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Arkansas Baptist State Convention

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January 12, 1984

Arkansas Baptist

NEWSMAGAZINE



Disaster Task Force
State Coordinator -
Conway Sawyers

On-Site
Coordinator -
Neal Guthrie

Off-Site
Coordinator
Pete Petty

Associational Coordinator -
of Missions or Design Person

A new disaster relief
coordination plan unveiled
page 2



ABSC staff members Pete Petty, Conway Sawyers and Neal Guthrie recently unveiled a new state-wide disaster relief strategy which will provide greater coordination and mobilization for areas struck by disaster.

Task force plan addresses disaster relief needs

When natural or man-made disasters strike, those who want to minister to victims in Jesus' name must be prepared or the opportunity will be lost.

Arkansas Baptists have been responding to disasters—tornadoes in Little Rock, floods at Jacksonport and a hurricane in Texas. They have been prepared, but now they are working toward being even more ready to respond.

Baptist Men, through the Arkansas Brotherhood Department, have served thousands of meals, helped clean water-soaked houses and provided emergency communications, using their "Disaster Relief Unit, Mobile." And, the State Missions Department has provided financial help for needs like temporary housing, food and clothing until agencies such as the Red Cross can step in.

A recently unveiled disaster relief strategy combines the manpower, the money and the mobility of both Baptist Men and the State Missions Department.

Arkansas' Disaster Task Force now functions under the state convention's executive board and executive director and is headed by Conway Sawyers, director of the Missions Department, works with one on-site coordinator and one off-site.

Brotherhood Director Neal Guthrie will continue to supervise the mobile unit, as he has since it was purchased with donations in 1981. Pete Petty, director for missions ministries in Sawyers' department, will supervise the off-site procedures of emergency financial aid.

In the event of a disaster—weather, fire, wreck or other—the mobile unit will be ready to roll from North Little Rock. A trained crew will be ready to set up emergency communications from the vehicle's base. Within 1½ hours from the time of arrival, they will be ready to serve meals to victims and workers at the scene.

Coordinating mobilization is the key to the new plan. Ideally, state personnel would be contacted by a designated person in the local Baptist association. Such a person would be knowledgeable about the extent of the needs and would also be aware of local resources to be mobilized.

The state task force has produced a manual for associational personnel and already has held a training session to introduce the coordination plan. The manual contains forms for keeping on file the names of persons with relief skills, materials available and church facilities to be used in an emergency.

Disaster relief also might be instituted as local law enforcement or relief agencies contact task force coordinators, or state convention personnel might learn of a need through weather alert or news reports.

"The need for coordination became very obvious in the tornado and flood relief last year," Sawyers explains. So the task force plan has been worked out and training for local coordinators planned. The first of the workshops was held on a rain-soaked day in Little Rock. It was Dec. 2, exactly one year after a major disaster—tornadoes—sparked relief concern.—Betty J. Kennedy

In this issue

7 a proper role

A delicate relationship exists between an institution's trustees and the messengers to a state convention. Former SBC president John L. Sullivan helped new ABSC trustees comprehend their roles.

10 is our ordination biblical?

Southern Baptists must rethink their entire concept of ordination in light of the scriptures and elevate the laity in the ministry of the church if Bold Mission Thrust ever is to become a reality.

CCF seeks 'educators' for anti-drug campaign

The Christian Civic Foundation of Arkansas needs 12 persons in different parts of the state to serve as "drug educators" in its planned "Freeway" anti-drug campaign, according to foundation director John Finn.

Those persons will present programs on alcohol and other drugs in schools, churches and youth camps, encouraging students "to make on-the-spot commitments to live drug-free, to take the 'Freeway,' free from alcohol and drugs," Finn said. Students are further asked "to exert peer pressure on

other students" to live drug-free lives.

Christian persons who abstain from the use of tobacco and drugs and are able to give a minimum of four days each month to speaking engagements are being sought. Some college training is preferred. They will be trained in the use of Freeway materials.

Additional information and application forms are available from Finn at the Christian Civic Foundation, 410 Medical Arts Bldg., 1120 Marshall, Little Rock, AR 72202; telephone 372-0318.

Monroes appointed OBU Missionaries-in-Residence

John and Mary Monroe of Zimbabwe, Africa have been appointed as Ouachita Baptist University's Missionaries-in-Residence for the 1984 spring semester.

Dr. Monroe is a Southern Baptist missionary dentist at the Sanyati Baptist Hospital in Zimbabwe, where he also serves as hospital administrator, pharmacist, purchasing agent, business manager and maintenance supervisor. Mrs. Monroe is a dental assistant, elementary school teacher, and a Bible teacher.

The Monroes will be in the United States for a six-month furlough beginning in

January, according to Linda Gray, interim Baptist Student Union director and director of the Missionary-in-Residence program at Ouachita.

Monroe is a native of Texarkana, Texas and is a graduate of Baylor University and the University of Texas Dental School.

Mrs. Monroe is a native of Marietta, Texas and a graduate of East Texas Baptist College in Marshall.

The Monroes have been on the mission field for 11 years. They are the parents of one daughter, Susan Beth, age 21.

Stop the lottery

The editor's page

J. Everett Sneed



Currently, there is an effort by a State Representative, Doug Wood of Sherwood, to legalize the lottery in Arkansas. He is making every effort to get 79,000 signatures to place the issue on the '84 election ballot. We believe that the overwhelming majority of Arkansans are firmly opposed to our state being directly in the gambling business. The best way, at present, to show our opposition is to refuse to sign the petition.

The argument that the proponents of the lottery will use to attempt to get it on the ballot is, "Let's give the people a chance to decide whether they want it." One could just as well argue, "Let's give the people a chance to decide if they want prostitution, murder and larceny legalized." Actually, the lottery is a form of larceny since it takes people's money and except for a very few winners, gives nothing in return.

As bad as parimutuel betting on horses and dog races is, the lottery is worse. It is worse, first, because it places the state directly in the gambling business. In order for the state to make money from the lottery, it must go all out to promote it. Thus, the same State Regulatory Commission which is supposed to regulate the gambling industry becomes the public relations and promotion agency which will be making every effort to get people to participate.

Second, the lottery is probably the worse form of legalized gambling because it is a regressive tax (this means that the lower one's income, the higher the tax). Proponents of the lottery argue that it is not a tax at all. However, the tax on tobacco and liquor is considered a tax, even though it is paid only by those who buy the products, and no one is forced to make the purchase.

As a state tax, the lottery functions regressively, because those who can least afford to be taxed are the major purchasers of lottery tickets. Arnold Wexler, vice president of the nation's Council on Compulsory Gambling, says investigations prove that the poor people, who can least afford the loss, are the primary purchasers of lottery tickets. The reason is obvious. The inexpensive, easily-accessible tickets promise instant wealth.

Like other forms of gambling, the lottery attracts criminal activity. This occurs in at least two ways. First, illegal numbers operators will enter our state to compete with a state-run lottery. They promise better odds, tax-free winnings, and they even extend credit.

Second, when individuals get into debt from gambling (legal or illegal), they frequently turn to crime in an effort to pay off

gambling debts. Compulsive gamblers may resort to stealing, prostitution or even murder as a means of gaining more gambling money. When the state owns and operates the industry, the state must bear some responsibility for the breakdown of the morals of its citizens.

The lottery, like other forms of gambling, contradicts clear principles set forth in the Bible. Whereas the scripture does not contain any direct command not to gamble, the principle set forth shows beyond doubt that gambling is wrong. First, the Word of God teaches that we are to love God and our neighbor as ourselves (Matt. 22:37-40). The gambler covets his neighbor's property.

Second, the Bible teaches that we are to give an honest day's work for the wages we receive (Ex. 20:9; 11 Thess. 3:10-12). The major premise which underlies gambling is the desire to get something for nothing.

Finally, the scripture teaches that an ungodly love of money will produce all kinds of evil (11 Tim. 6:6-11). The gambler is dominated by his desire for material gain. This often is accompanied by every type of sinful activity.

