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Arkansas Baptist Newsmagazine

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7-20-1978

### July 20, 1978

Arkansas Baptist State Convention

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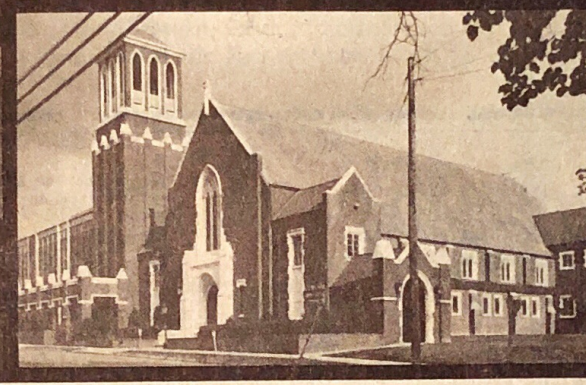
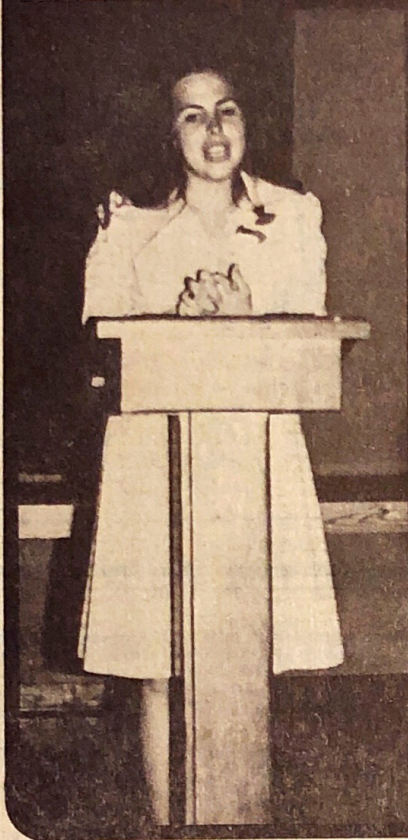
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**Arkansas BSU  
ON TO COLLEGE DAY 1978**





## I must say it

Charles H. Ashcraft / Executive Secretary

### The constant drain

Is there anything which "takes more out of a person" than living a maximum faith, or is there anything which puts more back into a person than living this maximum faith? This constant drain must indeed be matched by a constant infilling as there are no storage provisions in this discipline. Shall we list some of the things which drain our inner strength?

1. Learning what the scriptures teach and interpreting it into life is a most laborous and strength consuming art and demands constant renewal. 2. Giving written expression to deep spiritual concepts requires more energy than most people are prepared to give. Replacement of the same sort of energy is essential. 3. Maintaining a constant alert to the wiles of Satan and safeguarding the flock over which a person has been appointed undershepherd takes a lot out of a person which can only be replaced by like kind stuff.

4. The role of the Christian statesman, facing the burning issues of life upon which the destiny of the earth depends, is an everlasting drain of the highest level energy and must be renewed day by day. 5. The constant buffeting, harassment, intimidation and grinding down of the little minds and big mouths of the gainsaying community requires a lot of prime energy and it too must be replaced.

6. The burden of extending kindness for insults, mercy for abuse, prayers for the accusers, forgiveness for the nonrepentant, the second-mile penalty for a no-mile offense, turning the other cheek, giving away a hard-earned coat, playing nursemaid for immature adults, baby-sitting for 40-year-olds, along with listening to one brother damning his fellow brother to the lower courts of Hell, takes considerable prime patience, energy and power. This too must be replaced moment by moment.

7. The intensely personal and intimate discharge of tender ministries, re-enforced by the sheer impact of stress about us as was experienced by Jesus in Luke 8:43-46 drives even the Son of God to the source of all strength and renewal. It "took something out of him" that day in the press and stress of his life.

Regardless of the constant buffeting, grinding, harassment, intimidation, big mouths and little minds, many will appear for duty come morning, renewed as the eagles who mount the heights upon wings made strong by God (Isaiah 40:31). As long as life exists here on this earthly level, there will be a need for a certain percentage of the crowd to live the lifestyle of helpfulness to others. It is a constant drain, but I prefer that life to a lesser one. God will put into us what we need to put out for others.

*I must say it!*

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# Arkansas Baptist

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## God calls people of all types

## The editor's page

J. Everett Sneed



Some Christians have preconceived notions of how a preacher is to look and sound. Others believe that one should consider entering the ministry only if he can't do anything else. Yet the Bible clearly indicates that God calls all kinds of people into his service. God's call is by grace alone and may not conform to the expectations of his people. The one who appears to offer little or no promise for success, may become one of God's most effective servants. The keys for useability in the master's vineyard are surrender, commitment, and dedication.

The responses of those who are called vary greatly. The Bible tells us of many who responded reluctantly. Moses offered an array of excuses for not serving in Egypt as the human agent in the deliverance of Israel from bondage and even stubbornly asked God to send someone else (Ex. 4:13). Others who were reluctant to accept God's call included Jeremiah, Saul, and Gideon.

Others whose call is described in the scripture responded with enthusiasm. Isaiah apparently volunteered for his divine mission even before he understood what was involved in it. He said, "... here am I; send me." (Is. 6:8). Ezekiel responded positively and found the word he proclaimed as sweet as honey (Ezek. 3:3).

The backgrounds of those who are called into God's service are as varied as their responses. The Bible describes the backgrounds of many who became servants of the Lord. Moses was uniquely qualified for his task by having lived both in Pharaoh's court and in the region of the Sinai for periods of 40 years each. Amos, on the other hand, had no apparent preparation for his task. He said, "I was no prophet, neither was I a prophet's son; but I was an herdsman, and a gatherer of sycamore fruit." (Amos 7:14). God's call was extended to people of many and varied experiences of which the following are a few examples: David, the shepherd; the fishermen, Peter, James, and John; Matthew, the tax collector; and Paul, the philosopher.

It is also clear that God's call is not based on a person's physical appearance. Paul obviously was the instrument used by God to give early impetus to Christianity. Yet, there are many scholars who believe that his physical appearance was far less than attractive. And there is little doubt that his eye sight was very poor (Gal. 4:15 and Gal. 6:11).

When one studies the biblical examples of those whom God called many of our contemporary myths are exploded. First, it is obvious that God calls people who are or could be quite successful in secular occupations. Although, God can and does take the weak and confound the mighty, it simply is not true that God only calls those who are inadequate and incapable into

his service.

It also is obvious that one does not have to resist God for sometime in order to authenticate divine call. Such false concept can lead young people to question God's direction in their lives and may result in much heartache. It is the responsibility of our churches and leaders to nurture and encourage those whom God is calling.

Encouragement should include counsel and direction for preparation. God expects those whom he has called to prepare themselves to the best of their ability. Southern Baptists are fortunate to have many fine colleges and six seminaries which are second to none.

Finally, God does not provide a road map with the call. Each step is a step of faith to be taken one at a time. Moses did not know all that was ahead when God called him. But God was with him all the way. People of all types called by God today can have this same assurance of God's guidance if they are committed and surrendered to him.



*'He certainly doesn't look the way I expected.'*





## One layman's opinion

Daniel R. Grant / President, OBU

### *Ouachita is grateful to Arkansas Baptists*

I doubt if it is possible to overdo expressions of gratitude from an institution like Ouachita Baptist University to the churches in the Arkansas Baptist State Convention who support Ouachita. I certainly hope not, because in the eight and one-half years I have been president of Ouachita, I have said thank you to a lot of Baptist audiences all over this state. The danger may be that the expression of gratitude may seem perfunctory or that it may not really describe the strength of support provided for Christian education by Arkansas Baptists.

Recently two different kinds of reports came in the mail, and each one confirms in a little different way that Arkansas Baptists are increasingly doing a good job in supporting the cause of Christian higher education. One report gave the total number of dollars provided through the Cooperative Program in each state. Among the 46 Baptist senior colleges, Ouachita ranked sixth in dollar support. Only Baylor, Samford, Louisiana College, Carson-

Newman, and Oklahoma Baptist University received more from their state convention than Ouachita. That is an excellent record of support and Arkansas Baptists have a right to be proud of it.

