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### September 1, 1977

Arkansas Baptist State Convention

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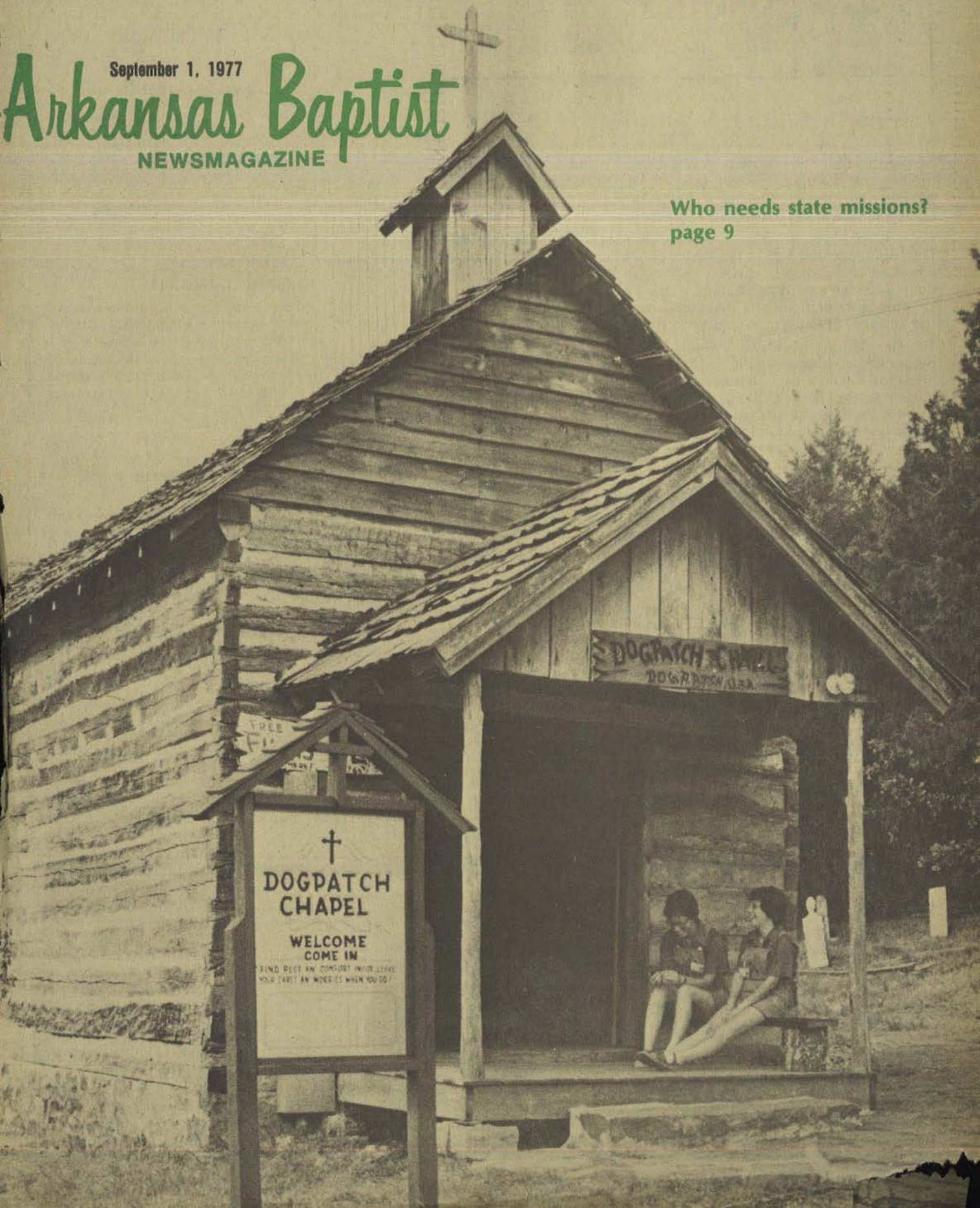
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September 1, 1977

# Arkansas Baptist

NEWSMAGAZINE

Who needs state missions?  
page 9





## I must say it

Charles H. Ashcraft / Executive Secretary

### Is it not wrong . . .

The lowest low came in the 60's when morals dropped out of sight. Promiscuity, perversion, obscenity, weddingless households and shattered ideals became almost the rule and not the exception. The new low, however, was no lower than the good people who lowered their ideals to accommodate the lowered behavior of their contemporaries, sometimes their children.

The great perpetual battle of the centuries is to keep the ideals of the Christian faith operative and active. The whole creation groans for something better and the Christian is the only one who can furnish it. Some hope can be gained from a limited recovery of morals from the 60's, but no such hope is automatic on the part of those who forsook their ideals and adapted to the "below sea level" behavior of the adjacent folk just to accommodate them. When ideals are gone, hope is gone.

The higher one's ideals, the greater will be his struggle to achieve them and the higher he will ultimately climb. The greater his ideals means the greater his sufferings if he, his friends, children or contemporaries violate them. It is not wrong for parents to agonize over the behavior of a child who disregards his right and proper upbringing. It is not wrong for pastors to be broken up over the alarming break-up of the homes in his church. It is not wrong for a father to weep at the graveside over a son who died of an overdose. It is not wrong for a grandmother to grieve over the grandson who is being brought up in a totally godless environment. It is not wrong for a mother to expect her daughter to be clean and decent. It is not wrong for words such as purity, chastity, virginity to be everyday words in a Christian's vocabulary. It is not wrong for a pastor to cry out against evils which are wrecking the lives of good people. It is not wrong when any person holds out for best, never giving in to a compromise "second best" lifestyle. It is not wrong for a person to take a stand for right and even fall short, but it is wrong if he "sells out", "gives up", "joins evil" and says "what's the use, no one can live decently in this generation."

The Christian faith is the cleanest religion in all the earth. None of the eleven major religions of the world challenge such high and lofty levels of human quest, idealism and behavior. We all may not reach the highest peak, but it is the striving which develops and purifies character and lifts the world a bit closer to God. We will, indeed, accept, understand and exercise compassion on the fallen, but we must not agree, encourage, console or strengthen them in their sin by lowering our ideals. Jesus learned how to forgive sins without encouraging the sinners to continue in sin. It is not wrong to try and fail, but without ideals one ceases to try. Don't lower your ideals. The philosophy of "second best", if followed at every turn of life, will ultimately lead to hell.

*I must say it!*

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# Arkansas Baptist

NEWSMAGAZINE

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## Lord's Day not the Sabbath

## The editor's page

J. Everett Sneed



The day upon which we worship continues to be a problem for a few people. Christians must make a clear distinction between the Lord's Day and the Jewish Sabbath. The Jewish Sabbath was the seventh day (or Saturday) whereas the Lord's Day is the first day of the week (or Sunday). Most Christians worship on the Lord's Day in memorial of our risen saviour.

Many special days or seasons are mentioned in the scriptures. The New Testament nowhere opposes these special celebrations, but it is clear that none of these are to be an end in themselves.

Jesus and the Apostles attended the synagogue services on the Sabbath Day. He also went to Jerusalem for certain of the major Jewish festivals (John 2:13; John 5:1; John 7:10; John 10:22; and Mark 14:12). But he came into direct conflict with Jewish leadership on the meaning of these days. Jesus healed the sick and permitted his disciples to gather and eat grain on the sabbath day. Jesus said, "The sabbath was made for man and not man for the sabbath: Therefore the son of man is lord also of the sabbath" (Mark 2:27-28).

The Jewish special days and festivals all contain symbolism, in most instances pointing forward to the coming Messiah. For example, the Passover was a graphic illustration of Christ's atonement and its effect on man.

The sabbath, on the other hand, looked back to two notable events — the act of creation and the giving of the first covenant (Ex. 20:8-11 and Deut. 5:12-14). The principle of the Old Testament covenant was one of representation. The first fruits, the first born animal and the first born child were to be dedicated to the Lord to represent the whole. The same principle applied to the sabbath. The people rested or sacrificed one day to illustrate that the whole of time belonged

to God.

Christ in his coming brought a new covenant, one of individual responsibility. Christ also enlarged the Ten Commandments and the law. He said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill" (Matt. 5:17). Christ, in his fulfilling or enlarging the law, moved from outer observance to inner motivation. Under Roman law, for example, any Roman soldier could compel any able-bodied Jewish male to carry his pack for one mile (Matt. 5:41). Inner love would inspire the Jew to carry the burden beyond the law's requirement.

The New Testament gives no evidence that early Christians were taught to worship on the sabbath. The first Christians were Jews who continued to worship in the synagogue with other Jews. But with the spread of Christianity to the Gentiles, the final division between the synagogue and the church developed and Christian worship on the Sabbath Day was terminated.

There is very little mention made of the Lord's Day in the New Testament. Apparently worship on the Lord's Day was automatic without any special command for it. Jesus was resurrected on the first day of the week and it was a natural time for Christians to worship.

Paul provides concrete evidence of the worship pattern of the early Christians. The apostle commanded, "upon the first day of the week let everyone of you lay by him in store, as God hath prospered him . . ." (I Cor. 16:2). The worship pattern can further be established through the writings of the early church fathers and the early history of the church.

The Lord's Day is not the sabbath. On the Lord's Day we are to worship and work for our master. Let us rejoice and be glad in it.

## Guest editorial

### Living up to expectations

Nothing is so humiliating to a sensitive person as realizing he or she has not lived up to someone's high expectations. I shall never forget the personal humiliation I suffered as a college student when I failed to live up to someone's recommendation.

In 1935 when I finished high school, money for my family was almost nonexistent. We survived the great depression by living mostly off the land of a little farm. My parents were willing but not able to raise the \$180 cost of board and tuition of the little junior college where I had applied for admission and a scholarship.

Scholarships were scarce also. We had almost given up when a letter from the college arrived only several days before school opening with word of a scholarship for \$15 a month. It was one of the critical turning points in my life for without this help I probably would never have gone to college.

Now for the humiliation. With typical immaturity of an 18-year-old college boy, I joined some other students one night in waylaying a fellow student between the dining hall and the dormitory. This student was repulsive to us because he was about as feminine as a man could be. His hair was long and wavy before men wore long hair and we identified his femininity with his hair. So we decided to give him a haircut to match our short cuts. We succeeded but it was an expensive haircut for me.

Even though it was dark, the victim identified one of us and

when the president of the college threatened to expel him if he did not identify the rest of us, we all confessed with a feeling we would not all be shipped. We weren't expelled, but what I suffered was about as painful.

The president had all of us in his office. He went around the room one by one expressing amazement and disappointment in each of us. When he came to me, he told how with many applications and only one scholarship I was chosen. He said one faculty member on the selection committee knew my family and said it was certain I would be found dependable and would live up to expectations. Now I had failed. I learned a lot about prayer between that moment and the announcement several days later that I could stay in school.

As a denominational worker I have some occasions to recommend pastors to churches and churches to pastors. It's always a good feeling when someone I recommend lives up to the high expectation. This is almost always the case, but I have been humiliated on several occasions when someone I commended turned out badly.

It's a sorry person who does not try to live up to the high expectation of others. For them, as well as for our sakes, we should be true to the highest standards . . .

