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9-10-1978

September 10, 1978

Arkansas Baptist State Convention

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I must say it

Charles H. Ashcraft / Executive Secretary

God's court

There is one principle which extends through the totality of life from before birth, throughout life, on into eternity and beyond, the principle of moral responsibility (Exodus 5-6 and Jer. 31:29). Moral responsibility demands an accounting and God has arranged it. It has been appointed unto man once to die and after that the judgment (Heb. 9:27), but the principle operates 24 hours a day here and now, here and hereafter. In this sense we are being judged, we will be judged.

Individuals will be judged (Romans 2:1). Families will be judged (Matt. 23:38 and Acts 1:20). Cities will be judged (Matt. 10:14-15). Nations will be judged (Matt. 12:41). Generations and civilizations will be judged (Matt. 12:42). Churches and institutions will be judged (Rev. 1-3). Judges will be judged (Matt. 7:1-2).

The people who say there is no judgment will be judged. The people who say there is a judgment will be judged. The people who are not certain will be judged. The rich, poor, small, great, good, bad, sinners and saints will be judged. Every person who ever lived, living now, or yet to live will have his day in God's court. You can depend on that (I Peter 4:12-19; Acts 10:42; Romans 14:10 and II Cor. 5:10).

God is a God of justice as well as mercy and in the judgment every idle word, every evil thought, every secret sin, every hidden fault shall be brought into the light, and those things done in darkness shall be proclaimed before all (Luke 8:17); Luke 12:2-3 and Matt. 12:36). Only sins covered by the blood of Christ will be excluded from public view on that day.

Perhaps the purpose and glory of the judgment is that pure justice for once shall prevail. The crooked ways shall be made straight, all irregularities made even and good shall be rewarded, and evil awarded its irreversible verdict. Little fear, but joy indeed will be that day in court for those whose sins are covered by the blood of Christ, who have repented of all known sins, who do justly, love mercy, walk humbly with God and who assume moral responsibility for their actions, attitudes and opportunities, and whose attorney is Jesus and whose intercessor is the Holy Spirit (I John 2:1; Romans 8:26 and Micah 6:8).

Scriptural references to the judgment indicate there will be surprises on that day. The brethren of low degree may outrank the celebrities of this world and the lowly harlot (whose trust in the atonement will be appraised above the self-righteousness of her accusers) may be invited to enter first (Matt. 21:31).

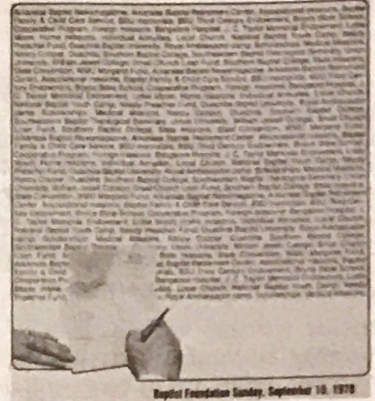
Living in the context of a 24 hour a day judgment and of the final day in God's court is not uncomfortable. We are always current in our relationship to God this way, nothing is hanging over us. We can live with this and die with it.

Everyone will have his day in God's court, but the horror of all horrors, the ultimate horror will await the one who is judgmental in character and unforgiving in spirit (Matt. 7:1-5).

I must say it!

In this issue

Foundation day 8



Baptist Foundation Sunday, September 10, 1979

Sept. 10 is designated as Baptist Foundation Day for state churches, with the suggestion that Arkansas Baptists take a look at the benefits to Baptist causes through the Arkansas Baptist Foundation's work of investing funds.

Lifestyle 5

Many Christians are convinced that their faith demands a change from a lifestyle of consumption and more consumption, and a group of persons of several faiths met in the state and looked primarily at the problem of hunger.

Ordination II 10

The second in a series of four articles looks at the common denominator for the meaning of ordination practices: the "setting apart" of a person to ministry.

Arkansas Baptist

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BETTY KENNEDY Managing Editor

ERWIN L. McDONALD, Litt. D. Editor Emeritus

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Ministering to language groups

The editor's page

J. Everett Sneed



The opportunity of Arkansas Baptists to minister to non-English speaking groups is much greater than one might think. Arkansas has 26,000 Spanish-speaking people, approximately 4,500 Vietnamese, and 18,000 deaf. There are also small but significant numbers of Germans, American Indians, and Chinese in the state. Some ministry is being provided by our churches, but we are mostly ignoring this significant opportunity. The most effective way to reach these people is to provide worship services in their own language.

Special commendation should be paid to those churches who are ministering to language groups. Among these are Grand Avenue Church, Ft. Smith, who is providing a ministry for the Vietnamese, Loatians, and Cambodians. Jim Files is pastor of this congregation which meets in the facilities of the Grand Avenue Church.

Lakeshore Drive Church, Little Rock, is providing a ministry for the Spanish-speaking people. Donoso Escobar is the pastor of the only Spanish speaking congregation in Arkansas. They meet in the building which was formerly Ridgecrest Church on Asher Avenue, Little Rock.