During the same week I received a different report showing how states with Baptist colleges give to Christian education, in relation to the size of their state convention budget. The states were ranked in two different ways. They were ranked first according to the percent of the Cooperative Program funds kept in the state that go to Christian education. Arkansas ranked fifth among the 16 Southern Baptist Convention states having Baptist colleges, with only the states of Georgia, Alabama, Tennessee, and Missouri ranking ahead of Arkansas. States were then ranked on a slightly different basis — the percent of the total (state and convention-wide) Cooperative Program funds going to Baptist colleges, including ministerial aid. Arkansas Baptists again ranked fifth

among the 16 states, with Alabama, South Carolina, Tennessee, and North Carolina ranking ahead of Arkansas in that order.

I was feeling pretty good about Ouachita's relative financial strength until one other report came in the mail. This ranked the 46 Baptist senior colleges according to their annual income from endowment. Ouachita ranked 22nd, which is better than the majority, but still below a large number of colleges with the same size enrollment as Ouachita. This explains Ouachita's greater dependency on tuition than some of the colleges with a larger endowment. All eight Baptist colleges in Texas, for example, have larger endowments than Ouachita although only two or three have a larger enrollment than Ouachita.

Endowments are helpful and we need to strengthen them, but I am most grateful of all for generous annual support from 1200 local churches through the Cooperative Program.



## Woman's viewpoint

Helene Conrey Stallcup

### *The burden of possessions*

Have you ever felt weighted down with possessions? You don't have to be rich, just average American. Think about all those useless, outgrown items laying around, cluttering, demanding time and space . . . and dusting.

Those idle possessions, on a national scale, have spawned the frustrating new Saturday Series, garage sales. Outgrown objects are passed around like volley-balls with each player trying to land his junk on the other's court.

Our place looks as if we had lost the whole series as we prepare to move. Eight people can accumulate a great many things. To be fair, some of them have been useful, but very few were essential, and fewer delivered the satisfaction promised on the label. And now they set here demanding respect because of the money and time invested

in them. As a Christian steward, I am troubled by all this waste. Jesus scorned idle possessions when telling the evil rich that rust from their silver would be a witness against them (James 5:3)

But idle possessions are not the only burdens to Christians. Jesus also warns against treasured possessions. "Lay not up for yourselves treasures upon the earth . . . For where your treasure is, there will your heart be also" (Matt. 6:19-21).

Not only will our hearts be where our treasure is, but much of the time our bodies will be there, too — dusting, mopping, waxing, polishing, painting, mowing, watering — while the lost remain lost, the widows and orphans are neglected, and the house of the Lord remains empty.

Christians have become about as

materialistic as anyone else. We want everything we see in the magazines, and all the little gadgets displayed on television. We know that joy doesn't come in a bottle, nor confidence in a continental car, but we keep on coveting, and buying just as earnestly as those who have no hope. No wonder Christians are getting bogged down. Paul advised us to "lay aside every weight" if we want to count for something in The race.

Learning to live the simple life in our complicated society will require super-human strength, but God is always ready to do the impossible in us through faith.

**Mrs. Stallcup is a Cabot housewife and mother, and a freelance writer. She is a member of Cabot First Church, where she has been a Sunday School teacher and worker with youth.**



# Letter to the editor

## Tuition tax credit's other side

The *Arkansas Baptist Newsmagazine* has another article this week concerning tax credit for school tuition. I think you have only published one side of the controversial proposed legislation. Please publish the following so that we may have some response through Bible references, common sense or laws of our land to such questions as:

(a) We have been deducting contributions to our churches since the start of income tax and this has never been declared unconstitutional and a violation of separation of church and state. The credit for tuition would be a deduction from the tax on the same income tax return by the individual taxpayer with no assumed liability or responsibility placed on the church for the state to control.

(b) The churches have been allowed to accumulate millions of dollars in real estate, business property and personal property without paying any federal, state or county income tax, real estate and personal property tax or occupation tax. This has never been declared unconstitutional and a violation of separation of church and state.

(c) Numerous Federal grants have been made to our Baptist Colleges and we have not turned these down because of violation of separation of church and state.

(d) It appears to me, as a Baptist, that because we do not have pre-college schools to teach Bible and religious classes, we do not want any other denomination to have these schools either. What a shame that we cannot have Baptist precollege schools to teach the importance of the spiritual life to these young people five days a week instead of one hour a week. It also seems that, we Baptist want to force our children (and all other children) to at-

tend schools where they can NOT have prayer and they can NOT even read the Bible — let alone study — just because we have gradually turned over to the Government the responsibility of educating our children, providing for the poor, orphans and widows and most of the other responsibilities that was originally placed on the family and church. — Dave Sharp, Lake Village

*Editor's Note:* Mr. Sharp makes several points which requires our consideration. First, there is a difference between a tax exemption and a tax credit. A tax exemption, which is given to any organization involved in benevolent activity, simply means that one does not pay taxes on the money given for that purpose. A tax credit is directly subtracted from the total amount of taxes a person owes.

We must agree with Mr. Sharp that if a church or a religious organization is involved in profit-making activity they should pay taxes like any secular corporation. The Internal Revenue Service rightly has cracked down on this matter. We are unaware of any Baptist churches that have ever been involved in profit making activity without paying the taxes they owe.

We have several pre-college schools in Arkansas. Our list is incomplete but we would be pleased to share it upon request.

The Supreme Court has never ruled that it is illegal for a student to read the Bible or pray at school. It is only illegal for a teacher to do so since they would inevitably be involved in the promotion of their own particular religion. If a teacher were a Buddhist he would propagate the Buddhist religion. Most of us would object to our children being placed in this environment. There are several schools in Arkansas that have

Bible clubs which meet regularly. The administration of most schools is pleased for such organizations to exist and meet on school property as long as it does not interfere with the regular school activities.

Baptist parochial schools can serve a good purpose when they are properly conducted. But if we have schools which will propagate our faith, we ought to pay the bill!

## Cooperative Program 11 percent ahead

NASHVILLE, Tenn. (BP) — Through the first nine months of the 1977-78 fiscal year, giving to the national Southern Baptist Cooperative Program is running 11.04 percent ahead of last year, according to statistics.

To date, undesignated gifts through the Cooperative Program, which funds worldwide missions and capital needs of SBC agencies, has collected \$42,856,390 — a \$4,262,211 increase over the same point last year.

Total giving to national SBC causes, including the Cooperative Program figure and another \$45,491,975 in designated giving, amounts to \$88,348,365. That represents a 12.22 percent, or \$9,621,727, increase over last year.

Giving to the Cooperative Program in June, alone, increased 22.72 percent, rising from \$4,085,024 in June of 1977 to \$5,013,080 in June of 1978. That figure, plus another \$3,388,255 in designated giving in June, 1978 (a 2.16 percent decrease over June, 1977) brought total gifts for the month to \$8,401,335. That represents an overall increase for the month of 11.30 percent.

## Arkansas all over

### Hatfield First Church

held its Vacation Bible School June 19-23. There were five professions of faith.

### Jacksonville Second Church

has observed its 108th anniversary. The anniversary service began during the morning worship hour, and J. W. Royal, interim pastor, preached the special message. A potluck dinner was served at noon. Afternoon services included reading of the church history. There was a display of records, photographs and other items depicting the history. An anniversary cake was served to conclude

the observance.

### Harvey's Chapel, Hot Springs

held a special recognition recently for fathers of the church. Awards were given, based on past life and letters from families submitted prior to the recognition service. Joe Huddleston, 84 years of age, was named 1978 Father of the Year. Huddleston, a deacon, is still active in teaching, working in the Deacon Family Ministry program, and the church's visitation program. Others recognized were Van Fraizer, Billy Don Hunt, Jack Ridley, Roger Tolleson, and

Cliff Harrell. Plaques given to each father were made by Acteens of the church from letters submitted by their families.

The church, on July 30, will celebrate its 90th birthday with a special homecoming. Former pastors will receive special recognition and Jesse Reed, Director of Evangelism for the Arkansas Baptist State Convention, will be speaker. Special music and testimonies will be included in the afternoon program according to Marvin E. James, pastor.

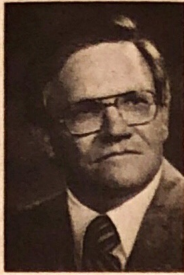
## briefly



# Arkansas all over

## Elrod leaves Ouachita for Kentucky post

Ben M. Elrod, senior vice president and director of development at Ouachita Baptist University will assume his duties Aug. 1 as president of Georgetown College in Georgetown, Ky. Dr. Elrod will succeed Robert Mills.



