ouachita
- 29-31 Fall semester registration, Ouachita University

### September 1977

- 2- 3 Language ministries workers' retreat, Camp Paron
- 6- 9 Victory evangelism Conferences:
  - 6 - Central, Hot Springs
  - 7 - Immanuel, Warren
  - 8 - Forrest City, First
  - 9 - East Side, Mountain Home
- 8 Area WMU mission study institute, Van Buren, First
- 9 Area WMU leadership meeting for associational leaders, Van
- 10 Youth Choir Day, Ouachita University
- 11 Baptist Foundation Sunday
- 12-14 Pastoral leadership seminar, Indian Rock Resort, Fairfield Bay (Church Training)
- 13 Sunday School Leadership Night (Associational)
- 15 Statewide church WMU leadership conference, Immanuel, Little Rock

## Baptists and marriage enrichment

The Family Ministry Department of the Sunday School Board is developing a national marriage enrichment system for Southern Baptists. The system will include three levels of marriage enrichment retreats in addition to materials (books, cassettes, filmstrips) designed for use by groups of couples at church, in homes or on retreat.



Jackson

Leadership for the marriage enrichment system will be developed within the state so that churches and associations will have ready access to capable trained leaders. Nine couples in Arkansas have already been trained to lead the basic Marriage Enrichment Retreat and can lead other types of family enrichment activities as well.

Marriage enrichment is basic to other

family enrichment endeavors. For a local church, marital health is basic to a spiritually healthy congregation. Local churches and associations can now provide opportunities for assisting couples who believe in their marriage to experience growth in their marriage. This can be done by scheduling full marriage enrichment retreats or other readiness projects for couples who are ready to explore the potential of their marriage for happier fulfillment.

Assisting in planning Marriage Enrichment Retreats and other family enrichment projects is available to the local church and association from the Church Training Department. Projects and materials for these family enrichment activities have been developed by the Family Ministry Department of the Sunday School Board. For additional information on how your church and/or association can enlarge its family life ministry, write the Church Training Department, P.O. Box 552, Little Rock, Ark. 72203. — Gerald Jackson

## Child Care Another opportunity

Isn't God good to us? He provides so many opportunities of service. I know you are thankful for those opportunities he has provided you to become involved in ministry to people.

I am really thankful for the door of opportunity he has provided me to serve as Director of Development for our Arkansas Baptist Family and Child Care Services. It is such an inviting door. Imagine the multitude of children who are reaching out for help due to abuse, neglect or abandonment by parents. They not only have physical needs but emotional, social and spiritual needs. It is at this point that your Arkansas Baptist Family and Child Care Services enters the door of opportunity.

It is our prayer and our goal to give every possible opportunity to these children to become the person they are capable of becoming in Christ. I am convinced Arkansas Baptists will continue to give increasing support to this ministry when they know the need. I welcome the opportunity to share these needs and how you can share in meeting them. Call me at 376-4791. — Homer W. Shirley Jr., Director of Development, Arkansas Baptist Family and Child Care Services

# Sept. 15

**T** raining in

**L** eadership

State Leadership Conference  
Immanuel, Little Rock

10:00 a.m.-2:30 p.m.

Bring a sack lunch

18 different conferences  
for all local WMU Leadership

Area WMU Leadership Conferences

Sept. 8-9 Van Buren, 1st

Sept. 17 Baptist Building, LR

(Associational officers only)

Sept. 22-23 Hope, 1st

Sept. 26-27 Monticello, 1st

Sept. 29-30 Wynne Church

Oct. 6-7 Mountain Home, 1st

First day: 5 conferences (age level) for local church

Second day: Associational officers

**C** onferences

# The beat of life goes on

## Witnessing excuses

Recently in a WIN school at Siloam Springs the average attendance was 20. There were men and women leaders from many churches in Arkansas. Some were specialists in their vocations. At the same time there were specialists in their church work including pastors, ministers of education and youth, and ministers of music.

