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Arkansas Baptist State Convention

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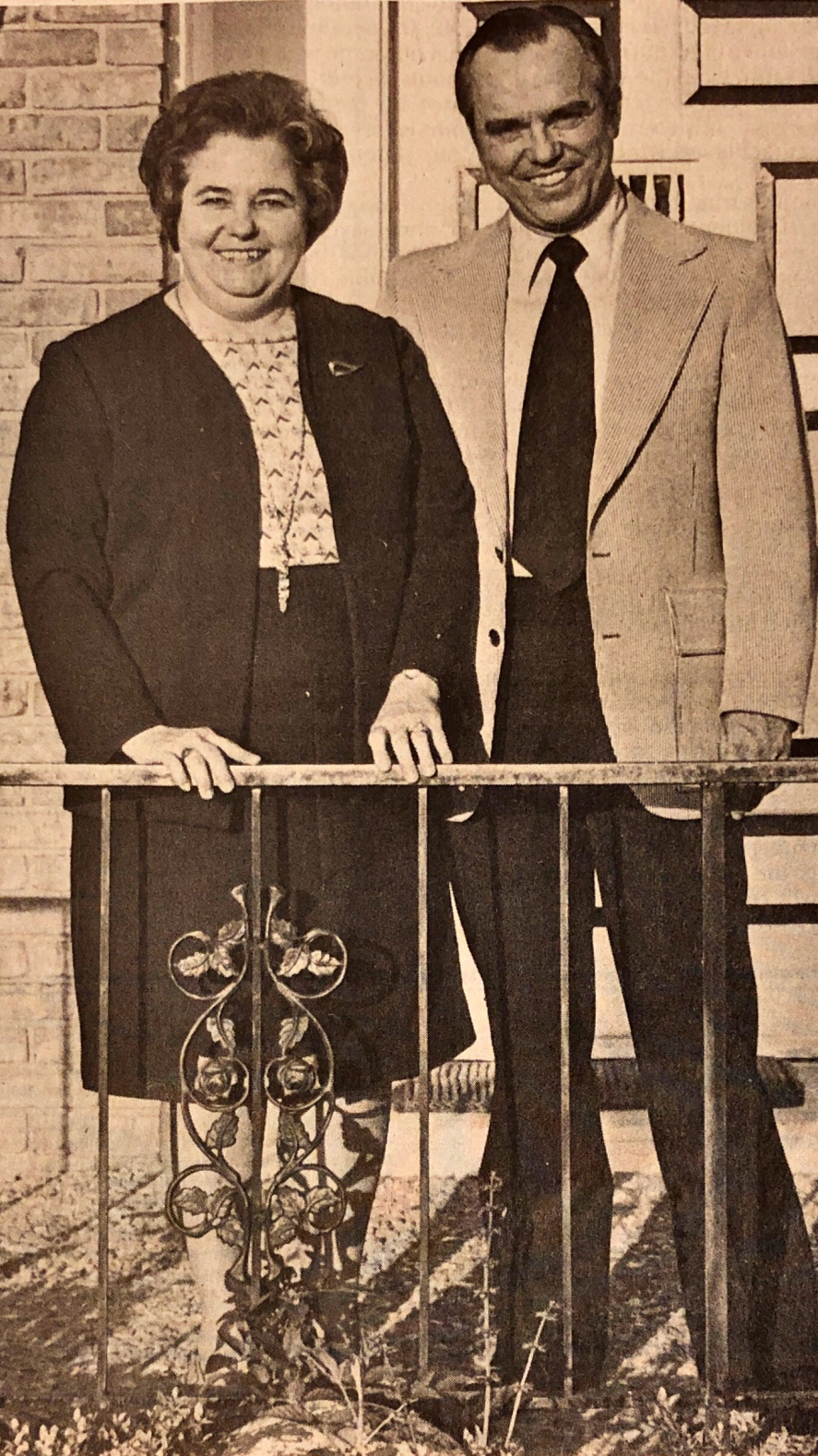
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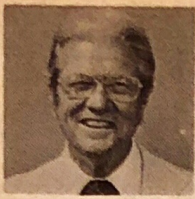
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July 27, 1978
Arkansas Baptist
NEWSMAGAZINE



Leading
the state
convention
page 10



I must say it

Charles H. Ashcraft / Executive Secretary

Once saved, always saved

Salvation is a big thing. It is so big the Bible presents it in all dimensions, using all tenses, past, present and future. One is saved at the point of his new birth (Acts 16:30-33) (John 3:3). The present and continuing tense is used with the term "being saved" as is used in Acts 2:47, (I Cor. 15:2) (Heb. 10:39) (Phil. 2:12). It assumes the future tense as the final outcome when we receive the end of our faith, even the salvation of our souls (I Peter 1:5-9). It is a great salvation (Heb. 2:3), so great that it cannot be contained or described in one tense only. It is eternal. God's salvation is forever and will not be canceled. Once achieved is not lost, hence our statement, "once saved, always saved."

This initial statement is true, but the common usage among many Baptists is not true. The statement to many Baptists is "once saved, always saved, so you can live like the devil, it doesn't matter." This is not the intent, content, substance, spirit or letter of the salvation of the Bible. It is Hell level thinking and not the mind of Christ (Phil. 2:5-13).

The same Bible which presents salvation in all its greatness and security scores some grave doubts as to the salvation status of many professing Christians, among them: (1) Those who live in sin and love it (Heb. 10:26) (I John 2:15); (2) Those who have the truth and hate it (Gal. 4:16); (3) Those who have been redeemed but don't act like it (I Cor. 6:18); (4) Those who look nice but are plain mean (Romans 8:9); (5) Those who belong but don't come (Heb. 10:25).

(6) Those who have it all but will share none of it (I John 3:17); (7) Those who know better but don't do better (James 4:17); (8) Those with a self-made religion but no saving faith (Romans 10:1-3); (9) Those who quit the fellowship and never come back (I John 2:19) (Luke 9:62); (10) Those who do not rejoice in the salvation of lost people (Luke 15:25-29); and (11) Those who boast the spirit-filled life but are barren of its fruits (Gal. 5:19-24) (Luke 13:6-9).

If one presumes to play along with the erroneous notion that once saved, always saved, means to dare God to cut him off, Hebrews 6:4-8 would make a good devotional reading for the day. Those who smart under the positive truth of God as revealed in the scriptures, may well examine their own salvation today. A proper way to state the subject of salvation in this context is "once saved, always saved, let us follow through on all dimensions, all tenses, and live every day all out for Christ." This is the true intent, content, substance, spirit and letter of the salvation revealed in the Bible. When the doctrine of salvation is presented in its fullness, a corresponding fullness will result, not until (Rev. 22:17-21). Nothing is more important than being sure of your own personal salvation (II Peter 1:10).

I must say it!

In this issue

Nominations 8

Arkansas Baptists who want to submit nominations for state convention boards and committees are provided a form for the names, which should be returned promptly to the chairman of the Nominating Committee.

The cover 10



Johnny Jackson, shown with his wife on the cover, talks about his goals for Arkansas Baptists during his term as President of the Arkansas Baptist State Convention.

MSC support 11

A Blytheville church is in the midst of raising money to support volunteers in the Mission Service Corps.

Arkansas Baptist

NEWSMAGAZINE

Arkansas' third largest publication

VOLUME 77

NUMBER 29

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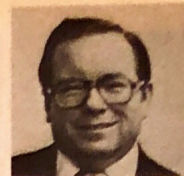
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Developing winning attitudes

The editor's page

J. Everett Sneed



Every good coach knows the importance of team spirit. Without a winning attitude, the team will not have a successful year. Likewise, a growing church must have a confident outlook. Developing the spiritual perspective of a growing church involves both a proper theological base and a practical application.

First, a proper spiritual attitude is developed through a clear presentation of the word of God. Biblical teaching must start with church leadership. Some have the mistaken idea that church growth is achieved by a pastor with a charismatic personality. While it is essential for a man of God to love people, church spirit is developed primarily through a proper emphasis on the scriptures. Baptists do get excited when Bible doctrines are clearly taught.

The proper presentation of the word of God begins with leadership training. Paul admonished Timothy, "study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). Proper spiritual preparation demands a close study of the scripture.