The proponents of the state lottery present it as a "cure-all" for the tax problems of our state. Sam Rosen, economist with the University of New Hampshire, observes that the expenses of operating a lottery are huge. The average state pays 30 cents to obtain one dollar in lottery revenues. This compares with two cents to gain one dollar in traditional tax revenue.

In Maine the people were told that a state lottery would bring in \$10 million per year. The greatest yield it ever produced was \$2.6 million for the 12 months ending June 3, 1976. The revenue from the lottery dropped steadily until 1979, when it netted only \$896,000. When the officials discontinued it, they saved \$150,000 in operating expenses.

The Commission on the National Policy Toward Gambling in its final report, said, "It would be futile for state policy makers to look to lottery as a substitute for traditional forms of taxation." The report went on to warn against any attempt to earmark lottery revenues for specific state programs. This "warps the budgetary process" and leaves officials unable to exercise needed flexibility (*Business Week*, Aug. 4, 1975).

We have a moral, social and economic responsibility for opposing a state lottery. Let's stop this evil before it is started. Let's keep it off the ballot!

Arkansas Baptist

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Arkansas' third largest publication,
meeting the information needs of Arkansas Baptists

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NUMBER 2

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Letters to the editor expressing opinions are invited. Letters should be typed double-space and must be signed. Letters must not contain more than 350 words and should not defame the character of persons. They must be marked "for publication."

Photos submitted for publication will be returned only when accompanied by a stamped, self-addressed envelope. Only black and white photos can be used.

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Letters to the editor

Re: a Baptist creed?

Denominationally, we have a name (Baptist). It was originally given by others in derision and opposition, many times in persecution. With our name others have sought to stigmatize us. But our forebears have made it a wonderfully good name. It smacks of the fore-runner of our blessed Lord. It wears an aura of lonely islands, dismal dungeons, whipping posts and burning stakes. It smacks of each individual's competency and right to make his own religious decisions and choices. Among the trophies connected with this name is America's religious freedom.

In Arkansas our name denotes a people who would not default in bankruptcy. Until just recently much of its sweetness and

strength was found in the rural areas. Today, it is a revered and honored name in all of our cities. Some of Arkansas' greatest institutions have worn and continue to wear it. From territorial days to the present time many of our famous sons and daughters have worn it.

It is a distinctive name made so by a tenacious faith in the Bible as the inerrant Word of God, the autonomy and sovereignty of each local church in spiritual and ecclesiastical matters, and the administration of baptism and the Lord's Supper as the symbolic declaration of God's redemptive plan.

It is a good name. Let's wear it with humble dignity and pride, quit "poor mouthing" it by either word or deed, and ask God to

help us perpetuate it to his eternal glory.

But, please God, may the day never come when we demand of anyone to subscribe to a prescribed and categorized system of belief before he can wear this blessed name.
—Don Hook, Little Rock.

Who goofed?

One of us goofed. Probably me in my letter to the editor titled "Inventing heresies." I referred to the word "world" in John 3:16. It was mis-read as Gen. 3:16. The way I made my J was mistaken for a cursive G. I will probably be taken to task more on this than the gist of the letter. ...—Clarence Edwards, Rogers.

Church fire damage set near \$100,000

Fire damage to the auditorium of Jonesboro's North Main Church has been estimated at \$80,000 to \$100,000, according to the pastor, Ron Griffin. The Dec. 20 blaze ruined the church's piano and organ, and smoke and water damaged the carpet and pews, Griffin said.

The pastor was notified of the fire at 11:15 p.m. by a passing motorist who stopped at the pastor's house, next door to the church building.

Fire officials concluded that the fire began in a women's baptistry dressing room. According to Griffin, the church had been broken into that night for the second time in 36 hours.

North Main members did not meet Wednesday night, Dec. 21, but they borrowed musical instruments and held their Christmas Sunday services in their small gym. They plan to hold worship services there until probably early spring, when they expect damage to be repaired, the pastor reported.

missionary notes

Mr. and Mrs. Russell D. Fox, missionary associates to Honduras, have completed language study and may be addressed at Apartado 100, San Pedro Sula, Honduras. He considers Little Rock his hometown. She is the former Victoria Hagan of Stuttgart. They were employed by the Foreign Mission Board in 1982.

Ruth Vanderburg, missionary to Indonesia, has arrived in the States for furlough. Her address is 2923 Charter Oak Rd., Little Rock, Ark. 72207. A native of Little Rock, she was appointed by the Foreign Mission Board in 1956.

The Southern accent

by H. E. Williams



Elitism and Christianity

Where, what, or who is the best? This seems to be the primary question of modern materialistic mankind. The sales world seeks to sell the best. Each political party claims to have the best remedy for the ills of a confused society. Each college or university seeks to convey the idea that its program is the best. Even churches are obsessed with the concept that they must appear to be the best as the world measures quality.

Often, the standards men use as measurements of quality are according to their own concepts and fall far short of the standards used by God.

In American education, there is a widely accepted aura about the position Harvard University occupies in the educational world. Harvard has been able to fashion a place in higher education which is the envy of all the educational world. Every institution occasionally dreams of being a "little Harvard", and some even boast of such in their public relations materials.

So vaunted was the position Harvard felt she occupied that her faculty refused for years to become accredited because they felt she was so superior that other institutions should not be permitted to send examiners to examine Harvard. Finally, she agreed to ask for accreditation, provided her own faculty and administration did the self-study and review of the institution.

Is Harvard the best institution of higher education in America, or the world? By human standards, maybe. By the standards of Christian ethics the answer is not so certain. Harvard has proven one thing—"output equals input". She gets the top students

from American schools and turns out top-rated graduates. Practically any college or university could do that.

The best institution in the world is the one which takes a less promising student and turns out a superior graduate. That institution likely cannot be identified, since modern educational measurements are still basically identified with quantitative concepts rather than qualitative. It would really be interesting to see the accrediting associations finally achieve what they have been toying with for years—evaluation of higher education on the basis of true achievement based on the service rendered to the students. Such a step might truly revolutionize education in our day.

Jesus said, "He that would be greatest among you, let him be servant of all". Surely he was intimating that greatness would be in proportion to the depth and width of service. The person or institution that reaches the deepest, lifts the highest, and influences the most broadly is surely the greatest in his mind. If one could serve the whole world of mankind with such quality service, he would be great.

The modern public relations syndrome concerning greatness is false elitism. It sounds good, looks good, and fools the frivolous, but it does not please God. It is better to build a church or institution on the service syndrome—that is the way Jesus did it. The Pharisees were elitist; Jesus was the Servant-King.

Dr. Williams is president emeritus at Southern Baptist College.

You'll be glad to know...

by Don Moore

...We are about to enter our 102nd country. Would you believe it is Nepal? A recent couple appointed by our Foreign Mission Board is presently preparing to begin work there. A high, cold territory, bordered on the south by India and on the north by China, this is



Moore

a critical move for the kingdom. Aren't you thankful for those willing to go to areas in which they hazard their lives for the gospel? Aren't you thankful for the privilege of supporting them in their heroic commitments?

Prayer and finances remain crucial needs for our mission enterprise. I do hope, when all the reports are in, that we have 100 percent of our churches going past their Lottie Moon offering goal. I'll be anxious to hear from you.

... **Membership gain anticipated.** Based on the reports already received, it appears Southern Baptists will show an increase of 1.5 percent in membership over the past twelve months. The total is estimated to come to 14,208,226 from the previous 13,998,252 in 1982. Every organization in our churches is showing an increase with Brotherhood, Church Training and W M U showing the heaviest gains.

There is one negative indicator. While it is just one, it is the crucial one. Baptisms may decline as much as 3.7 percent. This would be a decline of over 15,000 baptisms from the previous year. We all believe in evangelism. Our words, sermons, report forms and doctrinal statements confirm that we believe in evangelism. However, our practice indicates that our belief may simply be head-belief instead of heart-belief.

If we really believe it with our hearts, some serious study will have to be given to what is happening or not happening where we live and serve. Anointed preaching always draws the lost to Jesus. God is faithful. Anointed strategies such as Sunday School and Continuous Witness Training will do the same. I hope that pastors, staff and people alike will assume responsibility for winning the lost in every area of our state.

