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January 5, 1978

Arkansas Baptist State Convention

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January 5, 1978

Arkansas Baptist

NEWSMAGAZINE



What is
Bold Mission Thrust?
page 8



I must say it

Charles H. Ashcraft / Executive Secretary

Something bothering you?

Something bothering you? There usually is. Is it time for your annual physical exam? Traffic ticket on the way to work this morning? Didn't have your driver's license with you? Kid not doing good at school? Someone stole your CB in your own driveway? Arthritis acting up? Reached your 40th birthday? Relatives coming for a long visit? The float in your carburetor stuck? Hair thinning in noticeable places? Time to have your car inspected — one tail-light out? Your opticals should be changed? Insurance premiums raised? Plumbing problems, water heater leaking? Your digital clock blew four days after the warranty period? Someone scraped your car in the parking lot? A flat on your exercise bike? Received notice today your boat sank last summer? Family dog died? Garbage strike? The filling in your tooth came out? Book you ordered out of stock? Cholesterol building up? Developing ingrowing toe nails? Failed the civil service exam again? Your best neighbor moved to Tulsa? Someone knocked your mailbox down? Forgot to renew your driver's license? Didn't sign your income tax return? Wife moved out? Lost your key to the safety vault? Power window stuck down on your side? Bennie Goodman Jr. practicing his clarinet after midnight? Is the neighbor's dog barking all night at your other neighbor's cat who is out on the town and shouldn't be? A skin cancer forming on the only nose you have? Cleaner delivered the wrong suit? Lost your luggage on your vacation to Hawaii? Leave your car lights on for the day? Gained so much weight your clothes don't fit?

Well, if these items do not furnish enough for us to worry about, let's look at some real items of concern. Does three-fourths of the world's people suffering from malnutrition bother you? An equal number denied political, economic and religious freedom? Are you bothered that one of two marriages will end in divorce? That Baptists own six billion dollars of churches, the interest on the unpaid balance exceeding twice the total amount we spend on missions? That one of every four Americans will have cancer? That the majority of the kids graduating from high school cannot "read ritin or rite readin"? Does it bother you that it takes about 40 Southern Baptists to win one new convert to the fold? Does it concern you that America is quickly becoming a pagan nation right under our eyes?

Perhaps a direct confrontation with the great decisive issues of our day will spare us the annoyance of lesser concerns. I am sure David was not unduly concerned about a freckle on his nose as he stood before Goliath. Let's be done with such trivia and get on with the big stuff.

I must say it!

In this issue

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Two Arkansas couples have been appointed to serve on the foreign field as career missionaries. Information about them and their work is included in an article under the feature "Arkansas all over . . . people".

BMT volunteers 6

Two Arkansas young women leave this week for six months of volunteer mission work in the Bahamas. They are serving without pay and with the financial support of an Arkansas woman. Their work is part of Southern Baptists' Bold Mission Thrust.

Lord's prayer 7

The first article in a series on the Lord's Prayer examines the importance of prayer in the life of Jesus. The other articles by Jon Stubblefield will examine the Model Prayer.

Bold Missions 8

Background and explanation on Southern Baptists' Bold Mission Thrust are provided in an article prepared by the Foreign Mission Board.

Arkansas Baptist

NEWSMAGAZINE

VOLUME 77

NUMBER 1

J. EVERETT SNEED, Ph.D. Editor
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Making the most of 1978

The editor's page

J. Everett Sneed



Traditionally, at the beginning of the year, Americans make resolutions on almost everything imaginable, many of which are aimed at self-improvement. Such things as quitting smoking or drinking, or spending more time with one's family are the types of things people frequently determine to do. Sadly, most of these quickly fall by the wayside. The Bible, however, provides a way of certain success for the Christian. The method is described in I John 3:7.

It is, of course, very difficult to change one's manner of life without some type of inner motivation or example. The individual who is outside of Christ is, at best, living a superficial life. The foundation for every truly successful life begins with an encounter with Christ.

John said that the Christian will "walk in the light" (I John 1:7). The word "walk" refers to our daily activities, our manner of life, or our actions. The daily experience of a Christian should be one of consistent living according to the standards of the Word of God.

A consistent manner of life for the Christian is not only possible, but normal, because of our divine fellowship. The word "koinonia" or "fellowship" carries the idea of joint participation, partnership or possessing things in common. We have joint participation with the Father through his son and with other Christians. Anything which affects this relationship is contrary to the Christian life. But because of our partnership with God we can succeed through the strength he provides for us.

When one becomes a Christian he gains a new nature — the nature of God. We have "koinonia" or something "in common with" God. The idea of a common nature on a human basis can be illustrated by a ditch digger and an artist. It is most unlikely that the

two will fellowship extensively because they will have very little in common. Two artists, on the other hand, will have much in common for they share a similar nature. We, as Christians, possess the nature of God.

John ends this beautiful little verse with the promise that "the blood of Jesus Christ, his son, cleanses us from all sin." The word "cleanses" carries with it in the original the idea that the blood of Jesus keeps on continually cleansing us from our sins.

So, as we face 1978 let us realize that New Year's resolutions made in our own strength will likely fail, but with Christ we can change our way of life. The resolutions made under the leadership of the Holy Spirit can succeed. But above all, let each of us resolve to live our lives in wholesomeness, freedom and concern for all people. To the extent that we, through the power of God, do this, will determine our success in 1978.

Congratulations, Lawson Hatfield

Congratulations are in order for Lawson Hatfield on his completion of the doctor of ministries degree at Southwestern Seminary, Ft. Worth, Tex. His project, "A model to establish and enlarge a pastoral ministry of Bible teaching for Sunday School members of a church with less than 150 enrolled in Sunday School", should be of significant benefit to churches across the Southern Baptist Convention. We commend Dr. Hatfield on the distinguished leadership that he has provided in Baptist life across the years. We believe that this additional study and the completion of his project will provide him with the opportunity to serve even more effectively in the future.

Guest editorial

I don't always agree with you

Every editor has his ego lifted a bit when some dear soul says, "I read your editorial every week." However, he is usually brought down to earth in quick fashion for invariably the new-found friend will candidly say, "But I don't always agree with you."

I find the latter statement quite interesting. Why does a fellow Baptist find it imperative to add to his remark of commendation the words, "But I don't always agree with you." Perhaps it is because he is a Baptist! The story that Baptists got started when Abraham said to Lot, "You go your way and I'll go mine" (a very loose translation) may not be too far fetched. We Baptists are fiercely independent in our thinking and won't happily be forced into anybody's mold. So usually in discussing our faith or doctrine we let it be known we are free to do our own cogitating in making up our minds. Observation proves that where two or three Baptists are gathered together there will be six or eight opinions.

I shall never forget how as a young minister I had to come to grips with the startling truth that everybody didn't like me and quite a few didn't agree with my position on many matters. It wasn't long, therefore, before I realized a fact of life, especially among Baptists, that preachers are fair game to be challenged on any subject. A doctor's degree in theology never kept the wolves at bay! It was a good day for me when I learned that some member disagreeing with my stance on a particular subject didn't mean the end of my ministry. Usually it was the catalyst that honed my own thoughts into a clearer view of what an issue involved.

Therefore, I don't take offense as an editor when someone says, "I don't always agree with you." They are entitled to be wrong any time they desire. Anyway I discovered many years ago God reserves the right to use people who do not see eye to eye with me. — **Edgar R. Cooper, editor, in the Florida Baptist Witness**

Ordination issues

Recently there has been much discussion in many circles about the propriety of ordaining women. Obviously many people are deeply concerned.

Several issues have appeared during these discussions which may be noteworthy. (1) What is the meaning of ordination? (2) What does it do to or for the one ordained? (3) What does the New Testament mean when it uses the feminine form of deacon? (4) Why is the word ordination and its cognates not found in the New Testament? (5) In the light of this silence, where did we get our customs and traditions concerning ordination? (6) Is the silence of the New Testament concerning women deacons and bishops culturally or theologically induced and how can we be sure which it is? (7) Traditionally many groups in Europe including Baptists have had women deacons. Must we attribute this custom to ignorance or disobedience or

is there a third alternative? (8) Could a woman qualify to administer the Lord's Supper and Baptism?