An emphasis on the word of God will produce important by-products. When members hear God's message they will want to share the Good News with others and the church will reach people for Christ.

It also will motivate the member to use his place in the world as a platform for ministry. The New

Testament has much to say about meeting needs. It is normal for one who has had an experience with Christ to want to help others.

The practical application of the gospel will eliminate the unscriptural gap between the responsibility of the clergy and the laity that developed during the middle ages. Every Christian has the same responsibility for service except that some who God has called are charged with the training of others (Eph. 4:11-12).

Developing a spirit of growth and harmony that will enhance the general well-being of a church also requires the proper coordination of the church members. The strength of Baptists has always been the utilization of the abilities of committed people from all walks of life.

Coordination of the energies and abilities of the church members is extremely important. Failure to provide opportunity for service will quickly kill enthusiasm. Coordination means planning through church committees, developing a church calendar, and attending to details.

Finally, a positive attitude is contagious. When members are challenged by the word of God and practical application is made, the Holy Spirit will use the efforts to produce a fruit pleasing to the master. Every church can and should have the spirit which draws people and promotes a doxology of praise in our contemporary world.

Guest editorial

Send the crowds away?

You recall the occasion when Jesus spoke to the multitude by the Sea of Galilee. After the message, Jesus turned to the disciples to test their faith to see what they would do about meeting the physical needs of that vast crowd. Their response — "Send the crowds away!"

Looking at the world hunger crisis, we are tempted to respond the same way today. Yet, we have to ask, "Where will we send them?" The world has become a global village. Africa is just the other side of the street. Bangladesh is just down the road. India is in shouting distance.

In reality, our world is a divided village. One side is rich; the other poor. One is quiet with few people; the other, crowded and noisy with many people. One is overfed and overweight; the other, hungry and malnourished. One is affluent and consumption-oriented; the other, poverty-stricken and survival-oriented.

The urban poverty problem with its massive population explosion may well be worse than the rural problem. Armies of squatters are taking over every vacant lot. Most places like these have no services, no schools, no sewers, polluted water supplies, and small hope for employment. A small fire in a cardboard village becomes a raging inferno. Hurricanes, cyclones, and floods leave them almost totally defenseless, as they are usually located in the least desirable lowlands.

Where shall we begin? What can we do? Both the implications of the gospel and the obvious realities of our shrinking world forbids us to say, "Send them away."

Many have asked what they can do and have wondered why we do not have special fund-raising appeals or telethons or expensive promotional gimmicks. We feel that it is unfair to spend 30-50 percent of gifts designated for world hunger on administration and promotion. This we will not do. One-hundred percent of all designated giving through the Southern Baptist Convention toward world hunger and disaster relief goes directly to the field. The Foreign Mission Board is the designated channel for these special gifts.

Some have suggested plans for families giving up a meal a week and sharing the cost with the poor. This is good. This year we will recognize for the first time in our Convention a World Hunger Day on Aug. 2. I pray many churches as well as individuals will become involved through this effort.

May I suggest another exciting possibility — the Mission Service Corps. This could well become the beginning of the miracle of a loaves-and-fishes ministry. Through it lay people are enabled to go to various mission fields and plant their lives for a period of one to two years right in the middle of real need. Others, in the Volunteer in Missions program, are able to help by going out as short-term from one week to several months. Many can give — others can go. There is a way and a place to serve.

The question remains: What shall we do? "Send them away," or say, "Here am I — send me!" — **John R. Cheyne, Associate Coordinator for Hunger Relief and Disaster Response, Foreign Mission Board, SBC**



One layman's opinion

Daniel R. Grant / President, OBU

Ouachita's distinctives are really distinctions

English grammar is not something that comes easily or by "doin' what comes naturally." I was fortunate enough to have a mother and father who were dedicated to instilling reasonably correct English in me, and who seemed to have the right combination of persistence, patience, and tolerance. It took a great deal of all three qualities, not only when I was growing up in the home, but also during the years after I had established my own home. I even came to expect and appreciate my mother's gentle good humor in reminding me that "apparently" is not the correct way to spell "apparently" in my letters.

Most of their lessons stayed with me. When I became president of Ouachita,

one of the first things I did was to change the title of the position, "vice-president for academics," to "vice-president for academic affairs." Academic is an adjective, not a noun, and I thought an educational institution should set a good example in this regard.

Recently I wrote a letter to the parents of our Ouachita students, giving the rates for tuition, fees, room, and board next year. I expressed the hope, and indeed the confidence, that "Ouachita's distinctives" are well worth the cost. Much to my chagrin I received an anonymous letter from "a Ouachita parent" reminding me that the word distinctive is an adjective, not a noun, and there is no such word as "distinctives."

To make it even more embarrassing, the writer was helpful enough to point out this is a common error "as is the similar misuse of the adjective 'academic.'"

The writer then eased the pain a bit by saying some nice things about Ouachita and its administration, but I had the uneasy feeling that my mother and father were somewhere up in Heaven reading this letter over my shoulder and nodding with an approving smile.

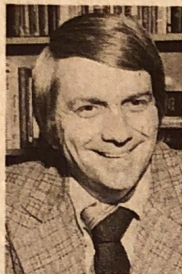
I am not sure I can break the habit this late in life and stop referring to Ouachita's distinctives. I even went hopefully to my newest revision of *Webster's Dictionary*, but found it was not one of the many changes made to accept popular use. If the change from "distinctive" to "distinctions" proves to be impossible, perhaps the anonymous Ouachita parent will give me half-credit for knowing that it is grammatically incorrect. In adopting a new resolution to try to say it right, I need to reaffirm an old resolution to make certain Ouachita's Christian education is not "a distinction without a difference."

Eighth in a series

Deacons: builders of the church (2)

By Larry Baker

"A good definition of a Christian would be, 'a builder of the church of Jesus Christ,'" wrote Charles Jefferson. While the process takes place in many ways, Paul's words in 1 Thessalonians 5:12-14 can help deacons in the process.



Baker

In the previous article we looked at Paul's challenge; in this one, we look at some implications for today's deacon.

Here is a helpful reminder. Ministers can never do their best work when they are subject to carping criticism from those who should be their co-workers and followers. The office of pastor should be honored even when one doesn't "like" the one who fills it. Christians are to have a genuine appreciation for their ministers because they are on a holy mission and because that attitude helps to build the church. Deacons, by exemplary living, can lead the way.

A prevalent attitude and practice are also called into question. Many have reduced their religion to sheer individualism, whim, and caprice. The New Testament calls us to give all due loyalty in the Lord to those set over us in

the church and to attend regularly. Too often, however, many are hypercritical of both the minister's words and presence and withdraw from attendance without qualms of conscience. Deacons, however, by their words and actions, can embody more positive qualities and influence others to do the same.

A noble challenge is presented. Great pastors are the product of great churches — churches that pray for, support and encourage their pastors, and call forth their pastor's finest efforts. In turn, those pastors invest their finest efforts in their ministries and lead their churches to new greatness. As a plant finds it difficult to grow beyond the soil and climate in which it is planted, so the minister finds it hard to grow beyond the heart of the church in which he serves.

Deacons have a special role at this point because of their function and place in the life of the church. Through their actions and attitudes they can enhance, cripple, or destroy the minister's effectiveness.

For example: a conversation took place between a staff member and a former staff member of a well-known Baptist church; the talk centered on the attitude of a certain deacon toward his pastor. Said the former staff member, "Does Deacon So-And-So like him? If he does, then the pastor will make it!"

Again: in one church the deacons met in secret session and, without consultation with the church or pastor, asked the pastor to leave. When asked why, they responded, "We decided that his ministry was through here."

Also: during a coffee break in another place, a deacon said to a group of church members, "You know, our pastor is a nice guy and a hard worker, but . . .;" the words which followed were negative, critical and undermining. In each case the minister's effectiveness was either crippled or destroyed by the actions of one or more deacons.

Fortunately, such actions aren't the pattern. Indeed, the words expressed by one deacon embody the attitude of the vast majority. Said he, "I'm grateful for my pastor. Through him I've been blessed. Because of him our church has grown spiritually. I'm glad God sent him to us." Those words reflect Paul's admonition taken to heart. They also enhance the effectiveness of the church's pastor. And they encourage the minister to be and do his best work in the vineyard where God has placed him. The end result? This: the church is built.