Don Moore is Executive Director of the Arkansas Baptist State Convention.



Food and fellowship

Virginia Kirk and Jane Purtle

Saving money in the kitchen

When people got hungry, Jesus fed them. The menus were simple—bread and fish—but there was plenty to eat and plenty left over. Everyone had all he wanted, but nothing went to waste. It was a good example of "more with less". In the experience of feeding the multitudes Jesus taught that we can live abundantly and still conserve, that we can eat well and save money.

Living abundantly, yet conservatively, is a daily program that a family or community commits itself to. It's built on a few simple principles: no waste, simplicity, and know-how in buying and preparing food.

Nothing usable should be thrown away. Left-over meat and vegetables can be kept in a soup pot in the freezer. Fruit juices from canned fruit, mixed with a drink base, make a good alternative to carbonated beverages. Left-over bread can be recycled into dressing, bread pudding, croutons, or crumb cake. With some creativity, every last scrap of bread and fish can be used.

Serving simpler meals saves money and energy that can be invested in improving the quality of home and church life. Soup and crackers or stew and cornbread may be a welcome change from more elaborate menus.

It's important to keep the pantry stocked with staple items and know how to make substitutions. A list of common substitutions (e.g. cocoa for chocolate squares) is included in most cookbooks. Choosing recipes that use staple ingredients is also important. Nowadays, buying special ingredients for several recipes can double a week's grocery bill.

The most important money saving tip for the kitchen is cooking from scratch. Homemade syrups, salad dressings, jellies, pickles, sauces, baking mixes, etc. are as good or better than store-bought and save a lot. Some convenience items (e.g. cake mixes) are often a good buy, however. Economical housekeepers find a good balance for themselves between expending money and time.

Some months ago we printed a recipe for Master Mix (a baking mix for biscuits, muffins, pancakes, etc.) that was so popular we're including it again. This Russian dressing is a good substitute for a commercial one. Use less sugar and catsup, and it will taste like French.

Master Mix

- | | |
|--------------------------|-----------------------------------|
| 9 cups all-purpose flour | 1 tsp. cream of tartar (optional) |
| ½ cup baking powder | ¼ cup sugar |
| 1 tbsp. salt | 2 cups shortening |

Sift together dry ingredients. Cut in shortening with pastry blender or fingers until mixture is consistency of cornmeal. Store in airtight container at room temperature.

Russian Dressing

- | | |
|-------------------|-----------------------------|
| ½ cup sugar | ¼ tsp. Worcestershire sauce |
| ½ cup vinegar | small onion, chopped |
| ¾ cup cooking oil | dash of salt |
| 1 ½ cups catsup | |

Place all ingredients in blender and blend until well mixed.

Virginia Kirk, professor emeritus at Arkansas College, is a member of Batesville First Church. Jan Purtle is on the staff of Christian Counseling and Teaching Center in Syria, Virginia. They have enjoyed cooking together for several years.

First Baptist believers in Curacao profess Christ

CURACAO, Netherlands Antilles—Two women received Christ as savior in October, and 10 more professions of faith have followed on the Caribbean island of Curacao.

Southern Baptist missionaries Leo and Margaret Waldrop began work there in June

in partnership with Venezuelan Baptist missionaries Enrique and Belen Montoya. While they have not yet established a church on the island, they have started a worship service and plan an island-wide media campaign.

by Millie Gill / ABN staff writer

J. Leo George

has resigned as minister of education/administration at Central Church in Jonesboro to accept a call to a similar position with the First Church of Saginaw, Texas. George, who had served the Jonesboro church for 10 years, had held positions of leadership with Mount Zion Association and served as a writer for the Sunday School Board. He recently was certified by the National Association of Church Business Administrators as a Fellow in Church Business Administration. He is married to the former Linda L. Foster of Jonesboro. They have two children, Joey and Carole.

Clara Shell

received her 20 year perfect attendance Sunday School pin Jan. 1 from the Owensville Church where she has served as Sunday School secretary for 20 years. She also serves as a choir member and assistant pianist.

Johnny Green

has resigned from five years of service as pastor of Parkin First Church to enter full-time evangelism, effective Feb. 5. He will reside in Wynne.

Ken Lilly

of Fort Smith was recently in Memphis to attend an orientation for trustees of the Memphis Baptist Memorial Hospital-Medical



Shell



Green

Center, a position to which he was elected by the messengers attending the 1983 Arkansas Baptist State Convention.

Lois Hacker

of the Northvale Church in Harrison was recently in Nashville, Tenn., to receive training as a 1985-86 unit writer for the Sunday School Board.

John Hough

will join the staff of Beech Street First Church in Texarkana, effective Jan. 23. He will serve there as associate pastor of education. A native of Florida, Hough served in the U. S. Air Force for nine years and is a graduate of both the University of Arkansas and Southwestern Baptist Theological Seminary. He will come to Texarkana from Garland, Texas, where he has been serving as minister

to adults at the First Church of Garland. He and his wife, Lynn, a Blytheville native, have a son, Chris.

John Welch

has joined the staff of Mena First Church as minister of music and youth, going there from the Trinity Church in Fort Smith. He is a graduate of Arkansas Tech University in Russellville and has served on the staff of the First Church of Muldrow, Okla. Welch and his wife, Brenda, have a daughter, Toni.

Virgie Horn

resigned Dec. 31 as youth director at Martindale Church in Little Rock, following two years of service.

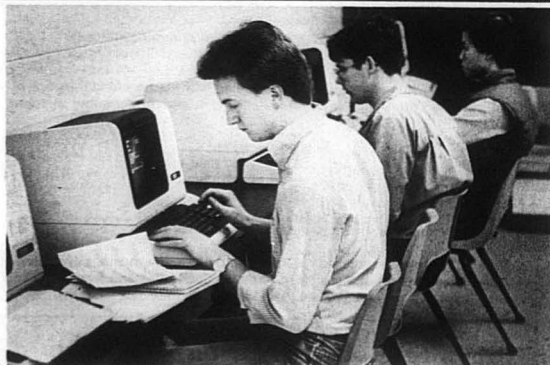
Tony Rose

has resigned as minister of youth at West Memphis First Church to join the staff of Porter Memorial Church in Lexington, Ky.

Dean Collins

began serving Jan. 1 as pastor of the Gould First Church. A native of Mercer County, Mo., he is a graduate of Hannibal LaGrange College in Hannibal, Mo. He received his master of divinity degree in December from New Orleans Baptist Theological Seminary. He has served churches in Missouri and has also served in the staff development division of DePaul Hospital in New Orleans. Collins and his wife, Cheryl Lynn, have a daughter, Chantay, age 11, and a son, Lynn, age eight.

briefly



OBU photo

OBU offers computer major

Al Stanford (left), a Ouachita Baptist University senior from Memphis, ponders the solution to a class problem as part of the instruction centered around OBU's new computer science major. Twenty-two students are majoring in the course of study, which was opened officially last fall. Gifts from Arkansas Baptists, alumni, former students, and friends of the school made the new department possible.

Evening course

When the Spring Semester of Seminary Studies Program opens Feb. 27, one course offering will be Church Music Administration, taught by Peter Butler of Midwestern Baptist Theological Seminary. His class will meet each Monday from 5-8 p.m. at Immanuel Church. A morning class in Old Testament, taught by Harry Hunt of Southwestern meets at 9 a.m. Mark Short of New Orleans Seminary directs an afternoon class in Sunday School leadership at 1 p.m.



Butler

For further information, contact Lehman F. Webb, Baptist Building, 376-4791.

Sullivan discusses SBC trustee role at new trustee orientation

by J. Everett Sneed

An orientation was held Dec. 15 at the Baptist Building for the new trustees of agencies and institutions of the Arkansas Baptist State Convention. During the meeting, attention was given to the role of trustees in Southern Baptist life, the joy of being a trustee and the relationship of the various agencies and institutions to the ABSC. The major speaker for the endeavor, held in conjunction with the December Executive Board meeting, was John L. Sullivan, former executive director of the Sunday School Board and former president of the SBC.