The ministry to the deaf is the most effective ministry for any language group in our state. Currently, 19 of our churches minister to the non-hearing. Perhaps our deaf ministry is more effective than any other language ministry because it is the oldest. The first deaf ministry in the Southern Baptist Convention was established in First Church, Little Rock, in 1898.

In addition to the church-sponsored ministries for language groups, some other work is being done in our state. Among these are a Bible study for Spanish-speaking people in Hughes provided by Home Missionary Elias Pantoja who lives in Memphis. Two Ouachita University students who are children of foreign missionaries are, also, assisting Associational Missions Director Raymond Reed to provide a Spanish-speaking ministry in the Bartholomew Association.

Arkansas is fortunate to have a ministry to the Spanish-speaking migrants. This work, directed by Bob Gross, is located across the highway from the government migrant center in Hope.

While we are pleased that these ministries exist, it is obvious that many more of our churches should be working with these language groups.

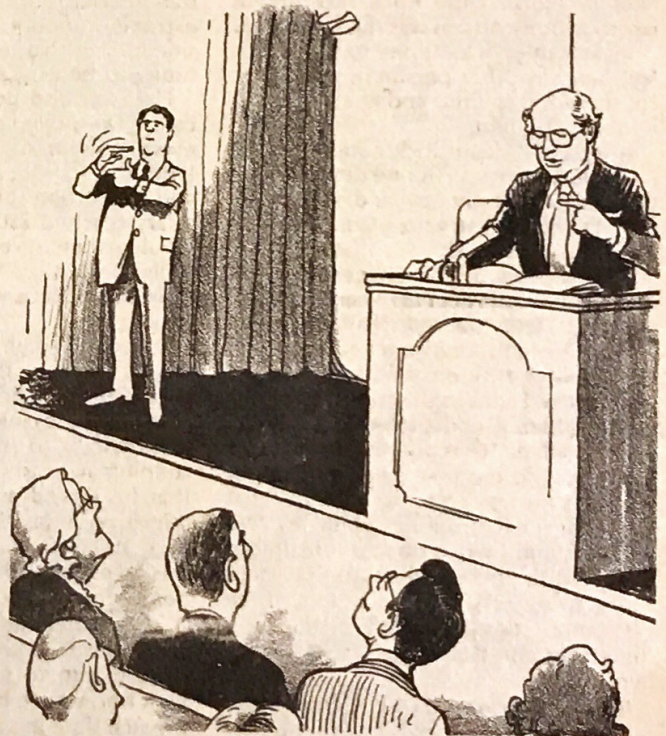
Some insist that no ministry is needed because these people speak English. It should be observed that they do speak and understand English on many different levels. But even when one is entirely fluent in English, his emotional response is much deeper in his native language. Having lived and studied in Germany for almost four years, I experienced the inadequacy of the worship experience in a second language.

The Bible, itself, recognizes the importance of hearing the gospel in one's native language. At Pentecost (a Jewish festival called "Feast of Weeks") many language backgrounds were present. All, undoubtedly, spoke Hebrew, but a miracle occurred so that each heard in his own language. This is evidently why so many were saved on the occasion.

These people who have moved to our state have a different cultural background. When special services are provided for them, they will respond in larger numbers.

We have an obligation to carry the gospel to everyone. As various nationalities come to Arkansas, the mission field is moving to us. Some of these people will live here permanently, others will eventually return to their homelands. As we reach these language groups we may well be spreading the gospel around the world.

Help in locating language groups, as well as developing ministries for them, can be obtained by contacting Robert Parrish, Director, Language Missions, State Missions Department, Arkansas Baptist State Convention, P.O. Box 552, Little Rock, Ark. 72203.



"...every man heard them speak in his own language."



One layman's opinion

Daniel R. Grant / President, OBU

When it is good to remember

In a day when it is so easy to fall into cynicism about America, an emotional appreciation of my country slipped up on me in far-off Manila in the Philippines.

While attending a Baptist World Alliance meeting, Mrs. Grant and I joined a bus tour of the Manila area. Frankly, I was disappointed when our guide told us we would stop for 30 minutes at the Manila American Cemetery and Memorial. "When you've seen one cemetery, you've seen them all," I thought. We didn't plan this long trip for the purpose of seeing an American cemetery.

As it turned out it was one of the high moments of our visit to the Orient. The cemetery and memorial were established in honor of Americans and

others who died in the defense of the Philippines and in other Pacific battles of World War II. More than 50,000 are honored there, including 3,744 "unknown soldiers" and 36,279 missing in action or buried at sea. The names of the latter are engraved in beautiful tall marble panels arranged in a large circular pattern, enhanced by immaculate landscaping on all sides. Two square yards of Zoysia grass sod shipped from the United States in 1951 now cover the 150-acre park with a magnificent green lawn. The finest flowering trees, shrubs, palms, and other foliage of the warmer climates of the world have been brought there to make it a large botanical garden.