When the information background sheets were returned there were 18 different excuses made as to why they did not witness. "Timid" topped the list by nine of the group. Five said they do not have the time. Three said they didn't know how. Two said they don't know how to talk properly. Other excuses listed were: "I'm just plain scared"; "I'm not smart enough"; "Put it off — the sin of omission"; "Unconcern"; "Don't know the Bible"; "Don't know where to start"; "Afraid of failure"; "I just don't get out and do it"; "Conflict of other denominations"; "Not having enough information concerning the plan of salvation"; "Afraid of embarrassing others"; "That is the preacher's job"; "Afraid of criticism" and "Not experienced."

The booklet, "How to Have a Full and Meaningful Life", answers all these excuses. Next week I shall give "Some Advantages to Using the Booklet".

The main reason people don't witness is lack of motivation because they are not burdened for lost souls. — Jesse S. Reed, Director

The beat of life goes on. Each morning members of your family will go their separate ways. Radio and television programs will broadcast as usual, and the local high school will play the Friday night game. The beat of life goes on no matter what happens to you. Such was the discovery of Ruth Ryburn.

Miss Ryburn attended Central Baptist College in Conway during the 1950's. While a student she worked at a local church. Later Miss Ryburn moved to California where she experienced a tragedy that left her permanently paralyzed and blind. About a month ago the Arkansas Baptist Convention heard from her. In the letter there was a check indicating the money was to cover a debt to Central Baptist College made during her school days. The college had disbanded. All debts had been cancelled and the assets distributed under the direction of the Convention's Executive Board. Part of the funds were placed with the Arkansas Baptist Foundation as an endowment for Christian education. Miss Ryburn was informed of this, but she insisted the money be kept as payment for the obligation. She realized that her duty as a Christian steward was not finished even though her debt had long since been written off the books of Central Baptist College. In spite of her infirmities the bill had to be marked "Paid in full". Thus, the payment was added to the Christian Education Endowment with the Arkansas Baptist Foundation.

Years before, Arkansas Baptists had created the Foundation as a means to provide continuing support to their ministries. They knew needs would grow faster than income as missionaries worked on their respective fields. Money would be needed to buy Bibles and food. Students would need scholarships to finish their education in Christian universities and universities would need to be strengthened. Children from broken homes across Arkansas would need to discover the meaning of love . . . and the beat of human needs goes on.

The Foundation became a way to channel support to these needs. Gifts could be made during life or under will. These would be invested and the income distributed to the cause or causes named by the donor. The principal would remain intact. Thus, the heart beat of Ruth Ryburn and other concerned Christians flows through the Arkansas Baptist Foundation to help meet needs at home and around the world 'til Jesus comes.

# BSU ON-TO-COLLEGE DAY Sunday, August 7th IN ARKANSAS BAPTIST CHURCHES

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## Three campus directors hired by BSU

This fall three Arkansas campuses will have new BSU directors: Tom McClain at Southern Arkansas University in Magnolia, Danny McCauley at the University of Arkansas at Little Rock, and Mike Weaver at the University of Arkansas at Monticello.



McClain



McCauley



Weaver

Tom McClain, currently BSU director at ASU-Beebe, Harding College, and Arkansas College, will be taking over the responsibilities at SAU this month. McClain is from Kingsland, Ark., and graduated from Fordyce High School. He attended the University of Arkansas, Fayetteville, and in 1966 received his B.B.A. from Southern State College in Magnolia. After college, he continued his education at Southwestern Seminary receiving a master of divinity degree in 1975. McClain came to work in Arkansas as BSU director in 1975 following his graduation from Southwestern. He worked as a BSU summer missionary in college, was president of his campus BSU during his senior year in college, and did some BSU field work at Texas Christian University while in seminary.

Also, McClain has served in the U.S. Marine Corps as a helicopter pilot and has worked as a welder while in high school and college. McClain is married to the former Judy Boswell, and they have two children, Joseph Brett and Micah Thomas.