In discussing "The Role of Trustees in Southern Baptist Life", Dr. Sullivan listed the six types of denominational structures: (1) the informal unstructured type of administration, where little or no attention is given to organization; (2) the independent church, administration where everything centers around one super church; (3) the hierarchical administration, where total authority rests in one individual (example, the Roman Catholic Church); (4) the delegated administration, where the authority is passed on to a small group of individuals (the Presbyterian Church); (5) the related administration, which uses the society system to carry on mission endeavors (the old British Baptist and the American Baptist system); and (6) the Southern Baptist administration system, where the church is at the top and makes all of the decisions.

Sullivan said that, in Southern Baptist life, the local church has the option of sending messengers to the local district association, the state convention and the Southern Baptist Convention. "The messengers", he said, "make decisions on policies governing all matters. In Southern Baptist organizational structure, it is improper to speak of levels of work. Properly understood, we speak of areas of work. Each area of work is autonomous and has responsibility for carrying on its activities", Sullivan continued.

Sullivan emphasized that trustees are responsible for operating the institution or agency that they serve. The actions of the trustees, however, must be in keeping with the framework of the charter of the convention, the charter of the institution set by the messengers of the convention, and general guidelines given by the convention.

"While a flow of information from the agency to the people and from the people to the agency is absolutely essential", Sullivan said, "there is absolutely no way that an agency or institution can be operated from the floor of the convention. This means that the messengers of the convention should never attempt to act as a committee of the whole in doing the work of the trustees for an agency or institution".

Bill, Goodrich, a layman who is chairman of the Arkansas Baptist Foundation, spoke on, "The Joy of Being a Trustee". Goodrich said, "It is a tremendous education to serve

as a trustee for an agency or institution." He said that he had learned a great deal about the personal skills of the individuals with whom he served, as well as the overall work of the Arkansas Baptist State Convention.

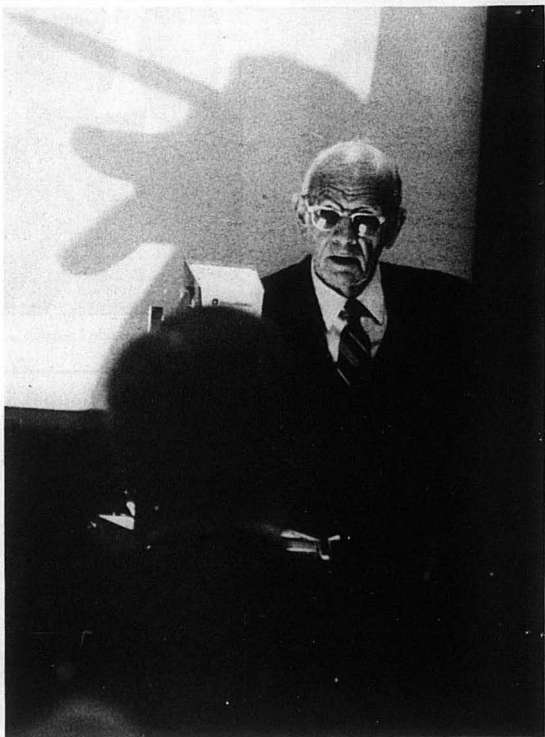
Executive Director Don Moore introduced the various individuals who head the agencies and institutions of the Arkansas Baptist State Convention. Each one told how their particular agency or institution ties in with the overall work of the Arkansas Baptist State Convention.

Johnny Jackson, former president of the state convention, and present chairman of the ABSC Constitution and Bylaws Committee spoke on, "What It Takes To Be a Good Trustee". He said that it takes time, knowledge and understanding, as well as wisdom and faith. He said, "It requires

wisdom to see what can be done out in the future, and it requires faith to get it done. Trustees, your job is not just to be a keeper of the status quo".

W. O. Vaught, former pastor of Immanuel Church, Little Rock, spoke on the subject "I Believe in the System". Dr. Vaught said, "I believe that Southern Baptists are the strongest evangelical denomination on the earth. You, as a trustee, will be bombarded to become involved in all kinds of things. The Cooperative Program is the greatest program on earth because it has as its purpose reaching people around the world. As a trustee your main desire should be to serve your denomination".

J. Everett Sneed is editor of the Arkansas Baptist Newsmagazine.



John L. Sullivan, former Sunday School Board executive director and past SBC president, helped newly-appointed ABSC trustees get a handle on their roles during a new trustee orientation Dec. 15 in Little Rock

Arkansas couples appointed to foreign mission service

Three Arkansas-related couples were appointed to foreign mission service by the Southern Baptist Foreign Mission Board Dec. 13 at Culpeper, Va.

Ronald and Alana Greenwich will work in South Brazil, where he will be a social worker and she will be a church and home worker. Currently he is program supervisor at Southeast Arkansas Human Development Center, Warren. They are members of First Church, Monticello.

Born in Memphis, Greenwich is the son of Mrs. Mae Halbert of Little Rock. He is a graduate of Ouachita Baptist University, Southwestern Baptist Theological Seminary and the University of Houston. He was formerly a social worker at the Arkansas

Baptist Home for Children in Monticello.

Born in Baton Rouge, La., Mrs. Greenwich, the former Alana Ichter, is the daughter of Mr. and Mrs. William Ichter, Southern Baptist missionaries in South Brazil. She is a graduate of Ouachita Baptist University and recently a teacher with Community Education in Monticello.

David and Elwanda Cornelius will work in Nigeria, where he will be a general evangelist and she will be a church and home worker.

Born in Texarkana, Cornelius is the son of David L. Cornelius Sr. and the late Georgia Mae Cornelius. He is a graduate of Texas Christian University and Southwestern Baptist Theological Seminary.

Mrs. Cornelius, born and reared in Palestine, Texas, is a graduate of Jarvis Christian College, Hawkins, Texas.

Mark and Cynthia Morris will work in South Africa, where he will be a general evangelist and she will be a church and home worker.

The Morrises, both born in Memphis, are graduates of the University of Arkansas and Golden Gate Baptist Theological Seminary. He has worked as a health educator for a Fayetteville corporation and served as minister to university students at Rolling Hills Church, Fayetteville.

The three couples will undergo an eight-week orientation before leaving for the mission field.



Ronald and Alana Greenwich



David and Elwanda Cornelius



Mark and Cynthia Morris

Sixteen Arkansans graduate from Southern Baptist Seminaries

Sixteen students with Arkansas ties were in the graduating classes of three Southern Baptist seminaries in December.

Eleven Arkansans were among 305 who graduated from Southwestern Baptist Theological Seminary in Fort Worth Dec. 16.

Gerhard Claas, general secretary of the Baptist World Alliance, addressed the graduates.

Graduating with a master of arts in communication was Sherryl Lynn Robinson, daughter of Opal Robinson of Fort Smith.

Graduating with the master of arts degree in religious education were: Milton Eugene Futch, son of Mrs. Elizabeth Toler; James Truette Herrington Jr., former staff member of First Church, Fayetteville;

Tabbie Sue Johnson, daughter of Mr. and Mrs. Kelmer Johnson; Roger Lee Kern, son of Mr. and Mrs. C.M. Kern, Little Rock; and Donald Hugh Redmon, son of Mr. and Mrs. Don Redmon, missionaries to Costa Rica,

and son-in-law of Mr. and Mrs. Ed Pinkston, all of Little Rock.

Receiving the master of divinity degree were: Kenneth E. Barnard Jr., son of Mr. and Mrs. Kenneth E. Barnard and son-in-law of Mr. and Mrs. Marvin E. Baldwin, all of Fort Smith; Claude Gregory Freeze, son of Greg Freeze, Higden, and Maurine Freeze, Little Rock;

Larry John Murphy, son-in-law of Thurman D. Harris, Little Rock; L. Elwin Ollar, son of Mrs. Lloyd Ollar; Timothy Lee Tucker, son-in-law of Mr. and Mrs. Wilson Cox, Jonesboro.