— Editor C. R. Daley in the "Western Recorder" of Kentucky



## One layman's opinion

Daniel R. Grant / President, OBU

### We are products of the future

I have always heard, and generally agreed, that we are products of our past. Some would even say that we are so bound to the past, and so strongly influenced by all that has gone before, that we are "slaves" to the past. I have never really gone that far because I believe that God has given us freedom to choose our ultimate destiny. Even so, I have generally accepted the idea that we are products of our past.

Recently my thinking was rekindled on this subject by one of those one-sentence eye openers. Charles Rozell, speaking to the General Council of the Baptist World Alliance in Miami, said, "We are products of our future." My first impression was that he was simply trying to be cute with words and was using an attention grabber. He proceeded

to explain in dead earnest that the present can be more significantly influenced by our future than by our past. More specifically, he reminded us that a dull, drab, apathetic and even hopeless life today can be made totally different if we are busy at work making plans for a challenging and exciting tomorrow. I have always known that much of the enjoyment and excitement of a vacation trip is in the planning and anticipating.

Charles Rozell was reporting for the Youth Department of the Baptist World Alliance and urging all of us to give attention to the needs of our young people today in order that tomorrow's leadership will be able to meet the many challenges. The amazing by-product of this process is what planning and dreaming about the future does for us today.

What is true for Christian persons is also true for Christian institutions. The local Baptist church that is not planning, dreaming and looking ahead with excitement about proposed important advances in its ministry next year or in the next five years may well be a dying church. A church may be more the product of its future than of its past.

I could not avoid speculating about a Baptist college's being more the product of its future than of its past. Ouachita Baptist University's present is strongly influenced by its past. Those who have attended, taught, donated funds and served as administrators and trustees all have left indelible imprints on Ouachita's present. Even so, I strongly suspect that the vitality, strength and excitement of Ouachita's present is more influenced by our hopes, dreams and plans for the future. Ouachita's "Centennial Decade Goals" for new levels of Christian service, academic quality and campus beauty and usefulness are all really more important to friends of Ouachita and Christian education than is its distinguished past.

If Christian individuals and Christian institutions are products of the future, we should make no little plans.



## Woman's viewpoint

Mary Maynard Sneed

### An alternate lifestyle

Have you noticed that the defenders of homosexuality are devoting themselves nowadays to the interpretation of scripture? The objective is to remove sexual corruption from the category of sin and to reclassify it as "an alternate lifestyle". Not only do these people misquote the Word of God, but they seem predisposed to error.

I think you will find the following misinterpretation of the events surrounding the destruction of Sodom and Gomorrah amusing. The writer argues that rape, not homosexuality, turned the wrath of God against Sodom. "All later references in the Bible to Sodom," he says, "mention only its inhospitality (e.g. rape) and idolatry."

The truth is that the words "inhospitality" and "rape" do not appear at all in the King James Version of the Bible or in any of the 20 others that I have diligently searched, nor does the dictionary support this strange definition. From Genesis 19:1-3 we know that hospitality was one of Lot's fine points and that he extended the angels every kindness at his disposal. Although the angels did suffer a verbal assault by Lot's

neighbors (v.v. 4-11), the rape mentioned here simply did not occur.

The iniquity of Sodom, which along with Gomorrah, Admah and Zeboim was destroyed in the days of Abraham and Lot, is mentioned in the scripture 49 times. The Sodomites were guilty of various forms of sexual immorality and perversion, including acting out sexual fantasies, defying law and order and assaulting angels (Jude v.v. 7-8). They were an arrogant, greedy, lazy and uncharitable people, who expressed disdain for God and contempt for society by the flaunting of sin (Ezekial 16:49-50).

God says, "They were haughty, and committed abomination before me: therefore I took them away as I saw good" (v. 50). The word "abomination" simply means a revolting thing, anything that arouses a feeling of disgust or loathing. God's law declares unequivocally, "If a man lie with mankind, as he lieth with a woman, both of them have committed an abomination; they shall surely be put to death; their blood shall be upon them" (Lev. 20:13. See, also, Lev. 18 and Deut. 22:5).

God's decision to bury Sodom and her wretched neighbors under a rain of fire and brimstone was not sudden, nor was it a mere consequence of the assault upon the angels, as has been suggested. The infamy of these cities had already reached the ears of God (Gen. 18:20-33), and the two angels had been sent into the land to destroy it (Gen. 19:13). They entered the city to claim as many souls as were willing to be saved (v. 12) and brought out only Lot, his wife and two daughters (v.v. 14-15). Sodom's doom was sealed, not because her people had sinned, but because they could not or would not repent.

When one has a saving encounter with God, through faith in Christ, he accepts a manner of life prescribed by God. For those who prefer an alternate lifestyle, God is, even yet, holding in reserve that final alternate: "the vengeance of eternal fire" (Jude v. 7). If we reject the way of life God offers in Christ, hell is the alternate reward. God's final word to homosexuals, as to all sinners, is this: "Except ye repent, ye shall all likewise perish" (Luke 13:3, 5).

**Lawson Church, Liberty Association**, was in revival recently. Jimmy Watson of Pine Bluff was evangelist. Don Travis is pastor.

**Liberty Association** youth will hold a rally at Beech Springs Sept. 14. "Almost Anything Goes" will be theme for the rally with Randy Maxwell and Jerry Wright in charge of the event.

**Marvell First Church** will have special homecoming and dedication services Sept. 18. The church will dedicate their new education-recreation building. Gene Crawley is pastor.

**Earle Church** has made plans to observe its Diamond Jubilee anniversary Oct. 1-2. Events will begin with a Saturday evening dinner meeting held at the Earle Community Club with church families and out-of-town guests attending. Regular Sunday morning services will be held, followed by a noon luncheon.

**Pine Tree Church, Colt**, was in revival Aug. 22-27 with Truman Carter as evangelist. Jim Pinkerton is pastor.

**Fair Oaks Church** was in revival July 25-31 with Leon Westbury as evangelist. J. B. Dreadfulwater directed music.

"The Children of the Son", vocal ensemble of **First Church, England**, have just returned from a four-state singing tour. Singing engagements included services at the First Church, Dallas; Irving First; Conroe First; and First Church, Vidalia, La. The tour began with a visit to the Hope Migrant Center and concluded with songs around the 1860 piano at the Mansion, Rosalie, Natchez, Miss. There were 22, including parents, who made the complete tour. Richard Lisk is pastor of the England Church, and Mrs. Lisk is director of the vocal ensemble.

**Lakeshore Drive Church, Little Rock**, (formerly **University Church**) will hold homecoming services on Sunday, Sept. 11. James Street, a former pastor, will be guest speaker for the morning worship service which will be followed by dinner on the church grounds. Jerry Wilcox is pastor.

**First Southern Church, Bryant**, conducted a youth-led revival Aug. 12-14. The evangelist was Rick Caldwell of Gardendale, Ala. Tierce Green, also of Gardendale, led the youth choir and presented special music.

The youth of **Beech Street Church, Gurdon**, were host to a national touring musical group, "Truth", for a concert of contemporary Christian music on Aug. 25.

**Norfolk First Church** was in revival July 17-24. Billy Walker was evangelist. Music was directed by Randy Blades.

There were 16 additions. Paul Huskey is pastor.

**Gentry First Church** will be in revival Sept. 11-18. Lex Eaker, pastor of Pike Avenue Church, North Little Rock, will be evangelist. W. W. Dishongh is pastor.

**Forrest Park Church, Pine Bluff**, conducted a youth-led revival Aug. 24-28. Visiting evangelist was Jerry Riggs, a senior at Ouachita University. Allen Thrasher is pastor.

**Calvary Church, Osceola**, was in a Spiritual Life Conference Aug. 21-24. The conference was conducted by Fred Wood, pastor of Eudora Church, Memphis. Joe Epting is pastor.

**First Church, Hampton**, was in revival Aug. 7-14 with Don Womack of Memphis as evangelist. Sonny Rios of Dallas, Tex., was singer. There were five professions of faith and three joined by letter.

The youth choir of **47th Street Church, North Little Rock**, recently completed a tour of Arkansas and Texas where they presented "The Clown", a musical drama by Carl Mays. Fred W. Helms is director of the group. John Evans is pastor.

**Northside Church, Monticello**, is in revival Aug. 29-Sept. 4. Clarence Shell, associate/state evangelist of the Evangelism Department, Arkansas Baptist State Convention, is evangelist. Al Ray Taylor is in charge of music. James W. Hickman is pastor.

**Amboy Church, North Little Rock**, Library Summer Reading Club concluded its activities with a trip to Watergate Museum near Clinton. There were 35 who participated in the club, which had as its theme "Pot of Gold". The three top readers were Christy Hill, John Mark Mace and Tammy Stroyzk. Iva Vines is church librarian.

**Meridian Church, Ashley County Association**, held an old-fashioned revival Aug. 7-14. Bobby Dye of Taylor Bayou Church, Winnsboro, La., was evangelist. Johnnie Womble of Mt. Olive Church, Crossett, led the singing for night services, and Floyd Robinson led for the morning services Monday through Friday. There were 14 professions of faith and two joined by letter. During the week a family in the community presented the church with an organ with the mother coming on profession of faith later in the revival. Dan M. Webb is pastor.

**Sylvan Hills Church, North Little Rock**, will hold its annual bus ministry conference Sept. 9-11. Gary Holder, minister of evangelism, Tower Grove Church, St. Louis, will lead the conference.

**Arkansas Woman's Christian Temperance Union** will hold its 98th annual convention in the Batesville Methodist Church Sept. 8. Dois Kennedy, host pastor, will give the welcome address and devotional. A business session will highlight the morning meeting and luncheon will be served at a Baptist church in Batesville. The program will close with a banquet at which Edward Harris, Executive Director of the Arkansas Christian Civic Foundation, will be the speaker.

## buildings

**Gillett First Church** has completed construction of a two-bedroom parsonage and improvements to present church facilities that include two classrooms, central heat and air conditioning and new pews. Bill Williamson is pastor.

## Three Arkansans write for training book

NASHVILLE — Three Arkansans are among 95 writers who contributed to the new Broadman Press book, *The Equipping of Disciples*, which is dedicated to Philip B. Harris, retired secretary of the Southern Baptist Sunday School Board's Church Training Department.

Writers are Robert Holley, secretary of the Arkansas Baptist State Convention's Church Training Department, Little Rock; John McClanahan, pastor, First Baptist Church, Pine Bluff; and Mrs. Twyla Wright, homemaker, Little Rock.

*The Equipping of Disciples*, edited by John Hendrix and Lloyd Householder, describes biblical models of a church's training ministry, suggesting specific ways Christians can equip themselves to fulfill the mission of the church.

Various aspects of the equipping task such as spiritual insight, prayer, witnessing and self-discipline are discussed in 16 chapters. Each chapter begins with a statement concerning one equipping principle, is followed by biblical interpretation and concludes with an overview of related educational philosophies and methods.

Harris retired July 1 after serving 17 years as secretary of the Church Training Department.

**Larry Pillow** is serving as associate pastor of Conway First Church. Pillow holds a bachelor of arts degree from University of Arkansas and a master of theology degree from Dallas Theological Seminary. His ministerial experiences range from pastoring to campus ministries. During his last three years in the seminary he has lived in Plano, Tex., where he has been pastor of Grace Church. Pillow and his wife, Geneva, are parents of two sons, Greg and Matthew.