McClain feels the college campus is an open mission field and the Christian college student has a great deal of talent that can be used for furthering the message of Christ. He and his family are looking forward to their transfer to SAU, Tom's alma mater. McClain will also be working with the students at Southwest Tech.

Danny McCauley is a native Arkansan, too. He graduated from Pine Bluff High School, received his B.S.E. degree from UAM, worked toward a M. Ed. degree at the University of Arkansas, Fayetteville, and obtained his master of divinity from Southern Seminary in 1973. McCauley was ordained to preach in 1975 and has served on church staffs as minister of youth, education, or recreation in South Carolina and North Carolina.

There is an extensive list of BSU experience for McCauley: three years on the UAM BSU council, BSU summer missionary to Italy, BSU M.I.L. singer, preacher on BSU student revival teams, roving BSU director, and associate BSU director at the University of Arkansas at

Fayetteville. McCauley is married to the former Martha Lynne Harris, who also has a BSU background. Lynne served as a summer missionary to Indiana in 1969. They have two children, Michael and J. P. McCauley is excited about returning to student work, after serving on church staffs for more than four years, and is eager to begin his ministry with the students on the UALR campus.

Mike Weaver will be filling in the position left vacant by George Sims, the new State Associate BSU Director. Weaver is from Missouri, received his B.A. from Arkansas State University in Jonesboro, and graduated from Southwestern Seminary with a master of divinity degree in May of this year.

Weaver was involved in BSU work during his college days, as a BSU council member, president of his campus BSU, state BSU vice-president, and a member of a folk singing team. In seminary, he participated in forming the Campus Ministry Fellowship and served as president for a while. Weaver has worked as youth director in churches in Georgia and Florida and was a US-2 missionary in Maryland. The former Kathy Chandler is Weaver's wife, and they have two children, Michael Shane and Joshua Ryan.

Fond memories of college BSU activities have influenced Weaver throughout his seminary days. He has stayed in touch with student work during this time by attending Texas BSU Conventions, LTC's, and Glorieta, doing BSU field work at Texas Christian University, and accumulating much resource material about campus ministries. It has always been Weaver's hope and dream to return to Arkansas BSU work, and those hopes and dreams will be fulfilled this July when he assumes the duties at UAM.

## Preserving our heritage Strengthened faith

by Bernes K. Selph

The morning newspapers carried the account of Hitler's naval victory over England in the early days of World War II. The startling report that two battleships of the English navy had been destroyed and other ships damaged, while the German navy had gone relatively unscathed, gave the allies an uneasy feeling. Such firepower and speed displayed by Hitler's ships frightened readers. Besides this, his armies were advancing on all fronts.

We were a sobered lot who gathered that day for an associational workers' conference in the First Baptist Church of Junction City, Ark. Never had the world seen such massed troops as were engaged in battle. Our thoughts were, what next? The moderator called the meeting to order, and after the opening prayer spoke briefly of his and our anxiety. He invited others to do the same. Someone led in special prayer. Others expressed new dedication to God. We were reminded of God's promises. Then Dr. Charles W. Daniels, pastor, First Church, El Dorado, rose to his feet. Standing there quietly in white-haired dignity he looked all around and began talking softly. We strained to catch every word.

As a climax to his thought he recalled Paul's shipwreck experience recorded in Acts 27:15-36, and quoted as his own: "And now I exhort you to be of good cheer . . . For there stood by me this night the angel of God, whose I am, and whom I serve. Saying Fear not Paul; thou must be brought before Caesar; and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me."

Slowly he sat down when he finished speaking, and his words were like an electric shock to the listeners. A new spirit gripped us. We were borne up on new waves of faith. God had spoken to our hearts through this veteran of the cross and we had responded. Our gloom turned into an exhilarating experience; someone started a song of thanksgiving. We knew the war was far from being over but we also knew God was not dead. We were grateful for what we heard and felt, and I had a new appreciation for corporate worship and fellowship.