Hear Paul: "And we beseech you, brethren . . ."

Larry Baker is pastor of First Church, Fayetteville.



Woman's viewpoint

Helene Conrey Stallcup

The time to sing

Sometimes the problems of the world seem insurmountable, and our personal problems loom even larger. This is a good time to sing! Just when the future looks the worst, the time is best for singing, and the song God has given us for these occasions is the song of Habakkuk, found in Chapter 3:17-19. While these precious words can never be improved, for a fresh emphasis, I have paraphrased them into the form of a sonnet, the song of poetry.

Song of Habakkuk

Although the fig no single blossom wears,
And though no fruit shall cling upon the vines,
The olive tree no harvest burden bears,
Bereft of food, the field in dust reclines,
Although the cattle die or disappear,
Discovering no fodder in the fold,
The hopeful sound of hoofbeats ease no ear
From bare stalls; standing silent, open, cold.
Divest of wealth, in joy I will rejoice,
For still remains my hope that will not cease.
With lifted soul, I praise with heart and voice,
The God of my Salvation, strength and peace.
Sure as the mountain deer, the antelopes,
My God will guide me up the mountain slopes.

News about missionaries

Mr. and Mrs. Daniel R. South, missionaries to Chile, may be addressed at Casilla 1417, Concepcion, Chile. He is a native of Memphis, Tenn. She is the former Cheryl Davis of Little Rock, Ark. Before they were appointed by the Foreign Mission Board in 1976, he was a student at Southwestern Seminary, Ft. Worth, Tex., and choir director at Southside Church, Granbury, Tex.

Judy Robertson, missionary to Taiwan, has arrived in the States for furlough (address: 747 N. Washington, Fayetteville, Ark. 72701). She is a native of Fayetteville. Before she was appointed by the Foreign Mission Board in 1974, she was a student at Southwestern Seminary, Ft. Worth, Tex.

Mr. and Mrs. Ken G. Robertson, missionaries to Senegal, may be addressed at B.P. 3330, Dakar, Senegal. They are natives of Arkansas. He was born in Pine Bluff and lived in Wilmot, Pickens and Tillar. She is the former Margaret Howard of Clark County. Before they were appointed by the Foreign Mission Board in 1976, he was pastor of Eastside Church, DeWitt, Ark.

Mr. and Mrs. Billy H. Love, missionaries to Malaysia, have completed fur-

lough and returned to the field (address: 8 Jalan Telok Gadong, Petaling Post Office, Kuala Lumpur, Malaysia). A native of Oklahoma, he was born in Oklahoma City and grew up in Frederick. The former Thelma Hayes, she was born near Booneville, Ark., and lived in Truth or Consequences, N.M., and Warsaw, Mo., while growing up. Before they were appointed by the Foreign Mission Board in 1966, he was pastor of Hermitage (Mo.) Church.

Mr. and Mrs. Glendon D. Grober, missionaries to Brazil, have completed furlough and returned to the field (address: Caixa 1043, 66000 Belem, PA, Brazil). Born in Vicksburg, Miss., he lived there and in Russellville, Ark., while growing up. She is the former Marjorie Steele of Ballard County, Ky. Before they were appointed by the Foreign Mission Board in 1955, he was pastor of the Eddy Creek Church, Princeton, Ky., and part-time professor at Bethel College, Hopkinsville.

Martha Hairston, missionary to Brazil, has returned to the field (address: Caixa 1940, 50000 Recife, PE, Brazil). She is a native of Warren, Ark., and was appointed by the Foreign Mission Board in 1951.

Baptist chaplain retires from military

Chaplain (Colonel) Wilson C. Deese, State Chaplain, Arkansas Army National Guard, has retired after 37 years of ministry in military service.

At retirement ceremonies, Major General Thomas C. Armstrong, Arkansas' Adjutant General, presented Chaplain Deese with the Legion of Merit. He was given the decoration for exceptionally meritorious service as State Chaplain Sept. 18, 1975 to June 30, 1978. It read, "Chaplain Deese made major contributions in administering to the religious and moral needs of the command".

A native of Lonoke, Chaplain Deese attended Southern Seminary, before beginning his chaplaincy. He has received the Arkansas Service Ribbon, Meritorious Service Medal and the Legion of Honor Membership in the Chapel of the Four Chaplains.

Chaplain Deese has been pastor of Baptist churches at Cabot and West Helena, and he was Director of Chaplaincy Ministries for the State Missions Department from February, 1972, through 1977.

He has been a member of the Executive Board, the Operating Committee, and the Missions Committee of the Arkansas Baptist State Convention. He also served on the Board of Trustees of Ouachita University.

Deese is married to the former Margaret Lucile Jacks of Sparkman. They are the parents of three daughters.



Deese

OBU summer commencement set

ARKADELPHIA — Forty-five students will receive degrees from Ouachita University in summer commencement activities Friday, Aug. 11 at 10:30 a.m. in Mitchell Hall Auditorium. A total of 28 bachelor degrees and 17 masters degrees will be conferred.

Ben M. Elrod, president of Georgetown College in Georgetown, Ky., will deliver the keynote address at the exercises. Dr. Elrod is the former Senior Vice President and Director of Development at Ouachita.

During graduation Bailey E. Smith will receive an honorary doctorate of divinity degree. Smith is the pastor of the First Southern Baptist Church in Del City, Okla. The church has the largest membership in Oklahoma and the fourth largest in the Southern Baptist Convention.

Arkansas all over

by Millie Gill

David Warren

is serving on the staff of Markham Street Church, Little Rock, as minister of education and youth. He is a graduate of East Texas Baptist College, Marshall, and Southwestern Seminary. Warren has served on the staff at First Church,



Warren

Heber Springs, and First Church, Forrest City. He and his wife, Jerri, moved to Little Rock on June 18.

Mr. and Mrs. George Nance

observed their 50th wedding anniversary July 16. The Nance's, members of First Church, Ward, renewed their marriage vows at the conclusion of the church's morning worship service. Their children honored them with a reception in the fellowship hall of the church in the afternoon.

Freddie Pike

will join the staff of Watson Chapel Church, Pine Bluff, on Aug. 6. He will serve the church as minister of education and administration. Pike has been serving since 1973 as youth consultant of the Arkansas Baptist State Convention Sunday School Department. He is a graduate of State College of Arkansas at Conway and Southwestern Seminary. Pike has served on the staff of First Church, North Little Rock; Forest Park Church, Ft. Worth; Beryl Church, Vilonia; and New Bethel Church, Conway. He has served as associational Sunday School director and president of the Church Library Organization of North Pulaski Association; music director for Faulkner Association and director of library services for First Church North Little Rock.

His other professional experiences include leading Sunday School enlargement campaigns, conferences during Sunday School week at Glorieta Conference Center, and training conferences in Utah, Idaho, Arizona, Colorado, Alabama, Missouri, Indiana, Ohio, and Kentucky. He is trained as an associational coordinator for ACTION enrollment campaign and has completed seminar training in using and making audio visuals. Pike is a member of the Arkansas Religious Education Association, Toastmasters International, and Arkansas Middle School Association. He and his wife, Linda Carole, are parents of a daughter, Melodie Carole.

Paul Hammond

was elected to the Executive Council of



Pike

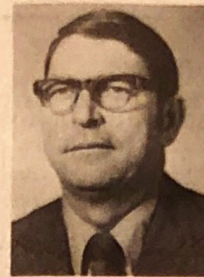
the Southern Baptist Convention's Church Music Conference in a meeting held recently in Atlanta, Ga. Dr. Hammond, chairman of the church music department at Ouachita University, will serve for a two-year period and will assist in planning the group's annual meeting. Hammond joined the OBU faculty in 1973 and is a native of Cincinnati, Ohio.