Four students from Arkansas were awarded degrees from The Southern Baptist Theological Seminary in Louisville, Ky., Dec. 16. W. Henry Crouch, pastor of Providence Church, Charlotte, N.C., delivered the commencement address.

Receiving the master of divinity degree were Phillip Baldwin, Little Rock; and

Thomas Mewborn, Fort Smith. Graduating with the doctor of ministry degree was Donald Ford, North Little Rock. Receiving the doctor of philosophy degree was Lee McGlone, Prescott.

One Arkansan was among 140 December graduates of Southeastern Baptist Theological Seminary in Wake Forest, N.C. George H. Fuller Jr. of Gurdon received the master of divinity degree.



Robinson



Futch

Missionaries to enter Nepal, Sierra Leone

RICHMOND, Va. (BP)—Nepal has become the 102nd country or territory where Southern Baptists have missionaries. Sierra Leone will become the 103rd.

Bruce and Pat Thorpe, appointed missionaries in October, were assigned to Nepal effective Dec. 13. Veteran missionaries Bert and Ruth Dyson will transfer to Sierra Leone effective Feb. 1. Neither couple, however, will assume their new assignment until April.

The Thorpes will work under the direction of the United Mission to Nepal, a cooperative of 37 missions and churches with 335 missionaries from 18 countries. He will work as a physician and she as a social worker, though their precise assignments will be determined by the mission.

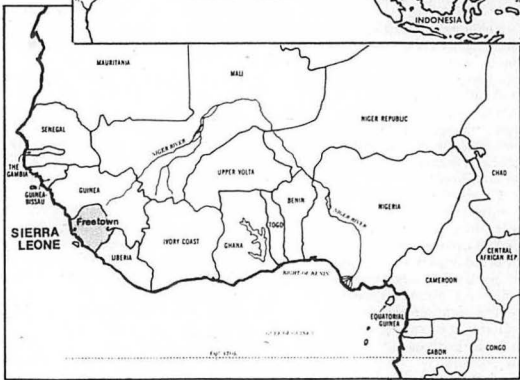
Nepal lies on India's northeast border, next to China.

The Dysons, now on furlough, have been missionaries to Nigeria since 1955. Dyson has become known throughout West Africa for literacy work and will continue some work in that ministry, though his primary assignment will be general evangelism.

The Dysons' work in Freetown will be in cooperation with European and Nigerian Baptists. The European Baptist Mission Society, which inherited the country's earliest Baptist work from British Baptists, also has missionaries in Freetown.

Sierra Leone is located along the Atlantic coast north of Liberia and south of Guinea. Fewer than 10 percent of its 3.5 million people claim to be Christians. The Sierra Leone Baptist Convention and Nigerian Baptists report more than 1,600 members in Sierra Leone.

Sierra Leone is the only English-speaking country in West Africa without Southern Baptist missionaries.



Herrington



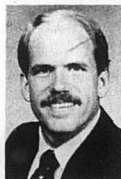
Johnson



Barnard



Freeze



Tucker



Baldwin



Kern



Redmon



Murphy



Ollar



McGlone



Fuller

Elevate laity, study ordination, New Orleans speakers urge

NEW ORLEANS (BP)—Ringing declarations for Southern Baptists to elevate the place of the laity in church and denominational life, and to study the entire question of ordination, were made during a Convocation on the Laity.

The convocation, held at New Orleans Baptist Theological Seminary, was convened by an ad hoc committee chaired by Owen Cooper of Yazoo City, Miss., last layperson to serve as president of the Southern Baptist Convention. About 200 persons attended.

Hershel H. Hobbs told conferees: "If you are a Christian, you are part of the laos, the people of God. You have entered into a sacred covenant with God. This laos is not restricted to a certain group or class of Christians."

Hobbs is pastor emeritus of First Church in Oklahoma City, which has recently been in controversy with its local association because it ordained women deacons. He is also a former SBC president.

"We ought to study the entire issue of ordination itself," Hobbs said. "We inherited our current concept of ordination from Roman Catholics. You won't find this concept in the scriptures."

Landrum P. Leavell III, president of New Orleans seminary, agreed, "This is something Southern Baptists ought to study and make some determination about." He made some of the most direct statements of 18 program speakers when he said: "Our laity must rise up and counteract the hierarchical and authoritative trend in our convention today. It is coming from our independent Baptist brethren. It manifests itself in extreme localism."

Leavell drew "amens" when he declared, "We are moving back toward the dark ages, when the clerics ruled with total authority and the laypersons were kept in the dark. . . . By neglect or design we have wasted the most precious resource we've got, the laity in the pews."

"It's nothing short of the sin against heaven that our convention has not had a layman as president since Owen Cooper. . . . most of the problems in the SBC today could be solved by allowing more laypersons to be involved at every level."

He urged churches set up "equalization" budgets to pay expenses for as many laypersons to attend Southern Baptist Convention meetings as do ordained staff members.

The theme of lay involvement was hammered over and over again by 18 speakers at the three-day session. Cooper said proceedings of the New Orleans meeting will be published in book form. Messages are also available on audio and video tapes from the New Orleans seminary library. Other such meetings will be scheduled later.

Cooper stated the overall purpose of the convocation: "We need to develop a theology which will help me as a layperson

validate my call to serve where I am, and to challenge me to the same degree of commitment for Christian ministries as the person who is ordained.

"It is rare to find an unordained person who believes they are performing a ministry. They have seldom been told this, they are called laymen or amateurs, and they are not aware of a theology which acknowledges that they, too, are ministers."

Speakers repeatedly referred to the fourth chapter of the book of Ephesians which refers to the different gifts of Christians.

Gerhard Claas, executive director of the Baptist World Alliance, said, "Eighty percent of ministers in eastern Europe are lay ministers, with no college or seminary training. They have only the Bible. . . . it is only with the laity that we can win eastern Europe to Christ. That is why churches are growing in Communist countries, in Korea and in Africa. . . ."

Fred Roach, president of Centennial Homes, Inc. in Dallas, testified "my involvement as a Christian layman has to center on my own uniqueness. I can't do anything like someone else. I can just be myself under God's leadership. . . . My involvement tells me there is no distinction between the sacred and the secular."

Lewis Drummond, Billy Graham professor of evangelism at The Southern Baptist Theological Seminary, Louisville, Ky., spoke about gifts. "The kingdom of God provides gifts to equip every believer with ability to do the work of kingdom progress in the world," he said. The churches ought to be designed to aid and enhance all of the people in their particular gifts."

"We ought to study the entire issue of ordination itself. We inherited our concept of ordination from Roman Catholics. You won't find this concept in scripture."

Hershel Hobbs

"Bold Mission Thrust is an empty slogan without the involvement of all God's people. . . . We must minister across racial, cultural, political, ethnic and sexual barriers."

Bill Pinson

Reid Hardin, who directs lay renewal and evangelism support at the SBC Home Mission Board in Atlanta, said he has, "found tremendous hostility and fear and suspicion across the SBC about the lay renewal movement. I experienced great pain as a layman. . . ."

"Laymen are coming alive by the thousands. The convention is scared. The leadership is scared. The challenge for the next ten years is to start renewal among the pastors."

Findley Edge said, "God not only calls the laity into ministry in general, but to specific ministry for certain periods in our lives. . . . ministry cannot be performed by proxy; it must be performed in person. . . . the recovery of God's call to the laity is a cause

for rejoicing; but it is a call fraught with responsibility and accountability."

Edge recently retired as religious education professor at Southern Seminary. He lives now in Winter Park, Fla.

Dorothy Sipple, national president of SBC Woman's Missionary Union, was the only woman speaker on the program. She said, "Women do have a part in the Great Commission. They played a vital role in the early Christian churches; they still do. . . . we need to relax in our uniqueness and stop comparing ourselves to someone else."

Bill Clemmons told conferees "the world of religion on Sunday cannot be divorced from the world of business on Monday without doing serious damage to the spiritual and emotional health of Christians.