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## Renewing the covenant

Aug. 7, 1977

Joshua 24:14-15, 19-28

Sunday marks the beginning of a four part study of "The Struggle to Survive". Israel renews her covenant, struggles against opposition, and demands a king. The biblical materials are rich in lessons for modern life.



Morgan

Modern Christians are launching out in new business adventures, marriages which are threatened as never before, energy sources which are extremely dangerous, and many other troublesome endeavors. We need God's guidance for life today as young Israel did centuries ago. We may learn from those who were faithful. We must avoid the mistakes of the faithless.

"Renewing the Covenant" is the story of God's people making a fresh commitment of their nation to the God who had done so much for them. Observe the basis for renewal, Joshua's commitment to God, and the commitment of the people.

### Basis for renewing the covenant

The last message of Joshua was delivered in Shechem. Shechem is rich in religious history. Abraham "pitched his tent" there (Gen. 12:6). Jacob dug a well there (Gen. 23:19). Earlier the children of Israel assembled there to hear the law of Moses read (Josh. 8:30-35). The atmosphere of the place reminded Israel of the providential grace of God.

Verses 14 and 15 conclude Joshua's message. He offers the people two alternatives. Serve the God who has proven himself or serve the gods of their fathers beyond the Euphrates and in Egypt. Under the influence of Joshua, the choice seemed simple. Only Joshua's God was God. One thing they had not learned was that God's grace demands the gratitude of service. You cannot choose God's grace without choosing his Lordship, so Joshua sets the example.

### Joshua's commitment to God

"... as for me and my house, we will serve the Lord." Notice, this is a personal commitment — "as for me". Any commitment to God must be made individually. It matters not what parents or friends do. In order to be saved or to make any progress in the Christian life, personal commitment is necessary.

Before Israel could make a corporate renewal of the covenant they had to make a commitment individually.

Another impressive thing about Joshua's commitment was its timing. He did not wait to determine the political climate or the will of the people. He knew he was right. He knew what God wanted. The desire of the people was immaterial. Joshua was a leader. Many feel that the ineffectiveness of the church today is due to the lack of leaders who make sacrifices and who meditate in the shadow of the cross. God give us strength to lead.

Notice next that this was a family commitment — "as for me and my house". The fact that Joshua could make such a statement is revealing. He was not only a national leader; he was a father. He was the spiritual head of his house. This was his birthright. How many men in America are selling this birthright for a mess of pottage? Perhaps the alarming divorce rate in America is chiefly due to man's failure to be God's man in the home. God give us men who will be men.

The third outstanding quality of Joshua's commitment was the way it was manifested — "we will serve the Lord". In Southern Baptist life today many are searching for a mystical deeper life. Most of us are attracted to the spokesmen of this deeper life movement. We must take special care so as not to be sidetracked into a one-sided devotional experience. Peter, James and John wanted to dwell on the mount of transfiguration and bask in the spiritual high that blessed them. But Jesus said, "No, there's work in the valley." Some of those who think they have made tremendous spiritual progress are staying on the mountaintop so long that their goodness is good for nothing. Joshua gives us a rewarding example. A commitment to God must involve service to God and man.

### Renewal of the covenant

In verses 16-18, the people make what seems to Joshua to be a superficial commitment to God's covenant. In verses 19 and 20 Joshua speaks stern words of warning. In human strength alone, there was no way for them to keep the covenant. "You will not be able to serve the

Lord." They were full of transgressions and sins. Their strength would fail. If they sought for strength in service of foreign gods, the God who had been so good would turn and consume them. After confronting these warnings the people said, "... we will serve the Lord."

What were the terms of this covenant? The people of God were to renounce and forsake the old life of sin and idolatry, to listen only to God, and to enter upon and remain in the true service of God. God would continue to deliver them and guide them.