I do not believe there is any hope of obtaining complete agreement on the answers to the above questions. I do believe careful consideration of them will shed light on the subject. — Richard Lisk, pastor, First Church, England

What the Bible says

A recent letter to the *Arkansas Baptist Newsmagazine* made this statement concerning the ordination of women. "It is important that we look beyond our own prejudices into the true meaning of the Word of God." This statement brought to mind a fine old Christian

who said, "Son, the Bible means just what it says." For many hundreds of years Baptists have believed the Bible meant what it said and that God knew what he was doing when he inspired Paul's letter to Timothy in which he (God) said, "A bishop must be blameless, the husband of one wife . . ." I Timothy 3:2a. We are also told in verse four that the bishop must be one that ruleth well *his* own house, having *his* children in subjection. Please take note of the pronoun "his" in these verses. Notice also in verse 12 God says the deacon is to be the *husband* of one wife. Shall we continue to follow the plain statements in the word of God given by the inspiration of the Holy Spirit, or shall we, in our blind prejudice against prejudice, decide what we want? Our will or God's? Our desires or his commandments? — Jerry Hill, pastor, Gillham Church



One layman's opinion

Daniel R. Grant / President, OBU

The joys and sorrows of moving

It is puzzling how joy and sorrow often go hand in hand. Few victories are accomplished without a great deal of pain and even suffering. I suppose this is God's way of helping us appreciate the good things in life.

I was reminded again of this paradox in the process of moving into a new home. As reported in the press, some wonderful anonymous donors recently gave Ouachita Baptist University a beautiful new home for the president. It is ideally built for the kind of entertaining a college president and his wife must do, suitable for crowds of all sizes including very large groups of students, faculty and alumni. It is a truly wonderful gift, and friends of Ouachita can be proud of it.

Moving in is something else. It is not too difficult to endure the many sly comments of "there goes the neighborhood," from friends who are now the new neighbors. It is not even a serious problem to absorb the remarks of the neighbors who are being left behind, such as "we appreciate your contribution to the increased value of our property." But moving mountains of

books and accumulated junk from one house to another by private auto and mini-van is not my idea of true joy and happiness. I suppose I should not complain, because the brunt of the moving fell upon my sweet and faithful wife, Betty Jo. I remember well the last load we took to the new house. The rain was coming down as if Noah and his Ark were back in business. We had filled the van, which I was to drive, and the car, which Betty Jo was to drive, to a full capacity that would have pleased the Oakies and Arkies in *The Grapes of Wrath*. One small problem remained. The car would not start and we had to shift into contingency plan B. As the rains increased to cloudburst proportions, we moved all of the junk into another car.

The world will little note nor long remember our moving operations. Millions of people experience it every year. Betty Jo and I will long remember it, however, and we will also remember the resolution we passed unanimously late that night, never to move again until we retire. The Lord willing, Ouachita and Arkansas Baptists are stuck with us.

News about missionaries

Mr. and Mrs. Ronald H. Ballard, missionaries to Paraguay, have completed language study in Costa Rica and arrived on the field to begin their first term of service (address: Casilla 1171, Asuncion, Paraguay). He was born in East St. Louis, Ill. She is the former Sue Wilson of DeWitt, Ark. Before they were appointed by the Foreign Mission Board in 1976, he was pastor of Carrollton (Miss.) Church.

Mr. and Mrs. Ted O. Stanton, missionaries to Argentina, have completed language study in Costa Rica and arrived on the field to begin their first term of service (address: Bolanos 141, 1407 Buenos Aires, Argentina). They are natives of Arkansas. He was born in Arkadelphia and grew up in Little Rock. The former Mary Ridgell, she was born in Prescott and grew up in Little Rock. Before they were appointed by the Foreign Mission Board in 1976, he was minister of music at First Church, McAlester, Okla.

Mr. and Mrs. Mark A. Sutton, missionaries to France, are the parents of a daughter, Jennifer Marie, born Nov. 22. They may be addressed at 5, rue Francois Villon, 69150 DECLINES, France. He is a native of Hot Springs, Ark. The former Susan Hill, she was born in Shreveport, La., and considers Mansfield, La., her hometown. Before they were appointed by the Foreign Mission Board in 1975, he was pastor of Simpson (La.) Church.

Lloyd Alfred Sparkman will begin his service as pastor of Crossett First Church Jan. 8. Sparkman, who has been pastor of Levy Church, North Little Rock, is a native of Smackover. He is a graduate of Ouachita University and Southern Seminary. He has served as chairman or a member of numerous state Baptist and associational committees in Kentucky and Arkansas. Sparkman served for six years on the Arkansas Baptist State Convention Executive Board and has served as president of the Former Students Association of Ouachita University and as president of the Arkansas Alumni Association of Southern Seminary. He is presently on the Board of Trustees of Ouachita University and is a member of



Sparkman

the North Little Rock Lions Club. He is married to the former Bobbie Deloris Stephens of Pine Bluff who is secretary of the Little Rock office for Ouachita University. They are parents of two children, Susan Kay Bradford and Stephen Lloyd.

Ron Flurry has been called as pastor of Grace Church in Augusta. Flurry, who has been serving as pastor of Number Nine Church, is enrolled in the master of divinity program at Mid-America Seminary. He and his wife, Janet, are parents of three children.

Jack Young has been called as pastor of Good Hope Church in McCrory. He is enrolled in the diploma of theology program at Mid-America Seminary. He and his wife, Nancy, are parents of one child.

David Hillier has resigned as pastor of Rock Creek Church near Mansfield.

Fred Gay has accepted the call to serve as pastor of Hilldale Church, Alexander. He is a native of Shawnee, Okla.,

and a graduate of Ouachita University. Other churches he has pastored in Arkansas include Wheatley, Sycamore Grove near Gurdon, Cedar Glades Church, Arkadelphia, Biscoe, St. Charles and West Side, Greens Ferry. Gay and his wife, Betty Jean, are parents of three children, Becky, Allen and Billy.

Mike McGrew has resigned as minister of music/youth at Northvale Church, Harrison. He has accepted a similar position at the Valley View Church of Longview, Tex.

Gus Poole has been called as pastor of Rudd Church at Rule.

James Zachary is serving as pastor of Providence Church, Fayetteville. He came to this church from Dallas, Tex. He and his wife are the parents of three children.

Bill Sutton is now pastor of Windsor Park Church, Ft. Smith. He came to Ft. Smith from Orlando, Fla.

(continued on page 6)

Arkansas couples appointed to foreign mission posts

Two couples with Arkansas connections were among the 23 persons appointed to foreign mission fields by the SBC Foreign Mission Board Dec. 13 at Fredericksburg, Va.

During the service in Spottswood Church, Rev. and Mrs. Orvell Bryant Jr. were appointed to the Windward Islands in the Caribbean where he will be a general evangelist. Currently Bryant is pastor of North Crossett First Church in Crossett, Ark., and Mrs. Bryant is a registered nurse working at Morehouse General Hospital in Bastrop, La. The North Crossett Church held a commissioning service for the Bryants Dec. 8.

A native of Spearsville, La., Bryant was graduated with a bachelor of science degree from Southern State College (now Southern Arkansas University), Magnolia; and from Southwestern Seminary, Ft. Worth, Tex., with the master of divinity degree. He also attended Louisiana State University, Baton Rouge, and Louisiana Tech University, Ruston.

He has also been pastor of Weldon Church, Bernice, La., and Mount Paran Church, Shongaloo, La.

The former Suzan (cq) Ward of El Dorado, Ark., Mrs. Bryant received the associate of science degree from Southern Arkansas University and the

registered nurse standing by examination.

They have two children. Angela Kayé was born in 1967, and Amy Rebecca, 1969.

Mr. and Mrs. Aaron M. Remington were appointed to Portugal where he will work as a mass communications

specialist. Currently Remington is working toward a master of divinity degree at Midwestern Seminary, and Mrs. Remington is a medical technologist at Veterans Administration Hospital, both in Kansas City, Mo.