Charles Holcomb

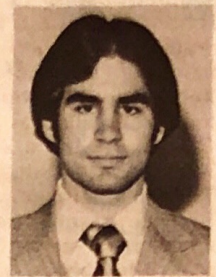
recently became the manager of the Springlake Assembly. He assumed this position after serving as pastor of the Hot Springs Village Church where the work grew from nothing to a membership of 87 with a Sunday School attendance of 83. He has also pastored Pleasant Valley, Cabot; Gravel Hill, Benton; First Church, Mulberry; Lavaca; and Memorial Church, Hot Springs. His responsibilities as camp director will



Hammond



Holcomb



Batchelor

permit him to do revivals and supply work. He will have the total responsibility of the assembly planning, promoting, and administration. The Holcomb's have two children, Mrs. Charlotta Fincher, and Mrs. Cheri Glover.

Jack Batchelor

is serving as minister of music and youth at Green Memorial Church, Little Rock. He is a ministerial student in his sophomore year at Ouachita University. Batchelor, a native of Camden, has also served on the staff of Victory Church in El Dorado.

Cindy Baw

is a featured writer in this quarter's *Youth in Action* materials. She has written the Temporary Study Groupings for older youth and developed the resource kit. Mrs. Baw writes regularly for the

Focus on youth

Beech Street First Church, Texarkana

youth are on a mission trip to Utah. The 37 youth are accompanied by nine adults that include Joe Gordon, associate pastor, and Charles Vance, minister of music. Their mission work will include an Indian Migrant Worker Bible School; a Bible School at Fremont; construction work at a Baptist encampment; census work and Backyard Bible Clubs. In addition to this work, the youth choir and high school ensemble will be presenting several concerts. They will be assisted in their mission work by Earl Jackson and Bruce Conrad who are full time missionaries in Utah.

Forest Highlands Church, Little Rock

youth recently participated in a mission revival tour to Reynosa, Mexico. The group of 13 youth and five leaders was

led by David Branton, minister of music and youth. The mission venture was arranged through Baptist missionary, Roy Johns of Pharr, Tex., by Pastor Johnny Jackson who also participated in the tour effort. The group stayed in a Baptist church in Reynosa and shared in open air night revival services in a mission of the church. In these services the group sang and several gave their testimonies.

Morning Bible studies were led by Missionary Johns and other members of his staff. Afternoon visitation and witness assignments were carried out daily by the youth. The group returned to Little Rock on July 16 after a day at Astroworld in Houston. Pastor Jackson said, "Though the group was tired, they were a happy group and are enthused over the trip. They are also looking forward to another mission venture next year."

Southern Baptist Convention in Sunday School, Vacation Bible School, and drama. She is the wife of Dennis Baw, pastor of First Church, Dumas.

Kenny Worthington

has been called as pastor of the Dixie Church in Mount Zion Association. He is a student at Southern College.

Truman Chatman

has been called as pastor of the Lunsford Church. He came to this church from West Memphis.

Woody Wicker

has been called as pastor of Rowe's Chapel. He is a native of Hornersville, Mo.

Maurice Hitt

has accepted the pastorate of the Smithville Church. He has been serving as pastor of the Westvale Church.

Jonathan Reichman

has accepted the pastorate of First Church, Hindsville. Reichman, who has been living in the Springdale area, has been pastoring a church in the Harrison area.

Joe Jones

is serving as music/youth director at Im-

manuel Church, Fayetteville. He is a music major at the University of Arkansas. Jones and his wife, Carol, are parents of a son, Aaron.

Tom Harris

has been called as pastor of First Church, Clinton. For the past year he has been pastor of the First Church in Kopperl, Tex. Harris is a native of Hartford, Ark. He is a graduate of Arkansas Tech University and Southwestern Seminary. He and his wife, the former Sandra Barnes of Hartford, are parents of one son, Daniel, age five.

Harold Owen

has resigned as minister of music and youth at First Church, Hamburg. He will enroll in Southwestern Seminary to begin work on a master's degree.

Joe Thomason

has been called as pastor of Robbs Chapel near Paragould.

Roy McLeod

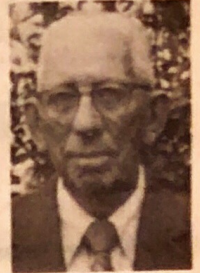
has been called again to serve as pastor of the Parks Church in Buckner Association.

Jimmie Maness

is serving as pastor of Pleasant Grove Church number 3 near Waldron. He has previously served as the church's pastor.

Myron director may hold record

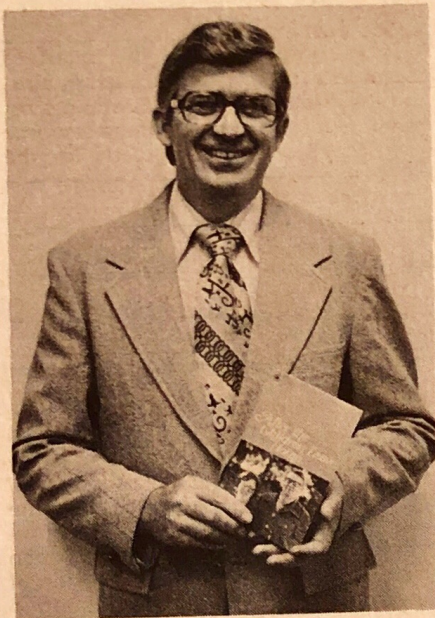
L. A. Jackson was honored on his birthday during the revival at Myron Church. Jackson is 87 years old and he just may be the oldest active Sunday School director in Arkansas.



Jackson

Jackson has served as Sunday School director since 1946. He was director for the Myron Baptist congregation which met in the community building until the new building was constructed. He wanted a separate place for a local Baptist congregation so much that he donated the land where the church building now stands.

He is an active deacon in the church and did not miss a service during the revival. Jackson has been a Christian for 71 years, and he and his wife have been married for 59 years.



Book for parents

James A. Walker, Stewardship Secretary for Arkansas Baptists, has written a booklet for parents facing the empty nest. "After the Children Leave Home" emphasizes the frustrating middle years. It offers suggestions on how partners can rediscover each other after the children leave home. The booklet may be ordered from the Materials Services Department of the Sunday School Board.



Arkansan to head seminary alumni group

Charles Ashcraft (right), executive secretary of the Arkansas Baptist Convention, Little Rock, was named president-elect of the national alumni association of Southern Seminary, Louisville, Ky., at the school's national alumni luncheon in Atlanta recently. As national president in 1980, Ashcraft will lead efforts of 33 state alumni presidents and more than 12,000 Southern Seminary alumni around the world. With him are W. C. Fields (left), assistant to the executive secretary of the SBC Executive Committee, Nashville, Tenn., and this year's national alumni president, and John Claypool (center), pastor of Northminster Church, Jackson, Miss., who was elected president for 1979.

Baptists asked to help nominate for state committees, boards

Members of the Nominating Committee for the 1978 Arkansas Baptist State Convention want Arkansas Baptists to submit names of persons for that Committee to consider when they bring the convention nominations for state committees and boards.

This recommendation will not insure nomination, but the Committee will consider each recommendation. The

Committee will not contact any person recommended until they approve the nominations.

The Nominating Committee will hold their first meeting Thursday, Sept. 21, and they need all recommendations no later than Sept. 18. Members of the Committee are John R. Maddox, chairman, Joe Chumley, Kenneth Threet, Jimmie McClusky, Judge H. Zed Gant, Harold White, C. A. Johnson, W. O. Vaught, and William Garner.

Nominations for 1979 committees and boards

(For service as a director, trustee or committee member on the Arkansas Baptist Convention boards or committees)

Believing in this person's moral integrity, spiritual commitment and other qualifications:

1. I recommend _____

Mailing Address _____

2. Approximate age _____ Occupation _____

3. Is person an ordained minister? _____

4. Name and address of church where the above is a member _____

_____ Association _____

5. Give brief statement as to the past and present loyalty of this person to this church, and the programs of Arkansas Baptists

6. List service on boards or committees of the Arkansas Baptist State Convention

7. List training, skills, experiences, etc., which would qualify for service recommended _____

8. List the place where you think this person can best serve:

A. Trustee or director of an institution or agency or the executive board: (specify)

B. Convention committee: (specify) _____

Signed _____
(name of person making recommendation)

(mailing address)

(occupation)

(date)

PLEASE RETURN FORM TO: Dr. John R. Maddox, P.O. Box 874, Wynne, Ark. 72396

McGehee First Church

will observe "Dedication Day" on Sunday, Aug. 6. A new building and improved parking area will be dedicated in services at 10:30 a.m. according to Mason Craig, pastor. The new building includes a sanctuary with choir room, additional educational space, and fellowship hall.