To aid Israel in remembering this covenant when they scattered to claim their inheritance Joshua did three dramatic things. First, he bound them to their commitment by revealing they would be called to witness against themselves if they broke the covenant. They agreed to this prospect — "we are witnesses." Herein we see the importance of publicly committing our lives to Jesus. A secret believer can easily hedge and retreat. When we publicly claim Christ as Savior or make any decision publicly we are prone to keep the commitment.

Second, Joshua recorded the event in the book of the law. These words would be read by succeeding generations to remind them of their covenant relationship. Herein we see why Christians must continually read the Word of God.

Third, Joshua erected a monument. Future Israelites would look at the stone and remember their covenant with God and turn from their sins to him. The architecture of our church buildings are somewhat like that stone. Their spires, fingers, towers and pitched roofs on city street corners or country roads point us to the heavens from whence cometh our strength.

With these dramatic reminders the people of Israel took up residence in the land God gave to each tribe. The renewal of the covenant was a mountain top experience. Now they were to work in the valleys of service. They would need the reminders of the covenant again and again. Sometimes they were stirred to remember by their enemies who troubled them often. When they renewed their covenant relationship, God delivered them, as we shall see next week.

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## Taking God seriously

Aug. 7, 1977

Exodus 20:7; James 3:3-19  
Malachi 1:10-14; Matthew 6:9-10

Several years ago I went to a barber college for a shave. Around the chair to which I was assigned were three or four of the students in addition to the one who would serve me. Their conversation was liberally sprinkled with curse words.



Overton

When I sat down in the chair they drifted off leaving me with the one student assigned to me. His conversation continued to be foul and I soon tired of it. After a bit he asked me a question which left the door open for me to reply, "I came in for a shave, not a lesson in cussing." He was stunned. He soaked my face, lathered me, and had shaved half of my face before he could reply. Then he began to apologize and followed me all the way to the door as I left making apologies for his language. I did not tell him I was a preacher.

The lesson title for today indicates that the third commandment should be considered as involving more than just "cussing". Each of the passages of scripture in our lesson today should be read carefully that you may grasp the full significance and the depth of its meaning.

Exodus 20:7 records God's prohibition of the empty use of his name. To the Hebrews a person's name was significant. It stood for the person himself. As you read Genesis you will discover that the names of many individuals were changed as important events occurred in their lives. Abraham's name was changed from Abram (Gen. 17:5) to signify the ratification of God's covenant with him to make him the "father of many nations". Sarai, Abram's wife's name, was changed to Sarah. Jacob's name was changed to Israel, "prince of God", as he wrestled with the angel (Gen. 32:28). So to take the name of a person lightly, or "in vain", was to take the person lightly. God's name must be used in such a way that is true to its meaning and intentions. Any use of God's name that denies the nature of God as revealed by his name breaks this commandment.

One of the ways in which we fail to take God seriously is our attitude toward our fellow man. James speaks condem-

natorially of this in 3:9-10 as he refers to the use of the tongue to bless God and curse man. His remark in this regard is, "My brethren, these things ought not so to be," when man is "made in God's likeness" (3:9, Williams). We may not be able to completely agree on the meaning of being "made in God's likeness", but we can agree that downgrading man who is God's highest creation and made for fellowship with God is to degrade God's wisdom and work. If man is worthy of God's concern and salvation, then to curse him is to reflect on God and his valuation of man. If God thinks man is worth saving, who am I to pronounce condemnation upon him? How can I do so legitimately and at the same time praise God? I am setting myself up as one more knowledgeable than God concerning his creation and calling to question God's judgment of man.

In what other ways do we fail to take God seriously? What about our worship? Is our God so hungry for the fellowship of man that he will take any expression of worship gratefully as a dog will accept greedily any bone cast his way? The Malachi passage may come as a shocker to some people. Here (1:10) God expresses the wish that someone would step forward to close the doors of the temple that people might not come to worship. Keep them out of the church services? You mean to bar people from the church house so they can't worship God? Listen: "Oh, that there were one among you who would shut the doors, that you might not kindle fire upon my altar in vain!" (1:10, RSV).

