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### August 31, 1978

Arkansas Baptist State Convention

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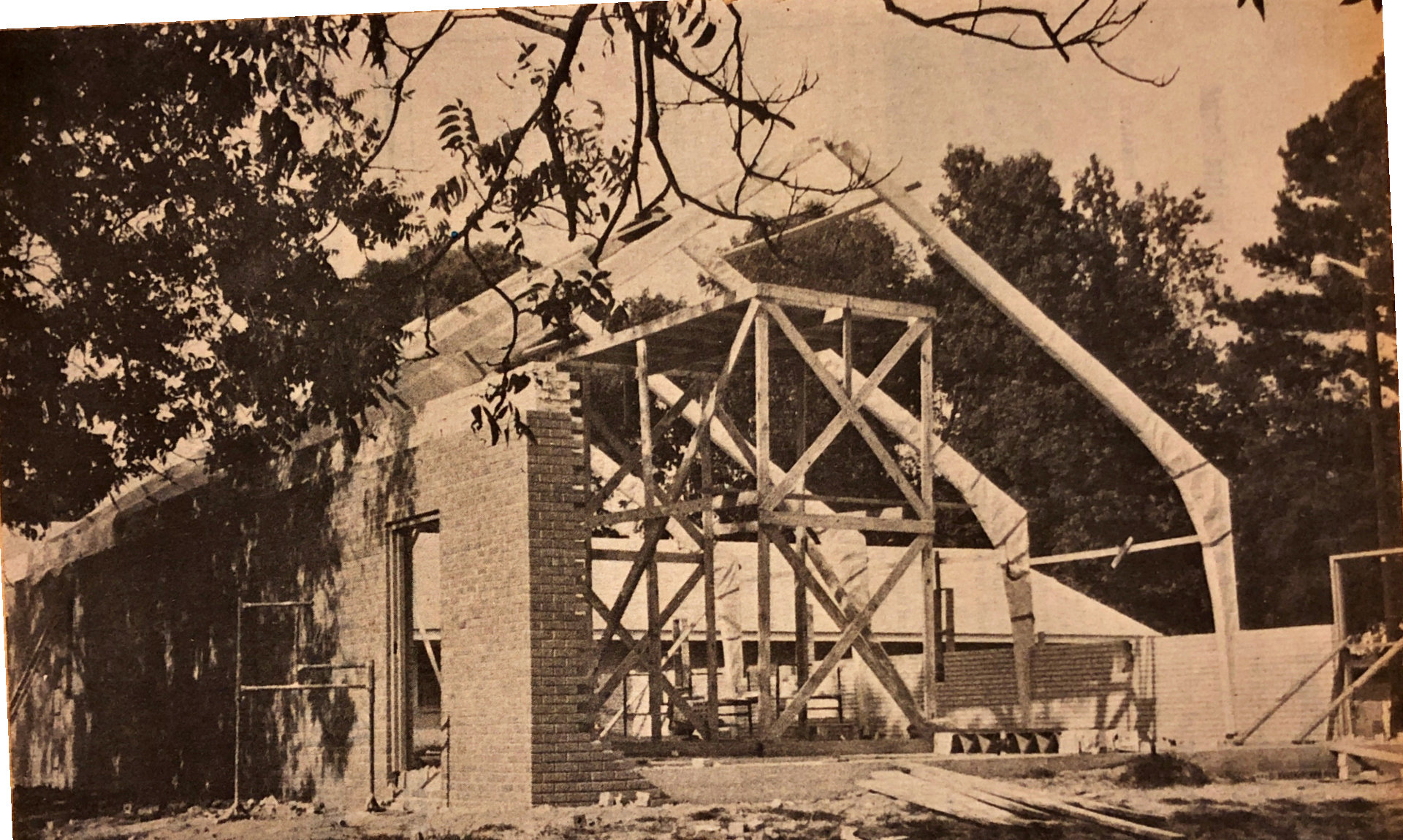
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August 31, 1978  
**Arkansas Baptist**  
NEWSMAGAZINE

State missions programs  
page 10



## I must say it

Charles H. Ashcraft / Executive Secretary

### The art of giving and receiving

Gifts remain in a distinct category of heavenly assets and demand by their nature a certain acceptance, use and treatment. Choosing an appropriate gift and gracefully presenting it to another matched by a corresponding acceptance of the gift is the highest expression of spiritual discernment. Abel's feat and God's response illustrates the principle that a thoughtful, worshipful gift to God will meet with God's acceptance of similar emotion (Heb. 11:4). The deficiency of Cain's selection and God's refusal to accept it is a grim example of the negative aspect of this principle (Gen. 4:1-13).

Strange, unusual energy and perception is required in the giving of a gift and strange is the discharge of energy to receive, treat, use and develop a gift. To accept a gift may approach or exceed the art of giving it.

God's matchless gift of eternal life (salvation) through Jesus Christ by its nature demands a certain acceptance, use and treatment. The essence of the gift is the embodiment, personification, spirit, philosophy and the principles of the giver. It is not a gift until it is accepted and it is not accepted until these principles are assumed. The consummation of the gift is made only when its essence and obligations are accepted. This is a most exacting art and is at the heart of the Christian experience of salvation.

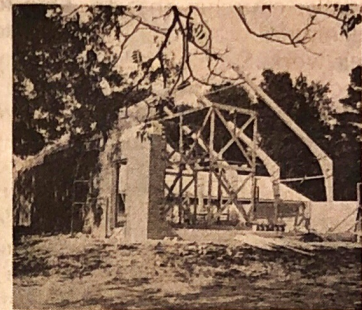
A person who is given a farm, ranch, home, automobile, estate or a delightful pet may be expected to respect the gift to the same degree the giver has respected the beneficiary in making the gift. In a sense one accepts the donor when he accepts his gift, and the donor accepts the receiver when the gift is consummated. Nothing is more contemptable than the abuse of a gift. nor does anything bring more insult to both the giver and receiver than this. God's salvation is only possessed when it is used, treated, appropriated, developed, shared and appreciated. Anything less is an insult to the giver of good gifts.

Our supreme possession is our salvation and our supreme appreciation for it may be expressed by our use, treatment, development and sharing of it. No lower emotions will ever appear in the human hearts than caused by a gift which is set back, never acknowledged, never used, never mentioned, and never shared. Who would grieve more than one who had spent his very soul to make a worthy gift only to learn it was tossed into the attic to be forgotten forever, or else by action and spirit despised and rejected. God gave his best. It will take our best to accept it.

*I must say it!*

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Why do Baptists ordain? The four articles in a series on the subject will seek to provide an answer to the question that's part of a current discussion among Baptists.

### Baptism rates 20

A survey shows which churches have the highest rates of baptism. Another article relates the baptism rate to Arkansas churches.

# Arkansas Baptist

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Arkansas' third largest publication

VOLUME 77

NUMBER 34

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## Planning better prayer services

## The editor's page

J. Everett Sneed



The mid-week service should be one of the most exciting services that any church conducts. It offers opportunity for the study of God's Word and for sharing of burdens. Yet, too often only the faithful few attend. Usually, churches that are able to develop vital and meaningful prayer services are strong in every area of their work. Such excitement can be achieved through effective communication in Bible study and prayer.

A variety of answers are given to the question, "Why don't you attend prayer meeting?" Some say, "I am so busy I just don't have time to go." Young people may complain that they will be the only one in their age group attending. Others feel left out and maintain that their group is not properly included in the service. In essence all of these people are saying that the mid-week service is not exciting enough or important enough for them to make the effort to attend.

Communication is exceedingly important in developing and strengthening our Christian faith. Without it the mid-week service will attract very few people. The word "communication" means to pass along, or to transfer ideas. Such a process involves both the sender and the receiver. Hence, both the church leadership and the members of the congregation are responsible for developing a strong mid-week service.

Every regular mid-week service should provide time for Bible study. Christians can not be developed, strengthened and challenged without a clear presentation of the Word of God. In order for a study of the scripture to be purposeful, there should either be a verse by verse study of a book in the Bible or a systematic study of some great Bible doctrine. In either instance, these studies will need to be well prepared so as to provide good content and hold the interest of the people.

Another indispensable element of a good mid-week service is prayer. True prayer is communication

with God. The scripture says, "... God is love ... (1 John 4:16). When a Christian truly communicates with God he will experience that love. The word "love" (agape in the Greek) is a self-sacrificing love which puts self aside and seeks to be a blessing to others. Such love, not to be confused with a physical relationship, will strengthen the fellowship of a congregation.

A good prayer service will provide time for sharing of mutual concerns, as well as personal problems. As members of the congregation understand God's love, they have an openness toward God and each other that will enhance the sharing and breaking down of barriers. Often problems of fellowship will be solved as members pray together.

Various methods may be used for the prayer time. Some congregations have found breaking up into small prayer groups to be quite effective. If this is done regularly it is good to encourage variety in the groupings.

Prayer time should emphasize the mission of the church in reaching out to the lost and the spiritual growth of the members. God honors specific prayer for unsaved individuals. When church members become burdened for unsaved relatives and friends results will follow. It is, also, important for the members to have opportunity to share what God is doing in their lives.

The mid-week should be carefully planned to include a good Bible study, song service and brief sharing and prayer. Spontaneity is valuable but sharing must be kept in the bounds of the time provided.

Good mid-week prayer services require work. But the results which come from such effort often includes reaching more of the unsaved, a warmer church fellowship and deeper understanding of the Word of God and a more meaningful prayer life.

## Guest editorial

### What if contributions were not deductible?

A supporter of tuition tax credit raised an interesting point in asking, "Do you think people would give their money to the church if the contributions were not tax deductible?"

The implications of the questions sting. Could it be true that the main motive of many people in giving their money to the church is in order to take a tax break? How much drop would be recorded in our giving if we could not get some of it back through tax relief?

Is that all tithing and giving mean to some people? Surely our motives for giving are deeper? If not, they should be.

If the only reason people give their money to the church is to get a tax break, then the programs planned by the church deserve to die. But the church

would not die. Not the New Testament church built on Jesus Christ.

Lester Collins, chairman of the state convention church-state study committee, has predicted that the day is coming when the tithe will not be deductible on income tax returns.

This may well be true, but no one needs to wait for the arrival of that day to make a decision about giving.

We should give because of love for Jesus, obedience to the Bible and a fervent desire to share in the mission of winning a world for Christ. When we get our motives right in regard to contributing to the church, we just might be a long way down the road in making bold giving a reality. — Editor Presnall H. Wood, in the "Baptist Standard", State paper for Texas Baptists



## One layman's opinion

Daniel R. Grant / President, OBU

### Long-range planning at the age of 80

While attending the meeting of the General Council of the Baptist World Alliance in Manila recently, I believe I discovered a new formula for successful long-range planning for churches, associations, or conventions. The answer is to find an 80-year old veteran and make him or her chairman of the long-range planning committee.

One of the most inspiring happenings at the Manila meeting of the General Council of the BWA was the report of Theodore F. Adams, a former president of the Baptist World Alliance, who was serving as chairman of the long-range planning committee. He challenged us to look 25 years into the future, to the year 2005 and begin making plans now for a worthy celebration of the Centennial of the Baptist World Alliance. He suggested one of the things we should do at that time is to publish a history of the Baptist World Alliance. In order to have a good history at that time, he correctly pointed out that we need to begin now collecting "oral history" by interviewing those who have a mental storehouse of recollections of the origins of

Baptist work around the world. He recommended the creation of a historical committee within the Baptist World Alliance to stimulate and coordinate this collection of Baptist history.

He also recommended that Baptists begin planning now for the year 2000. He suggested the objective of having a worthy celebration that would remind the world, as well as our Baptist people, of the 2000th anniversary of the coming of our Savior to this earth.

Dr. Adams then proceeded to present some short-range plans for the next few years, including authorization for the study of a new headquarters building in Washington, and for coordination of long-range plans with the new General Secretary of the BWA who will be elected in Toronto in 1980. As I sat listening to the report I found myself overawed by the beautiful picture of a man who will soon be 80 years of age leading Baptists from around the world to take the long look into the future, as far as the years 2000 and 2005.

It caused me to think warmly of him, and to say of those who reach 65 and feel the only worthwhile things are in the past, "Shame on them!" It also caused me to say sternly to myself, if I should ever fail to appreciate the foresight of senior citizens that grows out of their long years of experience, "Shame on me!"