There will be an afternoon service at 2:30 to dedicate a piano, hymnals and choir robes. The choir will present the musical "Alleluia" in this service.

Halley Church

voted on June 4 to petition the Delta As-

by Millie Gill

sociation for membership. Thomas Christmas is pastor.

Dumas First Church

will be in revival July 30-Aug. 2. The Ouachita University CONTACT team of David Uth, Clay Vire and Donna McCoy will be leading the meeting. This is one of several outreach programs directed by the church's summer missionary Rick Shearouse, of Ft. Worth, Tex.

Pleasant Ridge Church

was host church for a revival sponsored by men of Black River Association June 26-July 1. Carl Looney, associational Baptist Men's director, directed revival

preparations. In the services, led by different speakers each evening, there were two professions of faith. These were baptized on Sunday, July 2, by Bill Thomas, pastor.

Liberty Church, Walker

conducted a Vacation Bible School June 17-21. Lecendia Bratcher was director. The school had a total enrollment of 35 with an average daily attendance of 34. Commencement exercises were held on Friday evening, June 17. Bibles were presented to the 19 older children who had perfect attendance records. Sam Herrin is pastor.

buildings

First Church, Mulberry

First Church, Mulberry, dedicated a new 8,232 square foot sanctuary on July, 9. The new facility has an auditorium, full basement, dressing rooms, baptistry, two bathrooms, and has central heat and air throughout.

The sanctuary itself is fully carpeted and has eight chandeliers. The entire facility was completed at a cost of \$174,000. The basement is being completed by members who are donating their labor.

Special guests for the occasion included former pastor, Charles Holcomb who brought the history of the church, now director of Springlake Assembly; Leo Perry, retired Director of Missions for Tulsa; Okla.; Paul Wilhelm, Director of Missions for Clear Creek Association; and J. Everett Sneed, editor of the *Arkansas Baptist Newsmagazine*.

Pastor Bill Spears delivered the morning message and the afternoon dedicatory message was delivered by Dr. Perry.

Pastor Spears spoke from Revelation 19:1-6 on "Praise Ye the Lord" for the morning message. He emphasized that Christians are to praise the Lord for specific reasons. Among these are: Because he is Lord and it is our duty, because of his perfect redemption, because of his perfect righteousness, because of his perfect judgement, because he deserves perfect respect, because he deserves perfect reverence, and because of his perfect revelation.

Perry spoke from I Chronicles, chapters 28 and 29. He praised the people for the erection of their new facility, but challenged them to use this as an opportunity in which to re-commit themselves to the work of Christ. He

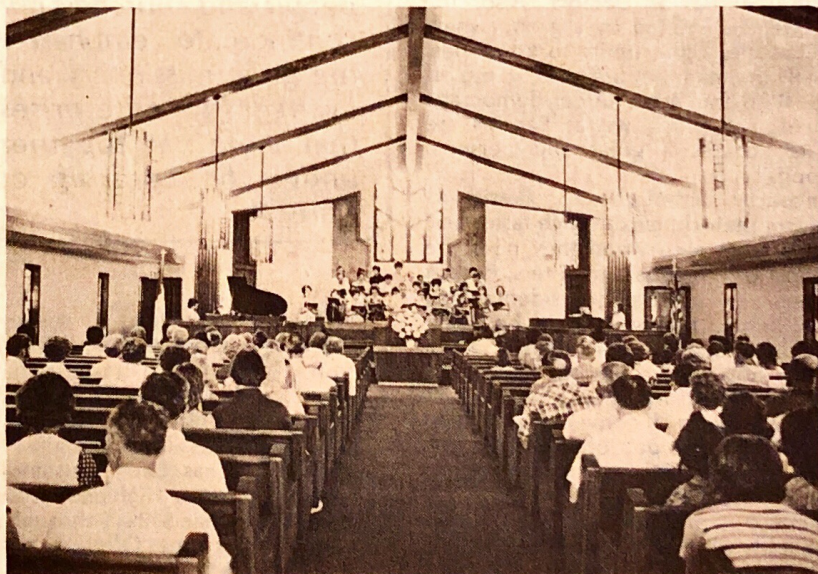
challenged them to: (1) produce a quality of life commensurate with a redeemed people, (2) become a channel of expression equal with the inspiration that we have received, (3) project a plan of activity within the new building that is commensurate with the world scope of missions, and (4) produce a people of hope that are confident of receiving the promised inheritance. In conclusion he said, "God's plan through the ages has been to use people who believed God in fulfilling his plan. This is the answer to the problems that plague America and such commitment will produce a dynamic church."

The church has shown significant

growth during the past 28 months under the leadership of Pastor Spears. They have recorded 347 professions of faith, 211 baptisms, and the Sunday School attendance has increased from 140 to 260. The church budget has grown from \$40,000 to \$100,000 enabling the church to add two additional staff members.

The church has also started a bus ministry and now operates five buses.

Pastor Spears believes that the church has a bright future. He said, "Our church is reaching people of all age groups. We believe that our opportunity for growth is excellent as the community is growing. We believe that in four or five years it is likely that our church will be averaging 400 to 500."



Eight Chandeliers are a feature of the auditorium built by First Church, Mulberry. (ABN photo)



The Jackson family is (standing) Paul, 24, Timothy, 12, Brent, 17, and Johnny Jr., 26; (seated) Kathy and Matthew (Paul's wife and son), Carleene, President Jackson, Jerusalem, her mother, Tanya, and her brother Joshua, who are Johnny Jr.'s family. (ABN photo)

State convention president leads where Baptists will follow

by Chere Sneed

Before Dwight D. Eisenhower became President, Harry Truman said of him, "He'll sit here and he'll say, 'Do this! Do that!' And nothing will happen. Poor Ike — it won't be a bit like the army. He'll find it very frustrating."

Like the U.S. in 1953, Arkansas Baptists have a new president, and like Truman and Eisenhower, Johnny Jackson may find the job a bit frustrating at times. However, there are two important differences between the Arkansas Baptist State Convention President and the President of the United States.

First is the election process. Baptist State Convention presidents are elected by direct popular vote of our messengers, not through another body such as the House of Electors. Also, the president is elected by a group which has had the opportunity to know personally the man they are putting into office. With this more direct democratic process, of which we as Baptists are proud, comes a great and personal responsibility.

Secondly, although U.S. Presidents perform their duties of office faster and with greater ease when they have the support of congress and voters, certain powers are granted the president which allow him to make decisions he alone regards as favorable for our nation.

This, however is not the case with Southern Baptists, who enjoy direct popular vote on all convention matters. Arkansas Baptists put Johnny Jackson in office because they regarded him as the type of leader they need.

Jackson is presently pastor of Forest Highlands Church in Little Rock where he has served since 1966. He has held four other pastorates: Louann Church, Louann, Ark.; Parkdale Church, Ft. Worth, Tex.; Walnut Hill Church, Dallas, Tex.; and First Church, DeKalb, Tex.

Since 1950, when Jackson entered into his first pastorate, he has held numerous places of leadership in both Texas and Arkansas, including his chairmanship of the Arkansas nominating committee in 1977.

Jackson is a graduate of Ouachita University and Southwestern Seminary. He and his wife, the former Carleene Wade, have four sons. The oldest, Johnny Joe, is also a pastor in Little Rock. Paul is a full time evangelist, and Brent and Timothy attend secondary school.

"We must recognize that diversity exists among our people and churches, but continue to emphasize the great missionary and evangelistic enterprises that hold us together under the Lordship of Christ."

During Jackson's years as pastor he has tried to emphasize evangelism and missions. Every church he has led has shown considerable advance in missionary interest and giving. Each has increased cooperative program gifts, and mission giving has been outstanding. For example, Forest Highlands Church has given more than \$12,000 through the Lottie Moon Christmas Offering both of the last two years.