Pillow

**Frank Shell** has accepted the call to serve as full-time pastor of Walnut Ridge First Church. He has been serving as in-

terim pastor since the resignation of T. O. Spicer Jr. in June. For the past 12½ years Shell has been a faculty member at Southern College, in addition to pastoring churches at White Oak and Alicia. Shell and his wife, the former Carolyn Southerland of Batesville, are parents of four children, Jay, Sara, Joe Scott and Susan.

**Dr. and Mrs. David Fried**, under the auspices of Mena First Church, are in Ghana to work in the Southern Baptist Hospital there. Dr. Fried is relieving Dr. Walter Moore, the regular missionary doctor, so that he and Mrs. Moore might attend the mission meeting for missionaries in that area. Dr. and Mrs. Fried have served on several different occasions in Nigeria, Gaza and a short time in Kenya. He practices medicine in Mena and is chairman of the deacons of the Mena First Church.

**Richard Rose** has been called to serve as music-education director of First Church, Mena. Rose, who has been on the staff of Highland Heights Church of Benton, is a graduate of Ouachita University. He and his wife, Nancy, are parents of two daughters, Ambi and Melody.

**C. A. Johnson** observed his eighth anniversary as pastor of Paragould First Church on Aug. 26. Johnson and his family came to the Paragould church from St. Louis.

**Lee Gwin** has resigned as pastor of Crumpton Mission to accept the call of the First Church of Kinta, Okla.

**Charles VanPelt** has resigned as pastor of Ione Church near Booneville. He will be pastoring the Excelsor Church near Greenwood.

**Gaye Garner**, daughter of Mr. and Mrs. Ronnie Garner, recently surrendered to special service in the evening service of Park Place Church, Hot Springs.

**Ken Stogsdill** was ordained to the gospel ministry on Aug. 21. Ordination services were held at his 'home church', Park Hill Church, North Little Rock.

**Perry Henderson**, who was pastoring Moro Church, died following a heart attack on Aug. 9. Funeral services were held in the First Southern Church, Bryant, and burial was at Bastrop, La. Survivors include Mrs. Henderson and four children.

**John L. Ellerby**, who formerly pastored Mt. Springs Church, Cabot Second Church and Cross Roads Church, died recently at the age of 61.

**David Chappell** began his second year as pastor of Hardin Church on Aug. 14.

**Danny Austin** has accepted the call of Greenwood First Church to serve as minister of music and youth. Austin, a graduate of University of Arkansas at Monticello, has served as minister of music at Humphrey Church; Brookwood First Church, Little Rock; and Matthews Memorial Church, Pine Bluff.

**Gordie Given**, who has been pastoring Calion Church, has accepted the call to serve as pastor of Victory Church, El Dorado.

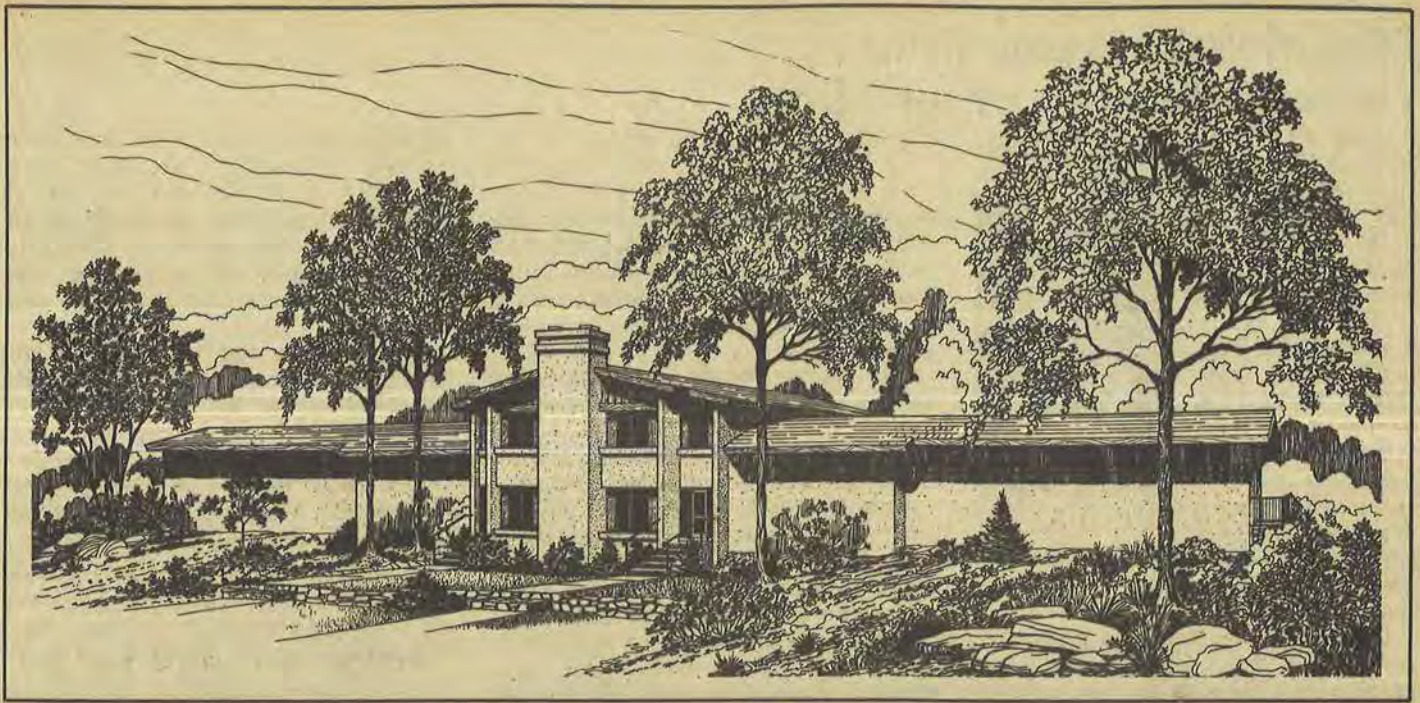
**Dan Grant**, president of Ouachita University, recently delivered an address on "The Significance of the McGrath Study of 49 Southern Baptist Colleges and Universities: Seeing Ourselves As Others See Us" at the state education committee workshop in Mobile, Ala.



NASHVILLE — The youth choir from First Church, Hope, visited the Southern Baptist Sunday School Board here recently to tour the facilities and to present board president Grady C. Cothen (right) with an 85 pound sample from an Arkansas watermelon patch. Accompanying the youth group were Richard Stiltner, pastor (next to Cothen), and Steve Lander, minister of music and youth. Lander said they were unable to deliver one of the big melons.

## New subscribers:

Church	Pastor	Association
<b>New budget:</b> Oppelo, Perry	R. J. Nordman	Conway-Perry
Graves Memorial, N.L.R.	Tommy Cupples	N. Pulaski
Lakeland, Omaha	Elmer F. Cox	none
Immanuel, Clinton	Dexter Rogers	Van Buren



*This is the architect's concept of what Mills Valley Lodge will look like.*

## North Pulaski Association begins construction of retreat center

by Erwin L. McDonald  
ABN Editor Emeritus

Leaders of the North Pulaski Association broke ground Aug. 25 for a \$219,000 retreat center on a 60-acre tract 17 miles north of the association's headquarters building in North Little Rock.

The new facility, first in the association's long-range plans for a full-scale year-round camp, will be of concrete block construction and will have living accommodations for 50 persons, according to Mrs. Geneva Sauls, secretary and clerk and treasurer.

The two-story building will have conference areas on both floors, around fireplaces, and lodging and toilet-bath facilities at each end of the building. Kitchen and dining facilities will be on the second floor. Guest rooms for conference speakers will also be included.

"When completed, about six months from now, Mills Valley Baptist Center, as the facility is to be known, will be the only year-round camp of its kind in the area," Mrs. Sauls said. "It will be ap-

propriate for all types of church retreats and we expect it to be in constant use."

The present building committee is headed by Al Sparkman, pastor of Levy Church, who presided at the groundbreaking.

Speaker for the occasion was Andy Kerr, now pastor of Trinity Church at Malvern, who, as pastor of Jacksonville Second Church, was head of the building committee several years ago when plans for the center were first made.

A part of the program was the burning of the note on the retirement of the debt on the camp grounds, total cost of which was \$48,000. The last payment on a \$31,000 note was made by the association only recently, giving it clear title.

Other members of the building committee serving with Sparkman are: T. J. Richardson, pastor of Bethany Church; Ron Ford, pastor of Central Church, North Little Rock; Cary Heard, pastor of

Park Hill Church, North Little Rock; James Thomason, pastor of Runyan First Church; and W. J. Wayman, a layman from the Levy Church.

Architectural plans for the structure were drawn by Dewell F. Arey Jr. of North Little Rock, and the building contractors are CFR Steel Building, Inc., of Conway.

Long-range plans of the association call for the addition of a chapel, a dining hall and dormitories, Mrs. Sauls said.

The present building is being financed by Worthen Bank & Trust Company of Little Rock.

The center can be reached from the Little Rock-North Little Rock area by traveling north on Highway 107 to the Jacksonville-Conway Road, turning left to the Fortson Road, and turning right to Mills Valley. The location is just to the north of Little Rock Air Force Base.

## News about missionaries

**Mr. and Mrs. Norman L. Coad**, missionaries to Upper Volta, have completed furlough and returned to the field (address: BP 1280, Ouagadougou, Upper Volta). He is a native of Maplewood, Mo., and she is the former Beverly Gallegly of Little Rock, Ark. Before they were appointed by the

Foreign Mission Board in 1972, they attended Southwestern Seminary, Ft. Worth, Tex.

**Dr. and Mrs. Harrison H. Pike**, missionaries to South Africa, have completed furlough and returned to the field (address: P.O. Box 861, Edenville 1610, South Africa). He is a native

of Texarkana, Tex. The former June Summer, she was born in Ft. Smith, Ark., and lived in El Paso, Tex., Liberty Mo., and Texarkana, Tex., while growing up. Before they were appointed by the Foreign Mission Board in 1956, he was pastor of First Church, Oden, Ark.



# Discipleship evangelism: conservation — consecration

by James C. Wright  
(Eleventh in a series)

Is one of our greatest needs to conserve the results of evangelism? No! Our greatest need is to realize that conservation is a vital part of evangelism.

Evangelism is premature and incomplete without conservation and consecration of those who have responded to the gospel with faith-commitment.

Conservation — Evangelism requires an attitude that understands and responds to a concept of total discipleship evangelism.

In Matthew 28:19-20 Jesus not only commands us to "make disciples", he also reveals that part of that responsibility is sustaining and developing



Dr. Wright

those who are discipled. "Teaching them to observe all things whatsoever I have commanded you" includes much more than inviting someone, even a Christian, to attend Sunday School Bible study.

We are responsible for cultivating people for an experience of spiritual conversion and then guiding them to full commitment of their faith and ultimate obedience to the will of God.

Conservation requires time, creative planning, leadership, organization, resources, printed materials and personal involvement. Conservation is the place where we have failed most in our attempt to evangelize.

Consecration — Living our faith through discipleship is the purpose of evangelism! God has not called us to his salvation for it to end with the beginning!

"Teaching . . . to observe all things" is the basis for developing those

evangelized in Christ to the point of realized consecration.

Most churches have many members. Few churches have many consecrated Christians!

Anything less than total discipleship evangelism is a cop-out on our privilege and responsibility as believers in Jesus Christ as Lord.

Send out the watch words, "Discipleship Evangelism!" This is the challenge to which our Living Lord has called us!