"Many denominations are making brand new statements about the work of the laity in the world. . . . many lay people in their marketplace ministry are keeping the world from falling apart." Clemmons, professor of religious education at Southeastern Baptist Theological Seminary in Wake Forest, N.C., led participants in a response litany entitled, "Thank God It's Monday."

William Pinson, executive director of Baptist General Convention of Texas, said, "Bold Mission Thrust is an empty slogan without involvement of all of God's people. . . . We must minister across racial, cultural, political, ethnic and sexual barriers."

SBC Brotherhood Commission President James Smith pointed out, "The Bible clearly states we need Word ministers and table ministers. . . . the only way Bold Mission Thrust is to become a reality is to mobilize

the laity."

According to Richard Broholm, the expert of lay ministry must be "out-house" not "in-house." The church must do a better job of equipping laypersons for that ministry, rather than making them feel guilty about not spending more time at church," said Broholm, executive director of the Center for the Ministry of the Laity at Andover Newton Theological School, Newton Centre, Mass.

The executive director of Louisiana Baptist Convention, Robert L. Lee, said, "It is indispensably required lay ministers be involved in our state conventions. . . . in Louisiana we don't consider sex or ordination when looking for people to serve. . . . we look for those who are committed to Christ and to his children. . . ."

Mandatory Social Security examined by Senate panel

WASHINGTON (BP)—Independent pastors and representatives of private Christian schools urged the Senate Finance Committee to reexamine a 1983 law making Social Security participation mandatory for non-profit organizations and their employees beginning Jan. 1, 1984.

The change from optional to mandatory Social Security coverage for non-profit organizations—including religious ones—was part of the large reform package Congress enacted in March to bolster the nation's financially-troubled retirement system.

Several witnesses at the hearing told Finance Committee Chairman Robert J. Dole, R-Kan., mandatory Social Security coverage for non-ministerial employees of churches violates the First Amendment's religious liberty protections by requiring churches to pay the employer's share of Social Security.

Another witness, Edgar D. Whitcomb, executive assistant to the president of Accelerated Christian Education, Lewisville, Texas, charged mandatory coverage for churches would jeopardize the continuation of their schools.

After the hearing, Dole met with several witnesses and agreed to establish a task force, including a representative of groups opposed to the change, to try to find a compromise. One possibility, a Finance Committee aide told Baptist Press, would allow non-profit church groups to treat employees as self-employed for Social Security purposes, avoiding the necessity of churches' paying the employer's share of Social Security payments.

Opposing testimony was offered by Robert J. Myers, former executive director of the National Commission on Social Security Reform.

Myers charged "the vast majority of religious organizations are in favor of the principle their employees should have the rights to the basic floor of economic security protection provided by the Social Security program, and, at the same time, bear responsibility for financing this program.

William Billings, president of the National Christian Action Coalition representing more than 12,000 Christian schools, warned at the press conference President Reagan may be blamed for the change.

"Ronald Reagan promised us tuition tax credits and instead gave us a tax," Billings declared. "We hope President Reagan will realize the serious political ramifications that will occur if his administration is forced to take pastors and church officers to court. When the IRS begins seizing church property, the blame will be placed on President Reagan."

Dunn: Social Security changes do not violate First Amendment

WASHINGTON (BP)—A Baptist church-state specialist has told a U.S. Senate committee that mere inclusion of church employees and those of other non-profit organizations in mandatory Social Security coverage does not violate the First Amendment's religious liberty guarantees.

At issue is a section of the 1983 Social Security reform package scheduled to take effect Jan. 1 which requires participation in the nation's retirement system by non-profit employees. Previously, coverage for non-profit employees had been optional, although a congressional report indicated 85 percent elected to participate.

In a written statement to the Senate Finance Committee, Baptist Joint Committee on Public Affairs Executive Director James M. Dunn said Social Security funds "cannot logically be conceived as a tax either on the employer or the employee." Some persons, mostly independent pastors and officials of Christian schools—claim mandatory Social Security participation amounts to a direct tax on churches.

Unlike taxes which go for the support of government, the BJCPA statement said Social Security funds "go into a separate fund for the exclusive purpose of providing social protection for the elderly, the disabled and survivors. We do not see the Social Security Amendments of 1983 as a tax on churches per se."

However, Dunn's statement expressed concern that mandatory participation of non-ministerial employees of churches in Social Security could be viewed as a "potential precedent which later lawmakers will use as a stepping-stone to tax churches." He urged the Finance Committee to make clear in its report on the issue the intent of the 1983 Social Security reform package "is not to establish such a precedent.

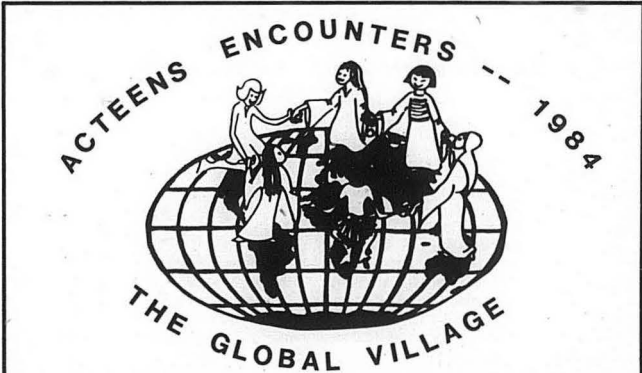
"All not-for-profit organizations have an obligation to look after the welfare of their employees," the statement concluded. "We see no constitutional impediment to requiring that churches pay their portion of this insurance so long as ministers and religious orders retain the right to opt out of the program on the basis of religious beliefs."

The 1983 Social Security changes left in place optional participation for ministers and members of religious orders.

A BJCPA spokesman said the Washington-based agency has assisted a number of Bap-

tists in recent days seeking basic information about the Social Security changes and clarification of the confusion generated by claims that the change represents a tax on churches.

"The fact is," Dunn said, "as a conscientious commitment by churches to care for their own people, the vast majority of church employees are already covered by Social Security. If Baptists saw Social Security participation as a government intrusion, this would not be true."



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CLC's Lockard urges support for human needs bill

NASHVILLE, Tenn. (BP)—A Southern Baptist hunger specialist is urging support for a newly introduced House bill which would place a one-year moratorium on increases in U.S. military aid to foreign governments and would increase development programs to provide food, jobs and health assistance to the world's needy.

W. David Lockard, director of world hunger education and action programs for the Southern Baptist Christian Life Commission, said the Human Needs and World Security Bill (H.R. 4440) is a good bill which deserves the strong support of Southern Baptists.

"The bill, introduced by a bipartisan group of United States Representatives, will establish priorities and moral values which seek to reverse the unparalleled world-wide arms buildup which robs the hungry and needy and works against justice and stability in the world," he said.

"Military and military-related aid has been the fastest growing item on the national budget for the past three years," Lockard said. "Military aid has increased from \$5.3 billion in 1981 to \$9.2 billion in 1984, while aid to meet human needs has increased a mere 10 percent, which is less than the rate of inflation."

Lockard said H.R. 4440 would put a ceiling on military and military-related aid with an expected savings of nearly \$1 billion in U.S. budget funds.

"Under provisions of the bill, \$220 million would be channeled to foreign development and programs that directly benefit the world's poorest people," he explained.

Funds redirected by the bill would be used for health programs, U.S. emergency food aid programs and programs designed to help

children and the world's most needy people.

"As responsible Christians, Baptists should voice their concerns to those who represent us in Washington," Lockard urged. "Arms manufacturers constantly lobby for accelerated arms trade with other nations. It is time for Congressmen to hear from their constituents on this important bill," he said. "Every minute, 24 hours a day, children die for lack of food and inexpensive medicines, and every minute the world's military budget absorbs \$1.3 million of the public treasury," he added.

Lockard said Southern Baptists and other concerned Christians should support the human needs bill for three main reasons.

"First," he said, "our nation is obligated to extend the kind of aid which meets pressing human needs and furthers the cause of justice and human rights.