A man's past performance effects his future performance as well as his vision for the future, Jackson said in an interview. "You would expect me to

emphasize on the convention level what I have always tried to emphasize on a church and personal level. I believe that God has blessed Arkansas Baptists because of our faithfulness to the teaching of the word of God and our emphasis on evangelism and missions. And in this sense of the word, I am very strongly in support of our denomination and our denominational programs."

Jackson went on to deal with several of his visions for the convention. He would like to see every church in Arkansas have a revival, as some churches have been several years without one. Jackson, also, hopes "that every church will baptize at least one person, as our baptisms have gone down in the last few years as they have all across the Southern Baptist Convention. So I will try to challenge Arkansas Baptists in this way."

According to Jackson the attitudes of our people will influence to a large degree the success of the state convention. "I am not afraid to take a stand on any issue, I am not afraid of controversy. But I believe that Arkansas Baptists need to do what they are doing now — maximize the things that hold us together and minimize our differences. We must recognize that diversity exists among our people and churches, but continue to emphasize the great missionary and evangelistic enterprises that hold us together under the Lordship of Christ."

At the end of Jackson's term of office will we say, "He wanted this, and he wanted that, and nothing happened"? This will really say that each of us failed. Or will we say Johnny Jackson and Arkansas Baptists wanted more revivals, increased baptisms, and continued growth and cooperation in our state and we succeeded?

Blytheville First leaders making plans to raise MSC support money are (left to right) Kendall Berry; Mrs. Berry; Alvis B. Carpenter, pastor; Mrs. Frank Huffman, WMU director; Frank Huffman, chairman of deacons; and Charles Ross, Brotherhood director.



Blytheville church committed to sponsor MSC volunteer

by Millie Gill

First Church, Blytheville, has made a commitment to participate in the Bold Mission Thrust by sponsoring a two-year Mission Service Corps volunteer.

Participation will be through the cooperative efforts of the deacons, Brotherhood, and Woman's Missionary Union according to Alvis B. Carpenter, pastor.

Mr. and Mrs. Kendall Berry, after attending the Mission Service Corps meeting in Washington, D.C., at the request of President and Mrs. Jimmy Carter, challenged the church to participate in this SBC endeavor.

Berry, a deacon of the church who is a former Executive Secretary-Treasurer of the Southern Baptist Foundation, presented the challenge to the deacon body when he volunteered to provide one-half of the funds for a volunteer if the church would provide the remaining funds.

Mrs. Berry, who has led enthusiastically in mission work, said, "Not only our church, but all Southern Baptist churches must become totally committed to the Bold Mission Thrust. When we do this think how many people will have the privilege of hearing about our saviour by the year 1982."

The deacons accepted Berry's challenge and voted to involve the entire church family by asking participation of all mission organizations. Frank Huffman, chairman of deacons, presented this proposal to the church family.

Charles Ross, Brotherhood director, and Mrs. Frank Huffman, WMU director, both said that all organizations had responded to this challenge with much enthusiasm.

Special offerings will be the channel through which funds are raised. No definite goal has been set, therefore leaders feel that it could be possible to provide above and beyond the estimates made by the Mission Service Corps for a two-year volunteer.

Dr. Carpenter said, "that with this enthusiastic response to Bold Missions I feel that it will strengthen our entire church program and unite us in proclaiming the gospel in Blytheville, in Arkansas, and throughout the world."

Millie Gill is a staff writer for the "Arkansas Baptist Newsmagazine."

Southern College enters fund plan

The President of Southern Baptist College, located at Walnut Ridge, Dr. D. Jack Nicholas, has announced the beginning of a 10 year "Bold Advancement Plan" for the College. This effort is being led by the Board of Trustees, with leadership provided by Ron Kincade, President of the Board, and J. K. Southerland, the Development Council Chairman. Directing the activities will be Jim E. Tillman, Vice President for Development at SBC.

As the "Bold Advancement Plan" was launched in July the Development Office reported that \$200,000 is already committed. This figure includes \$140,000 committed for operations, \$30,000 for scholarship endowment, \$5,000 for general endowment, and deferred gifts amounting to \$25,000.

The ultimate goal is \$5,100,000 in the next decade. This plan will generate \$1 million for operations, \$2,600,000 for endowment, and \$1,500,000 for capital needs. These funds will be in addition to the support provided by the Arkansas Baptist State Convention.

Dr. Nicholas emphasized that this Bold Advancement Plan is more than just a fund raising Campaign. It is calculated to strengthen the student scholarship program, support a broader curriculum, undergird general operations, and construct a much needed convocation recreation athletic complex.

The school will solicit funds from individuals and the local community, as well as private foundations and corporations. College personnel will hold a "Sacrifice Begins on Campus" drive.

This two year liberal arts institution is accredited by the North Central Association of College and Universities.

Important Notice

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Your state convention at work



My convictions about BSU support

Recently I was in a meeting in which Jamie Jones was to speak on the Third Century Campaign. Without any prior notice, I was asked to introduce this part of the program. Not having time to give thought as to what I should say, I



Gordon

simply expressed my deep feelings about BSU, the Third Century Campaign and how I feel about our pastors and churches supporting this very worthy campaign. I've been invited to share here some of those convictions.

I expressed deep appreciation for what BSU meant to my life as a college student who had come from a "quarter-time" rural church background, and, appreciation for what I have ob-

served as a long-time college town pastor.

Then, because I happen to know that the vast majority of Baptist students across the state go to state schools and that the largest segment of the student body is composed of Baptist background young people, I strongly urged that this program deserves the strong support of every Baptist across our fine state. And, because the largest student body in our state is in our association, I feel that the pastors and churches of our association should give strong support to the Third Century Campaign.

Since I've heard it said many times in recent years by some of our pastors, "If we didn't care who got the credit and the glory" (we would do certain things), I felt that this was a good time to suggest that some might like to practice what they preach. I know that BSU work on the campus does not necessarily swell the membership of local churches in college towns, but I see here an opportunity to follow the same principles that we follow in supporting mission work beyond our church field.

I suggested strongly that pastors allow someone to present the Third Century Campaign emphasis in their churches for at least two reasons: (1) Even though a pastor could conceivably not be sold on the campaign, still certain individuals within the church might have a deep interest, and they deserve to know; and (2) Even though a church

might not be able to enter into the campaign at this time, individuals possibly could. At this point, I suggested a well-learned pastoral lesson, that individuals are perfectly capable of protecting their own pocketbooks. — Terrel Gordon

Terrel Gordon served 16½ years as pastor of Immanuel Church, Fayetteville. He presently serves as chaplain of the V.A. Hospital in Fayetteville.

Talk about stewardship

People do think about money. Sometimes they even talk about it. Daily papers carry stock market reports that add to the woes or joys of investors.

With inflation edging toward double figures, who can ignore the cash flow? Wage disputes break out in violence as workers press their demands. High interest rates discourage house buyers. A trip to the grocery store causes depression. Tax payers revolt with the idea of keeping more of the money they earn.

All this pre-occupation with money should cause it to be an easy conversation piece. It's not. Quick ears pick up all vibrations about money except at church. The words "behind," "give," or "tithe" cause immediate reactions. Faithful givers reason that they've already done their part. The unfaithful complain. "I didn't come to hear about money even if it is disguised by the word 'stewardship.'"

But it is necessary to get the believer's attention. Home programs and world missions aren't supported by those who refuse the evidence.

Jim Griffith tells of a preacher who called a special business meeting to deal with falling plaster.

He first requested pledges from deacons and members of the finance committee. Looking at one of the more prosperous members he asked, "Would you like to start the pledges?"

"I'll pledge five dollars," the man said. At that moment a piece of plaster fell from the ceiling and hit the man's head.

"I meant 50 dollars," he said quickly. Lifting his eyes toward the ceiling the preacher pleaded, "Hit him again, Lord."

Christian stewards aren't developed through silence. That's why it is necessary to teach stewardship lessons in Sunday School. Stewardship testimonies serve as constant reminders that participation is a joy, not a burden. The stewardship sermon is essential because it does more than ask for an offering. It asks for life. It endeavors to focus attention, not on self, but on the sacrificial cross and world needs. — Secretary of Stewardship, James A. Walker

Looking ahead: Arkansas events

July 1978

- | | |
|-----------|---|
| 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 |
| 25-26 | Associational Music Director Workshop, Little Rock, First Baptist Church |
| 28-30 | Registration fall semester, Ouachita Baptist University |

How to be successful in the church!