## Help on Baptist history

Currently, 34 Arkansas Baptists are writing essays to be used as resource material in the writing of a history of Arkansas Baptists. Additional information and documentation is needed on our early beginnings (1800-1900). Anyone having bulletin, pastor's manual, statements of faith, or history, should send these to Jerry Wilcox, Chairman, History Committee, Lakeshore Drive Church, 21 Lakeshore Drive, Little Rock, Ark. 72204

All materials will be returned to the lender if desired.

## Joiner joins Index as associate editor

ATLANTA (BP) — W. D. (Dub) Joiner Jr. of Waycross, Ga., has been elected associate editor of *The Christian Index*, effective Sept. 12. *The Christian Index* is the weekly newsmagazine of the Georgia Baptist Convention, published here.

Joiner has been Waycross bureau chief for *The Florida Times-Union* for four years. He had previously worked for newspapers in DeLand, Fla., Atlanta, Statesboro and Alma, Ga.

He is a graduate of Brewton-Parker Junior College and studied journalism and criminal justice at Georgia State University and Valdosta State College. All three schools are in Georgia.

Mrs. Joiner is the former Martha Thomas. Her father, Cecil Thomas, was pastor at Nahunta, Ga., for many years. The Joiners have two sons.

### BIBLE QUIZ ON FAITH AND WORK

1. **True or False**—Christians should only work when they find the work for which God created them.
2. **True or False**—A Christian should work hard no matter what his or her job may be.
3. **True or False**—The Bible speaks of people being called to secular vocations.
4. Which one of these statements is in the Bible?
  - a. "If any one can not work, let him not eat."
  - b. "If any one will not work, let him not eat."
  - c. "If any one will not eat, make him work."
5. Which quote is from the Bible?
  - a. "Let us work without disputing. . . ."
  - b. "Work, and thou wilt bless the day. . . ."
  - c. "It is God's gift to man that every one should eat and drink and take pleasure in all his toil."
6. **True or False**—Work is a punishment which God put on man after Adam and Eve sinned and were driven from the Garden of Eden.

Prepared by the Christian Life Commission of the Southern Baptist Convention

#### ANSWERS

1. F—"Remind them . . . to be ready for any honest work" (Titus 3:1).
2. T—"Whatever your task, work heartily, as serving the Lord and not men . . ." (Colossians 3:23).
3. F—1 Corinthians 7:20f speaks of persons being called to serve God in . . . vocations they had already entered, but the Bible records no instance of a person being called to a secular vocation.
4. B—2 Thessalonians 3:10.
5. C—Ecclesiastes 3:13. (A—Voltaire in Candide; B—John Sullivan Dwight in "Rest")
6. F—Adam and Eve were put in the garden "to till it and keep it" (Genesis 2:15) even before their sin.

# Who needs state missions?

'Many have never heard of how to be reborn, and they are often hungry to hear the good news.'

It was said by a summer missionary about migrants passing through Hope, but that assessment of spiritual need does not apply only to the transient, the poor, those isolated in rural areas or swallowed up by the big city. It applies to all kinds of people all over Arkansas, all around our "Judea".

Because of spiritual hunger Arkansas

Baptists have state missions ministries — starting churches, providing building loans, employing chaplains at institutions, working with the deaf and other language groups, witnessing to other faiths and to migrants, and more.

And because September is the month of the state missions season of prayer and the Dixie Jackson offering for state missions, the following pages provide a look at the varied missions ministries in Arkansas.



# Special Missions Ministries

## Student summer missions: new opportunity

Student summer missions for 1977 included assignment of two students, Ann Williams and Cathy Hartin, to Arkansas' theme park, Dogpatch, USA. This was the first effort in this type of resort missions, and it proved to be a genuine learning experience that will be valuable in planning next year's ministry.

The base of operation in Dogpatch was the rustic chapel. To attract visitors the missionaries provided puppet shows, JOT cartoon films from the Radio and Television Commission, and taped music. One of the principal and most popular attractions was "face painting". This consisted of painting children's faces with tempera paint to make them resemble a character of their choice ("hillbilly" boy or girl, etc.) in keeping with the Dogpatch theme. It provided opportunity for giving a tract and a brief witness to the guest if time permitted. Some days were so full the missionaries had little time for playing music and showing JOT films.

A full assortment of American Bible Society leaflets containing scripture readings, other Bible portions and tracts were given to guests. Some tracts were especially printed for use in resort missions and entitled "Welcome to Arkansas".

Youth choirs from churches over the state accepted belated invitations to visit Dogpatch and sing in concert, some as many as five times in one day. This was done despite the difficulty of singing sometimes without musical accompaniment. Next year "bookings" of choirs will be made well in advance, a musical

instrument will be provided, and interested youth leaders should plan for this trip early.

Sunday morning worship services were conducted for youth employed by the park. Local pastors and John Finn, director of missions, North Arkansas Association, generally led in the services. Churches and individuals in the Harrison area were very supportive of this experimental ministry.

A total of 36 students served as summer missionaries in Arkansas for 10 weeks this year. They were scattered in such resort areas as Devil's Den State Park, several Lake Ouachita camp sites, Lake Chicot State Park, Current-Gains, Ouachita, and Central associations, the Migrant Mission Center, scattered areas in work with National Baptists and work with language groups.

These students were provided by the Baptist Student Union on campuses in and outside of Arkansas and by the Home Mission Board. Some associations selected their own students.

All students, however, were given an intense orientation and preparation for their assignment.

On the field, their work included visitation, youth camps, Vacation Bible Schools, work in revivals, camp site hymn sings, Bible Study fellowships, witnessing and sharing testimonies about Christ.

Student mission opportunities in Arkansas are constantly increasing. God is providing youth who are committed and competent to accept these opportunities. The Dixie Jackson Offering will

### On the cover



Two youths sit musing at the entrance to the chapel at Dogpatch, USA. The chapel is the significant place of activity of student summer missionaries Ann Williams and Cathy Hartin. This is the first year such missions opportunity has opened to the Missions Department. Plans are already underway to strengthen the ministry in 1978 based on the learning experiences of 1977.

help provide more students and provide better for them during their summer mission challenge in this "Land of Missions Opportunity".

## Interfaith witness: learning how

Recently after speaking in one of the churches about the many faces of missions in Arkansas, the department director was stopped by one of the church ladies carrying a worn dog-eared copy of *B.O.O.K. (Beliefs of Other Kinds)*.

It seems that this worker with WMU youth organizations had been using her copy of this Interfaith publication of the Home Mission Board to teach her girls about other church and sect beliefs. Also, she found it a useful tool in teaching Bible doctrines and answering the question, "Why should we witness to other people who already have a religion of their own?"

A group of young people in another church last year studied Mormonism in contrast to the Bible's teachings during

their summer camp. This was preparatory to a mission trip into the west where Mormonism is dominant. Their "homework" paid off as they worked in a Baptist church in that pioneer area and helped establish a new mission of Baptists in a neighboring community. They were effective witnesses and won some people to Christ.

Upon returning to Arkansas and home they continued to witness to Mormons in their own community with success. They made Christ real to others.

Interfaith witness on the part of Southern Baptists indicate a growing sense of security and maturity in our own interpretation and belief of the Bible. If other religious groups and sects

propose to have anything to offer in their witness to us, we have much, much more to offer them. We can help them to truly come to know the transforming power of the person of Jesus Christ when he is accepted into their lives by faith.

Arkansas Baptists in several areas have had opportunities already to learn from experts about Mormonism, Jehovah's Witnesses, Hinduism, Buddhism (there are more Buddhists today in New Jersey than all brands of Baptists combined), Muslims, the Unification Church and many others.

Two more Interfaith Witness Conferences are planned in 1978 in Arkansas. One is scheduled for March 7 in Pulaski County Association for all of

## Migrants: 'there has to be bold and quick witnessing'

Jose Morelos is serving ten weeks this summer as a student missionary at the Migrant Mission Center, Hope. He is assistant to the Mission director, Bob Gross.

Jose is a native of Barranquilla, Columbia, South America. He is attending Montclair State College, Paterson, N.J., where he will be a senior this fall. Since being involved in the Migrant Mission this summer he feels God has called him to special Christian service and hopes to attend Southwestern Seminary, Ft. Worth, Texas, in 1978.

The following is some personal impressions expressed by this young man serving mission needs in Arkansas this summer.

"Customs differ from town to town, region to region, and north to south. In the metropolitan New York area, we have become accustomed to the idea of the fast way of living, the high speed with which the action of that part of the world is characterized and the enormous population. These things interfere with us being friendly, polite, and discourages our going around with a big smile and waving to people on the streets.

"My first day in Hope, Arkansas, a small town with a population of less than 9,000, was full of thrills and changes in attitude. At first, I had the tendency to run every time someone waved at me on the streets. Then I thought to myself, 'Well, I must be a famous person. Being a summer missionary must be considered something like a hero here, since everyone is so polite to me.' I then became a little disappointed when I noticed that everybody received the same treatment. But I greatly desire to take some of this treatment with me as I return to New York and to share it with people on the streets.

"I have also discovered the way in which the migrants respond to friendly greetings, conversation, and kindness. Their eyes light up when anyone speaks to them in Spanish. The migrants are a polite, appreciative people. They have many, many problems. Often they are in dire need of being ministered to physically. Sometimes they need emergency first-aid or temporary employment because of insufficient funds possibly brought about by car trouble. But, basically, most of their needs are spiritual. They need to know Christ as a personal Saviour.

"Time is often limited when witnessing to the migrants. Because of the need for a night of rest after a weary day of traveling, or perhaps, because of a limited span of attention, there has to be bold and quick witnessing.

Bob Gross reports that more than 19,000 migrants have registered at the government Farm Labor Center by August 1, and of this number 129 have made professions of faith in Christ at the Mission Center.



Jose Morelos, summer missionary, is spending the summer teaching Spanish to volunteer workers at the Migrant Mission Center at Hope.

central Arkansas. The other is planned for April 16-21 in two associations: Southwest Arkansas and Liberty (El Dorado). More detailed information will be available soon.

B.O.O.K., referred to earlier, and numerous other publications revealing beliefs and practices of various sects are available from the Department of Interfaith Witness, Home Mission Board, 1350 Spring St., N.E., Atlanta, Ga. 30309.

Some free pamphlets on many of these are available from the State Missions Department upon request.

This is another ministry of Arkansas Baptists strongly supported by the Dixie Jackson Offering and by the season of prayer as we pray others to be reached for Christ through this witness.



Glen Igleheart, Director of the Department of Interfaith Witness of the Home Mission Board, lectures to a group during an Interfaith Witness Conference in Arkansas last year.

# Direct missions

## Starting churches: Cooperative Program in action

Church Extension is the ministry of starting new churches and church-type missions in new and growing communities in Arkansas. It also includes establishing churches in communities where churches once existed.

River Road Baptist Chapel is a new mission begun Aug. 7, 1977, in Redfield, Harmony Association. The first meeting had an attendance of 26 persons, and five united with the mission by letter and one came for baptism. The pastor is Harry Jacobs of Pine Bluff.

Prior to the beginning of the work 31 persons from several Harmony Association churches met to take a thorough census of the community. Many prospects were found. Encouraging also was the response of many non-Baptist people who said, "Welcome. We are glad you Southern Baptists are here."