"Military governments which employ military solutions to complex socio-economic problems have frequently repressed human rights. Almost one-half of the governments in developing countries are under military control, and many are using military arms against their own citizens. Such repression leads to growing unrest and instability," Lockard warned.

Second, the international arms trade tends to work against peace and stability, he said. "Instead of buying security, arms transfers have aggravated economic and social insecurity in the Third World by draining precious foreign exchange, natural resources and human talent from basic human needs.

"Third," Lockard continued, "until the mushrooming arms sales are brought under control, Third World citizens will continue to suffer from the excessive burden of spending multiplied millions of dollars each year

on weapons. These people may be better armed," he said, "but they will also have more poverty, sickness and hunger."

Lockard said concerned and informed Southern Baptists can play a major role in helping to re-direct our national priorities and in seeking to offer desperately needed aid for human needs rather than military weapons.

"Love and justice challenge us to work on behalf of this legislation which can represent a significant step toward peace with justice," he said.

Lockard urged Southern Baptists to write letters, telephone and make personal visits to the U.S. Representative from their congressional district.

Foreign Board opposes ambassador to Vatican

RICHMOND, Va. (BP)—Southern Baptists' Foreign Mission Board Dec. 13 urged President Reagan not to appoint an ambassador to the Vatican.

A resolution approved by the board opposes "such a dangerous precedent that intertwines American self-interest and the higher priorities of the Kingdom of God."

It calls on Reagan and the U.S. Congress to reappraise the reported decision to upgrade diplomatic relationships with the headquarters of the Roman Catholic Church.

Establishing full diplomatic relations with the Vatican could blur or compromise Baptist missionary witness in Roman Catholic countries, the resolution said, and potentially cause animosity or feelings of betrayal in

areas "that may be non-Catholic in orientation."


Board members took the action after news reports said President Reagan plans to name William A. Wilson as U.S. ambassador to the Vatican. Earlier, Congress repealed a 115-year-old ban against funding for a Vatican diplomatic mission.

The resolution said appointment of an ambassador would be a flagrant violation of the principle of separation of church and state, a "cherished concept based on biblical precept and refined in the fires of religious persecution." Baptists and other Christians, it noted, have historically opposed anything that would threaten or jeopardize this principle.

Brymer elected Florida Witness editor

JACKSONVILLE, Fla. (BP)—Jack E. Brymer, managing editor of the *Alabama Baptist* since 1967, has been elected editor of the *Florida Baptist Witness*, newjournal of the Florida Baptist Convention.

Brymer succeeds Edgar R. Cooper March 1, 1984, as editor of the 97,000-circulation weekly publication. Cooper, editor since January 1971, will retire at the end of February.




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International

Vision and mission

by Wm. M. Burnett, Beebe

Basic passage: Isaiah 6

Focal passage: Isaiah 6:1-8

Central truth: God prepares those he commissions.

The Prophet's vision was the key to his preparation for service. God had a difficult task for his prophet, for which he needed the kind of spiritual stamina that would keep him from becoming despondent when his message was rejected.

Kipling's "If," which describes the character of a true man, says "If you can meet with triumph and disaster and treat these two imposters just the same. "God's preachers and God's people are not responsible for results, nor are they to be controlled by the restless rise and fall of circumstances. They are required to be faithful.

The vision of the Holy God illumined the awful contrast which drew the cry of anguish from the prophet, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips" (Isa.6:5). The true picture of himself and the nation came into focus, and he found that he needed repentance as much as the people did.

The truth revealed here is of infinite importance. The only way a Christian can get a true picture of himself is to make a comparison between himself and Jesus. When he does, all pride and vanity go from his heart and in humble contrition he will confess his sin and failure. The result of confession and repentance is forgiveness and cleansing. "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness".

The next thing that happens in God's preparation process is that the servant of God can now hear what God is saying to him. Spiritual deafness is caused by unclean lives. So long as people hear the clap-trap discordant tune of this world and dance to it, they cannot hear the music of heaven nor can they walk with God. Isaiah heard God say, "Whom shall I send, and who will go for us?" Having heard, his response was immediate, "Hear am I send me".

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Life and Work

Teaching through parables

by Joe A. Thompson, pastor, Calvary Church, Blytheville

Basic passage: Mark 4:10-12, 26-34

Focal passage: Mark 4:26-34

Central truth: Fortunate indeed are those who hear the truth with discernment.

Teachers before and after Jesus Christ used the parable as a basic method of disseminating truth to their students.

There was never a teacher who perfected this method of teaching until Jesus Christ. No teacher should ever apologize for using parables or stories to get truth to his students.

Jesus Christ was the master teacher; therefore he was a master storyteller. He used the parable as his primary method of teaching. The secret of teaching is the ability to say the same thing over and over without seeming to repeat oneself.

The parable has many positive things to commend it as a conductor of truth. By way of the parable Jesus was able to knock on the door of his hearer's understanding and then screen out his truth.

In Mark 4:20-34, Jesus wanted to teach his followers about "the kingdom of God". When he searched for a method of disseminating this truth, he came up with two parables: the parable of the seed and the parable of the mustard plant. These two parables, like all Jesus used, made a tremendous impression on his disciples.

In Mark 4:26-29, Jesus teaches that the kingdom is the reign of God. When we turn our lives over to God, he sets up his kingdom in our hearts and begins to reign in our lives.

If indeed we have died to self and have been made alive in Christ Jesus, then we have no more control over our lives than a sower has over the sprouting and growing of seed. The soil causes the seed to sprout and to grow just as the Word of God takes root in our hearts and grows.

In Mark 4:30-33, Jesus teaches that the smallest amount of faith is capable of producing giant Christian men and women. The conversion of the smallest child can have a profound impact upon the world.

The church is the family of God. Within the church, the subjects of God's reign dwell. The church may be as small as a grain of mustard seed—but in it there is room for all.

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Bible Book Study

Elisha and the Syrian wars

by H. E. Williams, president emeritus, Southern Baptist College, Walnut Ridge

Basic passage: 2 Kings 6:8 to 8:15

Focal passage: 2 Kings 6:11-12, 14-18a, 19-22

Central truth: God's unseen armies spell the difference between victory and defeat.

Elisha was by no means a pacifist. He became a holy spy for the armies of Israel, reporting to the King every move contemplated by the Syrians against Israel. So accurate were his predictions that Ben-hadad thought he had many spies in his Syrian army. His men reported that Elisha could discern what the Syrian king said in the privacy of his bed chamber.

Ben-hadad decided to send a large army to capture Elisha at Dothan, his usual residence. Arriving in the night, this host surrounded the walled city to lay siege. Early the next morning Elisha's servant reported the hopelessness of their plight.

Elisha responded by saying, "We have more on our side than they have on theirs." The servant must have thought that incredible. Dothan was not one of Israel's military strongholds, and he saw such little evidence of military might. Elisha prayed the Lord would open his servant's eyes to the hills covered with flaming chariots and soldiers.

In all history, God's forces have been outnumbered in their own strength, but the unseen armies of the Lord always encamp round about those who fear the Lord. They make the difference between being crushed or being victorious.

The Syrians attacked, unable to see the vast "army of the Lord" sent to protect the prophet. Elisha prayed they would be stricken blind. In their blinded condition, he led them into the capital city of Israel, Samaria, and asked the Lord to restore their sight.

They found themselves at the mercy of the King of Israel, but Elisha forbade him to kill the Syrians. Elisha admonished him to give them food and drink, then return them to their king Ben-hadad. Following this gracious treatment, the Syrians refrained from incursions into Israel for several years.

Many years later, Ben-hadad did lead the entire Syrian army against Samaria. The siege was long, resulting in severe scarcity of food. In the midst of this calamity, Elisha predicted that food would become boundlessly plentiful the following day. This came to pass when the Syrians, scared by mighty sounds in the air fled their camp, leaving it filled with food and other amenities.

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Your state convention at work

Baptist Student Union Million dollar bond

It happened so fast I didn't realize what was happening.

Recently a generous couple, who wish to remain anonymous, placed in my hands a million dollar bond for Baptist Student work in Arkansas.