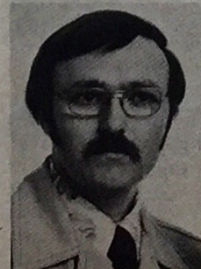
Born in Prairie Grove, Ark., Remington lived in Lubbock, Tex.; Morrow and near Little Rock, Ark.; and Ukiah, Calif., while growing up. He received the bachelor of arts degree from Southwest Baptist College, Bolivar, Mo. Remington has worked as a newsman with radio station KWTO, Springfield, Mo., KTIM, San Rafael, Calif., and KBLC, Lakeport, Calif., and as an announcer with KAMO, Rogers, Ark. While a student at Golden Gate Seminary, Mill Valley, Calif., Remington was part-time youth minister at Parkway Church, Dublin, Calif. He later worked as an announcer and writer for Family Radio Network in Oakland and San Francisco, Calif. Earlier he was a summer missionary in Springfield, with the Green County Baptist Association.

The former Mary Unger of Elk Creek, Mo., Mrs. Remington received the bachelor of arts degree in medical technology from Southwest Baptist College. Mrs. Remington worked as a medical technologist in Springfield; at Veterans Administration Hospital, San Francisco; and Oak Knoll Naval Regional Medical Center, Oakland.

Bryant



Mrs. Bryant



Remington



Mrs. Remington

James Hughes is now serving as full-time pastor of Roseville Church.

Bob Harper was ordained to the gospel ministry by First Church, Sheridan, recently.

Clyde V. Hickerson, who retired in 1965 from the active ministry, died recently in Richmond, Va. Hickerson, author of three religious books, began his ministry in 1923 as pastor of First Church, Russellville. He served there until 1934 and then became pastor of First Church, Hot Springs. He had also pastored churches in Virginia and Texas. Hickerson had served in key leadership positions in the Richmond Baptist Association; was a member of the board of trustees of the *Religious Herald*, the Virginia Baptist publication; and served on the board of the Virginia Baptist Homes, Inc. He also was a member of the Southern Baptist Foreign Mission Board from 1948 to 1952. Survivors include his wife, Mrs. Amy Compere Hickerson; four daughters, Mrs. Amy Dalton, Mrs. Sue Jett and Mrs. Elizabeth Butterworth, all of Richmond, and Mrs. Louise Wiley of Wilmington, Del., and one sister.

Roy C. Johnson, who retired in November as pastor of Nodena Church following 24 years of service, was honored by the church with a special service on Sunday, Nov. 27. The services



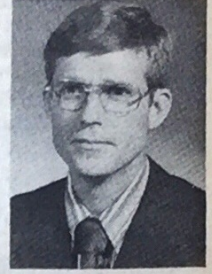
Budenich



Bledsoe



Ellis



Minton

included the regular morning worship hour at which Johnson was speaker; a potluck luncheon and an afternoon reception in the fellowship hall. The church designated the fourth Sunday in November each year as "Johnson Day". Johnson continues his evangelistic efforts as visitation minister for First Church, Wilson. Irby Bryan is pastor of the Nodena Church.

William Midkiff, youth director of Forest Tower Church, received an award of appreciation from the church in services on Nov. 27.

Ron Rogers has resigned the pastorate of New Providence Church in Mississippi County. He has accepted the pastorate of a church in South Carolina.

Ron Flurry, who has been pastoring Number Nine Church, has accepted the

call to serve as pastor of Grace Church in Augusta.

Billy Church is serving as pastor of Delaplaine Church.

Sonny Kirk has resigned as youth director of First Church, West Memphis. He has been called to serve as assistant pastor and youth director of Wall Highway Church, Madison, Ala.

Don Hook, pastor of Crystal Hill Church, Little Rock, for the past six and one-half years, retired from the full-time pastorate effective Jan. 1, 1978. He will continue his ministry through interim pastorates, Bible conferences and supply work. He and his wife, Ruby, will reside at 3016 Ware Street in Little Rock.

Rev. and Mrs. Paul Huskey were honored on their 25th wedding anniversary with a surprise program given at the



Commissioned to volunteer missions

Two Ouachita students were commissioned to a six-month volunteer mission project in a service held Dec. 21 at First Church, Russellville. At left, Dr. J. D. Patterson of Searcy, father of one of the girls, talks with Jack Riley, pastor of First Church. Below left, Erwin L. McDonald, who led the service, talks with Chere Sneed, Beth Patterson and Mrs. Marie Thomas, who gave money for the support of the volunteer missionaries. Below right are the families: Dr. and Mrs. J. Everett Sneed with Chere, and (right) Dr. and Mrs. Patterson with Beth. The two students leave this week for their posts in the Bahamas.



close of a recent Sunday evening worship service of Norfolk First Church. Huskey was evangelist for a December revival at Faith Church, Batesville.

Paul Monohon has resigned as pastor of the Turrell Church. He has moved to Illinois.

Lawrence Vowan has been called to serve as interim pastor of Friendship Church, Arkansas Valley Association.

Ronald D. Budenich has been called as minister of music and youth by Forest Park Church, Pine Bluff, where he has served as interim director of music for four months. He is a 1976 graduate of Southeastern Louisiana University where he was named to the Dean's List for three and one-half years and was a member of the National Honorary Professional Music Fraternity, "Students of the States" singing group, and the University concert choir.

Glen Smith is pastor of Steel Bridge Church. He came to this church after serving for seven years as pastor of the New Hope Church. He and Mrs. Smith are residing at 2911 West 4th, Little Rock.

Cliff Mayton has resigned as director of education at Forest Highlands Church, Little Rock. He is moving to Houston.

Ronnie Davis, who has served as organist at Forest Highlands Church, Little Rock, has resigned. He is enrolling in Southern Seminary.

Ray McClung, who retired as Director of Missions for Pulaski County Association in December, is serving as interim music director for Forest Highlands Church, Little Rock.

Debbie Bledsoe of Hope, **Marsha Ann Ellis** of Malvern and **Joseph Kelly Minton** of Little Rock are among the 46 Southwestern Seminary students named for inclusion in the 1978 edition of *Who's Who in American Universities and Colleges*. Students are chosen on the basis of their academic achievements and contributions to the community and seminary.

Barney Austin has been called as pastor of Lakeshore Church in Horseshoe Lake. He is enrolled in the diploma of theology program at Mid-America Seminary. He and his wife, Patricia, are parents of three children.

Looking at the Lord's Prayer

Jesus and prayer

by Jon M. Stubblefield

This is the first in a series of studies on the Lord's Prayer. Following this introductory article on "Jesus and Prayer", we will examine the context, structure, address and individual petitions of the Model Prayer. A concluding article will focus on some barriers to effective prayer.

Even a casual reading of the Gospels reveals the importance of prayer in the life of Jesus. Evidence can be found on almost every page. Once, "a great while before day", Jesus "rose and went out to a lonely place, and there he prayed" (Mark 1:35). On another occasion after a long and exhausting day, Jesus left his disciples and "went into the hills to pray" (Mark 6:46). Before calling his disciples to share his work, he spent an entire night in prayer (Luke 6:12). Clearly, prayer was a priority in Jesus' daily routine. Perhaps our excuses for not praying are more trivial than we realize!

Moreover, Jesus prayed at various crisis points in his life. He prayed at his baptism as he embarked upon his life's work (Luke 3:21), when the crowd tried to change the course of his ministry by seeking to make him king (John 6:15), before asking his disciples the crucial question about their understanding of his identity (Luke 9:18), at his transfiguration (Luke 9:28), in the Garden of Gethsemane (Luke 22:42), and more than once while on the cross (Mark 15:34; Luke 23:34, 46; John 19:30). How foolish for us to make important decisions affecting our future without first seeking guidance through prayer! It is always tempting to make self-centered choices and then seek God's approval later.

Finally, we can learn much from the contents of Jesus' prayers. Prayer should involve thanksgiving. Jesus was even able to express gratitude for the bread and cup, symbols of his broken body and blood (Mark 14:22-24). Prayer should also contain petitions. We are taught to pray for something as mundane as "daily bread" (Matt. 6:11). Prayer is not complete without intercession. Jesus prayed for little children (Mark 10:16), for his disciples (John 17), and for his enemies (Luke 23:34). At the deepest level, prayer is communion with the Father. It is not restricted to the moments when we bow our heads but involves the awareness that we are ever in God's presence. Thus, we are able to "pray without ceasing" (I Thess. 5:17).

Jon M. Stubblefield is pastor of Central Church, Magnolia.



Woman's viewpoint

Mary Elizabeth Herring

A happy and prosperous new year

Most of our Christmas greeting cards have included the words, "Wishing you a happy and prosperous New Year". We truly desire happiness and prosperity for those we love, not only in the new year but always. God desires this for us too, and gives us a formula for prosperity and good success in Joshua 1:8. This is what he says, "This Book of the law shall not depart out of thy mouth but thou shalt meditate therein day and night that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."