The mission is meeting in a portable chapel loaned by the State Missions department and situated on four acres of choice land on River Road within the city limits of Redfield. State Mission funds also helped buy the property.

The project is one of exemplary cooperation by several parties involved. Three churches — Lee Memorial and First, Pine Bluff, and First, Rison — are jointly providing sponsorship. Mission members hold membership in the Lee Memorial church. Initially each church put \$1,000 into the work for necessary expenses in becoming operable. Also, they provided items of furnishings. Harold White, director of missions for Harmony Association is serving as treasurer. Members of the associational missions committee who have led in the organization of the effort are Robert Dew, chairman, Charles Bonner, Mrs. R. E. Hagood, John Pickard, Jimmy Watson, and J. T. Harvill.

In view of the involvement of three churches, the association and the state

missions department in the new work, John McClanahan, pastor of First Church, Pine Bluff, said, "This is a good illustration of the Cooperative Program in action."

"This is one of the best things that has happened to our church in a long time. I'm happy that my church was chosen to be one of the sponsors," said J. T. Harvill, pastor of First Church, Rison.

Pastor Jack Ramsey, Lee Memorial, describes the experience as the "finest spirit of cooperation that Southern Baptists have shown since 1925" (when the Cooperative Program was adopted by the Southern Baptist Convention).

Harold White seemed to sum up the whole matter. "As director of missions, I am grateful for the fine spirit of

cooperation on this project. We've not had one dissenting note sounded anywhere."

Arkansas Baptists had a net gain of 15 churches in 1975-76 following a net gain of only 10 churches during the previous 10-year period, 1965-74. With a Bold Mission goal of 20 new churches and missions for this church year, Arkansas Baptists have averaged two each month since Oct. 1, 1976, for a present total of 22.

Also, six new sites have been obtained this year through assistance to associations or outright purchase by the Missions Department.

Funds for Church Extension are provided by the Dixie Jackson Offering for State Missions.



*In late June the chapel arrived on the site of the new mission venture in Redfield, Harmony Association. It was ready at this point to be unfolded and leveled to provide a 24' x 53' building until the permanent one is erected.*

## Arkansans spread the gospel in 'Judea'

Most Baptists would not argue against the importance of foreign missions, and Arkansans gladly support the Lottie Moon Christmas offering. Through our foreign missions offering, we support churches that could not exist if it were not for our support.

Many people, however, do not realize that we have similar needs within our own state. People simply do not realize that we help churches that could not ex-

ist without our support. Every Christian whose church supports the cooperative program and the Dixie Jackson State offering has a part in spreading the gospel in "Judea".

One of the churches presently being helped through the state convention is the Shirley Church in the foothills of the Ozarks. The church is in the midst of Shirley, a small town serving the mountain people of the community. Many of

these people have become isolated from the rest of the world, through no fault of their own.

Hundreds of years ago pioneers turned to the mountains to fulfill their dreams for their families. These peaceful families were pioneers, not isolationists. Time played a dirty trick on them, and instead of their lives improving, as their forefathers had hoped, time for them stood still.

## Revolving Loan Fund: one success story

The Knowles church, Liberty Association, is an excellent example of how the Revolving Loan Fund can aid a small congregation in many ways.

In 1974 a gift of \$500 was made to the church by Mr. and Mrs. Ira Rogers for the installation of a baptistry. However, the church building was old, in poor condition, and too costly to repair for the inclusion of the baptistry.

In May, 1974, the church voted to launch out on faith and demolish the old building and construct a complete new one. Deacon Robert Burns served as chairman of the building committee.

The Missions Department of the Arkansas Baptist State Convention made a grant and a loan to the 60-member

congregation. Other financing was arranged, and ground was broken in June, 1974.

Exactly one year later, in June, 1975, the church gathered with many guests to dedicate the new building to God's glory. It was a reality through the generosity and hard work of many people among the congregation. The estimated value of the building is \$80,000 though the actual cost was \$42,000.

Three years from the date of the groundbreaking, and two years after the dedication, the church gathered again in June, 1977, to rejoice in their debt-free status and to burn the note in a meaningful ceremony.

The service was a tribute to the late

Pastor Walter Fay who had led the church through the building program and debt payment. He died in January, 1976, and a memorial fund to him made the final payment possible to the Revolving Fund.

The Revolving Loan Fund now has a total asset of \$173,000. Last year the Dixie Jackson Offering for State Missions provided \$25,000 in new money, and the overage to the Cooperative Program Budget given to the Fund was \$25,300 for a total of \$50,300 in new money. Also, several personal gifts, church and associational gifts made it possible, during the first six months of 1977, to lend to 14 small congregations a total of \$106,950.

The Fund is currently "turning over" at the rate of approximately \$4,000 monthly.

Still the need is great for one of the best mission opportunities Arkansas Baptists have. There are now eleven churches on the waiting list for this service with a combined need of \$88,480. This means a waiting period of 15 to 18 months for each church.

The 1977 Dixie Jackson Offering will provide another \$10,000 for the Fund if the goal is reached. Personal "over and above" gifts are needed from individuals, churches and associations so that the Fund can meet needs without unnecessary delay, but also, that the maximum loan figure can be raised from \$10,000 to \$15,000.

Small congregations that receive this assistance at a decided saving in interest fees are helped financially, but more especially are helped by the inspiration of the project, the realization that all Arkansas Baptists care through this pooling of resources and serves to bring the congregation more into Baptist life. The church thereafter is blessed with belonging to the larger body of God's fellowship of servants through the Arkansas Baptist State Convention.



Participating in the note-burning ceremony of the Knowles Church were (left to right) Robert Burns, Chairman of the Building Committee, Susan Fay and Mrs. Drew Fay, daughter and wife of the late pastor Walter Fay, Pastor John Burton, now serving the church, and Conway Sawyers, Director of Missions, Liberty Association, who brought the special message for the occasion.

Peral Bradford, a member of the church for 64 years, said, "Most of the people either farm, raise cattle or work in the town's only industry — a mill which builds furniture frames." Because of the limited industry, the town has only grown slightly, and most of the people have lived and worked in the area all of their lives.

Harvey Maher first discovered the church while vacationing in a cabin in

the backwoods during the Christmas holidays. Two children searching for a Christmas tree had gotten lost on Christmas Eve. After taking the children to their home, 8½ miles away, Maher found a man who had gotten lost while hunting. The directions to the highway are so complicated (turn right at the first tree stump, left at the tallest tree after crossing the creek, etc.) that Maher personally showed him to the highway.

The lost hunter was Glen Williams, a pastor in the association. Maher asked Williams if any church needed a supply for the following Sunday. Williams said Shirley Church did and Maher was asked to preach. Shortly thereafter Maher held a revival and soon became pastor.

Now, for the first time, Shirley people are being given an opportunity to at-

(continued on page 14)

# Direct missions

## Arkansans spread the gospel in Judea

tend a church with a full-time pastor, without leaving their roots which are often more than a century old. Maher, their first full-time pastor, has built himself a cabin in the mountain tradition and is living down a dirt road that can only be reached with the aid of four-wheel drive.

Brenda Brown, Rimmel Privitt, Nondece Adams and Linda Hoggard all agree that having a full-time pastor has helped to strengthen the church. The average attendance has increased from 29 to 60 during the year that Maher has been pastor.

The church needed a full-time pastor but was financially unable to support one. Even now, Maher only receives \$150 per week, plus \$100 per month from the state missions department to help with his annuity and insurance. But Maher says, "Visitation is the key to growth, and a full-time pastor is necessary here if the church is to grow."

The church family meets as often as possible for dinners and special activities. They have been to Little Rock on several occasions — to the Baptist Building, the zoo and restaurants. The



Members of Shirley Church agree that having a full-time pastor has helped strengthen the church.

church is building a fenced-in play area for the small children through volunteer labor. The church needs repairs and additional educational space, but the future looks bright for the Shirley

Church because of dedication and the help which other Baptists have given the church through the cooperative program and the Dixie Jackson Offering.

# Language missions

## Church takes VBS to Cherokees

For a number of years now, Uniontown Baptist Church has been involved in a ministry among the Cherokee Indians of eastern Oklahoma and northwestern Arkansas, providing Sunday worship services and Sunday School classes. During the summer months special activities have been arranged for Cherokee youth, including Bible study and Billy Graham films, giving the church an opportunity to witness to these individuals. During one of the summertime films, a 90-year-old Cherokee Indian man made a profession of faith. Many lives have been touched by the outreach of Uniontown Church.

Recently, three ladies from the Uniontown Church went to Muldrow, Okla., to assist in a three-day Cherokee Indian Vacation Bible School in the Fellowship Baptist Church, a Cherokee church, where Ed Baker, former pastor of Uniontown Church, now serves. Mrs. Carol Jones, Mrs. Linda Stanton, and Mrs. Chris Kimmey, along with Bob Par-

rish, Director of Language Missions for the Arkansas Baptist State Convention, assisted Rev. and Mrs. Baker and Mrs. Tommy Reed in the VBS. The school included classes for both youth and adults. Classes involved Bible Study, personal evangelism, and crafts.

The school had a total enrollment of 128 with an average attendance of 106 and four professions of faith.

A unique feature of the school was its location — outside, under the trees. Fortunately, no adverse weather conditions developed during the three days.

The only problem that arose was in the crafts department when Mrs. Reed attempted to make Cherokee Indian teepees. She decided to experiment with a flour paste for the sides of the teepee, small branches for the poles, and cardboard for the floor. Her first teepee was a "masterpiece," and she left it outside to dry overnight. The next morning, she found the bare skeleton of her teepee. The flour paste sides were gone.

A result of Bible school craft activities is the finished product: a Cherokee teepee.



# Chaplaincy ministries

## Chaplain seeks to be the sermon residents see

"After so long a time we finally have the services of a fulltime chaplain again at the Booneville Unit," wrote Superintendent Louis Brown of the Children's Colony. His letter continued, "After a great deal of difficulties encountering ice and snow, Chaplain Copeland and his family arrived on campus, Thursday, Jan. 13, 1977." His remarks were addressed to the Arkansas Baptist State Convention, and Brown's letter concludes with this remark to mission-minded Baptists: "We certainly appreciate the efforts of all concerned in obtaining these services for us."

Superintendent Brown is sincere in his expression of appreciation, and he is doing so for the entire colony family, staff and residents. The chaplain to whom he refers is Chris Copeland, employed by the Convention's executive board in November, 1976. The chaplain is Arkansas Baptists' missionary in this very important area of mission work. Copeland's motivation, calling and training contribute to his qualification for this task. However, Copeland

feels that no person can learn how to work in his institution prior to being on the job.

What about the work-week of a chaplain in the Children's Colony? "I conduct worship services, and I like to preach here, but my work is much more," he states. He counsels a resident an hour, checks out his problems with the social worker, staff doctor, and the cottage life director or house parent, climbs the hill to the workshop or arts and crafts building to have another word with the counselor. He visits the dorms, the infirmary and the farm. One of the recent exciting events was the arrival of triplet calves born to a black angus mother.

Whether preaching from the pulpit, sharing the orientation with fellow staff members, or listening to tales of colony cowboys, his ministry all adds up to helping each person in his parish find fulfillment in life. These are the folks that really know that it is "better to see a sermon than to hear one." Chris, Valeria and little Kristal will all be preaching the

good news of Christ in behalf of Arkansas Baptists. Ours is the opportunity to support them in prayerful giving.