A postscript would be in order even if it were not a day and age of new appreciation for the role of women. Dr. Adams and his Esther have been married for 53 years. They jointly did an outstanding job of presenting and discussing a paper on the subject of world hunger. Someone must have failed to tell them that only the brash young people should be out on the cutting edge of Christian concern for complex and perplexing world problems.

I would not be surprised to find Ted and Esther Adams at the Baptist World Alliance meeting in 2005 bringing the report of the long-range planning committee.

## Consultation on women set in Nashville

NASHVILLE, Tenn. (BP) — A number of leading Southern Baptists will appear on the program of the Consultation on Women in Church-Related Vocations, Sept. 20-22, in Nashville, Tenn.

The meeting at the Baptist Sunday School Board is designed to help denominational agencies secure data, examine issues, and serve more effectively by studying the involvement of women in church-related vocations. It is sponsored by 11 Southern Baptist Convention agencies.

"We plan to look at the present involvement of women in church-related vocations, study trends in this area and identify barriers to greater involvement," said Catherine Allen of Birmingham, Ala., who chairs the consultation steering committee. "The consultation is not designed to make specific recommendations to denominational agencies," said Mrs. Allen. "We will look at the subject's biblical, theological, cultural, social, and psychological aspects."

Program personnel include Frank Stagg, professor at Southern Baptist Theological Seminary, Louisville, Ky., and Mrs. Stagg, author and homemaker, leading devotional sessions on "Women in Biblical Perspective;" Ruth Harvey Charity, a Baptist attorney from Danville, Va., discussing government policy and its impact on the employment of women; Andrew Lester, associate professor of the psychology of religion at Southern Seminary, discussing the psychological effects of women in ministry.

Also on the program are Kay Shurden, a Baptist and English teacher in Shelbyville, Ky., analyzing Southern Baptist literature and women; Glendon McCullough, executive director of the SBC Brotherhood Commission, Memphis, Tenn., moderating a symposium on vocational options now available to women in the denomination, problems and possibilities; Gladys Lewis, a nurse, writer, speaker and former foreign missionary, delivering a wrapup address on

human rights; and Jimmy Allen, SBC president and pastor of First Baptist Church, San Antonio, Texas, with an inspirational call to action.

Four women already in denominational life will participate in a panel discussion of their own experiences. They are Lynda Weaver-Williams, a Ph.D. candidate in Christian ethics at Southern Seminary; Rachel Richardson Smith, a student at Southeastern Baptist Theological Seminary, Wake Forest, N.C.; Helen Falls, professor of missions at New Orleans Baptist Theological Seminary; and Sue Fitzgerald, director of the center for Christian education ministries at Mars Hill (N.C.) College.

A wide range of denominational leaders will serve as reactors to the major program personnel.

The consultation, a project approved by the SBC Inter-Agency Council, still has some openings for persons who wish to attend. Some 300 registrants are expected.

by Millie Gill

### Smackover First Church

will hold a fall revival Oct. 22-26. Carl Kluck, pastor of Arkadelphia Second Church, will be evangelist. Ray Wells is pastor.

### Ingram Boulevard Church, West Memphis

will begin a revival on Sept. 24. Don Edwards of Murfreesboro, Tenn., will be guest preacher. Henry G. West is pastor.

### Mt. Olive Church, North Crossett

was in revival Aug. 13-19. Glen Plum was evangelist and Paul Heisner directed music. Ferrell D. Morgan is pastor.

### Nashville First Church

held a special recognition service on Sunday, Aug. 6, to honor members whose church membership ranged from 50 to 71 years. John Holston, Pastor, planned the special day that included a personal letter and certificate of recognition.

### Sylvan Hills First Church, North Little Rock

held its first Singles-led worship service on Sunday evening, Aug. 13. The service was planned because of the church's awareness of the needs of single adults and their relationship to God. Guy Key, minister to single adults, preached the evening message following a program of special music, share time, and testimonies. The church has also organized a single adults choir which sang for the first time at these services. A fellowship hour followed.

### Calvary Church, Hope

was in a special Bible conference Aug. 25-27. Jimmie Milliken, professor of theology at Mid-America Seminary, led the event. Vernon Wickliffe is pastor of the Hope church.

### Pisgah Church, Fouke

was in revival Aug. 21-26 with James Duncan as evangelist. Ben McBay directed music. Leon Turner is pastor.

### Tennessee Church, Texarkana

was in revival Aug. 13-19. Ray Nicholas, pastor of Immanuel Church, Magnolia, was evangelist. Doug Frost directed music. George Scarborough is pastor.

### Baptist Tabernacle, Little Rock

senior adults and former members held a social on Aug. 22. C. A. Johnson, Director of Missions, Pulaski County Association, was guest speaker.

### Hampton First Church

was in revival Aug. 6-13. Edward G. Robinson of Lebanon, Tenn., was evangelist. Ed Adcock, minister of music, directed special music each evening. There were 10 professions of faith, two joined by letter, and one surrendered to the ministry. O. W. Hogan is pastor.

### New Hope Church, Omaha

conducted a revival July 30-Aug. 6 with

Gus Poole as evangelist. Gregg Cantrell directed music. There were three professions of faith and three joined by letter. Graham Roberts is pastor.

### Indianhead Lake Church, North Little Rock

licensed Clinton Billy Fuller to the ministry on Aug. 6. He, his wife, and three children will be leaving soon for him to enroll in Southwestern Seminary.

The Indianhead Lake Church conducted Vacation Bible School Aug. 14-18 with a total high attendance of 116. In a special service on Thursday, Aug. 17, there were 12 decisions.

### Little Rock First Church

held a special "sending" service on Sunday evening, Aug. 27. Ben and Charlotte Kirby, who will do mission work in Venezuela, were commissioned by the church. John B. Wright, pastor, led the special service.

### Calvary Church, Little Rock

honored Don and Sharon Phillips on Sunday, Aug. 18. The couple will be serving for two years as US-2 missionaries in Grand Canyon, Ariz. Calvary Church held a reception and presented them with a gift of money. Phillips preached during the worship hour that preceded the reception.

### Concord Association

senior adults will hold a "Goldenaires Rally" at Greenwood First Church on Sept. 1. J. D. Grey, pastor emeritus of

First Church, New Orleans, will be guest speaker. Grey has served as president of both the Louisiana Baptist Convention and the Southern Baptist Convention. Ernie Perkins is Director of Missions for Concord Association.

### Jacksonville First Church

Woman's Missionary Union council directed a special evening at the church on Aug. 28. A spaghetti dinner was served preceding a program that included presentation of WMU mission programs and a promotional period for Mission Friends, Girls in Action, and Acteens. Sue Winchester is WMU Director.

### Russellville First Church

has accepted an invitation from the churches and chapels of the Long Island, N.Y., area to participate in a seven phase program of evangelism and outreach Sept. 13-23.

Jack T. Riley, pastor of the Russellville church, will be preaching in the Calvary Church of Medford, Long Island on Sept. 13-17. Riley will be assisted with visiting, witnessing and other work by Mr. and Mrs. Frank Hotard and Jeannie Williams of Russellville. The Russellville church became involved with the Long Island church some two years ago through a laymen's crusade in which four laymen participated. Since that time the church has assisted in prayer, money, and encouragement to the work in Long Island.



## Woman's viewpoint

Ruth Ann Wade

### The comforter

"And I will pray to the Father and he will give you another comforter, that he may abide with you forever." (John 14:16)

Jesus prayed for me

O blessed thought.

Jesus prayed for me,

Even though I didn't do as I ought.

Jesus prayed for me,

A comforter for me he sought.

Jesus prayed for me,

My life he wanted bought.

Jesus prayed for me,

He knew the problems that my life distraught.

Jesus prayed for me,

He knew the devil with me fought.

Jesus prayed for me,

That through the ages his Will would be wrought.

Jesus prayed for me,

O, blessed thought.

by Millie Gill

**Evelyn Baker**

recently observed her 20th anniversary as organist at First Church, Monticello. "Evelyn Baker Day" was held at which time she was presented with a plaque from the church and a distinguished service award from the city of Monticello.

Mrs. Baker, her husband, Keith, and their daughter, Jacque, were also honored at a farewell reception and presented with a gift from the church. The Bakers are moving to Ft. Payne, Ala.

**James L. Ryan**

has been called as pastor of Levy Church, North Little Rock. Dr. Ryan holds both a bachelor of arts and master of arts degree from Ouachita University. He received his master of religious education and master of divinity degrees from Southwestern Seminary. His doctor's degree was received from Southern Seminary. He was reared in South Highland Church, Little Rock, where his parents, Mr. and Mrs. Amos Ryan, are still members.

He has taught at OBU; Southwestern Seminary; Southern Seminary; Simmons Bible College, Louisville, Ky.; Baptist Bible Institute, Graceville, Fla.; and most recently was professor and director of Boyce Bible School of Southern Seminary. He will assume the pastorate of Levy Church on Sept. 3, coming there from Emmanuel Church, Manassas, Va.

He is married to the former Judith Ryan. She has a degree from Texas Wesleyan College and recently received a master of education degree from the University of Louisville. They are parents of two children, Jimmy, age 14, and Jeffrey, age 11.

**Walter B. Phelps**

has been called to serve as pastor of the First Southern Church of Holly. He holds a bachelor of science degree from the University of Arkansas; has attended the associational seminary extension classes; and will be a student in Mid-America Seminary this fall. He and his wife, the former Carmen Jacks of Marianna, are parents of one son, Hugh Porter. They are both teaching school in Marianna.

**Larry Bone**

attended the seventh annual Admissions Workshop recently in Nashville. The workshop was sponsored by the Education Commission of the Southern Baptist Convention. Bone is Director of Admissions Counseling for Ouachita University.

**Johnny Stoner**

has been called to serve as pastor of the Woodrow Church in Little Red River Association. He has been pastoring Harris Chapel.



Baker



Ryan

**David Alexander**

has been elected to the Board of Directors of the National Association of Church Business Administrators at their recent national meeting. Alexander, business administrator of First Church, Montgomery, Ala., is the son of Mr. and Mrs. Earl W. Alexander of Stuttgart.

**J. C. Verser**

has resigned as pastor of Pleasant Ridge Church, Little Red River Association.

**Brent Blackmore**

was licensed to the ministry at Palestine Church on Aug. 20. David Miller, Director of Missions for Little Red River As-

sociation, was speaker. Blackmore is the son of Duaine Blackmore, pastor of the Palestine Church, and Mrs. Blackmore.

**Johnny Long**

has been called as pastor of the Tomato Church, Mississippi County Association. He received his master's degree from Arkansas State University on Aug. 11.

**Jim Branscum**

has been called as pastor of Dyess Central Church. He comes to the church from Missouri.

**Rudy Davis**

has resigned as minister of bus evangelism at Olivet Church, Little Rock. He plans to become more active in preaching the gospel.

**Martha Ellen Craig**

has been appointed coordinator of Student Affairs at Shorter Baptist College, Rome, Ga. She is a native of Pine Bluff, where her parents, Mr. and Mrs. H. F. Craig, still live. Miss Craig was a member of Greenlee Church there. She holds the M.R.E. degree from Southern Seminary and the B.A. degree in speech and English from Arkansas Tech. She was most recently employed at Walnut Street Church, Louisville.

## Focus on youth

by Millie Gill

**Yarbo Church**

has concluded its summer youth activities that were directed by Tammy Weger. Sondra Long, assisted by Jan Beck, has begun organizational plans for the youth throughout the remainder of the year.

**Greenwood First Church**

youth have returned from a mission trip to Erie, Penn., July 21-30. There were 26 youth and eight adult sponsors participating. They held backyard Bible clubs and participated in four regular services where the youth sang and an ensemble, "Living Praise," also presented special music. Three of the youth preachers delivered the sermons. The group also surveyed the town of North East; participated in a nursing home ministry; gave a concert in the park; and did personal witnessing throughout North East, where there is not a Southern Baptist church.

During the week there were over 100 professions of faith. As a result of the work a weekly Bible study has been established which the Greenwood youth anticipate to grow into a mission and eventually a church. The work was

directed through the Open Bible Church in Erie, T. C. Adams, pastor.

**Arkadelphia First Church**

youth provided leadership for worship services at the church on Sunday, Aug. 20. The call for commitment to Christ, his church, and the Christian witness was theme. Special music was provided by the Selph Memorial Handbell choir, directed by Mary Shambarger.

The youth committee was also host for a breakfast Sunday morning in the Youth House. This breakfast was for both junior and senior high youth.