July 30, 1978

Acts 20:17-21, 25-28, 32-38

by Anton C. Uth,
Immanuel Church, Pine Bluff

The third missionary journey was coming to an end. Paul had gathered the collection for the poor Christians of Jerusalem (I Corin. 16:1-3 and II Corin. 8:14). On his way to deliver these funds, he stopped at Miletus, a seaport near Ephesus, and sent for the leadership in the church of Ephesus. The word translated "elders" depicts that group to whom God had given the responsibility of overseeing the work. They were not necessarily the oldest but certainly the more spiritually mature.

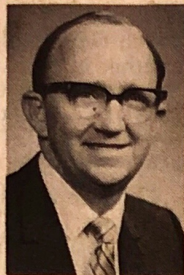
Of all the sermons recorded in Acts this is the only one delivered primarily to Christians. Paul imparts last minute instructions that have become an eternal pattern of ministerial success. Volumes of "How to Succeed" books and programs have been written and suggested. Paul shared a sermon with the church ministry that could well carry the title "How to Succeed in the Church!"

A pattern in retrospect (Acts 20:19-21)

These were his dear friends in Christ and fellow-church members. He has spent some three years with them (vs. 31). His message to them by necessity begins at the beginning. "First day . . . after what manner I have been with you all the time" (vs. 18). Paul was often challenged about his being self-motivated, ambitious for self gain, and dependent upon others. In many of his letters he defends his apostleship and his work among the church. He earned his own way (vs. 34). He always came into a community in prayer and upon orders through the Holy Spirit!

"Humility of mind" (vs. 19) or lowliness being conscious of man's imperfections is the first word. Paul was stern but not a haughty preacher.

His manner included "tears" (vs. 19). Not often has an outsider wept for them but Paul did. These were tears in solitude for their salvation. A community is fortunate indeed when a servant of God weeps over it as Jesus wept over Jerusalem.



Uth

His third word is "temptations" (vs. 19) or trials. These were persecutions which he suffered at the hand of the Jews. Luke does not identify these specifically in Ephesus but attitudes such as suggested in Acts 19:9 prevailed in the many plots of the Jews.

"From house to house" (vs. 20) intimates a ministry well deserved to be duplicated today. He went from house to house. He visited in their homes; he invited them to visit in his home. A good pattern in retrospect was the outside ministry of Paul. Surely he conducted Lord's Day services of worship. But he did not wait for them to come to hear of Christ.

His pattern of preaching and teaching pertaining to content is well worth examining. "Repentance toward God and faith toward the Lord Jesus Christ" (vs. 21) was the theme of his ministry to the citizens of Ephesus. "Repentance" means turning or a change of mind. Jesus had taught, "Except you repent you shall likewise perish" (Luke 13:3).

"Faith" (vs. 21) is from the same root word as believe. Therefore when a sinner admits he is a sinner and turns from the sin, he must believe in the Lord Jesus Christ. No "cheap" grace with Paul's ministry. Paul never preached that you could have Jesus without having him as Lord.

A warning of service (Acts 20:25-28)

A warning of service is heard as he wants the record to indicate he had delivered God's message to all men in Ephesus. To be "pure from the blood" (vs. 26) of someone encompassed an Old Testament idea in Ezekiel 33:7, "So thou, O son of man, I have set thee a watchman unto the house of Israel . . . ; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." Paul had faithfully delivered the "whole counsel of God" (vs. 27) unto all the people. The counsel of God should be understood as the plan of salvation for men unfolded in the gospel. He had done all within his power for the city and the church, so that if any failed to being Christians the

blame rested on themselves and not on Paul.

A warning of service continues in their responsibility as overseers of the church. "Take heed" (vs. 28) for themselves and the people. Paul knew the vulnerability of believers. Satan could raise up "wolves" to enter in among them to destroy them and to raise up men of their group who would preach perverse messages (vs. 29, 30).

Paul described a beautiful relationship of church leaders and their people. First, God had made them leaders through the Holy Spirit. In addition God had purchased the church with his own blood. The church was his; He placed the leaders there! Now, they were to carry out the responsibility of feeding the flock. Second, "feed the church" (vs. 28) was their pastoral ministry. The preacher is as a shepherd with the "good Shepherd" as the pattern. They were to take care of the church as a shepherd cares for his sheep.

One final word of warning can be gleaned from Paul's reference to the cross. Never did Paul cease preaching of the cross. To succeed we must glory only in the cross.

A farewell to friends (Acts 20:32-30)

Pulling them close to his heart, Paul commended them to God. He had not desired the gold and silver of men. Instead he recommends them to the inheritance given by "his grace" (vs. 32). He had labored with his hands to provide for his needs. He was a tentmaker.

Great sorrow overwhelmed them that they "fell on his neck," "kissed him," and "wept sore" (vs. 37). The greatest anguish of their grief was not being able to see his face again. Paul had truly succeeded.

Conclusion

Paul had challenged them one more time. His admonition came not only as preacher to congregation but also as friend to friend. They were his brothers in Christ but also fellow ministers of the gospel. There is a tie that binds the hearts of Christian workers together. We are in this business because God has put us here and we are here together. We succeed as others triumph over circumstances. Paul left them with a love for them and from them. Success comes only in Christ.

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Living together as Christians

July 30, 1978

Colossians 3:15-4:1

by Gene Petty
Ouachita University

Part of the fun of a vacation is in the planning of it. The excitement of reading brochures describing exotic places never seen and the anticipation of being able to do so much through careful planning and scheduling almost equals the real thing. It is one thing to plan and prepare a vacation for a family; it is quite another thing actually taking the vacation and implementing those carefully laid plans. Often the actual experiences of a vacation trip only vaguely resemble prior plans.



Petty

This same truth applies to our spiritual lives as well. What we want to be and what we are often are not the same. The Sunday School lesson this week impinges on life at this very point. The Apostle Paul drives home the point that spiritual truths cannot be lived in a vacuum, but must be lived out in relationship to others. The commands to love others as self and bear one another's burdens have no meaning except in relationship to other people. Living together is the test of the worth of any religion and this is especially true for the Christian faith with its emphasis on interpersonal relationships.

Living together at church (3:15-17)

When Paul used the term, "rule," in his admonition to let the "peace of God rule in your hearts" (v. 15), he selected a term from the athletic domain which refers to the umpire or referee. The spiritual idea is that an inward peace in knowing Christ acts as the umpire of our lives to bring control and order out of chaos.

The need for this special spiritual umpire is especially acute among those who "were called in the one body" (v. 15). We are also better able to live together as a people of God if "the Word of Christ dwell in (us) richly." The word, "dwell," (v. 16) means to live or make your home in and thus Paul is saying that the Word of God is to be the atmosphere in which the Christian community lives and does its work.

There is another dimension to living

together at church. Whatever is done in and through the Christian community must be done by the authority and power of the living Lord or it must not be done at all. We are instructed by this text to "do everything in the name of the Lord Jesus," (v. 17) and the name of an individual carried his authority and power.

The Christian life is more than seeking to conform to various rules derived from passages of Scripture, or from the tradition of the church. The Christian life is life under the lordship of Christ. Being loyal to Christ in the modern world means to do all in the name of the Lord Jesus!

Living together at home (3:18-21)

The real test for Christianity is not only in the Christian community, but in the home as well. Paul narrows the circle of spiritual application to that small group known as the family. He addresses each member of the family with some particular admonition with the implicit understanding that each truth is applicable to all members of the family.

When Paul admonished wives to "be subject" (v. 18) to their husbands, he in no way implied inferiority or forced subjugation. The basic idea of the term is to accept one's place of responsibility in life. Paul's command that the wife "be subject" to her husband meant that the married Christian should recognize her responsibility to serve Christ in her place in life.

In Paul's day for the Christian wife not to be subject to her husband would mean that she would refuse to fulfill her responsibilities in the marriage relationship. It would have been to assert her freedom in such a way as to refuse the husband any rights.