Soon I realized we had a problem — a very nice problem to have, however. Someone had to decide whether to cash the bond now and to use the money to share the gospel now, or to wait for 40 years and

then to decide how to use \$1 million in Baptist Student work.

The amount the bond is worth today, while not a million dollars, is still a very substantial amount and is the largest single gift Arkansas' Student Department has ever received.

Thank you, dear friends, for giving us the problem and for seeing that today's college campus is one of the neediest, and ripest, mission fields in the world today. — Tom Logue, director.

Evangelism Special emphasis in Evangelism Conference

It is our desire to help the full-time evangelists in our state. The apostle Paul said in Ephesians 4:11 that "He gave some evangelists..."

These are people who have a special calling from God to do evangelistic preaching or evangelistic singing.

The first session of our Evangelism Conference Jan. 30-32 will give special emphasis to full-time evangelists. Paul Jackson will open the conference by speaking on "The Call to Evangelism". Rex Easterling will speak on "Commissioned to Evangelism".

Jack Hazlewood will speak on "Committed to Evangelism". Dr. Vance Havner, who is perhaps the dean of living evangelists, concludes the session on "Courage to do Evangelism".

We will have a special luncheon for the full-time evangelists and chairmen of evangelism at noon on Tuesday. This particular luncheon is by invitation only. Jim-

my Draper will give a testimony on why he uses full-time evangelists.

Another special emphasis this year will be on Women in Witnessing. Laura Fry Allen, consultant with women, Home Mission Board, will be sharing with us. Laura will speak one time to the total group and will lead special conferences for women during the Monday afternoon and Tuesday afternoon sessions. This will be a great opportunity for our women in Arkansas. — Clarence Shell, director

Christian Life Council About stinking beauties

Veterans of World War II and the Korean War may remember an anti-venereal disease poster entitled "She May Look Nice... But!". It pictured a neat, well dressed, attractive young woman. The poster was a simple warning of what is now an even more serious threat.

A recent *Parade Magazine* article tells of some unusual flowers. The *Amorphophallus titanum* and the *Rafflesia arnoldii* are beautiful giant flowers of Sumatra. The former grows to as much as four feet in diameter; the latter, three feet. Besides being beautiful and big, they have nauseating stench. The larger gives off an overpowering odor like decaying fish.

Lottery gambling may look nice and seem like a beautiful way to raise big revenue, but like other unnecessary risks gambling would breed serious problems.

Promoters of state lottery gambling do a grave disservice in failing to encourage Arkansans to smell the blossom, not just the bud. The anticipated hurts and heartaches of many losers and their most-often poor families should be publicized as are screams of delight by the miniscule group of winners. The irony of the state educating young people to gamble in order to fund education is yet another stinking aspect needing publicity.

Above all, don't forget, "There is a way which seems right... but its end is the way of death" (Prov. 14:12 NASB) — Bob Parker, director

Cooperative Program What will a nickel buy?

A nickel won't buy much. The deposit on a coke bottle is 10 cents. It cost 20 cents to mail a letter. A cup of coffee will probably cost over 35 cents. A nickel, even a dime, is almost nothing. However, that was the average daily gift of an Arkansas Baptist toward the total work of the Cooperative Program. The daily contribution based on total membership was 5.4 cents for the year 1982 (the last complete report available). Based on resident membership it was only 7.9 cents per day.

If every one of us gave 35 cents, the price of a cup of coffee, each day for the work of the Cooperative Program the total amount would be \$39,626,389. This is about four times what we are doing.

To be more realistic, let's talk about increase. Would it be too much to ask Arkansas Baptists to increase their giving by an average of one cent per day per member? A penny a day increase for every resident member of our churches would result in a net increase of \$1,132,183. I don't think we dare to do less. Do we really have the world on our hearts?

What will a nickel buy? Today, it is making possible the work of Southern Baptists around the world. What will a penny buy? We could lose one and never miss it, yet one penny from every Arkansas Baptist every day would increase our gifts about 11 percent. I am convinced we will — L. L. Collins, Jr., associate executive secretary



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'Concerned Baptists' form non-geographic association

LYNCHBURG, Va. (BP)—Ninety-five persons from ten churches met at Lynchburg's Old Forest Road Church and formed the Concerned Baptist Association of Virginia.

Fifty-seven of those attending were members of Old Forest Road and 29 others were members of Jerico Missionary Chapel, a black mission of Old Forest Road.

There were two representatives each from Worsham and Sycamore Road churches, Southside Association, and Horeb Church, Natural Bridge Association.

Four churches had one representative each. They were Highland-Lynchburg; Level Green-Norfolk; Shenandoah Church, Shenandoah Association; and C. Street, a black independent church in Lynchburg.

Arthur B. Ballard, pastor of Old Forest Road, was elected moderator and Don Gillette, pastor of Timber Ridge, Strawberry Association, was elected treasurer. Gillette apparently was not present since his church was not listed as having a representative at the meeting.

Robert Powers, pastor of Level Green, was elected vice moderator and Ron Hunt of Old Forest Road was elected clerk.

A constitution and resolutions opposing abortion, pornography, and ordination of women deacons and ministers were

adopted. Resolutions passed favoring prayer in public schools, support of the 1983 SBC resolution on nuclear disarmament and negative designation of funds to selected parts of the Southern Baptist Cooperative Program.

Ballard told the group Old Forest Road "has spent \$15,000 in our effort in the conservative move in the state of Virginia. \$1,800 of this was for the speakers (Paige Patterson of Dallas and Robert Witty of Jacksonville, Fla.) for the last meeting."

The new group plans to publish its own newspaper, the *Concerned Baptist Messenger*, and seek representation on the Virginia Baptist General Board. They say they will maintain current ties with district associations where they exist and have dual affiliation with the new state-wide association.

Speaker for the meeting was Stanley Frye who was pastor of Leedsville Road Baptist Church, Lynchburg Association, when the church voted to withdraw and become independent. He declared he now has resigned and become a Southern Baptist again and is moving to North Carolina where he will be a full-time evangelist.

The next meeting of the association will be Feb. 24, 1984.

Music missions need at crisis level, Bunch says

NASHVILLE, Tenn. (BP)—The need for musicians in Southern Baptist new work areas is at a crisis level, David Bunch, Mission Service Corps (MSC) director for the Southern Baptist Home Mission Board, told the state music secretaries and associates here in December.

Of the 550 active MSC volunteers across the United States, there are three full-time musicians, Bunch reported. "Literally, if I had 100 music leaders to volunteer, I could place them now," he added.

Bunch called on state music leaders to "help us enlist full-time church musicians

that will go, serve and pay their own way and to help us to decipher and determine which of the requests are most needed."

"It's a unique individual who will hear the Lord's call and pay his own way," Bunch observed.

Wesley Forbes, secretary of the Sunday School Board's church music department, said, "Bold Mission Thrust can't be accomplished by the church music department or by the state workers. "Fulfillment has to come through persons making a commitment of parts of their lives, serving where the need is greatest."

November another \$8 million month for CP

NASHVILLE, Tenn. (BP)—Record giving to the national Cooperative Program continued in November—but the rate was still below budget requirements.

Total gifts from 34 state conventions affiliated with the Southern Baptist Convention to the SBC's unified giving program was \$8,019,435 during November. It was the first time November gifts had exceeded \$8 million and reflected an 8.59 percent (\$634,297) increase from November 1982 gifts.

However, the 1983-84 budget calls for average monthly contributions of more than \$9.5 million in order to underwrite the basic operating budget of \$114.5 million for the convention's world-wide mission and educa-

tion programs. It will take average monthly gifts in excess of \$10.4 million to reach the combined basic and challenge budget of \$125 million.

On that basis, the national Cooperative Program is more than \$2.4 million behind the basic budget and approximately \$4.2 million below the basic/challenge budget.

The gap should close as the year progresses, however. In the past five years, October and November have been the lowest two months for receipts in the year. Also, 22 of the 34 state conventions recently increased their contribution rate to the national program, and that additional income will not show up until early in 1984.