Chris Copeland points to Booneville where he serves as chaplain at the Children's Colony unit.

## Deaf ministry: Part of broad outreach

The disaster was a mystery until she happened to notice her dog's white face, and discovered that dogs love flour paste no matter that it is intended for teepees and not food. Overcoming this obstacle, Mrs. Reed encouraged the young boys and girls to make their own teepees, and many of them came up with some very beautiful art work.

One young boy, involved in painting a plaque, became so enthusiastic in his artistry that when he finished he had more paint on his face than he had on the plaque and resembled an Indian preparing to go on the warpath.

The Vacation Bible School was deemed a success by the pastor, the three teachers from Uniontown, and by all those involved. Parrish hopes the example of the Uniontown Church will encourage other churches in the state to seek out language ethnic persons in their areas and provide outreach and in-reach ministries to them, as Uniontown Church has done. William K. McIver Jr., is pastor of Uniontown Church.

The Woodland Heights Church, Harrison, has found a way of ministering to the deaf in their community, even though they are separated through both distance and religious backgrounds. The ministry has brought together families who had become isolated from the rest of the community. One family had been so cut off that they had lost touch with the modern transitions within their own sign language. Each month now the deaf in the Harrison area have an opportunity to meet for Bible study and fellowship.

Pastor Joseph A. Hogan and his wife first saw the need for this type of ministry in 1950, when he married a deaf couple in Osceola. After becoming the pastor of the Woodland Heights Church, he discovered, through the deaf granddaughter of one of his church members, that there was no deaf ministry in the area and that such a program would be well received.

The church of only 240 members has raised cooperative program giving to 12

percent and associational gifts to three percent. The total church income has doubled in a little over three years. They are participating in backyard Bible studies and have several programs for the elderly. The church has tried to serve in every manner possible, not limiting its ministry to Baptists. The deaf ministry is an example of this broad outreach.

When the Hogans realized that the church favored some type of fellowship for the deaf, they attended a workshop at Camp Paron, conducted by Bob Parrish, state director of language missions. The program at Woodland Heights has been in effect for approximately two years now. Though the first meeting was held through the American Legion, they are now meeting at the church.

First Church, Little Rock, has provided teachers and interpreters for the once-a-month fellowship. Howard and Jenette Poe, Larry Vollmer and others

(continued on page 16)



# Chaplaincy ministries

## *Institution chapels: set apart places of worship*

Chapels, like sanctuaries, church auditoriums and cathedrals, point persons to God. They may or may not have a spire, but there is always some signal toward God.

Baptists provide chaplains to several state institutions. "The chaplains who have a chapel, a designated house of worship, have a distinct advantage over those working without a chapel," says Wilson Deese, who directs chaplaincy ministries for Arkansas Baptists.

Three chaplains enjoy the use of chapels. One chapel is new, two others have been in use a few years. One is converted from a library to a church house. "Baptists alone have not provided these chapels," Deese noted, "but we have played a big role in obtaining the financing. This is good mission work. A missionary sent out without his equipment is much like a doctor practicing without an available hospital."

Those chaplains laboring with the lack of a chapel are leading souls to God, yet they labor with a handicap. One of the institutions where there is no "set apart" place of worship is the Women's Reformatory at Pine Bluff. "This is a new unit, and one day we may expect the chaplains to be housed in a chapel," Deese said.

With or without a chapel, good support from the superintendent is the first requisite. Helen Corrothers, superintendent of the women's unit, fulfills that requirement perfectly. She compliments



*Richmond Chapel at the Boys' Training School at Pine Bluff is the place 'set apart' where Chaplain Larry Henderson serves.*

the chaplains, and tells how she prayed that God would help her continue in her job for at least a year. The longest service of her predecessors was nine months. Her prayer was answered. God has made it possible for her to serve there more than six years. She gives Chaplain Dewie Williams credit for praying for her success, also.

Superintendent Corrothers has worked for a chaplain's position in her own institution. Obtaining the alloca-

tion in the budget, she asked Chaplain Williams to interview and recommend a chaplain. Guy Whitney Jr. has been employed for that position and is working full time. Deese predicts a good relationship between Superintendent Corrothers and Chaplain Whitney.

"Without a chapel the ministry can succeed," Deese explained, "but it is hoped the time will come when our women's institution will be provided for a house of worship."

# Language ministries

## *Deaf ministry: part of broad outreach*



from the deaf class at First Church commute each month to help in the ministry.

The group of about 30 meets after the service every third Sunday for a dinner provided by the church. The group often meets at other times for special attractions such as captioned movies.

The church has widened their ministry for the summer. Two student missionaries, Kim Osment and Joni Wellington, worked with the deaf in their homes and conducted a sign language class for both the deaf and hearing of their community. Donald King, a deaf man from their community, is continuing the program throughout the fall.

*The deaf group participates in a training class at Woodland Heights.*

## Brotherhood

### Leadership training theme is 'Bold Missions'

"Bold Missions" preparation will be the theme for the State Brotherhood Leadership Training Clinic on Sept. 16-17. The clinic will be held at Camp

Paron.

Glendon Grober, missionary to Brazil, will be the inspirational speaker. Grober's present responsibility in Brazil

is directing the 1980 Country-Wide Evangelistic Campaign.

Grober is an interesting speaker and will be an inspiration to those who hear him. He also has a very practical approach to involvement in mission activities beginning in the local church community.

The training session will be directed by specialists. They have attended one or more regional Brotherhood leadership training institutes at Memphis.

The training clinic is open to all Baptist Men and young men, 18 years of age and up.

All associational Brotherhood officers and church Brotherhood officers, including all directors, Baptist Men leaders, Royal Ambassador leaders, counselors and prospective workers, should attend and would profit greatly by attending.

For cost and more information see your Brotherhood Director, Baptist Men's president, Royal Ambassador leader, counselor, pastor, or contact the Brotherhood Department.

Make plans to attend by making reservations now. — C. H. Seaton, director

## Looking ahead: Arkansas events

### September 1977

- 2- 3 Language ministries workers' retreat, Camp Paron
- 6- 9 Victory evangelism Conferences:
  - \* 6 - Central, Hot Springs
  - \* 8 - First, Forrest City
  - \* 9 - East Side, Mountain Home
  - \* 12 - Immanuel, Warren
- 8 Area church WMU leadership conference, Van Buren, First
- 9 Area WMU leadership meeting for associational leaders, Van Buren, First
- 10 Youth Choir Day, Ouachita University
- 11 Baptist Foundation Sunday
- 12-14 Pastoral leadership seminar, Indian Rock Resort, Fairfield Bay (Church Training)
- 13 Sunday School Leadership Night (Associational)
- 15 Statewide church WMU leadership conference, Immanuel, Little Rock
- 16-17 Brotherhood Leadership Training, Paron
- 18 Associational Hymn Sings
- 19 State Missions Season of Prayer and Dixie Jackson Offering
- 19-20 State Sunday School Convention, Little Rock, First
- 22 Northeast District Brotherhood Meeting, Paragould, East Side
- 22 Area church WMU leadership conference, Hope, First
- 22 Northeast District Brotherhood meeting, Paragould, East Side
- 22 Area WMU mission study institute, Hope, First
- 23 Area WMU leadership meeting for associational leaders, Hope, First
- 26 Area church WMU leadership conference, Monticello, First
- 26-Oct. 2 Sunday School Preparation Week
- 27 Area WMU leadership meeting for associational leaders, Monticello, First
- 27 East Central District Brotherhood meeting, Parkin, First
- 29 Central District Brotherhood meeting, Geyer Springs, First
- 29 Area church WMU leadership conference, Wynne
- 30 Area WMU leadership meeting for associational leaders, Wynne
- 30-Oct. 1 State deacon ministry conference, Little Rock, First (Church Training)

### October 1977

### COOPERATIVE PROGRAM MONTH

- 3 Southwest District Brotherhood meeting, Immanuel, Texarkana
- 4 West Central District Brotherhood meeting, Paris, First
- 6 Southeast District Brotherhood meeting, Monticello, First
- 6 Area church WMU leadership conference, Mountain Home, First
- 7 Area WMU Leadership Meeting for Associational Leaders, Mountain Home, First
- 7- 9 BSU Convention
- 10-14 ASSOCIATIONAL ANNUAL MEETINGS

\*Corrected dates. The 1977 state convention diary lists the wrong dates.

## Evangelism Oakley will preach famous sermons



Oakley

W. B. Oakley, for many years Director of Evangelism for the Michigan Baptist Convention, will be the preacher for our Area Evangelism Conferences. During his term in Michigan two of his sermons became rather famous in his

area, "Jonah" and "Dry Bones". He will preach one of these at each conference.

The theme of the conference is "The Evangelistic Church". Clarence Shell, State Evangelist, will be our Bible teacher.

The dates of the conferences are Sept. 6, Central Church, Hot Springs; Sept. 8, First, Forrest City; Sept. 9, East Side, Mountain Home; Sept. 12, Immanuel, Warren. — Jesse S. Reed, Director

## Stewardship

### 'Where is my allowance?'

Dependent children jog their parent's memory when the allowance is late or short. What a parent promises and then delivers is important to a child. If the allowance falls below promises, the parent has some explaining to do.

How would a child react to this information from a parent? "You'll not receive your full allowance this week. We're deducting your share of the utilities."

Suppose a dad told his son he wouldn't receive his promised money because another kid in the community needed help. Should dad supply the need from another source or take it from his son's allowance?

Comparisons have loopholes and inconsistencies. Even so, we often play a numbers game with budgets.

Any church, association or convention can set its financial goal. Each budget is guided by vote of its body. Baptist polity declares autonomy and the dollar can be sliced any way the group decides. Once a budget is approved the church, association or convention has definite guidelines.

Percentages in budgets are subject to interpretation and/or manipulation. What is clearly understood by one Baptist body may be misunderstood by another. One group may understand its actions while another group misinterprets the actions and intentions of the first.

Figures don't lie, but they can be distorted or twisted to give a false picture. Each autonomous Baptist group should endeavor to keep its figures pure. If a body sets a percentage of undesignated gifts for missions, the figures should substantiate the commitment. It's one thing to boast about a high percentage and another to explain a lower figure based on a computer print-out. A 20 percent commitment voted by a group obligates a 20 percent payment.

A child respects the integrity of his dad when delivery equals promise. Our churches, associations and conventions keep faith with one another when we deliver what is promised. Integrity is maintained when the check equals the commitment. — James A. Walker, Secretary of Stewardship

## Pastoral Leadership Seminar

Indian Rock Resort  
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## Cooperative

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## Arkansas Sunday School Convention

September 19-20  
First Church, Little Rock



### Monday, September 19

2:00 General Session — Feature: "Children's Worship" — Garry Insko  
3:00 Age Group Conferences  
4:00 Adjourn

\*\*\*\*\*

5:30 Standard of Excellence Recognition Banquet — By invitation and reservation — Fellowship Hall

7:00 General Session — Message: Andy Anderson; Feature: "Standard of Excellence"  
7:45 Age Group Conferences — Continued  
9:00 Adjourn

### Tuesday, September 20

9:30 General Session — Feature: "Adult Start-A-Class" — Don Cooper  
10:20 Age Group Conferences — Continued  
12:00 Adjourn

\*\*\*\*\*

1:30 General Session — Feature: "Think Senior Adults" — Don Cooper  
2:00 Age Group Conferences — Continued  
4:00 Adjourn

\*\*\*\*\*

7:00 General Session — Feature: "The Higginson Story" — James Hays  
Message: Andy Anderson  
7:45 Age Group Conferences — Continued  
9:00 Adjourn

# 10 groups support pastor barred from legislature

by Stan Haste

WASHINGTON (BP) — The Baptist Joint Committee on Public Affairs (BJCPA) here has joined nine other national groups in asking the U.S. Supreme Court to declare unconstitutional a provision in the Tennessee state constitution forbidding ministers from serving in the legislature.