**Levy Church, North Little Rock**

participated in a summer mission project July 15-21. They were at the Baptist Mission Center in Oklahoma City assisting with Backyard Bible Clubs, Big A Clubs, and recreation. Ron Freeman, minister of education, and Phil Hardin, minister of music/youth, accompanied the group and directed the mission endeavor.

**Woodlawn Church**

observed youth Sunday on Aug. 13. Youth of the church served in all capacities in Sunday School, Church Training, and the worship services.

## NLR church hosts Japanese

Park Hill Church, North Little Rock, assisted in hosting six Japanese students the week of Aug. 6, as part of an exchange program designed to provide close contact between citizens of the United States and foreign countries. The church furnished transportation and some of the meals while three of their families provided housing and additional meals. The students provided their own transportation to the United States and from one city to another and their meals on any local tour. The families of the Park Hill Church wanted their non-Christian Japanese friends to learn about and accept Christ as their Saviour as well as to have opportunity to learn about American culture. Gideon International presented Bibles translated both in English and Japanese to each of the six Japanese guests.

The Japanese guests spent three weeks in the United States being hosted by churches or other civic organizations. The North Little Rock coordinator was Lynn Hackler.



The students and their American hosts were Lynn Hackler, Tadao Abe, Jane Hackler, Masanobu Kohama, Jessie Greenman, Tazuko Goto, Chisato Noda, Midori Tsukuki, Mary Darden, Chizuko Kawabata (ABN photo)

# Alive Again!

## A Celebration of Christ Alive in Us

"Christ in you, the hope of glory." Col. 1:27

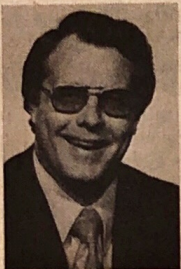
### First Baptist Church

Conway, Arkansas

September 6-10

7:30 nightly

Sunday a.m. at 8:30 and 10:45



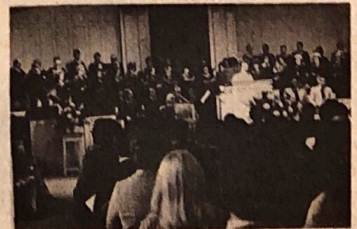
Rev. W. L. Probasco



Miss Joe Ann Shelton



Don Bingham



First Baptist Church  
Revival Choir and Orchestra

Join us in the  
Prayer, Praise, Preaching of Abundant Life in Christ!



Interview with Le Van Tri

# Arkansas is 'Land of Opportunity' for Vietnamese to make a 'real new life'

Each year Arkansas becomes a little more the melting pot. For churches who want a real part in missions, Galilee and Judea are both present in Arkansas, "The Land of Opportunity".

Geyer Springs First Church, Little Rock accepted the challenge of responding to the foreign mission field that moved to Fort Chaffee, Arkansas, in 1975. After a careful evaluation by the church's mission committee, the church voted unanimously to sponsor Le Van Tri, his wife, Ta Thi Keim Hue; her two sisters, Ta Thi Keim Lieu, and Ta Thi Keim Cuc and Tri's cousin, Vo Van Coi, who is now married to Cuc.

On the first Sunday at Geyer Springs church, Tri made the following statement: "We should trim our lives more beautiful, we'll do our best to become America's good assets. We do need you beside us on the long way through.

We are very much appreciative of your giving us an opportunity to make a real new life."

Tri tells us of his new life in Arkansas and how he and his family have "trimmed" their lives to become totally self-supporting in the following interview with Editor Sneed.

**Sneed:** Tell me a little bit about your life in Vietnam before things got so bad — or before the war started. Or do you remember that far back — the war was there a long time.

**Tri:** Yes, I can remember. We lived in a family — not rich, but not poor, just

average. My father works for the civil service and my mother a housewife. I graduated from high school in 1969 and I was forced to get into the military.

**Sneed:** You were drafted into the military immediately?

**Tri:** I volunteered for the air force. I was training in the officers school.

**Sneed:** How long were you in the Army until Vietnam collapsed to the Communist?

**Tri:** From 1969-1974 (5 years)

**Sneed:** What did you do in the Air Force?

**Tri:** I was a navigator in C130. At the time I came here I was a 1st Lt.

**Sneed:** What made you decide to leave Vietnam and come to the United States?

**Tri:** I'm not sure about everyone over here, but I cannot live in the Communist country — I don't like the Communists. And, they may kill me if I stayed there because I was an officer.

**Sneed:** Do you know if any of the officers were killed when the Communists took over?

**Tri:** Yes, because when they attacked from the north and south, some were killed.

**Sneed:** These were the two main reasons you left?

**Tri:** Yes

**Sneed:** How did you leave Vietnam?

**Tri:** We left by boat.

**Sneed:** Was the boat under attack by the Communists?

**Tri:** At that time, the Communists did not completely control the area in the south, so we could leave in the ocean at that time. We left April 30, 1975, and one day later they completely controlled the area.

**Sneed:** Where did you go after you left Vietnam?

**Tri:** At first, we were three days in the ocean and almost ran out of food, but we were lucky and an American battleship picked us up and brought us to the Philippines.

**Sneed:** What kind of boat were you on when you left Vietnam?

**Tri:** A small boat — almost 200 people on board. We didn't have enough room to lie down. We had to sit. We had some trouble at the Air Force base prior to leaving. One night before we left, they dropped a bomb in the base and my wife was almost killed, but we were lucky. Then we tried to find the boat to get on so we could leave.

**Sneed:** How long were you at Ft. Chaffee?

**Tri:** We were there 2½ months.

**Sneed:** And then Geyer Springs Church sponsored you?

**Tri:** Yes

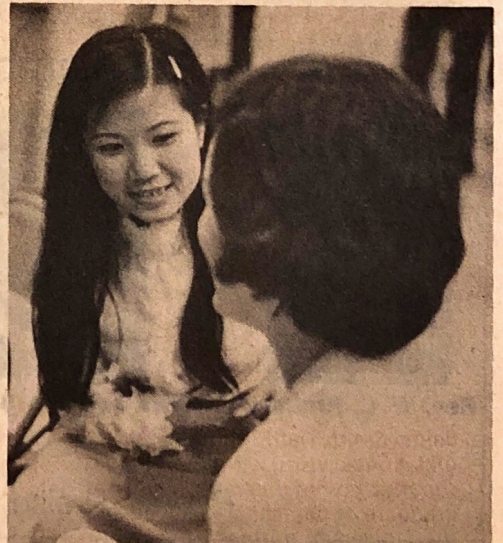
**Sneed:** What happened to you when you moved here where you are now?

**Tri:** At that time we didn't have anything. Just our clothes we wear. That is all we had. Before we left Vietnam we just picked up a few things near by and put in a suitcase and we run. But now we

Jane Jones, a member of Geyer Springs Church (left), aided Le Van Tri, his wife, Hue, and daughter, Cathy, in making their new life.



Ta Thi Keim Lieu (left) talks with an American friend at a Church reception.



have a little bit.

**Sneed:** Geyer Springs Church sponsored you and you have lived in this apartment since coming to Little Rock?

**Tri:** Yes. Five of us lived in one apartment for a short time and both families have recently moved into two individual homes.

**Sneed:** Where do you work?

**Tri:** At Munsey.

**Sneed:** And you are going to school, aren't you?

**Tri:** Night school at UALR for two semesters, attended electronics school for nine months.

**Sneed:** That's pretty hard, isn't it?

**Tri:** Yes

**Sneed:** Are you a Christian? Have you made a profession of faith?

**Tri:** Yes. September 12, 1976, and was baptized by Bro. Paul (Sanders, the pastor).

**Sneed:** What are some of your impressions of the church?

**Tri:** It is a good place where I can come and share with my good friends over there. They are so friendly and I feel good when I go over there.

**Sneed:** The way they treated you influenced you to become a Christian?

**Tri:** Yes.

**Sneed:** That's good — that's the way it ought to be.

Geyer Springs Church wanted an opportunity to reach out and they found an opportunity to help Tri and his family "trim" their lives. According to Pastor Paul Sanders the project has been a blessing to all.

"Our people are the ones that had the concern, the vision and the desire to reach out", Sanders said, "and our people have been richly blessed and rewarded of the Lord. The concern for foreign missions has also grown as a result of doing more than just praying for those of other nations who need Jesus."

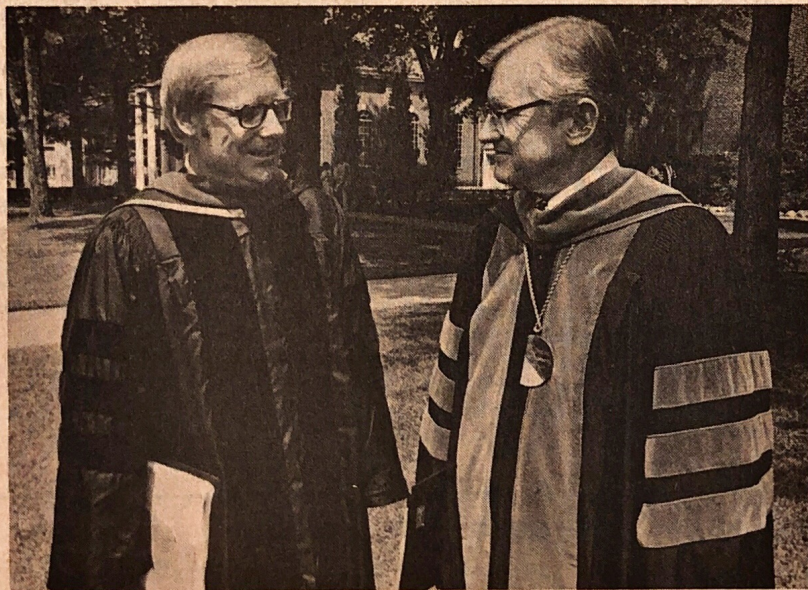
"It was our intention to be a blessing to this family," Sanders continued, "however, those who have had close contact with them have been the ones most richly blessed. Tri and his family have been an inspiration to us. Coming to a land where language, customs, and traditions are so different from where they grew up, they have shown remarkable courage and a spirit of optimism in forging out a new life for themselves."

## More of Lang family to come

Thirteen additional members of the Ta Kiem Lang family have escaped from Vietnam and will arrive in Arkansas before the close of this year. The family members include the father, the mother, two brothers, and an aunt with her five sons. The group is now living in a refugee camp in Malaysia.

The new group will also be sponsored by Geyer Springs First Church, Little Rock. Proof of sponsorship is required in order for Vietnamese to come to America. The three sisters have all taken extra jobs in order to earn money to assist in the settlement of their relatives.

A spokesman for the church group said, "Our church is pleased that we have the opportunity to sponsor these additional Vietnamese. The excitement in their family is almost unbelievable. We, at the church, are praying that all of the details can be worked out quickly."



### Honored at Ouachita

Bailey Smith (left), pastor of the First Southern Baptist Church of Del City, Oklahoma, visits with Ouachita University President Daniel R. Grant after summer commencement exercises held Aug. 11 at OBU. Dr. Smith, a 1962 graduate of Ouachita, received an honorary doctorate of divinity degree from the University during the ceremonies. Fifty-one students received degrees.

### Anthems

for OBU Youth Choir Day

available locally

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or by mail

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# Direct missions

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## Continuing education

The Little Rock Center of the Boyce Bible School meets in the educational building of the Central Baptist Hospital, Little Rock, on Friday nights and Saturdays during the regular school term.

The Boyce School is a division of the Southern Seminary, Louisville, Ky. The work is accredited by that institution. A diploma of christian ministry is awarded upon completion of 62 hours of work in 17 areas of religious study as well as English and Speech.

The courses of study are primarily planned for ministers and other volunteers for a Christian vocation who have not had an opportunity to attend a college or seminary. Students may be admitted to the Little Rock Center of Boyce without a high school diploma or its equivalent (GED), but can only register for the senior year of studies after a GED is earned.

Pastors and church staff with seminary degrees may "monitor" courses of their choice for a minimal cost.

W. T. Holland, Little Rock, a former pastor, associational missionary, and college professor, is director of the Center. He is assisted by a competent faculty of experienced Arkansas Baptist pastors, denominational workers, professors and church staff workers. Every teacher in the Boyce Bible School must accept the 1963 Baptist Faith and Message as adopted by the Southern Baptist Convention in 1973.

The emphasis is on Bible study, missions, evangelism and church work. The course of study is designed to assist the student in equipping himself for his calling and the responsibility he will assume in the church.