Elrod

In his tenure at Ouachita Baptist University, Dr. Elrod, as head of the Development Office, has brought in an excess of \$15 million in gifts and grants from private sources including the Cooperative Program.

He has also seen the erection of Evans Student Center, Lile Hall, Mabee Fine Arts Center, and McClellan Hall as well as numerous other campus improvements.

### Chris McCool

has accepted the position of minister of youth and church recreation at Second Church in Hot Springs.

### Phil Baldwin

is serving as youth director at Park Place Church, Hot Springs.

### Bill Hughes

has resigned his position as associate pastor at First Church, Walnut Ridge. He has recently been named head football coach and athletic director at Walnut Ridge High School.

### Don Hook

closed his interim pastorate with the Austin Station Church on Sunday, July 9.

### Aaron Carter

has been called to serve as pastor of the Austin Station Church. He has been serving at Roland and will assume his new pastorate on July 16.

### Wayne E. Riley

recently received the doctor of ministry degree from Luther Rice Seminary, Jacksonville, Fla. He is the pastor of the West Helena Church. He is a graduate of William Carey College, Hattiesburg, Miss.,

and the New Orleans Seminary. He has pastored churches in Mississippi and Georgia and is a native of Quitman, Miss.

### Tommy Cupples

has resigned as pastor of Graves Memorial Church, North Little Rock. He has accepted the pastorate of First Church, Hornersville, Mo., effective July 23.

### Ron Raines

has been called as pastor of Second Church, Jacksonville. J. W. Royal of Benton has been serving as interim pastor.

### Lynwood Henderson

has accepted the pastorate of the Barcelona Road Church, Hot Springs. He and his wife, Lorene, have spent the past 14 years in Alabama with the past seven years at First Church of Fultondale, Ala. They are both natives of Stuttgart. The Henderson's are approved state workers in Sunday School, Church Training, church finance, missions, and evangelism. They are the parents of five children. Henderson attended Ouachita University and served as pastor of other

## 10 Arkansans get degrees at Southwestern Seminary

FT. WORTH, Tex. — Ten students from Arkansas received degrees during summer commencement exercises at Southwestern Seminary, July 14.

Seminary president Robert E. Naylor presented degrees and diplomas to the 190 candidates from the seminary's three schools. Dr. Naylor will conclude his twenty-year presidency on July 31. Russell H. Dilday, Jr. will assume the head of the institution on Aug. 1.

Joe L. Ingram, executive director-treasurer of the Baptist General

Convention of Oklahoma, was the commencement speaker.

Six Arkansas students received the master of divinity degree. They were William T. Bennett of Searcy, Robert D. Bledsoe of Pine Bluff, Marsha Ann Ellis of Malvern, Greg R. Greenway of Little Rock, Rich Louis Kincl of North Little Rock, and Richard Alan Maness of Mansfield.

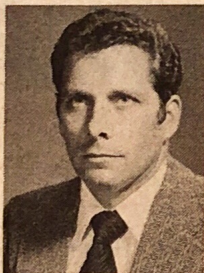
Candidates for the master of music degree were Deborah Watson Bledsoe of Hope and Douglas Alan Phelps of

Flippin.

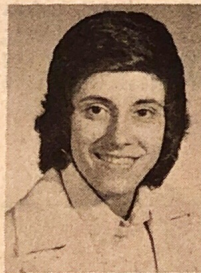
The two Arkansans who received the master of religious education degree were Charles Neal Lewis of Lepanto and Carl S. Lengefeld of Lincoln.

Southwestern Seminary is a fully accredited graduate institution designed to prepare men and women for the Christian ministry. It is the largest seminary in the world. Southwestern is one of the six seminaries owned and operated by the 13 million member Southern Baptist Convention.

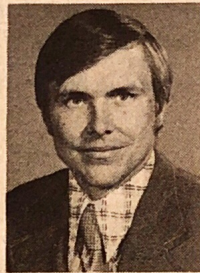
Bennett



D. Bledsoe



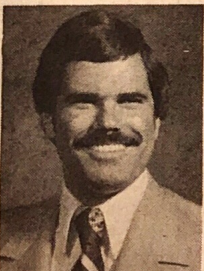
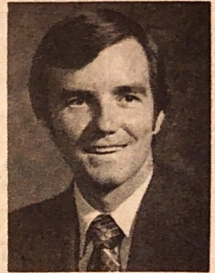
R. Bledsoe



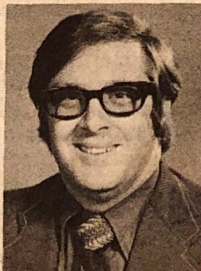
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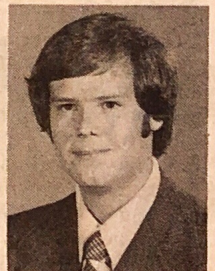
Lewis



Lengefeld



Maness



Phelps



Arkansas churches prior to his graduation from Midwestern Seminary.

**Donald D. Machino**

has been called as minister of youth and music of the Philadelphia Church in Jonesboro. He is presently enrolled in the master of divinity program at Mid-America Seminary. Machino and his wife, Pamela, are parents of a daughter, Tami.

**Ronald Stinson**

has been called as pastor of the Goodwin Church. He is presently enrolled

in the diploma of theology program at Mid-America Seminary. Stinson and his wife, Norma, are parents of two children.

**Guy Robinson Wade Jr.,**

pastor of First Church, Booneville, died June 26 at his home of a heart attack. He was 42. Dr. Wade had been pastor of the Booneville Church since March, 1976. He held the M.Div. and M.R.E. degrees from New Orleans Seminary, and he completed his doctorate there in 1973. Dr. Wade had served as pastor of St.

John's Park Church in Jacksonville, Fla., and was active in denominational service in that state.

Under Dr. Wade's leadership, First Church, Booneville, began to sponsor Blue Mountain Mission near Booneville, and he preached during the Sunday School hour for the mission, before returning for his own service.

He is survived by his wife, the former Ruth Ann Thomas, and two sons, Guy Alton and Gary Wade, both of the home.

## Missionaries appointed include Arkansas people

RIDGECREST, N.C. — Seven persons with Arkansas connections were among the 55 Baptists appointed foreign missionaries June 28-29 by the Southern Baptist Foreign Mission Board in its annual meeting held at the Ridgecrest Conference Center.

**Mr. and Mrs. Gaylon D. Buckland** were appointed to serve in Honduras. Buckland will be a youth and student worker, and Mrs. Buckland will be involved in home and church work. Currently they live in Memphis, Tenn., where he is minister of youth at Colonial Church. He has been summer youth director at First Church, Dawson, Ga., and Maple Avenue Church, Smackover, Ark.; and full-time minister of education and youth, First Church, Clinton, Miss.

They have three children. Michelle Lee was born in 1974; Melissa Kay, 1975; and Matthew Dale, 1976.

**Rev. and Mrs. Carl M. Rees Jr.** will serve in Honduras, where he will teach theological education by extension. They are currently living in Springfield, Mo., where he is pastor of Tatum Chapel Church.

Born in Thayer, Mo., Rees also lived in Jonesboro, Ark., and Springfield, Mo. He was graduated from Southwest Mis-

souri State College (now University), Springfield, with a bachelor of science degree; and from Southwestern Seminary, Ft. Worth, Tex., with a master of divinity degree.

Both were summer missionaries for the Southern Baptist Home Mission Board; he in Tennessee, and she in Florida, Washington and Oregon.

His wife, the former Martha French, was born in Bell, Calif., but lived most of her youth in Aurora, Mo.

They have three children: Christopher Eugene was born in 1971; Carmen Marie, 1972; and Carrie Lorena, 1977.

**Mr. and Mrs. David L. Vick** will serve in Argentina where he will be a teacher and general evangelist. Currently they are living in Garland, Tex. They both work in nearby Dallas; he as room controller for the admitting office at Baylor University Medical Center, and she as executive secretary for a private firm. They are members of Casa View Church, Dallas, where he teaches a Vietnamese Bible class.