Several years ago our pastor, in a Wednesday night prayer and praise service, challenged us to scripture memorization, claiming God's promise in Joshua 1:8. Many of us accepted that challenge and have been tremendously blessed. One cannot memorize scripture without meditating upon it, and meditation develops a sweeter and better disciplined prayer life. Memorization also keeps the cobwebs out of one's brain, so to speak, and the more we memorize, the easier it becomes.

A few weeks after I began the

prescribed program of memorizing two verses word perfect each week, I bought a dress for \$26 and brought it out that night for my husband to see. As I modeled it for him he said very definitely that that dress was not for me. The next day I returned to the store and explained to the saleslady the situation I had encountered and she said, "Just for this one day we have our \$26 dresses marked down to five dollars. Let's see if you can find something else that will be satisfactory." I couldn't believe it. I couldn't believe that there was ever a dress for only \$5. But I found five dresses for the price of the one I was returning and my better-half liked all of them. How's that for prospering?!

God's promises are all so wonderful and they are all there in the Book just waiting for us to claim them. And when we commit them to memory we can say like Jeremiah, "Thy words were found and I did eat them; and thy word was unto me the joy and rejoicing of mine heart; for I am called by thy name, O Lord God of hosts."

Try it. You'll be blessed!

A background paper on the concept, history, and current use of volunteers in the foreign mission effort. Reprinted by permission from the December, 1977, issue of "The Commission".

Volunteers in foreign missions

Prepared by Ruth Fowler

There is no thrill like seeing someone accept Christ because you were willing to witness. It is a blessing that cannot be explained, interpreted, or fully shared. Yet this is the very heart of missions.

Missions is something one must experience to appreciate fully. One way in which Southern Baptists experience foreign missions is through volunteer service.

This service may involve 40 hours a week at an ordinary job, but service opens doors to an extraordinary kind of witness. The volunteer's presence in doing this job provides opportunities to witness not only during the course of work, but also after work.

Once the spirit of missions is caught by volunteers serving abroad, it spreads. It moves through the rest of the volunteers' lives, reminding them that missions is helping others and seeing God change hearts. It spreads to their home churches in a fresh interpretation of mission work. The spirit of missions goes with them back to their jobs in renewed emphasis on witnessing in day-to-day living. It spreads to their homes, taking up residence in the hearts of their families.

The volunteers are helpers. The basic thrust of the foreign mission enterprise is the career missionary, who spends a lifetime telling about Jesus. The complement, the supplement is the volunteer who helps. The support of the foreign mission effort is in the combined giving and praying of all Southern Baptists.

Thus, the purpose of the volunteer's service is threefold—to help, to grow, to witness.

Concept The positive attitude of the Foreign Mission Board toward involvement of volunteers in missions is reflected in the Bold

Mission Thrust strategy adopted by the board in January 1976 and recommended to and adopted by the Southern Baptist Convention in June 1976. One of the objectives of Bold Mission Thrust is "increased tempo of volunteer involvement overseas."

Since the adoption of this objective as part of the convention's Bold Mission, two more projects have emerged for the extended use of volunteers.

One of the projects is a service to volunteers, called Volunteer Involvement in Missions. This provides modern data processing, storage, and retrieval of all volunteer applications in a central location. It makes files and information available to those who make assignment decisions. This service is a cooperative effort of the Foreign Mission Board, Home Mission Board, Woman's Missionary Union, and Brotherhood Commission.

The second project, called Mission Service Corps, is a program seeking to utilize more long-term volunteers, as called for by the Southern Baptist Convention at its 1977 meeting. Working through existing agencies, the Executive Committee of the convention is setting up the guidelines for this program.

Mission Service Corps, Volunteer Involvement in Missions, and the already existing volunteer programs of the Foreign Mission Board have the complete support, both financial and philosophical, of the Foreign Mission Board.

Devoted laypersons make strong allies for missionaries and national leaders in extension of Christ's kingdom. The Foreign Mission Board will utilize a broader volunteer involvement and planned participation in specific ministries on the foreign mission fields. Up to 3,000 per year can be used to good advantage now, and the number will increase.

The Foreign Mission Board is the ap-

propriate channel for bringing together the needs of our mission fields around the world and the laborers and resources of Southern Baptists. These projects or tasks are carried out under the direction of, and at the request of, missionaries and national Baptist bodies.

The two mission boards and the mission support agencies are in agreement concerning a theology of gifts and a theology of volunteer involvement in missions.

However, the utilization of volunteers will be more limited overseas in missions than in the United States, due to many factors, among them: language barriers; cultural differences; difficulties in obtaining visas, permission to enter, and permission to remain for a year or more in other countries; expenses of getting to a field and living costs.

Although the Foreign Mission Board is encouraging more volunteers to participate in foreign missions by their presence in other countries and offers the channels through which this can be done, the Foreign Mission Board does regard as basic the concept of the career missionary. The fact is, as the participation of volunteers in missions projects abroad multiplies, the need for career missionaries will be dramatically increased, too.

Perspective Volunteer involvement in foreign missions is not something new. For many years volunteers have found places of service through the Foreign Mission Board. In earlier times volunteer arrangements were made largely on an informal basis, but in recent years they have become more structured.

Due to the desire of more volunteers for involvement in missions and the multiplied numbers of opportunities for service, the coordinative function

of the board staff members becomes increasingly important.

The **Medical/Dental Volunteer Program** was originated in 1961. Medical personnel had been going to the fields on a volunteer basis prior to this, but the formal program began that year.

From a few physicians a year, the program has grown to approximately 175 physicians, dentists, nurses, and paramedical personnel going each year to participate in medical projects. Several hundred persons have served through this program. They have rendered invaluable service in hospitals, clinics, medical caravans, disaster response, teaching nationals, and other medical services.

At the present time Southern Baptists are associated through foreign mission work with about 20 hospitals in as many countries. In addition to already mentioned work, other medical efforts are being developed, and volunteers are invited to contribute to these tasks as well. Preventive medicine is a fast-developing area of work where volunteers can help, as in nutritional service.

Southern Baptists' medical work has a vital, integral relationship with the spiritual ministry of compassion which points men, women, and children to the saving grace of Jesus Christ.

Evangelism and church development projects have also provided opportunities for involvement to larger numbers of volunteers. During the first year of this office's function, more than 80 persons served abroad. As many as 500 volunteers have gone out in a single year. Since four invitations are issued for every acceptance, as many as 2,000 persons are invited in some years.

A total of more than 1,500 persons have participated in projects coordinated through this office. As a result of these volunteers, more than 350,000 first-time decisions have been recorded.

Most volunteer assignments made through the office for evangelism and church development are for special tasks that last one to four weeks.

The office of **consultant on laymen overseas** was established in 1970. The consultant's responsibilities are: to assist Southern Baptists who live and travel abroad to become involved in missions; to coordinate participation of laypersons in overseas projects; to provide a channel through which Southern Baptist interest in overseas projects can be expressed; and to provide information concerning jobs abroad to interested persons.

Since the office was opened in January 1971, contact has been made with about 1,500 families which have moved overseas. About 6,000 persons have participated in volunteer service projects coordinated through this office.

Talents and Skills Used Volunteers may become involved in overseas projects of short duration, lasting less than four months, or longer term service, which lasts up to one or two years.

Shorter term involvement projects are known as **short-term service projects**. Persons participating in these projects are responsible for travel to and from the fields, as well as costs of lodging and meals while involved in the mission project.

General categories of short-term service projects include:

Evangelism: 1) Crusades use both ordained and unordained volunteers. Volunteers participate in individual church evangelistic events, simultaneous crusades, and mass evangelistic meetings. For many years pastors and laymen have visited foreign mission fields for short periods of time, preaching through interpreters and giving personal testimonies. These evangelistic events are planned in consultation with the board's consultant for evangelism and church development. Requests for U.S. personnel to assist in these events are made cooperatively by the national Baptist body and the missionaries through the board. This same procedure is followed for involving volunteer personnel in all evangelism and church development projects.

2) Witness Involvement Now (WIN) schools are conducted in the overseas setting much like they are in the United States. Where a national language other than English is spoken, all materials are translated into the target language, with certain cultural adaptations.