For students who cannot afford the full cost of \$20.00 per course hour and the cost of transportation, the Missions Department has a limited amount of financial assistance for scholarships. Some overnight accommodations are also available on a "first come, first served" basis. Cafeteria and adequate free parking are also convenient.

Seminary Extension courses are now being offered in 11 associations as another means of continuing education for pastors. Still others can avail themselves of learning opportunities through home study and correspondence.

The Missions Department can provide information about all of these means of continuing education and spiritual growth.

## In-service guidance

In-Service Guidance is an attempt to train college students in practical areas of the Christian ministry, since during their educational experience the majority will serve rural urban churches.

This experience under supervised settings by competent and experienced leaders on campus will help the churches to grow and fulfill their mission in their setting.

Quachita Baptist University is presently cooperating in such a program jointly with the State Missions Department and the Home Mission Board. Vester Wolber is the director of the In-Service Guidance program, assisted by other faculty members as the need arises.

It is expected that as quickly as the Home Mission Board phases out its financial support this same program can be initiated at Southern Baptist College with the same joint assistance as given to Quachita University.

Through In-Service Guidance, Baptist institutions of higher education can help prepare churches for reaching a changing world. Students can learn how to work in planning, implementing and preparing churches for good steady growth.

Students who serve as pastors and/or volunteer church leaders, chaplains and missionaries to ethnic groups, are responsible for performing many functions during their school-church experience. The student must perform in the classroom and is expected to perform as a preacher, pastor, confidant and friend in the church.

An able in-service guidance director can assist the student in finding the kind of stability and confidence he needs to function best.

The denomination, institutions and churches have a responsibility to help students develop an adequate balance in their early ministry that will help all Baptists to grow and fulfill our mission.

## Pastoral aid

Church Pastoral Aid is a budgeted item in the Missions Department. The attempt is made to grant assistance where there is a genuine need and at the same time to provide something for as many congregations as possible.

In 1977 a total of 34 numerically small churches and missions received \$40,973 in pastoral aid supplement.

The purpose of this ministry is to assist the church or mission that has the growth potential to become self-supporting within three to five years. Consequently, a phase-down of the amount given is usually begun in approximately three years.

This assistance is limited to churches and missions with less than 300 members, and the need must be substantiated by the associational missions committee. That committee, in meeting with the church, should study the growth potential and the immediate need, then make recommendations to the church of ways to improve the stewardship of its membership, and recommendations to the associational executive board of ways the association may assist out of its own funds.

In recent years the increased number of new churches and missions annually with needs toward becoming firmly established has led to an early commitment of this budget item. The Home Mission Board is now giving some limited assistance on a matching basis to be used for establishment of new work.

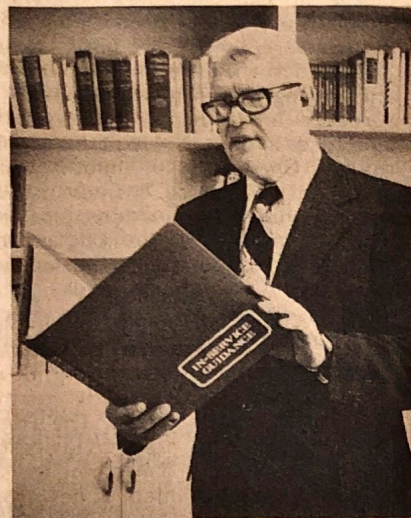
Church pastoral aid and student preaching aid this year will exceed the amount given in 1977. The Dixie Jackson offering will greatly assist in this ministry of pastoral aid to needy congregations.

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## Bold Missions through state missions

These six pages focus on state missions by Arkansas Baptists. During Southern Baptists' Bold Mission Thrust, Arkansas Baptists will aim at definite goals: 15,000 baptisms in the state each year, establishing 20 new points of witness and 20 new congregations annually, enlisting Mission Service Corps volunteers, etc. Arkansas Baptists have programs to evangelize, to congregationalize, and to minister. These pages provide a look at those programs, which are state missions.

Clifford Baker (left) pastor of Cassville Church, and Mrs. Jewel Ramsey, clerk, accept title to a bus given the church by the First Church, Paris. Pastor Bill Kreis (center) hands over the title. Others left to right are Buford Francis, music director, and Max Crowe, layman, both of the Paris church.



Vester Wolber, Ouachita University religion department head, inspects the guide book on *In-Service Guidance* which he directs. College students who work in churches and other religious programs receive counsel and direction through this ministry.



Church pastoral aid is given annually to approximately 35 new missions and small churches with potential of self-support. The new church at Maumelle, a planned community in Pulaski County, is supplemented by this ministry.



## BMT for Arkansas

The BMT Arkansas logo is available without cost to churches and associational offices that use offset printing for bulletins and news letters.

Write the Missions Department of the Arkansas Baptist State Convention and request the sheets that will provide an assortment of three sizes.

This logo is an effort to focus attention on the Arkansas Baptist effort to achieve Convention goals during the denomination's Bold Mission Thrust.

The basic goal of evangelism and missions is to provide New Testament based fellowships of believers for all people. To do this will require an increase in Bible study enrollment in existing churches by 3 percent per year; baptizing at least one person for each 27 Southern Baptists with the aim of 15,000 baptisms in Arkansas each year; and establishing 20 new congregations and 20 points of witness in new geographic/cultural areas annually.

There will also need to be the enlistment of 250 volunteers for the Mission Service Corps by 1982 and the equipping of 25,000 church members to participate in presenting the gospel in their own localities.

To accomplish the above goals will require enlarging the financial base in each church by an annual 15 percent which will make it possible to double gifts through the Cooperative World Mission Program of Arkansas Baptists.

These and other measurable goals can and will be broken down into local goals by churches and associations across the state as involvement grows in the Bold Mission venture.



Jack Merritt and Ken Prickett, Special Mission Ministries Department of the Home Mission Board, visit with a future mission tour director at Lake Dardanelle State Park in planning for resort work.

James Crookham, US-2 Missionary and Bob Focht, Director of Special Ministries in Pulaski Association, Little Rock look over the clothes sorting procedure at the Crisis Closet.

## Special missions ministries

### Resort missions

It is estimated that 25,529,800 were overnight travelers in Arkansas during 1978 with over 5 million people visiting one of our state parks.

Twenty-three summer missionaries served in 11 resort areas in our state this summer. The Dixie Jackson Offering makes this ministry possible. These missionaries lead in a variety of activities including day camp, worship services, recreation, sing alongs, etc.

The following are some personal expressions from these missionaries serving in Arkansas.

Denise Medlin writes, "although the ministry here at Lake Ouachita State Park is one of mostly sowing seeds, the Lord has really blessed us by showing us some of the fruit". Another missionary said, "Relating to the campers about Jesus and what He has done for me is always a meaningful experience". Linda Grimes, a sojourner working at Lake Ouachita says, "The Christian families help to make our work easier and the non-Christian campers that try to be as a family to us have given us some really fantastic opportunities to witness to them".

Billy Bowers writes from Lake DeGray, "Some teenage girls were at our camp for one week and came to all our activities. They asked how they could get involved in something like this (meaning the mission work). Praise the Lord, this is what it's all about!"

Resort ministry is a great opportunity in Arkansas; however, we need to involve more people in this ministry.

A resort conference is scheduled for April 12-13, 1979, at Camp Paron to train people for resort ministries. This kind of training is available because of the Dixie Jackson Offering.

### Migrant Center

During a two week period in early June approximately 7000 migrants visited the center with 50 of these making personal decisions to accept Christ as Lord and Savior.

Additional help was needed and a retired postal employee and his wife from Hendersonville, N.C., responded. In a recent newsletter Cloyd Adcox put it this way, "Martha and I applied for a short term assignment in the Christian Service Corps. We were assigned to the Migrant Mission Center in Hope, Arkansas, May 30 to July 12." The newsletter continued, "Martha shared with two women, who knew very little English but both accepted Christ. A man, his wife, and their three children made professions of faith. I gave the man a nice Testament in English and Spanish. He beamed and said, 'muchas gracias' (thank you very much)."

The Migrant Farm Center has added eight more trailers which makes a total of 26 available to migrants. Also the government has added a Migrant Education Center next to our Migrant Center where they give out school supplies and check on the educational status of children. Both of these additions have given our mission center additional opportunity.

Cherry Slatton, a recent graduate of Ouachita University, helped with music, recreation and witness during June. She had the joy of leading several women and girls to faith in Christ while working at the center.

Volunteer workers from First Church in Hope have come to the center each Tuesday evening during the busy season to visit and witness to migrant families.

The Dixie Jackson State Mission Offering is very important to the ministry of our Migrant Center in Hope.

### Urban Ministries

The Special Ministries program of Pulaski County, under the leadership of Bob Focht, is a mosaic of mission thrusts designed to assist the churches in better ministering to the total community of Greater Little Rock and includes emphases in the following areas: Senior adults, Christian life, internationals, emergency assistance, crisis counseling, family ministries, corrections, race relations, urban awareness, and liaison with numerous community agencies and programs. Committees made up of ministers and lay persons in the association carry out much of the work of this program.

The association sponsors numerous conferences during the year relating to these emphases including a WMU Mission Action Workshop in February, an interfaith witness conference in March, an urban training event in April, Mission Vacation Bible Schools and Clubs in the summer, a Christian Citizenship Banquet in the fall, and a booth at the state fair.

The Ridgecrest Baptist Center is the most visible form of ministry sponsored by the association and houses both Grupo Cristiano Latinoamericano and the Crisis Closet. James Crookham, a US-2 missionary, has served as director of the center for two years. Under his leadership and with voluntary contributions of time, money, food, clothing, prayer, and other support, the Crisis Closet has become recognized as one of the major resources for emergency assistance in the community and offers many opportunities for Christian witness. The Crisis Closet is the association's main ministry in times of natural disaster.

# Language missions



Sack puppets made by these young people at Hughes VBS probably spoke both English and Spanish.

## Hispanic VBS; reactions

Missionary Elias Pantoja, of Memphis, who is jointly supported by the Home Mission Board, Arkansas and Tennessee Baptists, writes about a mission VBS this summer:

*"This year's Vacation Bible School in Hughes, Arkansas, blessed our lives greatly. We saw children of the area come to VBS. We had black, brown, and white coming to sing, play, and learn about the love of Jesus. All of the workers (about 12 Ac-teens from Temple Baptist Church in Memphis) enjoyed sharing their lives with these children. Our group will never be the same because of our involvement in missions. We need your support in ministering to these people the whole year around. Our total enrollment was 86, compared to 35 from last year, and 56 was our average, compared to 32 the year before. Please let Brother Parrish know if you can be part of this ministry."*

*How does one describe children? They come in all colors, sizes, shapes, and ages. They are beautiful, lovable, and loving. Some are shy, some aggressive. The children at our Vacation Bible School are all these things, each unique in his own way. In the short time I have been there, I have grown to love them and will miss them when we leave. I hope that they have gained something during this VBS. I know I have. — Donna Kay, Summer Missionary*

*The Vacation Bible School at Hughes was an experience for me. I've worked four years at home in Bible Schools, but never in one like Hughes.*

*There were so many kids! I felt that most of them were reaching out for something. If not Christ just other people. I hope I did a good job and helped them in some way. — Sandra Couick, Summer Missionary*



OBU students practice making and reading signs.



The youth choir presents the gospel in "sing/signs".

## Freedom Hands Deaf Youth Choir

One of the more exciting activities in the year 1977-78 was the establishment of the Freedom Hands Deaf Youth Choir, a group of deaf young people from churches in the metropolitan Little Rock area. These young people have been giving their time traveling to various churches within the state and performing in sign language under the direction of Robert and Nancy Parrish, missionaries to the deaf for the Arkansas Baptist State Convention. The beautiful way in which they present the gospel has been an inspiration to many people and this choir will be available to any church wishing them to come and perform.

## Sign language class

Would you believe 90 students in a sign language class? This is the number of students at Ouachita Baptist University who were enrolled in a course entitled "Ameslan — An Introduction to American Sign Language". Bob Parrish, Director of Language Missions, teaches this new class which began with the 1977-78 spring semester. It was provided for Ouachita Baptist University students and Henderson State University students as part of the college curriculum. They will receive one hour credit for completion of the course. A basic course in Ameslan will be taught in the 1978-79 fall semester and an advanced course will also be taught.