What of our offerings? Isn't God pleased with our gifts? We seem to feel that God will gratefully accept any offering we make, and reward us handsomely as if we had given the finest gift imaginable. "It isn't the gift, but the thought that counts," we say. But here God says, "I have no pleasure in you . . . and I will not accept an offering from your hand" (1:10). "Well!!! If that's the way he feels about it!" The truth of the matter is, we attempt to get God to accept gifts we would never think of offering to our loved ones and friends. "Of-

fer it now unto thy governor; will he be pleased with thee, or accept thy person?" (1:8). God says the Israelites had offered to him sacrifices that were the leavings of wild animal attacks, those lambs that were lame and the sickly ones. If God is who we say he is, then this is an insult and we fail to take him seriously — we take his name in vain. The modern day translation of this idea is when we offer to God the leavings of our income, tipping him for the pleasant and relaxing service.

God does not require the offerings of man to sustain himself. The worship of God is not for the purpose of "keeping God going", but is for man to recognize his dependence on God for all that he is and has. God needs man's sacrifices because otherwise he would not be God to men. Thus the kinds of sacrifices we offer express our attitude about the kind of God we have. The better the sacrifice and the more willingly and cheerfully offered, the greater is God in our eyes.

In the model for prayer which Jesus gave his disciples recorded in Matthew 6, one is urged to recognize the name of God as holy, a name apart. To the Israelites of Jesus' day, the name of God was considered so sacred they refused to pronounce it lest they break the third commandment.

The story is told of a young Jewish boy who was studying for the priesthood and learning Hebrew at one of our Baptist seminaries. He absolutely refused to pronounce the Hebrew word for Yahweh in the class readings. This extreme is to be avoided. But could it be possible that our Baptist people attain a reverent attitude toward God and his name that we would show by our use of the holiness of him whom we claim to worship. We bandy his name about in such a manner as to indicate that we consider him an innocent and naive old grandfather who doesn't know the score.

God is holy and righteous. He is morally pure. Yet this does not prevent him from seeing man and his sin in its reality. God's righteousness and holiness is expressed in the sacrifice of his son for our sins, that we may be made in his righteousness. Let us then worship him and use his name as befits our gratitude for his salvation and our expression of reverence for him and his character.

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## Future from page 16

shortages, unionization of the South, or war."

Southern Baptists increasingly stress their growing multi-ethnic, pluralistic nature, and, according to Morris, this will become even more pronounced over the next 25 years, if present trends continue.

The U.S. has entered its third largest wave of immigrants in its history, according to Morris. "The first wave was during the 1880s when 5.25 million persons entered the country, at a rate of about 515,000 per year.

"The second wave began at the turn of the century and tapered to a trickle in the 1930s. During the first decade 880,000 entered each year.

"So far this decade only about 24 percent of all immigrants have been Europeans, while about 60 percent of all immigrants from Asia, Africa and Latin America have entered the country . . . Only about 100,000 Africans have immigrated to the U.S. compared to 2.1 million Asians and 4.3 Latin Americans (legally)."

"And so far this decade 40 percent of the registered immigrants to the U.S. have been from Latin America and nearly 30 percent from Asia.

Increasing immigration, Morris believes, will mean that "sometime in the mid-1980s pressures will mount for

American institutions to become bilingual or else severely restrict immigration."

Other observations from Morris include:

—"The population characteristics of the 1950s and '60s were abnormal; families were large; marriage was nearly universal and occurred early and family migration was high.

—"The impact of the Post War Baby Boom will dominate U.S. society for the rest of the century.

—"The pulpit will still be central in church life. Probably the roles of ministers will be torn between supportive structures for survival-oriented elderly and awareness-oriented young adults. Churches will have increasing demands on their programs, in terms of life cycle, group needs.