3) Sunday School clinics utilize volunteers who are specialists in religious education. They assist in teaching the biblical basis of Sunday School, as well as providing teacher training and the development of appropriate methodology for enlisting and teaching.

4) Major City Evangelism purposes to provide church membership training, as well as to penetrate and saturate the total city with Bible study, witnessing, and mass evangelistic efforts. Volunteers will visit respective vocational groups, be used in mass media, and participate in many group meetings.

5) Home Bible study fellowships in

high-rise apartment complexes and in neighborhood housing are a part of evangelism efforts overseas, and American pastors and laypersons can assist in them.

6) Youth evangelism involving youth groups from the U.S. plays an increasingly significant role in evangelism. These groups work under the direction of a missionary and in some instances also work cooperatively with national youth teams. Their activities include ministry by a variety of methods.

Church Development: 1) Stewardship training is a part of church development. Sometimes in the natural growth processes of a church or group of churches extra help is needed. One of the major kinds of church development done by volunteers is the teaching of stewardship. Both groups and individuals are used in these projects.

2) Inspirational/evangelistic work is the category which includes the occasional arrangement of a concert tour for a noted singer or church choir through the evangelism and church development office or the office of the consultant on laymen overseas.

3) Other church development projects may be used in response to specific requests from churches, national Baptist bodies, and missionaries.

Construction: 1) Erection of chapels is a volunteer task which involves specialists in various fields of construction. Volunteers go, often with an evangelistic team or doubling as both construction and evangelistic team, to areas where new buildings are needed. They provide both guidance and labor.

2) Renovation and repair of existing buildings may be done by individuals or groups and may involve work on churches or other Baptist buildings.

3) Reconstruction after disasters meets a specific need. After buildings, homes, or church facilities are destroyed by floods, earthquakes, or other natural disasters, volunteers perform a valuable ministry in rebuilding.

Relief and Disaster Response: 1) Demolition crews are sometimes needed to clear the way for construction crews, especially after a disaster. These volunteers use their knowledge and skills to speed up the process of rebuilding.

2) Nutritional personnel are part of a disaster response. These volunteers may go out through the enlistment of the medical consultant's office and provide assistance to medical work, as well as doing work on their own.

3) Reconstruction crews do the same

A Glossary on Volunteers

Volunteer—A Southern Baptist, layman or ordained, who serves overseas at personal expense is referred to as a volunteer. The three major purposes: to augment the work of missionaries; to provide opportunities for Southern Baptists to grow spiritually and in knowledge of mission work; to bring to the churches firsthand accounts of mission efforts. Synonymous with *layman* when used in the context of foreign mission work.

Layman—The term as used by the Foreign Mission Board refers to non-missionary personnel who serve on a volunteer basis overseas. These persons may or may not be ordained. Synonymous with *volunteer* when used in the context of foreign mission work.

Long-term volunteer—A volunteer who serves from six months to two years is considered long-term. English-language pastorates, secretarial work, and maintenance work are just three examples of the various types of service.

Short-term volunteer—A volunteer who serves from two weeks to six months in various kinds of projects is considered short-term. Choirs, construction teams, and evangelistic teams are just three examples.

Consultant on laymen overseas—This consultant has the primary responsibility for administering ongoing volunteer programs. In this capacity W. Eugene Grubbs works with both long-term and short-term volunteers. He also works with Americans moving abroad because of employment or military service.

Evangelism and church development consultant—This consultant, Joseph B. Underwood, and his associates work with evan-

gelism and church development projects in overseas settings, using many short-term volunteers. These volunteers are usually experts in their particular fields, such as stewardship, witness training, leadership training, evangelism, church music, and many other areas of church development.

Major City Evangelization—Long-term projects aimed at evangelizing major population centers and employing several evangelism and church development methods. Volunteers are used in campaigns as missionaries and national Baptist leaders request them. These projects are coordinated through the office of evangelism and church development.

Medical consultant—This consultant, Franklin T. Fowler, M.D., and his associate coordinate medical volunteers' service through cooperation with missionaries, Foreign Mission Board area secretaries, and national Baptists. Areas of service are as varied as the medical profession itself and include disaster response teams.

Mission Service Corps—A program for utilizing more volunteers, adopted by the Southern Baptist Convention in 1977. It emphasizes increased use of long-term volunteers, with coordination through the existing channels of agencies as an addition to volunteer programs already active.

Volunteer Involvement in Missions—This is a service to volunteer programs that utilizes the most modern data storage and retrieval systems to process applications for volunteer service. It is operated cooperatively by the Foreign Mission Board, Home Mission Board, Woman's Missionary Union, and Brotherhood Commission.

work as construction crews listed above.

4) Water reserve experts are often needed to determine the safety and supply of water after a disaster. These volunteers may need to help find safe or additional water supplies.

5) Drilling crews are sent to dig wells for pure water. These volunteers may also train nationals so that more than one crew or team can work at once.

6) In some disaster areas the only income of the nation is agriculture. Agricultural volunteers can help nationals decide what crops to plant in the place of destroyed crops and might make suggestions about improvements in methods.

7) Medical disaster response teams, on 48-hour standby notice, are a crucial part of the first hours of emergency medical aid. Their service spans the important first six-week time period directly following a disaster.

Miscellaneous and special needs might be answered through volunteers who are piano tuners, electronics technicians, envelope stuffers, acoustical experts, appliance repairmen, automobile repairmen, architects, media experts, or cartoonists.

The long-term service project will extend from six months to a year or more. In these projects, if a mission has made a request for personnel and such request has been approved by the area secretary, the Foreign Mission Board provides travel to and from the field. The organization of missionaries in that country provides housing and transportation as needed in terms of task assignment responsibilities. In most cases, the requests are filled by retired persons; therefore, with the exception of those serving in areas where the cost of living is exceedingly high, no salary is provided. If a person interrupts his or her career to provide an urgently needed service, some compensation may be provided.

Types of long-term service projects include:

Interim pastors of English-language congregations abroad usually serve for at least one year. Many of these volunteers are retired; some are on sabbatical from active pastorates.

Professors from colleges, universities, or seminaries teach in subjects varying from agriculture to music to theology.

Student/youth work volunteers

might find themselves working in a university or college setting in a downtown youth center or any of a number of other places where young people gather.

House parents for a hostel for children of missionaries provide a secure home atmosphere for those who must live away from home to attend school. These volunteers may care for from one to twenty missionary children.

Teachers for missionary children in isolated places are also needed. These volunteers, by teaching missionary children whose education had been the responsibility of their mothers, free missionaries to enter more completely into their ministries.

Missionary schools also need teachers. When English is used in an American school or special school for missionary children, volunteers can help.

Business managers give their expertise to keeping books and handling business matters. These volunteers often free missionaries to do more work and always provide an invaluable backup for mission work.

Accountants are used in missions around the world to keep and audit books.

Secretaries are needed in office buildings for missionaries, mass media centers, and other similar places.

Maintenance men often are involved in all kinds of repair and maintenance work for missionaries. These volunteers may fix anything from a hospital generator to a washing machine.

The above listing does not include all possible services or ministry categories, but is simply suggestive. For a complete listing of skills which might be needed, see the Volunteer Involvement in Missions application form.

Even then, if a volunteer's skill or talent or gift is not listed, he should not be discouraged. He should go ahead and file an application form, because all kinds of needs are found on mission fields.

Medical/Dental/Paramedical Volunteers Among the most highly trained specialists in our world, the medical and dental personnel in Southern Baptist churches have skills that are invaluable to the foreign mission effort.

Physicians: 1) Physicians are needed to volunteer to work in hospitals under the direction of, and at the side of, missionaries. Surgeons are especially needed in some areas, as are various specialists.

2) Mobile clinics are often manned by both volunteers and missionaries traveling about rural or isolated areas. These volunteers help provide the only medical care that is available in some areas.

3) Established clinics that include well-baby clinics, nutrition education, preventive medicine, and regular medical services may be staffed by volunteers as well as missionaries. Some clinics operate under the medical supervision of volunteers while missionaries are on furlough; these clinics would have to close without the volunteers' efforts.

Physicians should expect to give at least one month of their time to volunteer service overseas, with the exception of Middle America or the Caribbean. This is because of travel time involved to get to the field and the orientation to the medical facilities in each place that must be given.