### Behind the cover

The Ridgeway Church, Nashville, received building aid from the Missions Department, especially from the Revolving Loan Fund. The auditorium is now completed and occupied. The pastor, Tommy Hagle, writes: "The members of Ridgeway Baptist Church and I want to take this means of expressing our deep gratitude to Arkansas Baptists and the State Missions Department, for your assistance in getting our new auditorium erected . . . Fifteen years ago it was only a vision in the hearts of a few mission-minded people . . . We know that this is only a beginning as God leads us to minister to the people of Nashville and around the world . . ."

### Church building aid

One of the opportunities church extension is finding in helping small churches is through church building aid. This aid is given in one of two forms, the Church Building Aid Grant Fund, and the Revolving Loan Fund.

The Church Building Aid Grant funds are to help small churches, less than 300 total membership, who are unable to find or afford financial assistance elsewhere to meet building needs. This fund has benefitted seven churches in the past 12 months with grants amounting to \$17,000.

The Revolving Loan Fund is extremely active. The 1977 Dixie Jackson offering helped increase the loan fund assets to \$200,000 at the end of the year. With this new money, 17 small churches received building loans amounting to \$139,950. However, seven churches are now awaiting loans totaling \$63,000 which involves standing by for 15 to 18 months.

## Church extension

### Church extension

The effort of a church to establish a nucleus of believers to become the base for a new church or mission has been called "church extension". Sometimes members can become "seed" for that nucleus. Other situations will require a person-to-person effort until a nucleus develops.

Church Extension is the church expressing itself in a variety of ways to touch as many people as possible with the gospel. This effort may take the form of a branch Sunday School, a fellowship Bible class, a preaching station, a mission chapel, a jail service, or any one of myriad ways the church expresses itself in love to people. It is the church reaching out — demonstrating love in action.

There is no restriction on the variety of methods a church may use to encounter unchurched people with the gospel. New principles, methods, strategies, and procedures coming to the attention of the church must be sought and tested. Every effort must be made to identify specific needs, clarify basic objectives of the church in a community, establish specific goals and direct necessary actions within the community to get the job done.

Church Extension is the effort of a church in lending a helping hand of en-

couragement and guidance to a weaker church.

### New mission sites

Rapid and vast changes are taking place in many areas of Arkansas. One of the most dramatic changes is in the population shifts. In some areas, large housing developments have been built and people have moved in, creating a large community, oftentimes completely unchurched.

The Missions Committees of some churches have found real excitement in working with the Associational Missions Committee in locating such areas and recommending to the church the starting of a new work.

In some developing sections of the state, counties have set up planning commissions to study and make detailed projections of anticipated growth. Utility companies are engaged in similar work in many cities and towns and can provide valuable information in helping a Church Missions Committee develop a strategy for meeting the needs of future growth. In many associations, the Associational Missions Committee is able to give training and guidance and provide resources to the Church Missions Committee.

There is a growing need for many strong churches to look closely into these rapidly developing population

centers with a view to sponsoring a new work.

Church Extension and the Missions Department have a goal of at least 20 new churches each year being established in Arkansas through 1982. Through the New Mission Sites Fund, the Missions Department was able to provide assistance to churches and associations in eight separate locations in Arkansas from June 1, 1977, to July 31, 1978, in the total amount of \$61,925.



Carl Overton (left), Director of Missions for Central Association, and Eugene Triplett, Sheridan pastor, examine a mission site near Sheridan bought by the Association.

# Chaplaincy ministries

## Institutions

Doyle Lumpkin is one of five chaplains employed by the Missions Department to work in state institutions. He serves as chaplain at the Youth Services Center, Alexander, where he has many opportunities to help others learn respect for themselves and for God.

One such person was Susie (not her real name). Susie is almost 14 years old. She is the only child of an alcoholic mother and father. She felt that her parents did not care, since they showed little concern for her.

In this freedom Susie began to associate with older and more daring youth. She was easily led into stealing and the use of drugs and alcohol.

After a series of law-breaking escapades she was arrested by the police. Being a juvenile and without responsible parents who could provide a stable homelife, Susie was assigned by the court to the Youth Services Center, a correctional institution.

Chaplain Doyle Lumpkin became acquainted with Susie at the interview he had with her upon her arrival. His initial approach was to give her a copy of the *Living Bible* and to gain from her a promise to read it.

During the days that followed, he frequently, in lighthearted but direct ways, reminded her of her promise to read the Bible. Whenever possible, he added a brief word about God's salvation and her need for him in her life.

Youth groups from neighboring churches came regularly to present

musicals, lead in hymn singing and to give their own testimonies. Some of these youth formed friendships with Susie that led to opportunities for telling her what Jesus meant to them. The Holy Spirit began to do his work in Susie's heart, and there soon came the realization of her true spiritual condition and need for God.

One day she could no longer hold out against God. She gave herself to him in true commitment. She began then to read the Bible seriously and to develop her own spiritual life through prayer and witnessing to other girls in the institution.

She became a frequent visitor to the chaplain's office, and there she talked about her experience and her spiritual growth. She often ended the visit with, "Chaplain, I want to share with you a blessing I got from the Bible today." She would thumb through the Bible with obvious familiarity, find the passage, and read for as long as five minutes.

Chaplain Lumpkin said, "As I sat there listening to this 13-year-old with such a checkered past read to me from the Bible, my own heart and life was blessed. What a change! What glorious evidence of the grace of God at work! I breathed a prayer of gratitude that I was there when she came to this school."

The chaplain has done his work with God's help. In the meantime, the Dixie Jackson Offering will go on helping other Susies with their need for Christ and his salvation in their lives.

## Business industry

In Arkansas' increasing industrialization there is emerging a new sense of responsibility for the "total person" in the employee. It is a new dimension in employer-employee relationships.

This new dimension is essentially a personal ministry to the individual by a chaplain-counselor. He is an ordained, trained, experienced, dedicated and endorsed clergyman who serves industry by saving employees from serious debilitating spiritual and emotional problems.

He ministers to the absentee and the accident-prone individual who ceases to be an asset to his employer because of alcoholism, marital difficulties, financial problems, sickness and bereavement, hostility and depression.

In his role as a minister of God he is a symbol of divine love and care in these crisis situations.

The chaplain-counselor is not a personnel director, a social worker, or a psychiatrist.

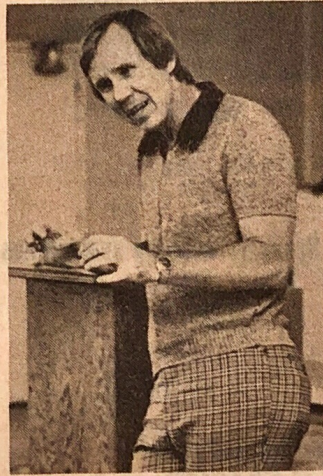
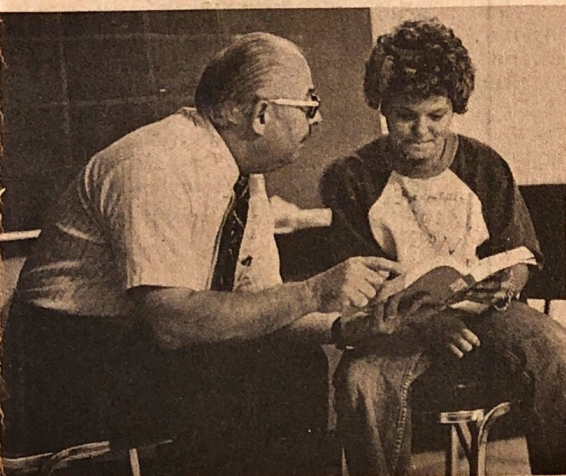
He is a vital link between the individual and the industry and performs a ministry that is mutually beneficial and rewarding.

The industrial chaplain's contribution to the industry cannot be calculated in dollars and cents. However, the company is amply compensated indirectly by the chaplain's ability to reduce absenteeism, thus increase production; reduce accidents, thus lessening the loss of time from production; reduce hostility and depression which improves relationships between employees, supervisors and management.

Some chaplains are fully employed by the industry they serve. In Arkansas there are Jack Clack of Val-mac in Russellville, and Dean Newberry of Hudson Foods at Rogers.

Several pastors have become volunteer chaplains with a business/industry in the community through the willingness of their congregations to allow their pastors to become involved. This expression of concern has given the church a new image in the community.

Throughout Bold Mission Thrust it is hoped that more churches will permit their pastors to become volunteer chaplains in industries, hospitals, institutions, police and fire departments and other agencies in order to reach people. The State Missions Director is ready to advise and counsel churches and individuals interested.



Chaplain Doyle Lumpkin (left photo) counsels young women at the Youth Services Center, and Jack Clack ministers to workers in industry.



# Your state convention at work

## Cooperative Program Playing 'follow the leader'

A pastor explained to me why his church contributed to missions through the Cooperative Program. He said his people did not know much about the Cooperative Program, had few missionary speakers in the church, and were not very enthusiastic about their denomination. He explained that the main reason for their giving was the

pastor's insistence that they do so.

Any person who has ever served in church or denominational life quickly learns about the key leadership role of the pastor. Unless a mistake has been made, he is God's man for that church, and he has some very heavy leadership responsibilities. His attitudes, loyalties, and doctrinal positions will directly, and

sometimes permanently, affect the life of the church.

Many churches have had their missionary vision stimulated and increased because a pastor insisted that the cause of missions received a priority position in the church's activities and/or budget. Some pastors have stood courageously in the face of intense opposition and insisted that the missionary outreach of the church was not optional.

Still, just placing mission giving in the budget does not complete the task. The people need to know where their mission contributions go and how they are used. They need to understand the collective strength of Southern Baptists as they pool their financial resources through the Cooperative Program. They need to personally meet, hear, and shake hands with missionaries who serve under our Home Mission Board and Foreign Mission Board. They need to develop a feeling of personal commitment to the Great Commission.

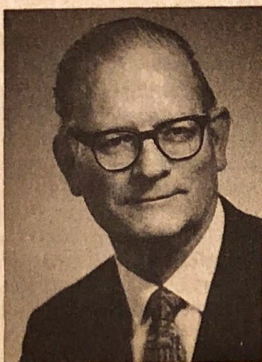
Giving through the Cooperative Program because the pastor insisted on it may be a good beginning. Playing "follow the leader" isn't necessarily bad, provided the end result is to lead every church member to a personal commitment and to a realization of personal joy in supporting the spread of the gospel. — Roy F. Lewis, Associate Executive Secretary

## Arkansas Sunday School Convention Sept. 18-19, 1978



Olivet Church  
6711 West Markham  
Little Rock

"Bold witnessing through reaching and teaching"



**Dr. Eugene Skelton**

Consultant, Sunday School Dept.  
Baptist Sunday School Board  
Nashville, Tenn.



**Dr. Kenneth Chafin**

Pastor  
South Main Baptist Church  
Houston, Tex.

**Speaker, Monday evening session**

**Speaker, Tuesday evening session**

5 sessions:

Monday — 2:00 p.m. & 7:00 p.m.

Tuesday — 9:30 a.m., 1:30 p.m. & 7:00 p.m.

Helps in teaching, planning and outreach  
Conferences for all age divisions

## Correction

In the report of the Aug. 15 Executive Board meeting, appearing on page 10 of the Aug. 24 issue of the *Newsmagazine*, the amount of money which would be sent to SBC causes from the proposed 1979 budget is incorrect. The budget actually would appropriate \$2,380,631 to Southern Baptist Convention causes.