"No matter which way one is drawn, the impersonality of electronic media and the irritation of an increasingly crowded society will demand that the minister be warm, personal and self confident but not arrogant, professional but not authoritarian.

"Frankly, the days ahead are filled with great challenges and opportunities for God's people. As a matter of fact, only God truly understands the whole system . . .," Morris concludes.

## Attendance report

Church	July 24, 1977 Sunday School	Church Training	Church adms.
Alexander, First	109		4
Alpena, First	60	18	1
Ash Flat, First	77		3
Batesville, First	212	84	
Bentonville			
Central Avenue	66		
Mason Valley	83	36	
Berryville			
Freeman Heights	203	51	
Rock Springs	58	32	
Booneville			
First	233		
South Side	104	78	
Bryant, First Southern	187	113	2
Cabot			
First	452	98	1
Mt. Carmel	271	54	1
Caledonia	46	34	
Camden, Cullendale First	496	107	
Cash, First	108	57	
Charleston, First	171	54	
Conway			
Pickles Gap	197	112	
Second	399	134	2
Crossett, Mt. Olive	344	107	
Dell	114		4
El Dorado, West Side	475	468	5
Elkins, First	123		
Ft. Smith			
First	1345	90	8
Grand Avenue	972	240	2
Mission	21		
Trinity	148		
Fouke, First	111	66	
Gentry, First	164	48	
Gillham	81	41	
Grandview	81	67	
Green Forest, First	186	70	1
Greenwood, First	306	139	
Hampton, First	170	67	
Hardy, First	122	59	
Harrison, Woodland Heights	153	86	3
Hector, First	36	12	
Hope, First	343	76	
Hot Springs			
Harvey's Chapel	115	90	
Park Place	288	89	1
Jonesboro, Friendly Hope	143	85	
Kingston, First	56	45	3
Lavaca, First	308	122	2
Leslie, First	92	47	
Little Rock			
Cross Road	77	70	
Crystal Hill	112	39	
Life Line	435	125	
Martindale	106	58	
Twin Lakes Chapel	13	6	
Wakefield, First	123	31	
Woodlawn	99	44	
Magnolia, Central	491	180	3
Melbourne, Belview	162	78	3
Mulberry, First	215	112	3
Murfreesboro			
First	172	35	
Mt. Moriah	68	44	2
North Little Rock			
Calvary	366	98	2
Levy	388	72	9
Park Hill	827		4
Paragould			
Calvary	280	190	1
East Side	283	135	3
First	449	116	2
Paris, First	363	79	
Pine Bluff			
East Side	141	79	
Centennial	125	42	
Central	117	45	
First	679	88	3
Lee Memorial	258	107	
Watson Chapel	456	164	4
Rogers			
First	489	85	
Immanuel	414	140	2
Russellville			
First	480		
Second	148	44	
Sheridan, First	133	53	
Sherwood, First	237	81	5
Springdale			
Berry Street	82		1
Caudle Avenue	150	55	
Elmdale	309	81	2
First	1546		10
Strong, First	149	74	5
Texarkana			
Arabella Heights	100	36	1
Hickory Street	94		
Highland Hills	108	32	
Shiloh Memorial	190	80	5
Van Buren			
First	511	188	
Mission	23		
Vandervoort, First	53	24	
Wabash, Immanuel	54	21	
West Helena, Second	169	106	

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# There's good news and bad news for the future, and it will affect Southern Baptists

by James Lee Young

ATLANTA (BP) — Population growth at home and in other countries, influx of immigrants to the United States, population shift, a global-system perspective and changing family styles — these and other issues will have far reaching effect on Southern Baptists in the next 25 years, says a Southern Baptist demographic expert.

While Orrin Morris of the Southern Baptist Home Mission Board (HMB),

it is applied to the world's population, it represents an increase of 204,932 people per day.