Nurses: 1) Hospitals can use competent nurses on a volunteer basis for regular or special nursing duties. Nurses should expect to stay at least three months for the optimum good to come from their service.

2) Nurses are also used in clinics, both mobile and established, on a volunteer basis.

3) Nurses may also perform teaching functions, either in nursing schools or in clinics.

Medical technologists and other paramedical personnel: 1) Medical technologists can be used for long-term projects, especially in Baptist-supported hospitals on mission fields. Technicians should expect to find less than the most modern equipment available.

2) Nutritionists and dietitians can be used to teach and to help medical missionaries plan special projects or programs.

3) Other personnel can be used in almost any specialty. Medical work in Southern Baptist ministries has advanced to employ almost every kind of medical and paramedical professional.

Dentists: 1) Dentists may be used in hospitals as well as in separate dental clinics and outreaches.

2) Dentists may travel with missionaries to previously unvisited areas of work to begin new work with a ministry of compassion. These volunteers are literally pioneering with missionaries.

3) Dentists in some areas have returned year after year; some of these volunteers have helped to establish permanent dental ministries.

Procedures for Matching Skills and Needs The volunteer makes his availability known through completing a Volunteer Involvement in Missions form and forwarding it to

Volunteer Involvement in Missions, 1350 Spring Street, N.W., Atlanta, Ga. 30309. The names of those who indicate an interest in a volunteer assignment abroad are forwarded regularly to the Foreign Mission Board.

In some instances a volunteer may contact the board directly. The form will be sent on to the Volunteer Involvement in Missions data bank.

Groups will complete the group application form, which will be handled in the same manner as an individual form.

Requests for volunteers to assist in projects on foreign mission fields originate or are initiated from the field. If a missionary desires the assistance of an individual or group, he presents his request to the organization of missionaries in his country (or geographical or political entity) through its executive

committee. If the mission or its executive committee approves, the request is then forwarded to the area secretary for evaluation. He sends the request to the proper consultant, who proceeds to enlist the requested personnel. Thus, projects or tasks are carried out under the direction of, and at the request of, missionaries and national Baptist bodies.

Informing missions of available volunteers. Although a mission must request volunteers for special projects, the responsible staff member may communicate to the missions the availability of volunteers and the types of projects for which they are being enlisted. Thus, a mission might respond to an offer of service upon being informed concerning availability.

Persons Who Live or Travel Abroad One of the basic task assignments in the overseas volunteer program is that of assisting persons who live or travel abroad so as to help them become involved in missions.

Two and a quarter million Americans are now living abroad for varying periods of time and for varying reasons. Estimates of the number of Southern Baptists in this group range from 50,000 to 100,000, but out of this reservoir of Baptists already abroad can arise some of the most effective volunteer services.

The office of the consultant on laymen overseas is prepared and wishes to provide information to those going abroad which will assist them in becoming involved in missions as soon as possible after arriving overseas.

Someone in the local church—pastor, staff member, Sunday School teacher, WMU leader, Brotherhood leader, friend—or the person himself is urged to make contact with the Foreign Mission Board as soon as the overseas assignment becomes known.

A packet of orientation materials is sent immediately either to the pastor, so that he may deliver the materials to the family and pray with them concerning the mission opportunities which they will discover, or to the family itself.

A sample commitment service is also provided. It is suggested that the church and person or family going abroad experience the commitment service just prior to departure.

The author is staff writer/consultant for news and information services at the Foreign Mission Board.

Your state convention at work

Evangelism

Soul winning commitment day

Note: Because of the outstanding job Kenneth Threet has done through the years in preparing for Soul Winning Commitment Day, I have asked him to write this article. — Jesse S. Reed, Director of Evangelism

The aspiration of every pastor is to see all the people in the church committed to winning souls. We know that the fields are white unto harvest all about

us. We also are aware that the laborers are few. It is apparent that any Christian can win souls. Whether they be rich or poor, young or old, educated or uneducated, living in the country or in the city, member of a large church or one that is small. Yet, the work of the Lord suffers for lack of commitment to this primary task.

A careful analysis will prove that soul

winners are inspired from within rather than stimulated from without. This perhaps can be illustrated by the old proverb, "You can lead a horse to water but you can't make him drink." In this folk proverb, all elements are present — you, the horse, the leading and the water. These are all external, physical and material factors. The element missing is the thirst or need or desire for water. It is no secret that a man is a great deal more complete than a horse, but the same principle applies. Far too long we have tried to lead people to get involved in soul winning, when actually we should be creating a thirst for souls.

Jan. 8, 1978, is Soul-Winning Commitment Day in the Southern Baptist Convention. During this interval of time we should salt the minds and souls of God's people with concern for the unsaved. We should turn the sunshine of God's revelation upon the desperate needs of the lost permitting all Christendom to see. We should echo the wailing cries of doomed humanity so the church will be awakened from its lethargic sleep. This will create a thirst and desire for souls that will cause us all to respond in new commitments to reach the lost. Then Jan. 8 will not be a recruitment or enlistment program but a tabulation of anxious volunteers.

All soldiers need training. It is hoped that the church will make opportunities available to equip each person who goes out in the name of Christ the most effective witness possible.

The greatest discouragement that can greet a soul-winner is to point them toward the community and say there are hundreds of lost people out there.

Good accurate, up-to-date prospect lists are essential for people to respond to and continue in soul winning efforts.

OBU registration

Registration for the spring semester at Ouachita University will be held Tuesday, Jan. 17, and Wednesday, Jan. 18, according to Dr. Carl Goodson, vice president for academic affairs at OBU.

Registration will be held in Evans Student Center and Lile Hall. The first day of classes is Thursday, Jan. 19.

New students will report to the Arts and Science Office to secure advisor assignments. From 8-10 a.m. Tuesday, Jan. 17, all new students and all returning students who did not participate in the course preference survey held during the fall semester may meet with their advisors to fill out a trial schedule.

Looking ahead: Arkansas events

<u>January 1978</u>	Make Your Will Month
2- 6	Bible study week (Exodus)
5- 6	Baptist Building staff retreat
8	Soul-Winning Commitment Day
9	Registration spring semester, Southern Baptist College
10	Associational Sunday School faculty training, Calvary Church, Little Rock
12	National Baptist State Joint Committee, Little Rock
13-14	Associational Music Directors' Workshop, Camp Paron
15	Christian Wills Sunday
16	Area Family Ministry Workshops, Calvary, Ft. Smith, and Northvale, Harrison (Church Training)
17	Area Family Ministry Workshops, Nettleton, Jonesboro, and Second, Forrest City (Church Training)
17-18	Registration spring semester, Ouachita Baptist University
18	Area Family Ministry Workshops, Immanuel, Pine Bluff, and Beech Street, Texarkana (Church Training)
19	Area Family Ministry Workshops, Pulaski Heights, Little Rock, and East Main, El Dorado (Church Training)
22	Baptist Men's Day
23-25	Evangelism Conference, Ft. Smith, First
27-28	Act VIII, Benton, First (WMU)
30	Area Preschool/Children's Workshops, Walnut Street, Jonesboro; Fayetteville, First; Russellville, Second; and El Dorado, First (Church Training)
31	Area Preschool/Children's Workshops, Forrest City, First; Grand Avenue, Ft. Smith; and Southside, Pine Bluff (Church Training)
<u>February 1978</u>	Area Preschool/Children's Workshops, Monticello, First; Little Rock, First; and Hope, First (Church Training)
2	
2- 3	Music Directors Seminar, Camp Paron
3- 4	Volunteer/Part-time Music Leadership Workshop, Camp Paron
4	Southern Baptist College homecoming
5	Share Hope — associational hymn sing
5	Baptist World Alliance Sunday
5-10	Religious Emphasis Week, Southern Baptist College
6-10	Christian Focus Week, Ouachita Baptist University
6-10	Associational training schools (Sunday School)
12-18	WMU Focus Week
12	Race Relations Sunday
14	State Vacation Bible School Clinic, Pulaski Heights, Little Rock (Sunday School)
16-17	GA Day Camp Workshop, West Memphis

God speaks to human prejudices

Jan. 8, 1978

Jonah 3:3-5; 4:1-11

Some words are loaded. Whether they're spoken with kindness or shouted with spite, they provoke reaction.