For sale

24 wooden, dark brown pews  
12' long; one metal baptistry  
Ridgeview Baptist Church  
Fayetteville  
Call 442-9201

# WMU AREA CONFERENCES

Training for local church WMU leaders  
September

11  
14  
21  
25  
28

Location

Baptist Building, LR  
Stuttgart, First  
Camden, First  
Walnut Ridge, First  
Rogers, First  
Mena, First

Training for associational WMU leaders  
September

9  
12  
15  
22  
26  
29

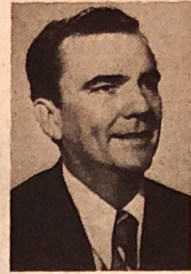


**Judy Robertson**  
from Taiwan  
Rogers (25), Mena (28)

**Time: 10:00 a.m.-  
2:30 p.m.**  
**Preschool nursery**  
(except Baptist Building)

**Bring a sack lunch**

**Gilbert Nichols**  
from Paraguay  
Stuttgart (11), Camden (14)  
Walnut Ridge (21)



## Looking ahead: Arkansas events

### September 1978

- 7 State Wide WMU Leadership Conference, Little Rock
- 7 Bold Mission Thrust Orientation, Calvary Church, Little Rock
- 9 Area WMU Leadership Conference, associational leaders, Baptist Building, Little Rock
- 10 Baptist Foundation Sunday
- 10 Area Evangelism Conference, Stuttgart, First
- 11 Area Evangelism Conference, Fayetteville
- 11 Area Leader/Member Training Conference, Stuttgart, First (WMU)
- 12 Sunday School Leadership Night (Associational)
- 12 Area Evangelism Conference, Booneville, First
- 12 Area Leadership Conference, associational leaders, Stuttgart, First (WMU)
- 14 Area Evangelism Conference, DeQueen, First
- 14 Area Leader/Member Training Conference, Camden, First (WMU)
- 15 Area Leadership Conference, associational leaders, Camden, First (WMU)
- 15-16 Brotherhood Leadership Training, Camp Paron
- 18 State Missions Season of Prayer (WMU)
- 18-19 State Sunday School Convention, Little Rock
- 19 Northeast District Brotherhood Meeting, Walnut Street, Jonesboro
- 21 Southwest District Brotherhood Meeting, Hope, First
- 21 Area Leader/Member Training Conference, Walnut Ridge, First (WMU)
- 22 Area Leadership Conference, associational leaders,

- Walnut Ridge, First (WMU)
- 22-23 Language Missions Workshop
- 23 Youth Choir Day, Ouachita Baptist University
- 24-30 Southern Baptist Convention Sunday School Preparation Week
- 25 Southeast District Brotherhood Meeting, Warren, First
- 25 Area Leader/Member Training Conference, Rogers, First (WMU)
- 26 East Central District Brotherhood Meeting, Wynne, First
- 26 Area Leadership Conference, associational leaders, Rogers, First (WMU)
- 28 Central District Brotherhood Meeting, Little Rock
- 28 Area Leader/Member Training Conference, Mena, First
- 29 Area Leadership Conference, associational leaders, Mena, First (WMU)

### October 1978 COOPERATIVE PROGRAM MONTH

- 2 West Central District Brotherhood Meeting, Booneville, First
- 3 Northwest District Brotherhood Meeting, Rogers, First
- 5 North Central District Brotherhood Meeting, Batesville, First
- 6-7 State Deacon Ministry Conference, Olivet, Little Rock (Church Training)
- 6-8 Baptist Student Union Convention
- 9-13 Associational Annual Meetings

# Why do Baptists ordain? The biblical background

by Wayne Ward  
(First in a series of four)

The one consistent outward sign which runs through all ordination practice is the ritual of prayer and the "laying on of hands." The one persistent inner meaning or purpose, among all Christian groups, is the "setting apart" or "solemn appointment" of one to the office and function of Christian ministry. It may be helpful to trace these two concepts through the scriptures and see what light they may throw upon our understanding of ordination.



Ward

## Laying on of hands: Old Testament

### To bestow a blessing

In the Old Testament, the most ancient and hallowed meaning of the ritual of "laying on hands" was to bestow a blessing, usually of an old or dying father upon his son. It was often accompanied by a prayer for divine blessing or a prophecy of divine favor upon the son. So Jacob blessed the sons of Joseph, Ephraim and Manasseh, as his death approached (Gen. 27:35). Isaac could not even withdraw the blessing which had gone to Jacob by deception, when it rightfully belonged to Esau (Gen. 27:35).

Nowhere in the Old Testament can be found the most common function of the "laying on of hands" in the Gospels and the New Testament: laying hands on the sick for healing. There is the indignation of Naaman the Syrian when he expected Elisha to come and lay hands on him to cure him of his leprosy but instead was told to dip in the muddy Jordan (II Kings 5:11). In a kind of ancient commentary on Genesis, found in the first cave at Qumran, Abraham is described as laying his hands on Pharaoh for healing (1Q Genesis Apocryphon 20:28); but the Old Testament text contains not one instance of healing by laying on hands.

### To establish a personal connection or relationship

The most frequent use of the ritual of the laying on of hands in the Old Testament is expressed by the Hebrew word, **Semikhah**, which means the "resting of the hands", upon the sacrificial lamb for the burnt offering (Lev. 1:4; 8:18; Ex.

29:15; Num. 8:12), upon the meal offering (Lev. 3:2, 8, 13), upon the guilt offering (Lev. 8:22; Ex. 29:19), or upon the sin offering (Lev. 4:4, 15, 24, 29, 33; 8:14 and many others).

In a ritual that somehow transferred the sins of the people to the scapegoat, the priest laid hands upon the animal and drove it away into the wilderness (Lev. 16:21). At the very least these acts portrayed in sign and symbol the identification of the worshipper with his offering. They probably carried a deeper meaning: the belief that something of the person (e.g. his sin) could actually be transferred mysteriously to the sacrifice which was consumed by fire, or to the scapegoat which was taken far away into the wilderness, never to be seen again.

### Installation in Office of Leadership

The most direct connection with the contemporary practice of ordination is seen in the public act by which Moses transferred his authority (Hebrew, **Hod**) to Joshua by laying on him his hands, in the presence of Eleazar the priest (Num. 27:18-23). Joshua was described as

**The practice of ordination to the Christian ministry, like many other rites in Christendom today, has developed far beyond anything which can be found in the Bible. Later articles in this brief series on ordination will trace the historical development and the wide variety of form and meaning which can be found within the Baptist denomination and the whole spectrum of Christian communions. It is the purpose of these two short articles on "Biblical background" to find the scriptural roots of the contemporary practice of ordination, especially as it is found among Baptists, and to bring those biblical teachings to bear upon our present practice in such a way as to enrich its meaning and correct it where necessary. The writer, Wayne Ward is Professor of Christian Theology at Southern Seminary, Louisville, Ky. Robert A. Baker, Professor of Church History at Southwestern Seminary, is the writer of the other two articles.**

already a "man in whom is the spirit" (Num. 27:18), but Moses was told to invest him with some of his authority in order that he could lead the people when Moses was gone. This was a ritual carried out before the congregation of Israel to validate Joshua as their new leader.

This passage exerted a profound influence on later Judaism; and, in the **Mishnah** (contemporary with the apostolic period), the Rabbis cited this very passage as they ordained a young man into the rabbinate. After many years of study of the law, a candidate was examined by the chief rabbi and two assistants (two or three witnesses). If he had achieved the required proficiency, they laid their hands upon him and ordained him as a rabbi (Sanhedrin 1:3; T. Sanh. 1:1).

This probably influenced the later Christian requirement that three bishops must participate in the ordination of a priest. It certainly influenced the later Christian practice of ordination to ministry only after a careful doctrinal examination by a council of ministers, or ministers and their deacon assistants.

Also, it is extremely likely that the limitation of the participants in the ceremony of laying on hands to those who had, themselves, been ordained was influenced by this early Jewish practice. Such a limitation runs counter to the widespread practice in both Old and New Testaments, where the entire congregation was involved in laying on hands (Num. 8:10; and, apparently, Acts 6:6).

The Levites, likewise, were installed in their sacred office by a complicated ritual which included the injunction: "When you present the Levites before the Lord, the people of Israel shall lay their hands upon the Levites" (Numbers 8:10). All the congregation participated in this act; and the Levites, in turn, laid their hands upon the heads of the bulls which were offered as a sin offering and a burnt offering to the Lord (Num. 8:12). Evidently, the ritual conveyed from the people to the Levites the authority to act on their behalf in presenting the offering unto the Lord.

### Laying on of hands: New Testament

#### Laying on hands for healing

The most dramatic shift in the New Testament usage of this term is the

sudden appearance of it in the Gospels as the regular means by which Jesus healed the sick. Jairus asks Jesus to come and lay hands on his daughter "so that she may be made well" (Mark 5:23). Jesus "takes her by the hand" in raising her from death (Mark 5:41), since the little girl was pronounced dead before Jesus reached the house (Mark 5:35). A deaf mute was brought to Jesus with the petition to "lay his hand upon him" (Mark 7:32). Jesus "put his fingers into his ears, and he spat and touched his tongue", opening his ears to hear and loosing his tongue to speak (Mark 7:33).

He lays his hands upon the blind man of Bethsaida in the process of healing him (Mark 8:23). The convulsive boy whom the disciples could not heal was lifted up "by the hand" of Jesus (Mark 9:27). The woman "bent over" for 18 years was made straight when Jesus "laid his hands upon her" (Luke 13:13). The summaries of the healing ministry of Jesus by the Evangelists include the words "and he laid his hands on every one of them and healed them" (Luke 4:40) or "he laid his hands on a few sick people and healed them" (Mark 6:5).

This same healing ministry is carried on by the apostles in the name of Jesus, either by their hands or even by the shadow of Peter falling upon the sick as they lay on their beds in the street (Acts 5:12, 15). Ananias lays hands upon Saul (Paul) that he may receive his sight (Acts 9:12, 17). Paul heals people by laying on hands (Acts 19:11; 28:8).

For the later practice of ordination, it is most significant that the act of "laying on hands" was either the **sign** or **means** by which the power of God became effective in the lives of those who were being healed. In addition, it is of striking importance that the apostles who were commissioned to carry on the ministry of Jesus (not just the Twelve, but also Paul and, apparently, many others) were enabled to exercise this power through the laying on of their hands.

#### Laying on hands for blessing

In a beautiful echo of the Old Testament blessing of the first-born son, we see Jesus blessing all the little children which are brought to him by "touching them" (Mark 10:13), taking "them in his arms" and blessing them, and "laying his hands upon them" (Mark 10:16). It is probably very significant that, unlike the Old Testament practice, Jesus blessed all

the little children without discrimination by birth order or sex.

#### Bestowal of the spirit at baptism

Although the Holy Spirit of God is free and not subject to manipulation by any ritual, it is also important to note that Peter and John laid hands on the Samaritans who had previously been "baptized in the name of Jesus" and "they received the Holy Spirit" (Acts 8:16, 17). The disciples in Ephesus, who had been baptized only by John's baptism, were "baptized in the name of the Lord Jesus" and, when Paul "laid his hands upon them, the Holy Spirit came on them; and they spoke with tongues and prophesied" (Acts 19:5, 6). As if to emphasize that God is not limited or controlled by any ritual, the Spirit also comes upon believers **without** the laying on of hands (Acts 2:1-13; 10:44-48). Although the Spirit of God comes in sovereign freedom upon whom he will, these scriptures show that the laying on of hands may be the sign or means by which the Spirit is bestowed.

#### Empowering for a particular ministry

The "seven men" in Acts 3-6, sometimes called "deacons", but not so designated in the text, were chosen by "the whole multitude" (Acts 6:5), set before the apostles (6:6), "and they prayed and laid their hands upon them" (6:6). The antecedent of "they" is not absolutely clear, but probably it means the whole congregation who chose them and laid hands upon them, after the analogy of the whole people of Israel laying hands upon the Levites at their consecration (Num. 8:10). If it is only the apostles, then the apostles are simply acting to confirm the choice of the whole congregation; because it is absolutely clear that the whole congregation was asked to "pick out from among you seven men" and they chose them and brought them to the apostles.

In Acts 13:1-3, a group of "prophets and teachers" in the church at Antioch is told by the Holy Spirit to "Set apart for me Barnabas and Saul for the work to which I have called them." After "fasting and praying they laid their hands on them and sent them off" on what we call the first missionary journey of Paul. This is quite different from Paul's call and commissioning as an apostle, which took place on the

Damascus Road; it also differs from the laying on of hands by Ananias at Paul's healing and baptism. This is a specific empowering and authorization, not to some ecclesiastical office, but, by the Holy Spirit, to a particular evangelistic mission.

In a subsequent article we shall look further at the biblical texts on the matter of "setting apart" or "solemn appointment" to religious office as a vocation. The results of this study of "laying on hands" will be summarized and applied to ordination in that article.

## SBC literature costs increase

GLORIETA, N.M. (BP) — Confronted with a 30.2 percent increase in costs over the last three years, the trustees of the Sunday School Board of the Southern Baptist Convention approved a 7.6 percent increase in literature costs.

The trustees approved a number of recommendations during their two-day session at the Glorieta (N.M.) Baptist Conference Center, including an \$82 million budget for the operation of the Nashville-based Sunday School Board. This is a \$5 million increase over this year's operational budget.

James Clark, executive vice president at the board, said the literature cost hike was necessitated because of the same inflationary factors affecting everyone in the areas of production, labor costs and particularly in the area of postage.