Born in Ft. Smith, Ark., Vick also lived in Midland, Tex., and Tulsa, Okla. He attended Ft. Smith Community College and was graduated from Ouachita Baptist University, Arkadelphia, Ark., with a bachelor of arts degree and from

Southwestern Seminary, Ft. Worth, Tex., with a master of divinity degree.

He has worked for private firms in Ft. Smith and Ft. Lauderdale, Fla.

Mrs. Vick, the former Barbara Caston, was born in Iowa, La., but moved to Hope, Ark., when she was small. She attended Ouachita university.

She has served in secretarial positions at churches in Ft. Lauderdale and Dallas.

**Lynda Wasson** will serve as a special project worker in Gaza, where she will be a physical therapist. Currently she is living in Birmingham, Ala., where she is a member of Baptist Church of the Covenant and a physical therapist at Lakeshore Hospital.

A native of North Little Rock, Ark., Miss Wasson attended Arkansas State University, Jonesboro, and was graduated from the University of Texas Medical Branch, Galveston, with the bachelor of science degree and from the University of Alabama, Birmingham, with the master of science degree.

She served as a summer missionary to California under the Southern Baptist Home Mission Board and was a missionary journeyman to Nigeria from the Foreign Mission Board. She also worked as a physical therapist at Spain Rehabilitation Center in Birmingham.



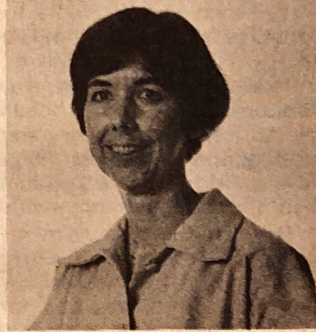
Mr. and Mrs. Buckland



Rev. and Mrs. Rees



Mr. and Mrs. Vick

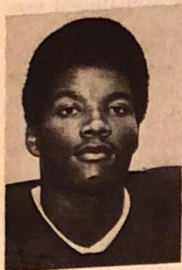


Wasson



## Some leading Razorbacks are also Christian leaders

by Dan Reed



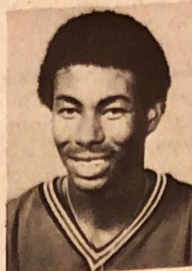
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Delph



Freeman

It is nothing new for athletes to be Christians. In fact, the University of Arkansas has had a Fellowship of Christian Athletes chapter since the late sixties and other organized and informal Christian athletic groups before that.

Now, in the year of the Razorback's most nationally acclaimed sports achievements (having been recognized third in the nation in football and basketball), it is no surprise to find some of the athletes who lead the way on the field and court to be also leading Christians on the campus of the university.

Some of those Christians have made names for themselves in competition. Marvin Delph, Jim Counce and Steve Schall are vibrant young Christians who were also leaders on the Razorback's basketball team that finished third in the National Collegiate Athletic Association's national tournament, the highest any Arkansas team has ever gone.

Arkansas offensive and defensive Most Valuable Players Roland Sales and Reggie Freeman have as much of a witness as they do talent on the gridiron. And they are not the only Christians in Razorback athletics. Players and coaches alike, whether involved in FCA, Campus Crusade for Christ, the Navigators, Baptist Student Union or local churches, are providing a Christian witness on the campus and in the Fayetteville communities.

Though many players do live each day without faith in Christ, the number of Christian athletes is increasing. Steve Schall is a prime example. The six-foot-eleven-inch star from Raytown, Mo., spent his freshman year at U of A in obscurity. His offensive skills made him a valuable substitute during his sophomore year under head coach Eddie Sutton and won him a spot in the starting line-up this year. Yet Schall had not found the peace and happiness he had hoped would come with success.

The irrepressible Marvin Delph, a consistently witnessing Christian, gave Schall a book by Josh McDowell. Schall had thought of excuses for not accepting Christ, but in the light of McDowell's "Evidence that Demands a Ver-

dict" he saw that none of these excuses really stood up. In the fall of 1977 Schall surrendered his life to Christ and was baptized at University Church.

When Schall stands up to witness, he draws the rapt attention of any audience. "In our society," he says, "athletes are going to get a little more attention, so I feel I should use it as an opportunity to witness."

Delph is an example of a Christian who takes the Lord with him to work. Besides leading Schall to Christ and helping teammate Jim Counce into a relationship with Jesus, Delph has spent many nights and weekends speaking to audiences. He appeared on TV following the Razorback's triumph over the celebrated U.C.L.A. Bruins in the NCAA regional tournament.

The controversial suspension of three offensive players by head coach Lou Holtz a week before Christmas forced Roland Sales into a new role on the team. Across the nation people began asking whether Sales had the talent to bring the Razorbacks out of their heavy underdog position. Sales responded with 203 yards rushing, an Orange Bowl record, and won the Most Valuable Player award. He gave credit to Christ. "I used to want to do everything for myself," he said a couple of weeks later, "but now I want to do everything for God."

Reggie Freeman, the Orange Bowl's defensive MVP, put his feelings about the award on the line. "I'm not trying to fool anyone, telling them what a coach did to help me," he said. "God did it all."

Freeman is something of a philosopher. He compares a knowledge of the Bible to knowing the playbook. "If an athlete doesn't know the plays," he says, "when the coach calls on him to execute them, he is unable to do so. God, likewise, calls upon his people to execute his word as recorded in the Bible."

One of Freeman's favorite expressions is, "Where there is knowledge of God, there is peace; where there is peace, there is love; where there is love, there

is God; and where there is God, there is no need."

Christian athletes have had a noticeable effect on Razorback sports. Said Memphis senior Jim Counce, "I wish I had a nickel for every time somebody has told us we had the best attitude of any team they've ever seen."

Defensive ace on the Razorback basketball team, Counce is planning a career in medicine and is an excellent student. Through the success of his team, he has developed his own philosophy towards living successfully and being a Christian. "Too often Christians are viewed as weak and unable to accomplish their goals," he said. "Christians are supposed to be holy. God intends for us to attack every situation and do the very best we can."

Pat Foster, assistant coach with the basketball team, says he finds it easier to coach because of the Christian influence on the team. Yet, the Christian Razorbacks do not wish to be regarded as a new type of idol to replace the swashbuckling sports heroes of the past. They are the first to admit that they are growing in the Lord but "not there yet."

Delph's biggest victory has been learning how to use his potential. In his own way, Counce has learned the price of discipleship. "In order to excel in athletics," he said, "you have to be set apart, just as Christians are . . . Fame is short-lived and is only a form of temporary approval. The only approval that lasts is the approval one gets from God." Counce summed up the feelings of the other athletes when he said, "If I did not use the opportunity I have because of athletics, I would be cheating God."

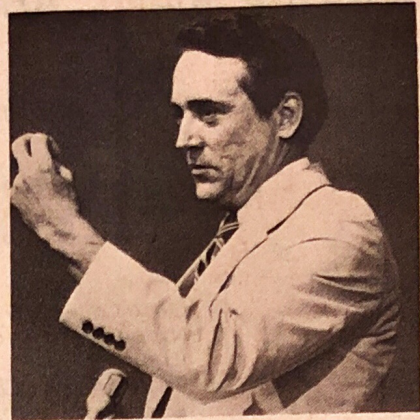
There are many Christians at the University of Arkansas, some of whom are famous for their recent athletic achievements. Through these dedicated Christians the Word of God is being spread.

**Dan Reed, a U of A sophomore from Hot Springs, is sports editor of the U of A student newspaper, "The Traveler". He plans to enter seminary after graduation.**



Arkansans who hold public office were invited to the patriotic service. Attenders included Attorney General Bill Clinton (back pew, second from left) and U.S. Representative John Paul Hammerschmidt (front pew,

second from left). John B. Conlan, former U.S. Senator from Arizona, brought a message for the service (right photo).



## First, Ft. Smith holds patriotic service

First Church, Ft. Smith, held their annual "God and Country" service on July 2. A host of officials from local, state and national government were among those present in the auditorium filled to capacity.

The service featured messages by Pastor William L. Bennett and John B. Conlan, former U.S. Senator from Arizona. Other activities included the singing of a 200-voice choir, a brass band, and the presentation of the colors.

Dr. Bennett spoke on the "Rebirth of a Nation." He emphasized our need to remember our national heritage, to repudiate our national heresy, and to return to our national hope. In conclusion he said that there was evidence that there are those who care in our country.

"Above everything else," he said "we need to return to God."