Even mild terms such as "civil rights", "discrimination", "quotas", "equal opportunity", "prejudice" or "racist" destroy bridges of communication and friendship.

"Assyria" was such a word during the reign of Jeroboam 11. Jonah, God's chosen prophet, didn't do much to lessen the cutting edge of this word.

He had his opinions about the Assyrians and about Nineveh before the Lord assigned him to "that wicked city." The Assyrians were deadly enemies. Jonah knew they carried a cruel and heavy authority over every nation they conquered. The prophet expected the Lord to "beat them" (see Isaiah 10:26).

The Ninevehites were wicked people. Their concerns were material, not spiritual. They were immoral and Jonah preferred to stay in a cleaner atmosphere.

Kyle Yates said Jonah had an anti-social mind that allowed no good for an enemy. Jonah's opinions on Nineveh weren't secret.

An effort to evade

Credit Jonah with strength. He wasn't a coward who retreated in silence. He was a willful, impulsive prophet who took seriously God's call. In fact, he took it so seriously that he tried to keep God from making a mistake.

Prejudice persuaded Jonah to evade God's call. He resolved to preserve his ideas of God's love. Got might use heathen nations as his instrument, but Jonah didn't encourage the idea. By his actions, he insisted that God's compassion be restricted to Israel's national boundaries.

Jonah thought his disobedience could alter God's purpose. His western cruise was an effort to divert God's attention. His willingness to surrender to the sea shows he preferred death rather than obedience.

Jonah disobeyed a specific command in order to avoid the message of God's universal love.



Walker

The prophet's repentance

He heard the first command. That's why he headed for a ship. Prejudice diverted his attention.

But he heard a familiar command. God spoke to him the second time. Was Jonah anxious to obey? Or did he decide the Assyrian mission was easier than trying to escape duty?

Jonah repented. He reluctantly went to the people he tried to avoid. God got through to the man, and hopefully, the message got through to his narrow people. Divine love was not synonymous with nationalism.

Nineveh ranked as a city. It was probably built as a parallelogram twenty to thirty miles long and ten to twelve miles wide. Two hundred fifty miles north of Babylon, it stretched along the east bank of the Tigris River. Population estimates range from 120,000 to one million.

God gave Jonah a message. "He proclaimed, 'In forty days Nineveh will be destroyed'" (v. 4, TEV). It was a message of doom and should have fit Jonah's temperament.

The sermon was cold and factual. Jonah could visualize a destroyed city. He predicted disaster for Nineveh's sinners. Here was a man who, by grace, escaped a storm and a water grave, but didn't hold out hope for the Ninevehites.

Nineveh's wicked citizens found hope in Jonah's words. They had a forty-day lease on life. They had time to repent! They believed God's messenger. Fasting and sackcloth symbolized their repentance. The people Jonah thought God had rejected gave more evidence of godly sorrow than the rebellious prophet.

The prophet's pride

What prophet, preacher or messenger concerned with missions and evangelism wouldn't have rejoiced with Jonah's results? Did this revival equal Pentecost? Why wasn't Jonah out on the street corners praising God? He had all the evidence.

That was his problem. He had too much evidence that God was compassionate. Jonah had preached doom, the Ninevehites listened, repented, and God "did not punish them as he had said he would" (v. 10, TEV).

The preacher's honesty shows through his pride and anger. In his prayer (vs. 2-3), he expressed his feelings to God. It wasn't Jonah's idea to preach in Nineveh. It certainly wasn't his desire to see God's favor bestowed upon a people who caused trouble.

The story starts and ends with a rebellious prophet. Jonah confessed that he had rather die than live in a world where God's love crossed barriers.

Biased people are usually down on what they aren't up on. Jonah was down on Ninevehites, gourd vines, sultry winds and a God he couldn't push around.

God's compassion

Jonah, a loyal nationalist, felt deeply for his people. His trouble came when he tried to confine God's blessings to one nation. His concerns were limited.

The gourd vine was one more evidence of God's favor to Jonah. He rejoiced more over this shred of proof than he did over his enemies' repentance. A sulking prophet under a vine is a picture of childish and bigoted behavior.

Contrast Jonah's behavior with God's compassion. The message of Jonah pinpoints three elements of missions. First, people are evil and need redemption. Second, God has compassion and love without respect. Third, God's love and message must be expressed through his people.

God spoke to Israel through Jonah, and through the story of Jonah, to us. God overcame reluctance and prejudice to accomplish redemption. Don Hillis said the biggest trouble with Jonah was Jonah. God used him in spite of his negative feelings.

What happened to Jonah? We don't have that answer. What's happened to his prejudice? We have an answer because God still speaks to his reluctant saints on this issue. Not many are being swallowed by great fish. We're just being nibbled by minnows. And God still gives a second opportunity for response to his commands.

A death that means life

Jan. 8, 1978

John 12:20-33

Upon the raising of Lazarus from the dead, the chief priests and Pharisees formed an alliance to bring about the death of Jesus. As the Passover drew near and the appearance of Jesus was anticipated, this alliance called for his appearance to be reported to them that they might seize him. As the Lord entered Jerusalem he was greeted with the "hosannas" of the populace to the distress of his adversaries.



Dodson

Certain Greeks were in Jerusalem for the Passover. The Scriptures state not only their presence but their purpose to worship. They were, therefore, either Jewish proselytes, Gentiles who had become Jews in religion, or God-fearers, Gentiles studying Judaism with the intention of becoming Jews in religion. These Greeks came to Philip seeking a meeting with Jesus. Philip turned their request over to Andrew, who was experienced in bringing people to Jesus (John 1:40-42; 6:8, 9). When Andrew and Philip brought the matter to Jesus, he said, "The hour is come, that the Son of man should be glorified."

Jesus' glory would come by way of the cross. The verses that we will study examine and explain the cross as the way to glorification and exhort us to walk in that way.

The principle (12:24-26)

Jesus taught principles that were often paradoxical. In Matthew 16:24-26 we read that we must live by dying to self and in Mark 10:42-45 we learn that greatness is realized through service to others. John 12:24-26 begins with "verily, verily", which was used often by Jesus to introduce a solemn and significant truth. These verses teach us that the death and the denial of self are the ways to productivity and preservation of life. They also teach that for his service unto Christ the Christian will reside in heaven and receive the honor of God, the Father.

Nature teaches the truth of having to die to live. A grain of wheat must die in the soil if it is to bear fruit and multiply its existence in the other grains of wheat which it will produce. In the realm of nature death is not the end of being but a part of the life's extension and expansion. If the grain of wheat were considerate of self only, its safety and security, it could not fulfill itself, its purpose and potential. This is true for human life as well as for plant life.

"Life" (psyche) as used here means the merger of the life principle (zoe) with the life physical (bios) to take on individuality and identity. The emphasis here is upon the content and concern of that life. The "love" (philon) opposed here is self-conscious, self-centered and self-concerned. There is a love that is approved in the Scriptures (1 Peter 3:10). It is a self-giving love rather than a self-getting love. To hate one's life means to have a disregard for one's life relative to the claims of Christ. To lose means to destroy while to keep means to guard.

In verse 26 the service to Christ is emphatic. If for Jesus' sake we fill the lowest place of service, we will receive the highest honor (Romans 8:18, 19).

The principle: By dying to self, life is experienced, extended, expanded and exalted.

The problem (12:27-30)

Verses 27 through 30 deal with the problem of applying the principle. Verse 27 relates the concern of Jesus as he faced his death. The visit of the Greeks had brought to his mind the necessity and the nearness of the cross. Considering the cross, Jesus saw it not as a peril to avoid but as a purpose to be accomplished (Matthew 20:28). Instead of saying, "Father, save me!", Jesus said, "Father, glorify thy name." His concern ends in commitment to the cause for which he came.

The Father replied from heaven, "I have both glorified it, and will glorify it again." God had glorified himself at the baptism (Matt. 3:17) and the trans-

figuration (Matt. 17:5) of Jesus as well as in the works of Jesus (John 5:36; 9:3, 4; 11:14). God will glorify himself again by the death, resurrection and exaltation of Jesus, by sinners who claim and confess Jesus as Saviour and Lord, and by the works which will take place in the power of the Holy Spirit (Romans 5:8; Phil. 2:6-11; John 13:31, 32; 14:12; 5:20). The tension turns to triumph as God confirms his Son. When the Father spoke from heaven some thought it was the sound of thunder while others thought it to be the voice of an angel. The Father's words were for the benefit of the people and not for the sake of Jesus because he needed no reassurance.