"Husbands, love your wives" (v. 19) is the other side of the coin of Paul's teaching on living together as a family. The word for love is the word for God's love in John 3:16 and refers to the highest kind of love possible between two people. It is a self-giving, self-sacrificing kind of love that makes "being subject" a joy.

Thus Christian marriage is a

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relationship of mutual obligation in which two people seek to relate to one another in intimacy as Christians under the lordship of Christ. When Christian marriage is seen this way, it becomes the task of a lifetime rather than an achievement of a moment.

Children are to "obey" their parents (v. 20) for such obedience is a model of man's relationship to Christ and it indicates his attitude toward authority. The word, "children," does not just refer to little children, but to any person still at home and still under parental authority.

Parents should not discourage their children through impossible rules and regulations or through harshness. The idea of "provoke" (v. 21) is to "exasperate" or to "drive to despair," thus Paul's meaning is clear: Parents are not to demand so much of children, or to be so strict and authoritarian with them, that they feel hopelessly trapped in their inability to do what is commanded. Paul was speaking against the kind of home atmosphere which leaves a child or young person feeling that he can never do what his parents expect.

Living together at work (3:22-4:1)

The last area of application for spiritual principles is that of our everyday work. Paul addresses slaves and masters but the advice given is appropriate for the laborer and employer in today's world.

Employees are to "work heartily" (v. 23) to please the Lord and not men realizing that their real master is Christ himself. Paul makes an interesting statement in his promise that "from the Lord you will receive the inheritance as your reward" (v. 24). The slave could own nothing as his own nor could he inherit anything. Paul points out that our real inheritance is not in this world but in the heavenly world where Christ is Lord of all.

Masters were to treat their slaves "justly and fairly" (4:1) since they themselves were answerable to their own master, Jesus Christ. Learning to live together takes a lifetime. A person can become a Christian in a moment, but it takes the rest of his life to learn how to be one.

Attendance report

July 16, 1978

Church	Sunday School	Church Training	Church adds.
Alexander, First	109	51	4
Alpena, First	68	19	
Ash Flat, First	71	24	
Batesville, First	263	101	
Berryville			
First	140	68	
Freeman Heights	163	38	
Booneville			
First	285		
Mission	31		
South Side	93	52	
Bryant, First Southern	189	93	13
Cabot			
First	398	70	2
Mt. Carmel	330	65	
Camden, Cullendale First	497	106	2
Charleston, First	164	55	5
Conway, Second	402	155	5
Crossett			
First	448	99	
Temple	167	74	
El Dorado, West Side	441	436	1
Forrest City, First	479	59	
Ft. Smith			
First	1375		13
Grand Avenue	1006	218	5
Mission	24		
Trinity	144	31	1
Fouke, First	99	47	
Gentry, First	160	34	3
Grandview	98	66	
Halley	55		
Hampton, First	145	68	
Hardy, First	123	50	6
Harrison			
Eagle Heights	260	77	
Woodland Heights	141	56	
Helena, First	195	75	1
Hilldale	38	22	
Hope, First	355	80	
Hot Springs			
Harvey's Chapel	125	73	
Park Place	269	80	1
Huntsville, First	86		1
Jacksonville, First	368	61	
Jonesboro			
Friendly Hope	131	101	
Nettleton	279	115	1
Kingston, First Southern	50	26	
Lavaca, First	334	130	
Little Rock, Crystal Hill	150	59	
Magnolia, Central	581	150	4
Melbourne, Belview	169	56	
Mulberry, First	246	126	3
Murfreesboro			
First	191	54	1
Mt. Moriah	56		
North Little Rock			
Harmony	82	42	2
Levy	316	50	1
Paragould			
Calvary	263	176	1
Center Hill	81	57	
East Side	313	169	2
Paris, First	359	44	
Pine Bluff			
Centennial	114	27	
Central	126	51	
East Side	162	55	
Lee Memorial	239	69	
Sulphur Springs	115	50	
Watson Chapel	372	121	3
Rogers			
First	544	115	3
Immanuel	489	127	5
Russellville			
First	506		6
Second	146	64	
Springdale			
Berry Street	50		
Caudle Avenue	118	54	1
Elmdale	293	100	13
First	1527		13
Stanfill	24	23	
Texarkana, Shiloh Memorial	216	89	2
Valley Springs	58	15	
Van Buren, First	593	148	
Vandervoort, First	81	46	
Ward, First	97	53	
Wooster, First	113	62	
Yellville, First	183	96	

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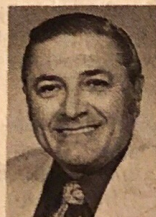
Leon Kilbreth - Sunday School growth

Huber Drumwright - Baptist doctrines

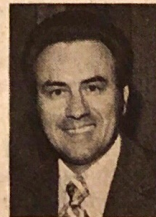
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Arkansas woman is first in Southwestern's Ph.D. program

The animated woman with the infectious laugh will begin her work towards a doctorate in the fall. She disrupts all preconceived images of the typical doctoral student.

But Marsha Ann Ellis of Malvern is just that! The first woman to be accepted in the doctor of philosophy program at Southwestern Baptist Theological Seminary, Marsha will begin seminar work in the fall. She received the master of divinity degree last week.

What motivates a young vibrant woman to work on a Ph.D. degree? Ellis

theology school.

Accomplishing the unusual is not common to Marsha. She was the first woman to be presented with the Albert Venting Jr. Memorial Award while at Southwestern. The recipient, selected by the theology faculty, is considered to be the most qualified to deliver the class address. Marsha was also listed in *Who's Who in American Universities and Colleges* and was elected secretary of the

She also received inspiration from the girls on campus. "They were telling me every day through my prelims that they were praying for me."

Marsha realizes that she will meet obstacles along the way. "There are going to be those people that are not ready to accept women in leadership roles in the ministry. They want to keep women working with the children. But these are few and far between, and I'd like to think they just haven't been around women in these roles," she explained.

"Often I think prejudice is in the mind of the one who thinks she is being prejudged. I think I can better accept prejudice when I meet it because of the support I've received from my parents, good friends, hometown and professors," Marsha continued. "I now have a support system that will help me relate to critics in a loving way."

Marsha has already "chalked up" some experience teaching seminary classes during her field education courses. She found the classes challenging and enjoyable. With the determination and excitement that Marsha exhibits, success in her goals is surely within reach.



Marsha Ann Ellis will be the first woman in the seminary's Ph.D. program.

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explains, "Theology classes were a new experience for me. I became more and more involved in the importance of giving good sound theological education to young people. I also know I must earn a Ph.D. degree to be qualified to teach."

Ellis, daughter of Dr. and Mrs. C. R. Ellis of Malvern, received the bachelor of music education degree from Ouachita University in Arkansas. When she began at Southwestern, she was enrolled in the School of Religious Education mainly because she was unaware that women were accepted in the master of divinity program. When Marsha realized it was a viable option, she switched to the

Theological Fellowship for the 1977-78 school year.

Marsha plans to concentrate in biblical backgrounds and archaeology. "I used to think that there could be nothing as boring or dull as archaeology, but after taking my first course with William Tolar, the subject came alive and interesting," she maintained. "I was disappointed when the bell rang for class to dismiss."

Support in her endeavor has come in various forms. "The faculty here has been nothing but encouraging to me," Marsha emphasized. "They have not given me special favors, but neither have they looked down on me being a woman in theology. They have sought to give me encouragement realizing that I might need it since I am a woman operating in a predominantly male field."

Hunger group plans lifestyle conference

On Aug. 17 through 19 the Arkansas Interfaith Hunger Task Force will sponsor a *Lifestyle Conference*. The meeting will be held at the Heifer International Livestock Collection Center on the Fourche River Ranch near Perryville. The meeting will start with registration on Thursday at 2 p.m. and conclude with lunch on Saturday. Conferees will use extremely simple living arrangements using the bunk houses at the ranch, a nearby girl scout camp and private camping equipment set up either at the ranch or at the state park at Lake Sylvia.

The conference will be looking at possible lifestyle modification, alternate energy sources, stewardship of natural resources, purchasing/growing/preserving food, and legislative action related to lifestyle modification.

For Registration blanks and further information write James A. Smalley, 323 South Elm, L.R., Ark. 72205. Smalley is serving as Vice Chairman of the Interfaith Hunger Task Force.