Conlan, special guest for the 11th annual "God and Country" service, gave his personal testimony. He said as a young man in college he was signed up to go to the Third World Conference for Peace in East Berlin. "My professors," he said "at Northwestern University had endorsed this point of view. School was almost out and my friends began to talk to me about Jesus Christ." Conlan said that as a result of a Bible study that he accepted Christ and repudiated secular humanism.

Conlan said that he did go to the conference in East Berlin but that he saw things in a very different perspective than he would have had he not been a Christian. He said that it became clear to

him that the hope of the world was not socialism or communism but Jesus Christ.

Conlan said that there were two philosophies in the world. One says that man is imperfect and needs a Saviour. The other says that man is o.k. and all of our problems are materialistic. Hence, our need is simply secular humanism.

Conlan said that when a person was truly rightly related with God "You don't have to legislate the rights of people. For one who is truly Christian will want everyone to have fair treatment."

Conlan said that people understand right and wrong but don't always do it. This necessitates legislation. But when one is "right internally very little legislation would be required."

## News about missionaries

**Mr. and Mrs. Carl G. Lee**, missionaries to Indonesia, have completed furlough and returned to the field (address: J1. Melati 6, Purworejo (Kedu), Indonesia). He was born in Maverick, Tex., and grew up in Ballinger, Tex., and Hobbs, N.M. The former Twila Turner, she was born in Texarkana, Ark., and grew up in Illinois, Texas and Mississippi. Before they were appointed by the Foreign Mission Board in 1967, he was pastor of Oak Street Church, Colorado, Tex.

Alvin Allison, father of **Clarence A. Allison**, missionary to South Africa, died June 13 in Jonesboro, Ark. Missionary Allison may be addressed at P.O. Box

1030, 1725 Roodepoort, Republic of South Africa. He was born in Walnut Ridge, Ark., and lived there and in surrounding communities while growing up. His wife is the former Alta Brasell of Pine Bluff, Ark. They were appointed by the Foreign Mission Board in 1960, resigned in 1964 and were reappointed in 1969.

**Mr. and Mrs. James E. McPherson**, missionaries to Gaza, have completed furlough and returned to the field (address: Baptist Hospital, Gaza, via Israel). He was born in Livingston, Tex., and also lived in Las Cruces and Gallup, N.M., and California. The former Sharon Hanson, she was born in Bentonville, Ark.,

and lived in Coffeyville, Kan., and Las Cruces, N.M. Before they were appointed by the Foreign Mission Board in 1973, he was pastor of Elliot Church, Hearne, Tex.

**Mr. and Mrs. Clyde D. Meador Jr.**, missionaries to Indonesia, have arrived in the States for furlough (address: c/o C. D. Meador Sr., 22 Garden St., Ramsey, N.J. 07446). He is a native of Arkadelphia, Ark. The former Elaine Grisham, she was born in Lubbock, Tex., and grew up in Albuquerque, N.M. Before they were appointed by the Foreign Mission Board in 1974, he was pastor of First Church, Weston, Mo.



# Your state convention at work

## Looking ahead: Arkansas events

### July 1978

17-22	GA Camp, Paron
17-22	Siloam Springs (fifth week)
24-29	GA Camp, Paron
24-29	Siloam Springs (sixth week)
31-Aug. 3	Music Camp for Young Musicians, Ouachita University
31-Aug. 5	Acteens Camp, Paron

### August 1978

6	On to College Day
7-11	National Baptist Youth Camp, Paron (girls)
11-12	Pastor-Director Church Training Retreat
13	Language Missions Day
14-18	National Baptist Youth Camp, Paron (boys)
18-19	State Instrumental Workshop, Pulaski Heights, Little Rock
20	Share Joy-Associational Hymn Sing
20-27	Church Music Week
21	Registration fall semester, Southern Baptist College
25-26	Associational Church Training Leadership Conference, Little Rock, First
28-30	Registration fall semester, Ouachita Baptist University

## State golf tournament results

The annual Church Staff Golf Tournament was held at Burns Park in North Little Rock Friday, June 23. The winner in the championship flight was Jack Riley of Russellville. Runnerup was Kendall Black of Conway. In the first flight Don Williams of Fordyce was the winner with Ray Meador of Pine Bluff finishing second.

The largest number of golfers in recent years participated. Plans are being made for a fall tournament in October, according to Johnny Jackson, pastor of Forest Highlands Church, Little Rock.

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# Silver Dollar City's BAPTIST DAY

featuring

## GRADY NUTT

### Sat., August 26

A spectacular day of fellowship and 1870's style fun awaits all ages during Silver Dollar City's first Baptist Day, Saturday, Aug. 26.

A special evening program will be the setting for lighthearted, yet inspiring, humor by Grady Nutt, the Prime Minister of Humor. The evening's special gathering will begin at 6:30 on the colorful and spacious "City Square."

Watch as 32 unique pioneer crafts come alive through the skilled hands of our craftsmen, take in all the shows and attractions including those feudin' Hatfields and McCoys, and be sure to visit the Deepwoods area where Rube Dugan's Diving Bell and the brand-new Valley Mercantile are located.

#### SPECIAL TICKET PRICES

Adult	
(12 & over) .....	\$6.95
Children	(reg. \$7.95)
(6-11) .....	\$5.95
Children	(reg. \$6.95)
(5 & under) .....	FREE

**ADVANCE RESERVATIONS  
MUST BE MADE TO RECEIVE  
THE SPECIAL RATES.**

**ALL RESERVATIONS MUST  
BE RECEIVED ON OR BY  
AUGUST 25.**

For more information contact:

Baptist Day, Silver Dollar City,  
Marvel Cave Park, MO 65616; or  
Phone (417) 338-8206.

## RESERVATION AND TICKET ORDER FORM

(Name of group) \_\_\_\_\_

(Address) \_\_\_\_\_

(City) \_\_\_\_\_

(State) \_\_\_\_\_

(Zip) \_\_\_\_\_

(Name of group leader to receive complimentary pass, if group size is 20 or more.) \_\_\_\_\_

We wish to make reservations only.

We wish to order tickets in advance.  
(Make check payable to Silver Dollar City.)

No. of  
tickets

_____	Adult (12 & over) at \$6.95	_____
_____	Child (6-11) at \$5.95	_____
_____	Grand Total	_____

For advance ticket orders, this form should be in our office by Aug. 18 to ensure you receive tickets before you leave. Reservations must be in by Aug. 25. Mail this form to: Baptist Day, Drawer 954, Marvel Cave Park, MO 65616.





Campaign co-chairmen's wives got replicas of the husbands.



Out-going committee president Jerry Muse (right) got a plaque, presented by Dr. Langston.

## BSU honors campaign leaders

The State BSU Advisory Committee, meeting in Hot Springs recently, honored out-going president Jerry Muse of Piggott and the co-chairmen of the BSU Third Century Campaign and their wives, Dr. and Mrs. Jon Stubblefield of Magnolia and Rev. and Mrs. John Finn of Harrison.

Dr. Muse was presented a plaque in appreciation of his two years as chairman of the committee, and the two wives of the co-chairmen of the BSU

Third Century Campaign were given life size replicas of their husbands.

In thanking Mrs. Finn and Mrs. Stubblefield, Jamie Jones told the wives that he appreciated not only the time and effort that their husbands were putting into the campaign but that he also appreciated the sacrifices of the wives. Jones told the wives that "since your husbands are gone so much in the campaign we don't want you to forget what your husbands look like."

Charles Ashcraft, who spoke at the

opening banquet, was presented a contribution to the Charles Ashcraft Chair of Bible at Boise State University in Boise, Idaho, where Arkansas native Dan Robinson serves as BSU Director and pastor of University Church.

Dr. Jones reported the latest figures of the BSU campaign, \$117,053, in cash and \$527,256 in unpaid commitments. Sixty people attended the opening session, including wives and husbands of both committee members and BSU Directors.

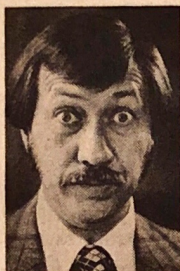
## 'Baptist Day' features Grady Nutt

Saturday, Aug. 26, marks a brand-new event at Silver Dollar City — Baptist Day. A special evening program will highlight the day, featuring Grady Nutt, The Prime Minister of Humor.