The product (12:31-33)

The product or outcome of the glorification of God in the death of Jesus is indicated by verses 31 through 33 to be threefold. "Now" refers back to the "hour" of verse 23.

First, we learn that in the death of Jesus the world is judged. This was the world's greatest crisis. What the world did to Jesus and what God did through him will be a judgment of the world (Acts 3:14f; 4:10).

Second, the "prince of the world" is cast out. This "prince of the world" is Satan (John 14:30; 16:11). The emphatic structure of this sentence, "cast clean out", indicates the total eviction of Satan from the world (I Cor. 2:6-8; II Cor. 5:19; Col. 2:14, 15). The empire of evil received a mortal blow by the crucifixion and the resurrection of Jesus.

Third, the crucifixion of Jesus will have a universal attraction for mankind. "Lifted up" refers to the crucifixion (John 3:14; 8:28). Verse 33 indicates that "lifted up" means the death of Jesus. Verse 32 must not be interpreted to mean universal salvation. Although God is a seeker of all men, not all men will be saved. Whenever and wherever men respond in faith to the message of the cross, they are saved. Some men will consider the cross as foolishness and will perish (I Cor. 1:18).

Jesus is the incomparable example that life is experienced, extended, expanded and exalted by death.

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Attendance report

Dec. 25, 1977

Church	Sunday School	Church Training	Church adds.
Ash Flat, First	59		
Berryville			
First	107	44	
Freeman Heights	120		
Booneville			
First	157		
Mission	20		
South Side	50	31	
Cabot, Mt. Carmel	440		
Camden, Cullendale First	371		
Conway, Pickles Gap	121		
Crossett, Mt. Olive	191		
Des Arc, First	132		
El Dorado, West Side	372	372	3
Greenwood, First	235		
Hardy, First	76		
Hope, First	241		
Jonesboro, Nettleton	167		
Kingston, First	39	17	
Lavaca, First	334	104	
Melbourne, Belview	138		
North Little Rock, Harmony	66		
Paragould			
Calvary	212	150	
East Side	261		
Pine Bluff, First	339		1
Rogers, Immanuel	355		
Russellville, Second	94	35	
Springdale, Caudle Avenue	115		
Vandervoort, First	74		

Attendance report

Dec. 18, 1977

Church	Sunday School	Church Training	Church adds.
Alexander, First	135		
Alpena, First	96		
Ash Flat, First	72	27	1
Batesville, First	283	128	2
Berryville			
First	173	88	1
Freeman Heights	170		2
Biscoe, First	88	55	
Booneville			
First	302		
Blue Mountain Mission	25		
South Side	97	57	
Bryant, First Southern	190	90	1
Cabot, First	483	111	1
Camden, Cullendale First	564	81	
Charleston, First	190	68	
Conway			
Pickles Gap	201	109	2
Second	433	124	
Crossett, Mt. Olive	310	151	1
Danville, First	214	37	
Des Arc, First	209	74	2
El Dorado, West Side	459	452	1
Elliott	370	167	2
Ft. Smith			
Grand Avenue	1056	163	3
Mission	20		
Phoenix Village	111	55	
Trinity	154	37	
Fouke, First	107	62	
Gentry, First	170	60	
Glendale	83	61	
Grandview	84	90	
Green Forest, First	200	50	2
Greenwood, First	386	185	
Hampton, First	161	100	
Hardy, First	96	56	
Harrison, Woodland Heights	138	86	
Hatfield, First	105	46	
Hilldale	49	51	
Hope, First	374	86	1
Hot Springs			
Harvey's Chapel	120		1
Park Place	280	109	
Hughes, First	173	58	
Jacksonville			
First	452	63	
Second	161	92	
Jonesboro			
Friendly Hope	137	189	
Nettleton	302	124	
Kingston, First	55	39	
Lavaca, First	340	142	
Little Rock			
Crystal Hill	166	44	
Life Line	483	113	
Magnolia, Central	623	247	1
Melbourne, Belview	187	84	2
Monticello, Second	313	82	1
Mulberry, First	279	149	
Murfreesboro, Mt. Moriah	69		
North Little Rock			
Harmony	74		
Levy	457	109	
Park Hill	934		2
Paragould			
Calvary	307	204	
First	519		1
Paris, First	401	64	1
Pine Bluff			
Centennial	157	65	
Central	126	58	
East Side	156	65	
First	647	73	
Lee Memorial	246	79	
South Side	576	82	3
Watson Chapel	464	135	6
Rogers			
First	585	175	8
Immanuel	465	135	9
Russellville			
First	516		
Second	149	65	
Sherwood, First	242	71	
Springdale			
Caudle Avenue	137	58	
Elmdale	318	142	
First	1467		8
Sweet Home, Pine Grove	96	57	
Texarkana, Shiloh Memorial	192	88	1
Van Buren, First	631	133	4
Vandervoort, First	111	63	
Wabash, Immanuel	68		
West Helena, Second	187	104	
Wooster, First	147	204	
Yellville, First	186	80	2

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One of the great events each year in the life of Arkansas Baptists is the State Evangelism Conference. None of our meetings can rival this one in inspiration and blessing. Great preaching, marvelous singing and warm fellowship mark each session of every conference. The challenge of evangelism is given forcefully and all who attend are moved to compassion and commitment.

I attended my first Evangelism Conference in January of 1947. For over 30 years I have been an eager participant in this time of rich blessing. My first opportunities to hear W. A. Criswell, Howard Butt, Harry Rimmer, Bo Baker, R. G. Lee and Warren Hultgren were in the Arkansas Evangelism Conferences

Sunday School

Associational faculty training

The associational Sunday School officers for 1977-78 year have been elected. If not, they should be enlisted as soon as possible. Every association should have at least the five basic officers; (1) associational Sunday School director; (2) adult director; (3) youth director; (4) children's director; and (5) preschool director. Some associations will need additional officers.



Cooper

A faculty training meeting for these officers is set for Jan. 10 at Calvary Church, Little Rock. The purpose of this session is to prepare these officers to conduct Associational Training Schools in February '78.

The associational Sunday School director should begin now to make plans for a full team at the faculty training meeting.

Meeting begins at 9:30 a.m.
Meeting adjourns at 3:00 p.m.
The lunch is bring your own.

Sunday School department will share travel expenses. — Don Cooper, Sunday School department

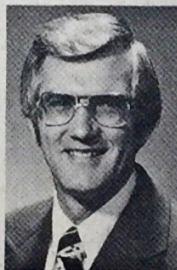
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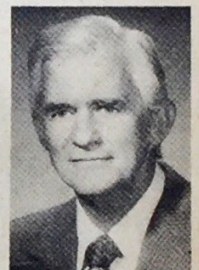
Jan. 16-19

- Pastors
- Church staff
- Directors of associational missions
- Interested church leaders



Harold Bergen

Consultants
Family Ministry Department
Sunday School Board



Vance Vernon

1-4 p.m. each day

Calvary Church		Northvale Church
Ft. Smith	Monday, Jan. 16	Harrison
Second Church		Nettleton Church
Forrest City	Tuesday, Jan. 17	Jonesboro
Beech Street Church		Immanuel Church
Texarkana	Wednesday, Jan. 18	Pine Bluff
Pulaski Heights Church		East Main Church
Little Rock	Thursday, Jan. 19	El Dorado

- Review family ministry materials and projects available to churches
- Receive suggestions for effective local church family ministry programs
- Plan various family ministry projects for current and future years

planned by C. W. Caldwell. What a blessing those times were to me in my college days!

For many years now Jesse Reed has continued the noble tradition of those past years. He has brought the outstanding leaders of church and world evangelism to our state. He and his staff have planned exciting and enthusiastic programs for our benefit.

The 1978 State Evangelism Conference will meet in historic First Church of Ft. Smith Jan. 23-25. I plan to be there when it begins and stay there until it closes. Will you join me in this wonderful experience? Let's pray earnestly for the conference to be the best ever and one that will launch Arkansas Baptists to a record-setting 15,000 baptisms in 1978! — Johnny Jackson, president, Arkansas Baptist State Convention