"An example is that the most recent postage increase will cost the Sunday School Board more than \$350,000 in additional funds each year. The Sunday School Board has always assumed the cost of postage for delivering literature to the churches and will continue to do so," said Clark.

He said the literature cost hike, effective on literature for use after April 1, 1979, will not have the same percentage impact on all churches. "The increase is less than the increase in the consumer price index and less than the jump in production costs."

# Baptism rate is highest in smaller, newer churches

RIDGECREST, N.C. (BP) — Smaller, newer churches are the most effective evangelistic organizations in the Southern Baptist Convention, according to a report released by SBC Home Mission Board researchers Phil Jones and Clay Price.

Their report shows that while such small, new churches account for only about 10 percent of the total SBC baptisms, they have the highest ratio of baptisms per 100 resident members.

"The data reveals that the younger the church and the smaller the church, the higher the baptism rate," the report said. "Churches less than 11 years old with fewer than 50 resident members had a baptism rate of 11.4 per 100 members; the baptism for all churches of the Southern Baptist Convention was 4.7 per 100."

Simply stated, the report said, "the older the church, the lower the baptism rate."

The survey compared baptisms — by numbers and percentages — of 32,970 churches as reported in the 1976 uniform church letters. Some of the 35,277 churches of the convention either did not submit the report or turned in incomplete statistical data, Jones said.

"The bulk of the baptisms come from churches over 40 years old simply because 60 percent of all SBC churches are in this category," the report said, revealing that those older, larger churches had a baptism rate of 3.7 per 100 resident members, making them the least effective organizations of the SBC.

In presenting the report to directors of missions during Home Missions Week at Ridgecrest Baptist Conference Center, Nelson Tilton, associate director of the Home Mission Board department of church extension said: "Consider, if the baptism rate for all our churches was the same as the rate for churches less than 11 years old, the total number of recorded baptisms in 1976 would have been 889,000 or double the number of baptisms actually reported."

The 345,000 baptisms reported by SBC churches in 1976 were the lowest in 27 years. "By the year 2000, at our present rate of growth, the SBC will hardly be larger than 22 million members," Tilton said. "However, if the SBC accepted a challenge of increasing the baptism rate — winning 10 converts per 100 resident members, or a 10 to 1 ratio — the SBC could have over 100 million members by the year 2000."

Tilton added that there would need to be 210,000 Southern Baptist churches — 175,000 more than the current number — for that many members.

"We haven't even begun to imagine in those kinds of terms, much less to think in those kinds of terms," he said. "Yet, if we are going to win our nation to Christ, we must become more effective evangelistically."

The report also reflected a 30 year decline in beginning new works. "Between 1947 and 1956, some 4,646 SBC churches were organized. The

number dropped to 3,796 between 1957 and 1966, and between 1967 and 1976 only 2,356 churches were organized," the report said.

"Older and larger churches need to examine their current emphasis on evangelism" wrote Jones, "Certainly, evangelism is a broader outreach effort than is reflected in sheer number of baptisms. However, numbers of bap-

(see 'baptism rate' on page 23)

## Top churches in baptisms in 1977 (resident members per baptism)

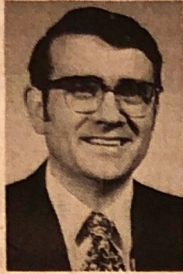
The State Evangelism Department has compiled a list of the top churches in baptisms for 1977 according to resident members per baptism. These statistics were gathered from annual church letters by the Evangelism Department. Questions or corrections should be directed to the Evangelism Department.

Church/association	Ratio	Pastor
1. Gold Creek/Faulkner	1.7	H. B. Shirley
2. Sugar Creek/Benton County	2.1	Marvin Stephens
3. Opello, First/Conway-Perry	2.2	R. T. Nordman
4. Shell Lake/Tri-County	2.3	Frank R. Wilson
5. Jerico/Tri-County	2.6	Charles Ryan
Angora/Van Buren	2.6	T. W. Simmons
6. Mountainburg, First/Clear Creek	2.8	LeRoy Rogers
7. Stony Point/Conway-Perry	3.3	Harold Stane
8. Higginson/Calvary	3.4	James Hays
9. Holly Springs/Carey	3.7	Bill Johnson
Naylor/Faulkner	3.7	Roy Lee
10. Immanuel/Caroline	3.8	Jim Byrum
11. Oak Grove/Caddo River	3.9	Robert Watson
Ash Flat/Rocky Bayou	3.9	O. I. Ford
Waldenburg/Trinity	3.9	Cecil Parker
12. Calvary, Timbo/Independence	4.2	Thurlo Lee
Pleasant Valley/Calvary	4.2	W. J. Black
Mulberry, First/Clear Creek	4.2	Bill Spears
13. Horseshoe Bend/Rocky Bayou	4.3	*Carrol D. Fowler
14. Immanuel/Arkansas Valley	4.4	Ray Sims
Open Door, Rogers/Benton County	4.4	*Rex Easterling
Standley/Van Buren	4.4	Bert Hensley
15. Haley Lake/Southwest	4.5	Elvin Steed
16. Holly Springs/Pulaski	4.6	Z. A. Oliver (deceased)
Bethany, Manila	4.6	Bengy Massey
17. Temple/Tri-County	4.7	Donald Ferguson
18. Tupelo/Calvary	4.8	Claude Gibbs
19. Lee Memorial/Harmony	4.9	Jack L. Ramsey
20. Ro Lynn Hills/Benton County	5.0	E. W. Taylor
McCormick/Trinity	5.0	Charlie Blain
21. Chicot Road/Pulaski	5.2	Sam Whitlow
Bronway Heights/Southwest	5.2	Johnny F. Lewis
22. West Side/Concord	5.3	Harry Wilson
23. Amagon/Black River	5.4	Dennis Tucker
24. Calvary/Ashley County	5.5	Steven Youncey
Gregory/Calvary	5.5	Billy Duncan
Antioch/Current Gaines	5.5	George Glenn Jr.
Marble Falls First/N. Arkansas	5.5	*Wesley A. Cantwell
25. Meridian/Ashley County	5.6	Dan M. Webb
Jacksonport/Black River	5.6	Billy Ed Morris
Valley Springs/N. Arkansas	5.6	Joe Gomez
		*Present Pastor

## When life is undisciplined

The undisciplined life is the result of self-worship. God's Good News (Rom. 1:16-17), as revealed in Jesus, is rejected for things man can create and control.

The disciplined life is the by-product of salvation, faith being lived under the leadership of Jesus. The disciplined Christian is not simply gathering up more will power, positive thinking, or extra effort. He now sees that life is at its richest when lived according to the will of God.



Crews

### The unteachable man and the Wrath of God (Rom. 1:18-20, 24-25)

The man who rejects the mercy of God hardens his heart. The wickedness of man results from a deliberate suppression of truth (v. 18, 21). They knew God and his expectations, but deliberately chose a "god" of their own creation. Regardless of how idolatry is seen, it usually starts with self-worship. Knowing more than God is what got Eve into sin! To refuse to obey is open rebellion.

Self-centeredness or self-worship cuts a man off from the power of salvation and opens the door of God's wrath. Why? Because he claims to be wise and ends up a fool who worships the created and not the Creator.

The most frightening verses in Scripture are Romans 1:24, 26, 28. The phrase, "God gave them up", is a fearful thing. Man in his rejection of holy God fixed his mind on the lusts of his own heart.

Here is a man who has become committed to materialism. The things his heart desires are the things this world can provide. Such a man is unaware of God, a need for God, or a desire for God. His heart can be satisfied with what he can create or generate!

The awful responsibility of the free will is that a man becomes the slave of what he follows. In reality man abandons God, not God rejecting man.

God gives man a choice. Forced goodness is not real goodness and as soon as the enforcer is out of sight, everything will come unglued. Man is good because of what or whom he

loves! Evil is the result of a wrong love.

The word "abandon" does not carry out the concept of an angry condemnation or even judgment. It is the sorrowful regret of a lover who has done all he can do and is still rejected. It is the emotion of the father who sees the back of his prodigal son going down the road to self-determined destruction. Abandonment is not washing the hands of the whole matter, but a wringing of the hands in sorrowful disappointment.

Man's self-worship always leads to the rejection of truth and moral values as given by God. "Change the truth of God into a lie" (v. 25).

The result of self-worship is vile living (v. 26). The beautiful word "gay" has turned to "gag" because self-worship has glorified sexual perversion.

There was a time when this group of sinners lived like sinners, but now they want to be recognized as a moral group of people who "prefer" another form of sexual fulfillment. Like Samson, they do not know that God has already given them up to their vile sin.

Self-centeredness leads us downward into moral and spiritual ruin (v. 28-32). God gave them over to a reprobate, corrupt mind. Their lives are now so fixed on evil that the sin expresses itself in every area of life. It is not that God forced on them a corrupt mind or even gave it to them. God allowed them to become what they wanted to become.

There is no greater punishment than for God to declare a man unteachable. When our minds become so fixed on ungodly things, we are undisciplined and unteachable. Therefore, his mercy turns to wrath and His love to condemnation. The result of no discipline is moral chaos.

But, there is no need for man to face such a future. The love of Christ has been revealed and the Good News is available for a self-worshiper, a homosexual, a thief, or a rebellious child. Any sinner can come to the Father.

### The disciplined life

(II Tim. 2:21-26)

God's intention for his children is an orderly life that produces Godly joys.

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Sept. 3, 1978

Romans 1:18-20, 24-25

II Timothy 2:21-26

by S. Ray Crews, pastor,  
First Church, Heber Springs

This life is no accident, nor is it stumbled upon. The disciplined life is also one of deliberate choice! We chose to be his (v. 21).

How does one go about becoming a vessel useful in God's work? Two words hold the key (v. 22): "Shun" and "aim". Shun = flee, avoid, sidestep evil passion. Aim = fix your life on God's virtue. This is a steady pursuit and movement toward God's goal for our lives.

This same call is given in Romans 12:1, "be a living sacrifice." So many of us place ourselves on the altar, but before we make any difference to the kingdom, we get up and run away. No sacrifice! No pursuit of holiness! And we wonder why life is so dull as a believer.

There is no victory, no abundant life, and no inner peace for the believer who refuses to be disciplined by the Father. Discipline is not punishment. It is growth in spiritual matters.

What are we to develop? Righteousness, faith, love, and peace. Where are we to develop these qualities? I believe in the fellowship of the believers. "Together with those who with a pure heart call out to the Lord for help" (v. 22). Private faith is often a source of pride. Keep yourself in the center of his church and God's people will add strength and correct your weaknesses.

Discipline also demands that we not get involved in foolish and ignorant arguments. Many eager believers have been ruined by those who would put faith into concrete and who allow no room for others in their world.

We face such a problem in our own denomination. We are fast becoming a people with a "creed" — The Baptist Faith and Message. We are denying the doctrine of the priesthood of believers because many are insisting that we all talk alike, walk alike, and be alike. God forbid that we get involved in such undisciplined arguments because the devil breeds quarrels that divide brothers.

We need patience as we seek the lost and even more as we seek to reclaim the saved. Scorn and ridicule are out. The goal is to redeem the undisciplined and strengthen the church.

Let us take inventory of our lives and see if it reflects a disciplined life following the Saviour.

## The key to Christian fellowship

The key is probably the most practical gadget we use today. Nobody knows how many keys exist because we cannot even find the ones we have. They are scattered in our pocket or purse, in our desk, and in dresser drawers all over the house. Yet we live by the key. We need it to enter our house, drive our car, do our work and for whatever other purpose we want exclusive rights to. The only time we do not carry a key is when we are with someone who has one. We must have access to what we want and a key provides that access.

Now Christians want something and they are always searching for it. Every Christian wants fellowship. Some more than others, of course. But just as women want equal pay and minorities want equal rights and politicians want equal time and young people want equal respect, so do Christians want fellowship. That's great, wrote the apostle Paul, because each and every one of you can have it.

### D-E-S-I-R-E

Now listen to this, Paul counselled in Philippians 1:27-28. You must find the right key or you will never have the Christian fellowship you seek. Just any old key will not do. The key you need is desire! Do you really want Christian fellowship? Are you willing to do all that is necessary to know it and enjoy it? If you are, then begin by remembering who you are. You are a child of the King, a born again person, a Christian. Show yourself for what you are. Place your actions on a par with the gospel you believe. Bring your level of living up to what you believe about God. If you believe God cares, then you care. If you feel God's love, then show it. If you desire fellowship with your Christian brother and sister, then you will keep on treating them right whether anyone notices or not.