Paul A. McDaniel, pastor of the Second Missionary Baptist Church, Chattanooga, who filed and won an election as a delegate to the state's Constitutional Convention this summer, was challenged by one of his opponents, Selma Cash Paty.

Paty cited Article IX, Section 1 of the Tennessee constitution, which states that "No minister of the gospel, or priest of any denomination whatever, shall be eligible to a seat in either house of the legislature." The Tennessee legislature passed a law last year which applied state constitutional requirements to candidates for the special Constitutional Convention.

In recent weeks, U.S. Supreme Court Justice Potter Stewart stayed a ruling by a Tennessee court which had denied McDaniel his seat. The stay allowed McDaniel to take his seat, Aug. 1. The high court will decide the case sometime in the fall.

The legal brief filed jointly by the

BJCPA and other religious and civil liberties groups and written by famed church-state attorney Leo Pfeffer, urged the high court to strike down the Tennessee requirement on grounds that it violates the free exercise of religion guarantee of the First Amendment.

Joining the BJCPA in filing the brief on McDaniel's behalf were the American Civil Liberties Union, the American Ethical Union, the American Jewish Congress, Americans United for Separation of Church and State, the Board of Church and Society of the United Methodist Church, the National Council of Churches, the United Church of Christ, the United Presbyterian Church in the U.S.A., and the Unitarian Universalist Association.

In asking the justices to accept the brief, Pfeffer noted that the combined membership of the 10 groups exceeds 65 million Americans and stated that "what brings them together in this brief is a deeply-held commitment to the principle of freedom of religious belief and their conviction that disqualification of a person from public office because of his belief or his profession of that belief as a clergyman of a particular faith violates the free exercise clause."

The brief also argues that although the free exercise of religion is not an ab-

solute right, "the burden is upon the State of Tennessee to establish the presence of a compelling interest that justifies infringing upon the citizen's right to the free exercise of his religion."

Another point advanced by Pfeffer is the fact that Tennessee is the only state which still forbids clergy from holding public office. At one time, early in the nation's history, 13 states had similar provisions.

Pfeffer refuted the state's argument that the religious beliefs of ministers might unduly influence their position on public issues and thereby violate the federal constitution's ban on an establishment of religion.

Pfeffer asked: "Should not then all citizens having strong feelings in respect to religion, from pietist to atheist, be disqualified, leaving the franchise to those, if there are any, who are completely neutral in respect to religion? This conclusion may be absurd, but it is the only one that can validly sustain the constitutionality of the challenged law."

McDaniel's case came to the nation's high court after the Chancery Court of Hamilton County, which had ruled in his behalf, was overruled by the Tennessee Supreme Court.

That court held in its ruling that seeking public office "is purely a secular act" and the prohibition against ministers' running for office "simply does not impose any burden . . . upon religious belief or religious action."

The 3-1 decision went on to observe that "it is not religious belief, but the career or calling, by which one is identified as dedicated to the full-time promotion of the religious objectives of a particular religious sect, that disqualifies."

The case will be heard by the U.S. Supreme Court sometime after the justices convene for the court's new term in early October. No specific date for oral arguments has been set, but it is unlikely that a final decision will be forthcoming until late this year or early 1978.

## Child Care

### Top givers to family agency listed

In 1976, nine hundred twenty-six (76.3 percent) of our 1,213 churches made direct contributions to our Arkansas Baptist Family and Child Care Services. This is an increase over previous years. For this we are indeed thankful. Your support enables us to continue our ministry of reaching out in love to children.

Listed below are the top 15 churches in direct contributions in 1976:

Church	Amount	Association
El Dorado, First	\$9,915.48	Liberty
Geyer Springs, L.R.	4,950.28	Pulaski
West Memphis, First	2,387.30	Tri-County
Benton, First	2,161.96	Central
Grand Avenue, Ft. Smith	1,647.50	Concord
Central, Magnolia	1,575.55	SW Arkansas
Paragould, First	1,474.00	Greene
Crossett, First	1,467.53	Ashley
Pine Bluff, First	1,425.85	Harmony
Russellville, First	1,398.00	none
Immanuel, L.R.	1,353.00	Pulaski
Keo	1,263.25	Caroline
Hope, First	1,209.50	SW Arkansas
South Highlands, L.R.	1,245.34	Pulaski
Memorial, Waldo	1,150.00	SW Arkansas

— Homer W. Shirley, Director of Development, Arkansas Baptist Family and Child Care Services

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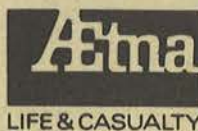
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## A Christian lifestyle

Sept. 4, 1977

Titus 2  
Colossians 3:5-17

During the month of September, the unit series deals with being a Christian. There are many concepts and aspects of the Christian lifestyle, but the scripture for study in this lesson gives specific instructions for every member of the Christian family.



Artt

The revivals of old brought with them holiness among God's people. This holy living has always changed the drift of society. Today, as never before, the Christian lifestyle is under attack by the world, the flesh and the Devil. The apostle Paul stresses the importance of Holy Spirit motivated virtues. And, the Christian lifestyle is to bring glory to God and exemplify Jesus Christ. There is a great need for loving relationships and high moral standards among Twentieth Century Christians.

### Graces for Christians (Titus 2:1-10)

The church at Crete had older saints in the fellowship as evidenced by these verses. What a blessed thing to have aged pilgrims, who have walked many miles with the Lord, still serving him in the church!

The aged men are to be sober (vigilant), grave (serious), temperate (self-controlled), and sound (healthy) in the faith. Their love and patience should be an example to all — and how difficult it is for some "senior saints" to be patient with younger folks!

Likewise, the aged women are to be reverent in their behavior, not gossips or drunkards. They have the opportunity of teaching the younger ladies by example.

The young women are encouraged to listen and learn from the older women how to be godly wives and mothers. They are to take a serious attitude toward marriage and the home.

Love is vital to a happy home, and Paul reminds the young wives to love their husbands and children. The Christian wife must be careful in conduct, and must be discreet and chaste. She is

also directed to be a "keeper at home", literally a "home-worker" or "home-maker". The reason for this is so "that the word of God be not blasphemed." What a tragedy when a Christian home is a poor testimony for Christ because of disobedient wives and careless husbands.

Young men are to be good examples of cleanliness, sincerity, seriousness and finally good talk. The world cannot criticize those Christians whose lifestyles are that of their Saviour who walked, talked, looked and acted holy.

Servant-master relationships have application today in employer-employee dealings. Submissive wills, controlled tongues, honesty and faithfulness are attributes of the Christian employee and give a wonderful testimony of the Lord's power in his life. When a life "beautifies the Bible" it is an attraction to the unbeliever.

### Guidelines for Christians (Col. 3:5-17)

The moral instructions given by Paul to the Colossians can be divided into two main appeals. First, the Christian is to abandon the old vices. Within this catalog of sins is the command to "put to death" immorality, dirty mindedness, evil passions and greediness. (These are characteristic of the non-Christian.) Three more imperatives are to "put away" sins of wrong attitude and misuse of tongue, to "not lie" and to "put off" the old carnal man and his deeds.

The second appeal exhorts the Christian to "put on" the new man, who is constantly in a process of being renewed. He is to cultivate the virtues of the new life in Christ because Jesus is absolutely everything and is in all believers.

As his chosen ones, Christians are to be holy, set apart and consecrated to God. They are to show tenderness, sweet disposition, humbleness and consideration. They are to forgive and put others first. Above all, love is the rule. A Christian lifestyle is empty without love and peace built into the personality. The

Christian must ever be mindful that these qualities are blessings from God and be grateful.

A child of God is always to be aware of the presence of Christ in his life as an inward monitor. Christ is to control our thinking, our working and our worshiping in songs of praise.

### Grace of Christ (Titus 2:11-15)

The grace of God was an abused doctrine in Crete, so Paul pauses to undergird his admonitions. He emphasizes that God's grace does not give the Christian license to sin, but rather, redeems him to be trained and disciplined. His grace does not allow the Christian to deliberately sin, but reforms him to unwillingness to sin. God's grace rewards us with the hope of his coming.

Therefore, the Christian who accepts God's grace will turn from ungodliness and worldly lusts. He will be serious, clean and dedicated.

There are two poles which motivate the Christian life. One, we look back to the cross; and two, we look ahead to the coming of Christ. These two poles help us to keep steady in our Christian walk. They are written into the Lord's Supper, where we are reminded of his death "till He comes".

A dedicated and holy lifestyle comes under attack because it is edifying to the Christian and a witness to the lost. The Christian life is a victorious life won by Jesus Christ on the cross some 2,000 years ago. Praise God for Jesus Christ, our strength and our redeemer.

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## What's wrong with adultery?

Sept. 4, 1977

Exodus 20:14; Matthew 5:27-28  
I Corinthians 6:12-20; I Thessalonians 4:1-5

The commandment which safeguards human life is followed by this commandment which protects the family and asserts the sanctity of the marriage tie. The connection of the two commandments suggests that the home is the next most sacred thing to life itself.



Pruett

God's first circle of society is that of the family, and the origin of the family in his purpose lies within the sacred unity of man and woman. The first principle of human life is its relationship to God. The second is its inter-relationship, that of man to man. Within this second realm, the type and origin of all subsequent relations, is the family. Nothing can be more essential, therefore, for the social order, than that the relationship upon which all other relationships are based should be jealously guarded against any and every form of attack. The union of husband and wife is not capricious, but essential; for "God created man in his own image . . . male and female created he them" (Gen. 1:27).

The actual words of the Seventh Commandment are directed against the sin of unchastity as violating the sacred rights of the marriage relation. Its spirit emphatically forbids all unchastity, for in this sense of essential unity in marriage be admitted, and it be accepted that the union of lives is always in the plan of God, then it at once becomes evident that all unchaste conducts before marriage, on the part of man or woman, is wrong done to the marriage that is to be; and unfaithfulness before marriage is as much adultery as unfaithfulness after marriage.

### Purity must begin with our thoughts

In Matthew 5:27-28 we find one of the most drastic ethical teachings of our Lord. This represents the very highest ideal of moral purity that ever passed the lips of a great leader in any historic period.

After quoting the Mosaic Law, our Lord gives it a deeper appreciation than was ever possible under the old dispensation. The English word "lust" origi-

nally signified desire of any kind, good or bad; in the Scriptures it is used only for evil desires, and at the present day it is confined to one particular class of evil desires. Jesus condemns not merely the outward act of sin, but also the cherishing of sinful desire. Broadus explains lust this way, "He who experiences at a first glance this desire, and then instead of turning away and withdrawing from sin, throws a second glance with lustful intent in order to retain and increase that impulse, commits the sin."