A Baptist Minister, Grady Nutt, has appeared on the Mike Douglas Show and is noted for his lighthearted, yet inspiring, humor relating to his life and experiences while growing up in the church.

The evening program will get underway at 6:30 on the colorful "City Square," where an inspirational music presentation will precede Nutt's appearance.

For a descriptive brochure about Baptist Day at Silver Dollar City, contact your association office, or write: Baptist Day, Silver Dollar City, Marvel Cave Park, Mo. 65616; or phone (417) 338-8206.



Nutt

## Church music Instrumental praise

"Praise Him with the sound of the Trumpet." We are becoming more aware of greater avenues of praise of our Lord, and are finding the challenge and urgency of implementing the vast amount of instrumental training and experience that is being given our youth today through the educational system of our nation into a mode of worship for them as well as the listener.

We must enter into this area of worship and ministry as a vehicle of outreach and praise expression that will draw and tie the instrumentalist to the house of worship as a participant in the service rather than an observer. The variety and contrast in the service is unlimited with the implementing of this form of praise.

Ministers of music will find numerous new and refreshing publications available for their use as instrumental solos, ensembles, and choral accompaniments to add to the worship service.

Aug. 18-19 at Pulaski Heights Church will be a time for us to explore new and exciting ways of using the instrumentalist along with further keyboard emphasis.

It is hoped that the local minister of music, if not already doing so, will begin to explore this very rich addition to worship and let the King of Glory be glorified in praise.

The Church Music Department is available to assist in any way possible as you develop your program. — Glen E. Ennes, Music Department associate

## New subscribers:

Church	Pastor	Association
<b>New budget:</b>		
Mt. Vernon, Benton	Dale Keith	Central
Urbana	Floyd Taylor	Liberty
Halley, Dermott	Thomas Christmas	Delta
Crumptown Mission, Waldron	Danny Staggs	Buckner

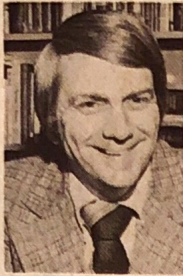


seventh in a series

# Deacons: builders of the church (1)

by Larry Baker

At the heart of the church's life stands Jesus' words: "upon this rock I will build my church." But the New Testament also declares that the building process continues through minister and layperson alike. Thus, Charles Jefferson was correct when he wrote "A good definition of a Christian would be, 'a builder of the church of Jesus Christ.'"



Baker

That process takes place in a multitude of ways. Paul's words in I Thessalonians 5:12-14, when taken to heart, can help deacons build the church.

In these verses the apostle dealt with the attitude of the church toward its ministers. Paul didn't use the terms bishop, pastor or elder; however, his message clearly indicated that he was talking about church and ministers and their relationships.

First, the apostle wrote of the role of the minister (v. 12). Some labored "among" the Thessalonians to the point of weariness. Likewise, those men were "over" the church and stood before them as their leaders. Such men were placed there by the Lord; their leadership and influence were directed toward the interest of those among whom they worked. Furthermore, these men were responsible for admonishing the other members of the church; through their ministry they were to help the people think straight and appropriately as God's people.

Paul also called for a specific attitude toward the pastor (vs. 12-13). Clearly the leaders of the church at Thessalonica had not been sufficiently regarded and

their leadership had been resisted. Thus Paul made a strong plea for the leaders to be held in highest regard and love. It wasn't a question of personal prestige, advancement or power. Nor was it a matter that the pastors were perfect. Rather the task which the pastors did and the service they performed were the basis for their respect.

Likewise, Paul called pastor and people to live in peace. The gospel of love cannot be preached in an atmosphere poisoned by hate. Conflict always drains energies, diverts resources and destroys ministry. No congregational strife should exist.

Finally, Paul (v. 14) called the church to be involved in constructive action instead of destructive criticism. Thus, he pointed to some who needed special care and attention and called the entire church to a common concern for them.

The first group was composed of those who weren't "at their post" or "on the joy," the unruly. Paul's word concerning them might be, "Warn the quitters;" it means, be concerned for those who, for whatever reasons, fall by the wayside.

The second group was composed of those who were "faint hearted." Some became discouraged because of particular circumstances. Others were fearful; their souls were small. In every church there is a faint-hearted person who always fears the worst; but in every church there should be those who, because they are brave, help others to be brave.

The third group was composed of the spiritually weak. They needed to feel that they were not alone; thus, the strong were to "hold on to them" and give them the support that they needed so they wouldn't drift away and vanish. Finally, the members of the church were

to be patient and long suffering with everyone within it.

Here, in Paul's challenge, are important suggestions for building the church. Hear Paul: "And we beseech you, brethren . . ."

Larry Baker is pastor of First Church, Fayetteville.



## Behind the cover BSU On to College Day is Aug. 6

Churches observing the day often:

- Recognize the students and the colleges they attend.
- Use college students in opening assemblies of Sunday School and Church Training.
- Use college students to bring their Christian testimony or give special music in the worship services.
- Use students for prayer, ushering, presiding, etc.
- Present the students a subscription to *The Student*.

Special bulletin covers or bulletin inserts, identical with this Arkansas Baptist cover, are available upon request from the Student Department.

This year's On to College Day is especially significant because of the convention's BSU Third Century Endowment Campaign. The campaign will strengthen our Baptist witness on the 27 campuses in Arkansas where there is a Baptist Student Union. On over half of these campuses, our witness is the only organized Christian witness on campus.

Aug. 13 is a suggested alternate date for those churches unable to observe the suggested date.

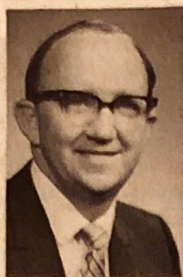
# WE'RE SAVING SEPTEMBER

Experience the Great Passion Play, the Christ of the Ozarks, the Bible Museum, the Christ Only Art Gallery, the gift and craft shops, the historic downtown area and ride the new trolley car. A special welcome is extended to senior citizens during the month of September. Eureka Springs will be offering special discounts on lodging, attractions and shopping. Plan a visit today for yourself or a group of friends. You'll have a memorable time. Remember, we're saving it just for you. For more information contact the Eureka Springs Chamber of Commerce, P.O. Box 551, Eureka Springs, Arkansas 72632, or call 501-253-8737.



## Divinity versus dollars

Too often the chaotic episode of our text has been duplicated. As the news of Christ is told in a community, all goes well until the status quo is upset. At that point opposition begins to develop. It happened in the life of Christ; the early



Uth

Christians encountered acceptance followed by rejection; Paul came into communities almost unnoticed only later to be asked to depart. We are not removed from our share of opposition.

### The gospel threatens evil doers (Acts 19:23-25)

We return to the book of Acts in our study and begin with Paul in Ephesus on his third missionary journey. He had ministered to the church preaching his usual message the life, death, burial and resurrection of Jesus. We are not given a specific attack by Paul upon the pagan, immoral practices associated with the worship of Diana. But we might well imagine that as the claims of Christ were presented, people responded. As they became believers, they abstained from some of their pagan practices.

Demetrius, a silversmith and maker of shrines to Diana, saw a threat to his income. He and his craft realized a great profit from the sale of statues of silver. Diana was the Roman goddess identified with the Greek Artemis of classical mythology. Her temple at Ephesus was one of the seven wonders of the world and worship appears to have been fused with some kind of fertility cult. There were hundreds of prostitutes employed by the temple and involved in the worship. A beautiful and massive statue of Diana in the center of the temple was surrounded by a hundred ornate columns given by kings of various nations. Each column was decorated with precious jewels. People came from all over the world to visit the temple. The tourists and the local Ephesians purchased the silver shrines of Diana. As the gospel made its inroads into the city new believers abstained from the pagan worship, neither did they buy the statues.

"The Way" is Luke's identity of the believers. Paul's preaching and the gospel of Christ had been very effective. The new way of life — Christ's way —

was changing the lifestyle of the community. Conflict was inevitable.

### Greed masters men (Acts 19:26-28)

When the bank account, billfold, and income of the craft reflected a loss, something had to be done. Demetrius did it. Overwhelmed by his own greed, the silversmith attacked Paul not on the truth of the message because Paul could not be contradicted. Demetrius employed five cunning weapons each one distinct in itself but with the same motive — get rid of the threat to his possessions.