Another thing this desire for fellowship will do is keep you firmly in place when all else crumbles. You will keep faith in your brother if you want to. You will work with people instead of against them. Christians show their maturity by accepting others and by



Brockwell

building up the other person's strength. No need then to be terrified of your enemies for there is strength in fellowship.

Do you really want it?

### A-C-T-I-O-N

Now let us talk about reality or how to focus in on Christian fellowship. Paul made it clear that a person who does not share himself with another is deceiving himself into thinking he is a Christian. You must point your faith toward someone in order to unlock the door to fellowship, just as a key must be applied to a lock in a certain way. Forget about putting others down or stirring up discord. Those are evidences that Christ is far removed from your life. Concentrate instead on understanding and helping your fellowman.

The attitude we will display is this: we will see everyone as deserving first consideration. We will put our brother's name at the top of the list alongside ours instead of at the bottom. We will consider his needs, his feelings, while not neglecting our own.

You can tell from this that Jesus really lived in Paul. The same principle of losing one's life to gain it was being restated again in Paul's own words. Giving yourself to help others is a testimony that your faith in Christ is genuine.

A word of caution is in order here. When you help your fellowman, do it for Christ. Do not, I repeat, do not look to the one you are helping to reward you. He may or may not. But Christ will! And He will meet your needs as you are ready to receive his help, but not necessarily through the ones you help.

### E-X-A-M-P-L-E

I suppose I could tell you story after story to illustrate the foregoing points but they would not be as important nor as effective as the story of what Jesus did for us. What he did for us is far greater than what we can do for others but the motive can be the same.

For instance, consider Christ's pre-existence. Jesus Christ was born at Bethlehem, yet he existed before that birth in a more glorious nature. He condescended to us by taking upon himself our nature, one far inferior to the one he possessed prior to his birth.

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Sept. 3, 1978

Philippians 1:27-28; 2:1-11  
by C. W. Brockwell,  
Little Rock

He was in the form of God. That is, his essential nature was the same as God's, and that never changed. He was God, he is God, he will always be God.

Nevertheless, he did share in the glories of Heaven, and that part was changeable. But why? Why did he give up these outward glories to share the hardships of a human being? He wanted fellowship with us so he put us first in his thinking. He saw our hopeless plight and he came to change it. Should not we be willing to do the same for our brothers in need?

That desire for fellowship brought about the incarnation of Christ. Jesus emptied himself of all the visible glories of God. It was so complete that even his closest friends and neighbors never suspected he was God in human flesh. Mary and Joseph believed it only because God told them. Likewise, with John the baptizer. But the potential of acting like God was there all along and came out as he revealed his mission. Why, Jesus could do anything God could do but he chose not to while he was one of us. He became a servant though he was equal with God. And this obedience was no easy thing for it took him to the cross. There he died before his followers who just could not understand how it was possible. He died while his enemies dared him to live. What a tremendously humbling experience!

Why did he do it? Because he valued our life so much. He let himself be humiliated in order that we could live. Should not we be willing to suffer abuse if it means helping our fellowman?

Above all, remember the exaltation of Christ. God cancelled out everything we did to Jesus on the cross when he exalted him to his rightful place again. Now we must face him some day and give an account for our life — the one he saved. We must look him in the eye and admit we are sinners. We must kneel before him and confess him as Lord. But we can be thankful that Jesus holds no grudges and withholds no forgiveness to those who confess their need of him. What a pleasure it will be to praise him as Lord forever!

The sum total is this: Christ is the key to fellowship. We wouldn't even speak to each other were it not for him. The more you are aware of his presence and the more you avail yourself of his power, the wider the door will open to Christian fellowship.

# Baptism rate

(from page 20)

tisms and baptism rates are measurable results of evangelism efforts."

Jones suggested two approaches to utilize the results of the survey. The first priority, he said, "is for Southern Baptists to increase the evangelistic effectiveness of the older churches." Second, "older churches might increase their evangelistic effectiveness through mission outreach (starting new units of work).

"Both of these major implications are clearly in line with the Southern Baptist Convention theme of Bold Mission Thrust: 'to let every person in our land have an opportunity to hear and accept the gospel of Jesus Christ and to let every person in our land have an oppor-

tunity to share in the witness and ministry of a New Testament fellowship of believers.'"

"I believe that for Southern Baptists — with all our people, resources and ability — to be content with 22 million members when 100 million is possible, is very nearly criminal, if we consider it in the light of the great commission," Tilton added.

"If we intend to evangelize the world by the year 2000, we can't accept the ratio of less than 10 to 1. And, if we accept the challenge of evangelizing and congregationalizing our land, we must be prepared to start at least 10,000 new churches a year.

"Last year, we started only 750."

# Brotherhood head dies in accident

Glendon McCullough, Executive Director of the Southern Baptist Brotherhood Commission since 1971, was killed in a head-on, three-car collision during afternoon rush hour traffic in Memphis Aug. 23.



McCullough

Also killed in the accident was another motorist whose car swerved into the center lane of Poplar Avenue hitting McCullough's car head on. McCullough's car was overturned and crushed.

McCullough, 56, had been Executive Director of the Brotherhood Commission for seven years, coming to the position after 12 years as director of the personnel division for the SBC Home Mission Board.

The personal friend of President Jim-

my Carter, he was married to the former Marjorie Jones, a missionary to Brazil, in 1974 during wedding services at the Governor's Mansion in Atlanta. President Carter, then governor of Georgia, was McCullough's best man.

His first wife, the former Ernestine Kesler, died in 1969 of cancer, leaving him with the responsibility of rearing four young children Kathy, then 12; Ken, 10; Beth, 8; and Debby, 6.

Other survivors are his wife and two sisters.

Funeral services for McCullough were scheduled for Saturday, Aug. 26, at Union Avenue Church in Memphis. Graveside services were at Arlington Cemetery in Atlanta at 10 a.m., Monday, Aug. 28.

Mrs. McCullough and the family requested in lieu of flowers, memorial contributions be made to the Brotherhood Commission Endowment Fund to finance a nationwide layman's training center in Memphis.

# Attendance report

Aug. 20, 1978

Church	Sunday School	Church Training	Church adns.
Alexander			
First	92	50	
Hilldale	41	26	
Vimy Ridge, Immanuel	69	32	
Alma, Clear Creek Southern	115	58	4
Alpena, First	80	24	
Ash Flat, First	83		2
Batesville, First	232	96	2
Berryville			
First	164	50	3
Freeman Heights	161	65	
Booneville			
First	302		
Blue Mountain Mission	30		
Glendale	56	21	
South Side	90		
Bryant, First Southern	193	83	
Cabot			
First	462	108	
Mt. Carmel	385	150	1
Caledonia	44	23	
Camden, Cullendale First	550	120	1
Charleston, First	157	73	3
Conway			
Pickles Gap	194	105	
Second	420	171	3
Crossett			
First	462	133	
Mt. Olive	318	126	7
Temple	179	93	
El Dorado, West Side	471	453	
Ft. Smith			
First	1512		9
Grand Avenue	954	251	3
Mission	19		
Trinity	152	36	
Fouke, First	86	49	
Gentry, First	173	54	1
Gosnell	641		7
Grandview	102	77	
Halley	48		
Hampton, First	163	81	1
Hardy, First	119	43	1
Harrison			
Eagle Heights	270	130	1
Valley Springs	42		7
Woodland Heights	148	60	1
Hector, First	30	21	
Helena, First	212	77	
Hot Springs			
Harvey's Chapel	147	79	1
Park Place	284	87	5
Hughes, First	147	80	
Huntsville, First	83		2
Jacksonville, First	380	69	1
Jonesboro			
Friendly Hope	143	127	
Nettleton	285	117	
Kingston, First Southern	65	36	
Lavaca, First	342	152	
Magnolia, Central	594	206	2
Melbourne, Belview	156	59	
Monticello, Second	271	64	
Mulberry, First	260	147	
Murfreesboro			
First	184	38	2
Mt. Moriah	29		
North Little Rock			
Harmony	66	43	
Park Hill	895		5
Stanfill	43	23	
Oppelo, First	22	15	
Paragould			
Calvary	304	191	
Center Hill	97	72	4
East Side	347	182	1
First	439	115	6
Paris, First	359	69	
Pine Bluff			
Centennial	127	47	
Central	128	58	
East Side	137	63	
Lee Memorial	212	118	
Watson Chapel	386	112	7
Rogers			
First	517	342	1
Immanuel	462		4
Russellville			
First	465		1
Second	136	70	2
Springdale			
Berry Street	54		
Caudle Avenue	117	47	
Texarkana, Shiloh Memorial	194	80	1
Van Buren, First	570	150	
Vandervoort, First	78	57	
Ward, First	115	57	1
West Helena, Second	164	83	1
Wooster, First	111	74	
Yellville, First	178	66	2

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# Carter renews pledge to veto tuition tax credits

by Stan Hasteley

WASHINGTON (BP) — President Carter declared that he will "have no hesitancy" to veto a tuition tax credit bill if such a measure reaches his desk for signature.

At a nationally televised news conference, the president reiterated his opposition to tuition tax credits as a means of providing relief for college tuition costs or for tuition paid by parents of

"routine" in the American system. He called exercise of the veto a "duty that falls on me."

Carter's threat to veto the tuition tax credit bill is only the latest in a long series of such statements both by the president and by HEW Secretary Joseph A. Califano, who often during the past months has been a presidential spokesman on the issue.

The administration has openly encouraged the new Coalition to Save Public Education, for example. That group, which includes the Baptist Joint Committee on Public Affairs, was formed earlier this year specifically to defeat tuition tax credit legislation.

On June 1, the House of Representatives, for the first time ever, passed a tax credit bill which would allow taxpayers to subtract from their tax forms up to \$250 by 1980 for college tuition

and up to \$100 for tuition paid to private elementary and secondary schools.

The Senate passed a college tuition tax credit bill Aug. 15 allowing a credit of up to \$500 by 1980 for college tuition, but disallowing the elementary-secondary tax credit.

The bill has been assigned to a conference committee composed of representatives from both chambers where differences between the two must be resolved. The final version would then go back for votes in both the House and Senate before going to the president.

Because of President Carter's firm indication that he would veto any such measure, chances appear dimmer that tuition tax credits will be enacted this year. A two-thirds majority in each house would be required to override the promised veto.

## Families, homes experience problems in today's society

GLORIETA, N.M. (BP) — Southern Baptist families and homes are hurting according to Wallace Denton, professor of family life and child development at Purdue University, West Lafayette, Ind.

"I believe Southern Baptists are beginning to see the need of the family and are providing conferences on marriage enrichment, parental guidance and sexuality," Denton said. "We're realizing that if Christian leaders do not speak out on these issues, then families will turn elsewhere."

Denton led several seminars on human sexuality and sex education during the Church Training Leadership Conference at Glorieta (N.M.) Baptist Conference Center. The seminars were sponsored by the family ministry department of the Southern Baptist Sunday School Board, Nashville, Tenn.

"During my conferences on sexuality, I try to communicate the concept that sex is one of God's best and greatest gifts to man," Denton said. "Properly understood and experienced it becomes one of the most powerful bonds between a husband and wife."

"As a Christian layman I also encourage parents to take the respon-

sibility of teaching their children about sex in a way that affirms it as a part of God's creation," he added. "The alternative is that children will gain their information from peers, movie scripts, song lyricists, schools, and other sources."

Denton was one of eleven speakers who provided a variety of conferences on marriage enrichment, senior adults, communication, financial planning and other topics for the participants.

"Family problems are being experienced by church people as never before so there's a need for Christian education programs," said Joe Hinkle, secretary of the family ministry department.

"Families come in all sizes and varieties in today's society. To enrich family life in our convention, the church must zero in on all these needs and minister to each one," Hinkle said. "If the church is truly the family of God, it needs to understand all the members so that it can effectively act as a body to evangelize and serve others."

The family ministry department focuses on the typical family unit as well as the typical family which includes single adults and senior adults.

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nonpublic school pupils.

"I do not favor the tuition tax credit approach," the president said. He went on to declare that he opposes such aid at the elementary and secondary levels "even more strongly" for constitutional reasons of separation of church and state.

Carter took advantage of the question regarding his possible veto of such a bill to express generally his views on the presidential option of vetoing legislation. In a statement read at the outset of the news conference, he announced his intention to veto the weapons procurement measure recently passed by Congress.

"A veto is a prerogative that a president is given under the constitution," he said, an option that should be seen as