"At this rate, in only three years the world's population grows by the number of persons in the U.S.'s population. Given current projections the world population is expected to increase to 6.25 billion by the year 2000. This means that in only 24 years the world will be inhabited by 58 percent more people."

Among the reasons for Morris's concern is if population growth continues as projected, North America's increase by the year 2000 will "result in four more people per square mile. In South Asia, their growth will result in 140 more persons per square mile.

This will strain South Asia's resources to the point, according to an estimate, "that each square mile of cultivated land will have 390 more people to feed compared with 37 per square mile in North America," he says.

Morris quotes a United Nations official from India: "To cope with the population increase, India needs to build 1,000 new schoolrooms every day from now on for the next 20 years, 1,000 new hospital wards . . . and 10,000 houses every day . . . for the next 20 years."

According to UNESCO estimates, he says, 400-500 million children suffered from malnutrition and starvation in 1973 . . . According to UNESCO, the availability of food per capita has not increased since 1936 and actually decreased in the last decade."

Consider other projections. "At the present rate of energy consumption — 3.5 percent per year — U.S. energy use doubles every 20 years . . . In the past several years the whole world has become aware of our voracious appetite." Five percent of the world — the U.S. — consumes 20 percent of the world's coal, 30 percent of its oil, and 49 percent of its natural gas, Morris says.

On the encouraging side, Morris cites, "The world is learning the meaning of the words cooperation and interdependence. The infrequency of wars could be taken as a manifestation of such a change."

He notes the "call for a new ethic in the use of material resources," the viewing of intermediate technologies "practical options to Yankee technology," development of life styles compatible with short-term scarcities — pride in saving and conserving rather than conquest — and a sense of identification

with future generations . . .

Population shift in terms of mobility, growth and sundry, related problems will affect Southern Baptists, as they will the rest of society, says Morris.

Present realities and projections have a definite effect on Southern Baptists' planning for the future and are major reasons for task force and group seminars of Southern Baptist leadership concerning Bold Mission strategy through the year 2000 and for such conferences as the Futuristic Conference sponsored by the Baptist Sunday School Board, March 1977. Morris originally prepared his findings and presented them for the conference.

While Bold Mission strategy concerns missions primarily from the standpoint of evangelizing the world, the Futuristic Conference highlighted some major issues with which Southern Baptists must grapple along with society, but in a Christian Baptist biblical context.

But grappling with the issues, considering population changes, the shift from survival to role-identification education, changing family styles and other tensions, will have a definite effect on Bold Mission strategy, denominational leaders like Morris believe.

For example, in considering how best to project Bold Mission efforts, the Home Mission Board has considered a multitude of possibilities.

"The three largest urban regions will account for one-half of the U.S. population in A.D. 2000," Morris says. "The largest will remain the Atlantic Seaboard followed by the Lower Great Lakes and California.

"The Florida Peninsula will more than double. Six more of the 15 largest regions will double — the Gulf Coast, East Central Texas-Red River, Northern Georgia-S.E. Tennessee, Puget Sound, Colorado Piedmont and Metropolitan Arizona.

"The fastest growing regions will be the South and Southwest. Las Vegas, Nev., may increase 50 percent from 1980 to 2000. The Florida Peninsula and Metro Arizona follow in that order. The Sun Belt is truly the population magnet for the next two decades.

"Nevertheless," Morris cautions, "many external constraints can alter the expected development, i.e., inclement weather, prolonged energy and water

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Atlanta, does not subscribe to a "doomsday" theory of humanity's future, he does cite some "discouraging words" that he believes have significant implications for the future of Southern Baptists.

At the same time, however, Morris, a regional coordinator in the HMB's planning section, also stresses some "encouraging words" to counter the negative.

Population growth is at the top of his list on the discouraging side of the board. Last year the population passed the 4 billion mark and while the current growth rate of 1.9 percent "may not seem high in itself," says Morris, "when

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