In a tempting world there are many things which are deliberately designed to excite and to stimulate desire. There are books, pictures, plays, even advertisements, which are deliberately calculated to awaken and to stimulate desire. The man whom Jesus condemns here is the man who deliberately uses his eyes to stimulate his desires; the man who finds strange delight in things which waken the desire for the forbidden. To the pure all things are pure. But the man whose heart is defiled can look at any scene and find something in it to titillate, and stimulate, and excite the wrong desire.

### Glorify God with your body

In I Corinthians 6:12-20 Paul is up against a whole series of problems. The Greeks always featured the body as a tomb. The important thing was the soul, the spirit of man; the body was a part that did not matter. This philosophy brought about in Corinth the outlook that since the body was of no importance you could let it sit and glut its appetites. It was of no importance at all. If the soul is all that matters, then what a man does with the body is of no significance — so they argued. The Greeks agreed the body is made for its instincts; it is made for the sexual act and the sexual act is made for it; therefore, let the desires of the body have their way. Paul answered the Greeks this way: God's spirit dwells in us, thus we have become a temple of God; and if that is so, our very bodies are sacred. And more — Christ died to save not a bit of a man, but a whole man, to save the man in body and in soul.

Christ gave his life to give a man a redeemed soul and a pure body. And because of that, a man's body is not his own to do as he likes with; it is Christ's and he must use that body not for the satisfaction of his own lusts, but for the glory of Christ.

There are two great thoughts in I Corinthians 6:13-20. (1) It is Paul's insistence that, though he is free to do anything, he will let nothing master him. The great fact of the Christian faith is not that it makes a man free to sin, but that it makes a man free not to sin. When a man really experiences the Christian power, he becomes not the slave of his body, his instincts, his desires, but their master. (2) It is Paul's insistence that we are not our own. There is no such thing in this world as a self-made man. There is nothing we can do for which we alone will suffer. The Christian man is a man who does not think of his rights but of his debts. Christ bought him at the cost of his life.

### The will of God, purity

In I Thessalonians 4:3-5 we find Paul going to great lengths to encourage, if not demand, sexual purity in this Christian congregation. Remember the Thessalonians had only newly come into the Christian faith; and they had come out of a society in which chastity was an unknown virtue; they were still in the midst of such a society and the infection of it was playing upon them all the time. It would be exceedingly difficult for them to unlearn what they had accepted for all their lives as being natural.

The phrase in 4:3 — "That no man should be moved by these afflictions" — can be translated "that each of you should possess his own body in consecration and in honour". This phrase could possibly be translated, "That each of you may possess his own wife in consecration and in honour." Paul was cautioning the Thessalonians that "the will of God" (his purpose or longing) was that "they abstain from fornication" (I Thess. 4:3). The standard for Christians was revolutionary in its lofty requirements. Paul was saying to abstain from illicit sex but not from copulation in marriage. Every man should "take a wife for himself in holiness and honor" (I Thess. 4:4).

This lesson treatment is based on the Life and Work Curriculum for Southern Baptist Churches, copyright by The Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

# Teams go into villages to share God's message

FENI, Bangladesh (BP) — The two men walk into the strange village calling, "Are there any men or boys at home? We want to talk to a man of your village."

The two men, Southern Baptist Missionary James E. Young and Bangladeshi co-worker David Biswas, are part of an extensive rural evangelism effort being carried out by missionaries and nationals here.

In Bangladesh about 98 percent of the population of 80 million lives in villages.

To bring the gospel to these people, missionaries team up with nationals and go from village to village. After making initial contact with one of the men in the community, they then ask to see the village leader.

When the leader comes, Young tells him who the two visitors are and why they have come.

The men give the leader the book, *The Man Who Gave His Life*, with the suggestion that each night when the villagers' work is completed that they

gather to hear the book read.

In some instances the leader replies that he cannot read, but a son or nephew can.

Young says that is fine and suggests how the reading can be done each evening. Shouting for everyone to come, the village leader draws a crowd of men and boys at the front, and women toward the back.

They are all barefoot and in their daily work clothes. The women come close enough to hear, but far enough back not to be easily noticed. Women traditionally play a secondary role in this country.

Their chosen reader begins the book by reading the events leading up to the birth of Christ. Young then gives the leader a card with two column headings, one for the date and one for the attendance. He lists the date of the first reading and the leader tells him there are 43 present.

As the two men leave, they promise to come back in a week or two to see how the village is progressing.

When they return, Biswas will answer questions, and perhaps preach.

In the meantime they will have visited still more villages, leaving books with the leaders.

The purpose of it all is the birth of new churches, according to Young. He and the other missionaries involved in the project hope to see Christian fellowships formed in the rural setting where the people live.

# Attendance report

Aug. 21, 1977

Church	Sunday School	Church Training	Church adds.
Alpena, First	76	27	
Ash Flat, First	69		
Batesville, First	211	100	1
Bentonville, Mason Valley	68	40	
Berryville			
First	183	57	1
Freeman Heights	169	30	
Rock Springs	54	36	
Booneville			
First	256		5
South Side	96	69	
Bryant, First Southern	175	98	2
Cabot			
First	442	116	
Mt. Carmel	267	112	12
Camden, Cullendale First	538	117	2
Cash, First	105	79	
Charleston, First	183	68	3
Conway			
Pickles Gap	172	105	
Second	404	139	2
Crossett, Mt. Olive	323	126	1
Danville, First	180	44	
Dell	110	52	
El Dorado, West Side	426	419	3
Elkins, First	96		
Elliott	429	189	3
Ft. Smith			
Grand Avenue	874	199	4
Mission	18		
Haven Heights	225	111	2
Fouke, First	87	55	2
Gentry, First	141	43	
Gillham	83	45	
Grandview	91	64	1
Green Forest, First	203	63	1
Hampton, First	163	77	
Hardy, First	98	47	2
Harrison, Woodland Heights	115	54	
Hope, First	326	91	1
Hot Springs			
Harvey's Chapel	108	74	
Park Place	310	95	6
Jacksonville, First	414	85	2
Jonesboro, Friendly Hope	148	106	2
Kingston, First	60	27	
Lavaca, First	344	145	
Leslie, First	85	44	
Little Rock			
Cross Road	86	75	
Crystal Hill	138	66	1
Life Line	456	144	
Martindale	114	18	
Twin Lakes	9	10	1
Wakefield, First	117	37	
Magnolia, Central	622	185	4
Melbourne, Belview	171	64	
Monticello, Second	308	83	
Mulberry, First	275	139	5
Murfreesboro			
First	141		
Mt. Moriah	50		2
North Little Rock			
Calvary	330	90	2
Levy	424	100	2
Park Hill	860		11
Paragould			
Calvary	284	216	2
East Side	295	168	7
First	462	109	1
Paris, First	340	86	
Pine Bluff			
Centennial	141	54	
Central	134	66	2
East Side	156	102	14
First	603	76	3
Lee Memorial	206	132	
Rogers			
First	524	105	4
Immanuel	441	131	5
Russellville			
First	530		15
Second	138	58	3
Sheridan, First	171	49	1
Springdale			
Caudle Avenue	156	61	1
First	1497		6
Texarkana, Shiloh Memorial	180	69	1
Van Buren			
First	485	180	6
Mission	23		
Vandervoort, First	59	41	2
Wabash, Immanuel	47	30	
West Helena, Second	188	117	3
Wooster, First	125	86	

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# Giant missions rally to follow 1978 SBC

GLORIETA, N.M. (BP) — A missions rally for 16,500 Southern Baptist lay persons, with President Jimmy Carter invited to make the major address, will be held in Atlanta on June 16 under the auspices of the Brotherhood Commission.

Glendon McCullough, executive director of the Memphis-based missions agency for Southern Baptist men and boys, announced the giant missions meeting at the final session of the week-long Bold Mission Leadership Conference for 1,600 persons at Glorieta

within the next five years.

At the 120th meeting of the denomination, the messengers accepted the challenge by expanding the Cooperative Program giving goal and asking a denominational committee, which has already met, to plan and launch the effort.

McCullough said the meeting is one of a series of projects to provide Bold Mission opportunities for Baptist lay people at the national level during the next two years.

The commission also is providing 35,000 Southern Baptist churches with materials for conducting other Bold Mission projects in the areas of mission study, prayer, stewardship and mission action.

Preliminary plans for the large lay rally call for up to 15 breakfast groups at the major Atlanta hotel the morning of June 16.

McCullough said the theme of the prayer breakfast will be "Ministry Through Lay People".

## Multi-ethnic ministry an increasing trend, Smith says

GLORIETA, N.M. (BP) — A black home missionary commended Southern Baptists for their progress in ministering to multi-ethnic groups but indicated the denomination still has a distance to go.

Sidney Smith, a Southern Baptist missionary to Watts community in Los Angeles, said he was thankful it was no longer possible to identify a Southern Baptist by the color of his skin.

The 6'2", 225-pound, bearded director of Christian social ministries spoke on "boldness in California" at the Bold Mission Leadership Conference sponsored by Woman's Missionary Union (WMU) and the Brotherhood Commission.

About 1,600 Brotherhood and WMU leaders from throughout the United States attended the week-long event at Glorieta (N.M.) Baptist Conference Center.

Reminding that California today is America tomorrow, Smith said the trend in religious activities in California is multi-racial ministries.

"In California the multi-ethnic church has arrived. It's estimated that 90 percent of our congregation are multi-ethnic. Multi-ethnic ministries must be the name of the game.

"California experience teaches that we can boldly announce that multi-ethnic churches can and do work, and that we wouldn't have it any other way."

In some ways, Southern Baptists already are a multi-ethnic denomination, Smith declared. "Thousands of our churches minister to all people and segregation is going out of style.

"Ethnic minorities head departments in our convention and minorities have been elevated to high positions on association, state and national levels.

"Our denominational leaders are committed to progressive multi-racial involvement and ministry. Some churches are calling pastors without regard to race."

Smith called Southern Baptists "growing people, beautiful people, people of good will. We have come a long way, but the challenge before us is to boldly go on."

Churches interested in the multi-ethnic approach should be willing to struggle to adjust to transition, Smith cautioned.

The home missionary said it may mean re-thinking philosophies of ministry, re-interpreting theology as it relates to healthy, multi-ethnic churches; treading on unfamiliar social grounds, and learning to deal with social taboos, such as inter-marriage.

"It may mean being open to the possibility of the Lord giving us some pastors and denominational leaders who don't look like us.

"What we are saying in California is that white people and black people and red people and brown people and yellow people are embracing together in the name of Jesus Christ, saying to a lost world we love you and we want to help you if you will let us.

"We want everyone to join together in saying let Jesus reign over the steaming boroughs of New York, the scintillating lakes of Michigan, the muddy swamps of Louisiana, the wide prairies of Texas, the cavernous canyons of Arizona, the high, towering mountains of Montana, the palatial mountains of California, the hot, humid jungles of Africa, the rice fields of Asia, the ancient palaces of Europe, and until every knee shall bow and every tongue shall confess that Jesus Christ is Lord."

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(N.M.) Baptist Conference Center.

The lay meeting will be held the day following the three-day 121st Southern Baptist Convention (SBC).

McCullough said President Carter, a former trustee of the commission, has personally agreed to consider an invitation to address the lay people and will respond officially to the invitation a few months before the meeting.

Announcement of the national missions meeting came three weeks after President Carter challenged Southern Baptists at their annual meeting in Kansas City, Mo., to put another short-term, volunteer 5,000 missionaries on the field for one and two-year terms