He called together the craftsmen of his vocation. Organization is the first weapon. Demetrius had heard Paul's message and was apparently well aware of his success. "Throughout all Asia, this Paul has persuaded and turned away many people" (vs. 26). Emotion became the second weapon as a passionate plea was made to the craftsmen.

Religion was the third weapon. All of Asia and the known world according to Demetrius were about to be deprived of the temple and the goddess Diana. Her magnificence and her glory would be despised if Paul continued. How true, Demetrius!

The fourth and fifth weapons went together in mob rule and noise. The mob began to shout. "Great is Diana of the Ephesian." Humorously, it has been said that if your argument is weak compensate with loudness. The theory is that noise gives validity or credence. Also when a group becomes a mob, reason is lost and mass hysteria develops. Luke describes this mob as "full of wrath." (vs. 28) Nothing but destruction and degradation can be accomplished by a mob. Luke tells us that for two hours these shouted. Demetrius was victorious.

### The system works (Acts 19:35-39)

After the mob had shouted for two hours, the town clerk stepped forward and quieted the mob. He has been identified as the treasurer of the city and the most important Ephesian official. Whatever his exact identity, he was the liaison who appealed to the system and it worked. He was a politician and diplomat.

Calmly, the official called for reason.

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July 23, 1978

Acts 19:23-28, 35-29

by Anton C. Uth

Immanuel Church, Pine Bluff

The city of Ephesus was a follower of Diana. He identified her as the "image which fell down from Jupiter" (vs. 35). He employed good reasoning, "If we are right in our worship of Diana, our worship cannot be spoken against; so be quiet and do nothing rashly." (vs. 36). He presented the fact of the conflict and appealed to the system of settling such conflicts.

Demetrius had been motivated by love of money; the town clerk was motivated by the political involvement with Rome. Rome would not tolerate one of her cities to suffer an uproar. The public official was responsible for the maintenance of orders in Ephesus. He recommended that if Demetrius and his craft had a legal claim against any man, they could present such claims in a lawful assembly.

### Conclusion

The mob quieted and disbursed. Paul met with his disciples and after exhorting them, he left the city. This episode portrays three beautiful principles for application to our lives.

Truth never changes in itself but changes what it touches. The gospel gives new lives with new commitment. The mob's reaction and arguments never deterred the power of the gospel.

Reason escapes mobs. Luke used the word "confused" (vs. 32) in the perfect tense to describe the Ephesian mob. The idea is that they were confused when they began and confused when they ceased to shout. Nothing changed. How many Christians get caught up in mobs that begin as a mild protest or march but turn into destructive forces. I have even known well meaning people who when brought together to make a decision would make a decision collectively that not a one would have made individually. Mob psychology is a dangerous force.

Law and order are good for the populace. We have a responsibility to bring about change for the betterment of society. But we are to work within the frame work of law and order. The system gives security and peace to everyone. Just as the silversmiths had a recourse through the judicial system, we can so use the structure of government to better mankind. God has ordained and established rulers and governing principles; one of our tasks is to elect Christians to places of leadership. We are to cast a shadow of influence in establishing the system.



July 23, 1978

Colossians 3:1-14

by Gene Petty,  
Ouachita University

## The new life in Christ

Everyone enjoys something new. There is a sense of joy, excitement, and anticipation about something new. A new possession, a new job, a new experience, or a new achievement all bring this sense of excitement and anticipation to a person's life. As the Apostle Paul wrote to the Colossian church, he reminded them that life with Jesus Christ was "new" in every respect and that this newness of life in Christ had profound implications for every aspect of their life.

When he mentioned that they had been "raised with Christ" (v. 1), he was referring to both baptism as a symbol of an inward experience and to the experience itself of being dead to self and sin and alive in Christ. Baptism symbolizes this newness in Christ and is sometimes referred to as the Clothes of a Christian. Although Paul does not use this analogy, the idea is inherent throughout his discussion of the new life in Christ in the passage for the Sunday School lesson this week. For the believer there is a "new look" in putting on the clothes of a Christian and the lesson this week describes that "new look."

### A new look upward (3:1-4)

Every individual directs his life toward some goal and purpose in life. When Paul admonished the Christian to "seek the things that are above," he was reminding him that his new goal and purpose in life is Jesus Christ. That is the same word used in the parable of the Pearl of Great Price and the idea is one who searches all his life until he finally reaches his goal and discovers the object of his search. So the Christians goal in life comes from the Father.

The Christian is also to "set his mind on things that are above, not on things that are on earth." This new look upward involves the Christian focusing all his attention in life on spiritual matters until the things of earth are no longer central in his life. Since all of our lives are controlled by dreams, goals, aspirations, hopes, and desires, Paul is saying that for the Christian there is a new look upward to Jesus as the goal



Petty

and purpose in life.

This does not mean that the Christian is to live divorced from reality or from the world in which he lives. On the contrary his new life in his world will be qualitatively different and it will positively affect an earthly kind of existence. The world divorced from the spiritual is not worth living in and the spiritual separated from the world is useless and meaningless. The Christian's life is still in the world but his look is now upward and thus he is not of the world.

### A new look inward (3:5-11)

In order to obtain the new look it is necessary to remove the old. The scripture is graphic in its description of what must be removed from our lives if we are true to our new life in Christ. It begins with the inward man and so we must "put to death" what is earthly "in" us. This is necessary because the outward appearance of an individual is but an expression of an inner attitude toward himself and others. What we wear on the body expresses what we feel in the heart. If the outward appearance ever changes, it must begin in the inner attitude.

Sexual sins have no place in the Christian's life. "Fornication" and "impurity" are representative of all sins of the flesh. Such sins were common in Paul's day with marriage vows taken lightly and chasity practically nonexistent. It is not much different in today's world. A new life in Christ demands that we put on the new inward look of purity and the expression of our love and affection for others in the confines of the marriage relationship.

"Passion" and "evil desire" (v. 5) must also be discarded and these refer to sensual lust which finds expression in the abuse and misuse of others. Paul is not condemning sexual desire per se; he is condemning the misuse of such desire, especially at the expense of other innocent people.

"Covetousness" (v. 5) is a violation of the tenth commandment and Paul says it is also a form of idolatry. The word itself denotes inordinate desire so that the object of covetousness becomes the most important thing in life. Greed or

wanting something so badly that the actual desire occupies the center of your attention is contained in covetousness. The new Testament teaches that the purpose of life is not to gather the things of life, but to use the things of life in good stewardship and in loyalty to Christ.

The list of "old clothes" which the Christian must put off continues in verse eight. "Anger, wrath, malice, slander, and foul talk" all stem from the old attitude of the heart before Christ comes in and changes it. Before the Christian can put on new clothes that befit his new life in Christ, he must first remove these old ones that are so damaging and detrimental to all concerned.

Divisions and lying to one another (v. 9) are also part of the old clothes that must be discarded for the new inward look in Christ. The climatic statement by Paul that "Christ is all, and in all" summarizes all that he has said about a new life in Christ. It means that Christ is the goal of life, the purpose for life, and the power in life.

### A new look outward (3:12-14)

On the more positive side Paul names the kind of clothing a Christian must wear for a new outward look with Christ. It is a beautiful list reminiscent of his naming the "fruit of the Spirit" in Galatians. "Compassion, kindness, lowliness, meekness, and patience" are all Christian virtues that give evidence of a new birth and thus a new life in Christ. The world cannot offer compassion only cruelty, nor kindness only selfishness, nor lowliness only pride, nor meekness only rudeness, nor patience only impatience. To have a life characterized by these Christian attributes is to give evidence of a new outward look in Christ.

"Forgiveness" (v. 13) is a kind of dress that uniquely marks a person as a disciple of Christ. The world cannot understand this experience in life that was so beautifully expressed by Christ on calvary. Paul ends his discussion by indicating that the best garment we can wear as Christians is love (v. 14). It is the thread which "binds" (v. 14) everything together in perfect harmony.

The new life in Christ produces a new look upward, inward, and outward for those who are willing to put on the clothes of a Christian. What kind of clothes are you wearing?

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# Top 25 churches in percentage giving through the Cooperative Program in 1977

The 25 churches listed below are the leaders in our state in the percentage of their receipts given through the Cooperative Program during 1977. The list is based on a comparison of total receipts reported in the 1977 church letters and Cooperative Program receipts recorded in the Executive Secretary's office. It reflects only those two figures and not any percentages voted by the church or reported in a church budget. Differences in accounting periods or procedures may cause a discrepancy between these percentages and those used by a church.

In two previous issues we have published the 25 leading churches in total Cooperative Program gifts and the 25 leading churches in per capita Cooperative Program gifts.

The three lists are published for two reasons. The primary purpose is to commend publicly these churches for a job well done, with the hope that their achievement will be a testimony and an encouragement to other churches. The second reason is to set the record straight; similar lists have been published from other sources and are not always accurate. These lists are taken from official convention records.

Church	Association	Percent
1. Fulton	Southwest Arkansas	48.04
2. Almyra, First	Centennial	36.15
3. Hazen, First	Carolina	29.42
4. Sparkman, First	Carey	26.37
5. Crossett, First	Ashley County	25.44
6. Stephens, First	Liberty	25.19
7. Des Arc, First	Caroline	23.17
8. Gentry, First	Benton County	22.61
9. Lonoke	Caroline	22.09
10. Maple Avenue, Smackover	Liberty	21.36
11. Grand Avenue, Fort Smith	Concord	20.97
12. Searcy, First	Calvary	20.86
13. Levy, North Little Rock	North Pulaski	20.70
14. Calvary, Batesville	Independence	20.59
15. Earle	Tri-County	20.54
16. Paragould, First	Greene County	20.35
17. Immanuel, Fort Smith	Concord	20.18
18. Dermott	Delta	20.16
19. Cross Roads	Liberty	19.90
20. West, Batesville	Independence	19.81
21. Cabot, First	Caroline	19.67
22. Leachville, First	Mississippi County	19.34
23. Wilson, First	Mississippi County	19.26
24. West Memphis, First	Tri-County	19.15
25. Elaine	Arkansas Valley	18.95

—Roy F. Lewis, Associate Executive Secretary

# Attendance report

July 9, 1978

Church	Sunday School	Church Training	Church adds.
Batesville, First	264	81	
Berryville			
First	150	46	
Freeman Heights	177	50	4
Booneville			
First	245		
Blue Mountain Mission	33		
South Side	90	63	2
Bryant, First Southern	200	97	2
Cabot			
First	429	115	1
Mt. Carmel	298	132	6
Camden, Cullendale First	512	116	3
Charleston, First	148	50	
Conway			
Pickles Gap	224	112	4
Second	372	166	
Crossett, First	481	118	
Danville, First	180		
El Dorado, West Side	403	394	1
Forrest City, First	443	62	
Ft. Smith			
Grand Avenue	937	214	5
Mission	19		
Trinity	117	22	
Fouke, First	101	41	
Gentry, First	153	37	
Glendale	51	17	
Grandview	95	70	
Hampton, First	135	63	
Hardy, First	141	45	
Harrison			
Eagle Heights	237	82	
Woodland Heights	111	56	
Helena, First	196	94	2
Holley	47		
Hope, First	352	74	
Hot Springs			
Harvey's Chapel	124	68	
Park Place	258	79	1
Huntsville, First	68		
Jacksonville, First	379	47	
Jonesboro, Friendly Hope	152	105	
Lavaca, First	338	123	
Little Rock			
Crystal Hill	157	42	
Life Line	430	168	7
Magnolia, Central	601	166	3
Monticello, Second	237	55	
Mulberry, First	266		
Murfreesboro			
First	166	40	1
Mt. Moriah	47		
North Little Rock			
Harmony	61	31	
Levy	381	68	
Park Hill	890		
Oppelo, First	25	11	
Paragould			
Calvary	249	179	
Center Hill	104	105	1
East Side	304	163	6
First	485	95	
Paris, First	339	48	
Pine Bluff			
Centennial	120	37	
Central	119	49	
East Side	140	49	
Lee Memorial	222	64	2
South Side	543	83	1
Rogers,			
First	511	100	1
Immanuel	475	137	3
Russellville			
First	516		1
Second	147	55	
Springdale			
Berry Street	53		
Caudle Avenue	113	57	
Elmdale	253	93	3
First	1430		5
Stanfill	37	25	1
Texarkana, Shiloh Memorial	209	90	
Valley Springs	37	25	
Van Buren, First	578	125	5
Vandervoort, First	83	42	
Ward, First	121	59	
West Helena, Second	179	68	
Wooster, First	109	64	
Yellville, First	185	70	2

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# Bakke aftermath continues as Supreme Court recesses

by Stan Haste

WASHINGTON (BP) — In a series of actions the day it adjourned for the summer, the U.S. Supreme Court applied its recent decision in the Allan Bakke case to other, similar cases.

In the most important of its actions, the high court upheld the affirmative action hiring program of the giant American Telephone & Telegraph Co. Five years ago, the 767,000-employee company implemented the plan, designed to open up employment opportunities for women, blacks and other minorities.

The high court refused the request of

percent.

Overall employment figures show that minorities now account for 16.6 percent of the work force, compared to 13.8 percent five years ago. In crafts traditionally considered the domain of men, women have risen from 2.8 percent to 8 percent.

In another action taken in the aftermath of the Bakke decision, the court sent back to a federal district court in California a challenge to the Public Works Employment Act of 1977 requiring that 10 percent of all contracts let under the law go to minority companies.

The law was passed last year by Congress in an effort to reduce unemployment, particularly the 10 percent "set aside," the government had established a quota system which in effect discriminated against whites.

The high court's brief statement remanding the case to the district court ordered that tribunal to reexamine the challenge's "mootness". According to reports, most of the money in the challenged program has already been spent.

By taking its mootness action, the Supreme Court indicated it is not yet ready to grapple with quotas in employment as it did this term with quotas in school enrollment.

In another related action, the high court sent back to the Court of Appeals

for the Fourth Circuit a case involving white students' claims at a North Carolina University that a plan guaranteeing black students' representation in the student legislature amounts to reverse discrimination.

The plan also established a rule that women and minority students brought before the campus disciplinary court be allowed to request that four of the seven judges hearing their cases be of the same sex or race.

In sending the case back to the lower court, the justices ordered the panel to reexamine the claims in light of the Bakke ruling. The Court of Appeals earlier overruled a federal district court which dismissed the action, saying that the white students had no grounds for their complaint.

In yet another action relating to discrimination, the high court noted that it will hear next term a case challenging the University of Chicago for allegedly failing to comply with federal civil rights legislation banning discrimination on the basis of sex.

Geraldine G. Cannon, who brought the action, accuses the medical school of the famous Midwestern University with failing to live up to the requirements of Title IX of the Civil Rights Act, which bans sex discrimination in educational or activities financed with federal funds.

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## Christians should not ignore positive values of TV

RIDGECREST, N.C. (BP) — Christians should be careful not to get so caught up in popular "turn-off-the-television" campaigns that they ignore the medium's positive values, warned one of Southern Baptists most outspoken critics of television.

Harry N. Hollis Jr., director of family and special moral concerns for the Southern Baptist Christian Life Commission, told a conference on "Television and Morality" that "Christians have been so rightly indignant at the abuses of television that we have not given enough attention to positive uses of television.

"With at least one TV set in 97 percent of the homes in America," Hollis said, "we have incredible opportunities as Christians to use television for good. If we spend all our energy condemning television, we may miss one of the

greatest opportunities for communicating the gospel in human history.

"We certainly ought to turn morally offensive programs off," he continued, "but we ought to turn on those wholesome programs which television offers us."

At its best, Hollis explained, television offers morally uplifting entertainment, provides religious inspiration and instruction, and enhances, rather than hinders, communications within the family.

Stewardship, he declared, is the key to using television positively. "When people exercise responsible stewardship of their viewing, and officials of the television industry act as responsible stewards of the airwaves, then television can become an ally, rather than a foe, of the family," he said.

three separate labor unions to which AT&T employees belong to invalidate the company hiring plan on grounds it upset the unions' seniority plans and amounted to reverse discrimination.

In its Bakke decision of June 28, the court struck down strict quotas in school admissions but upheld the concept of affirmative action as a means of ending discrimination against deprived and disadvantaged minorities.

According to the *Washington Post*, the AT&T plan has resulted in significant gains for women and minorities in the company. Minorities in management positions have nearly doubled, climbing from 4.6 percent to 8.7 percent, while women in managerial posts have climbed from 22.5 percent to 27