In the entrance way to the marble panels is a series of 26 giant narrated

maps with amazing documentary detail on the struggle for victory in the Pacific in World War II. The tinted concrete with brilliantly colored mosaic and ceramic inserts should record for centuries to come both the courage of those who gave their lives, and the awfulness of war.

A beautiful chapel with a 60-foot tower stands at the south end of the circle, with sculpture work symbolizing both the past and the future. But nothing was quite so impressive as the row after row of "names of Americans who gave their lives in the service of their country and who sleep in unknown graves." Of course, the Arkansas names seemed to jump out from the cold marble, such as "John H. Fields, Gunner's Mate, 3C U.S.N., Arkansas," and many, many others.

I found myself wondering if the struggle for permanent peace among the peoples of the world would be more successful if the young people of all nations were required regularly to visit cemeteries such as this one. To honor our war dead is not to glorify war. I think it is to hold high the purposes for which they died.

Elvis' step-brother uses fame as vehicle for his testimony

Editor's note: Rick Stanley gave his testimony during an area-wide revival held in North Little Rock recently, at which Moody Adams was the evangelist.

Rick Stanley was closer to Elvis Presley than any other person in the world. He shared his secrets and knew his most intimate thoughts.

After Elvis' death Rick committed his life to Jesus Christ. His one desire now is to share his testimony and tell others how they, too, can know Christ as their Saviour.

Rick moved to the Graceland mansion when he was five years old. His mother, Dee, married Elvis' widowed father, Vernon, and moved into the home with her three children. From the very outset Elvis sought to make his new step-brother a real part of the family. Rick recalled, "Elvis put his arms around me, and told me that I was his brother and that he was going to treat me that way. The next morning when my two brothers and I woke up and looked out the window there were three bicycles, three swing sets, three scooters, three cats, three dogs, and three of every thing you could think of. It was like a fairyland."

When Rick was 17, he went on the payroll working for Elvis in a number of ways. He served as a bodyguard, a personal aide and in general was his friend

and confidant. Elvis called him "mellow" because Rick never showed frustration. Elvis always said that Rick was extremely good for him. Rick knew the side of Elvis that few others had opportunity to be acquainted with.

Elvis was also good to Rick. Rick recalls, "He spoiled me rotten and I loved every minute of it." Elvis bought all kinds of things for Rick including six cars and paid him exceedingly well. His salary reached \$30,000 a year, and Elvis would often give him gifts unexpectedly. Rick said, "He wanted to see the look on my face when I got something new."

When Elvis died, Rick and his brother, David, thought that the whole world had come to an end. David attempted to take his life by over-dosing on Valium. Rick sought to escape from reality by running away to California. It was there that he served as a stunt man on the television series "Baa Baa, Black Sheep". Rick discovered, however, that there was no escape from the anguish that had been brought about by Presley's death.

It was while Rick was in California that his Christian girlfriend, Robin, persuaded him to go to Ft. Walton, Fla., with her, where he attended church for the first time in seven years. He remembers that it was a very small church with less than 100 people in attendance. He

said, "A young man was preaching about how much Jesus loved us and that we shouldn't judge each other but turn our lives over to Christ. His message really spoke to me. When the invitation started I could hardly wait to make public my profession of faith in Christ. That night there was a lot of rejoicing in my life. I felt like I had gotten rid of a tremendous burden. I had been so guilt-ridden that I couldn't face myself, and because of sin, I was getting a complex."

A short time after Rick's conversion he met a member of Moody Adams' Board of Directors, D. G. Seago. Through Seago, Rick became acquainted with evangelist Moody Adams. He told Adams that God was calling him into evangelistic work. On July 24th of this year the 24-year-old Rick Stanley became a part of the Moody Adams team.

"The Christian career of Rick could well be destined to turn the Presley fame into glory for God," said Adams.

"Of the songs that Elvis sang," said Rick, "the one that impressed me most deeply was 'You'll Never Walk Alone'. Since becoming a Christian it is more than just a song. If Elvis is watching me from somewhere, I think he is happy with what I am doing."

Searching for the Christian lifestyle

by Helene Stallcup

When I left to attend a world-hunger lifestyle conference, my family sent me off with uneasy mutterings about "flower-mothers" and "coming home wearing beads."

I was a little dubious about the idea myself. Just why was I, a dedicated Christian, career homemaker and political conservative, going off to a lifestyle conference anyway?

If there was any one answer, it was probably hunger. Hunger on the part of millions of people has made me aware that Americans must stop their wasting and do something. A type of soul-hunger has made me want to change my lifestyle, to leave the rat-race of consumption. I want to break away from the compulsion to be in style, to possess in order to be considered "worth-while". This freedom should come with being a Christian, but somewhere since the time of Jesus, there has been a radical lifestyle change.

The Conference was held by the Ar-

Helene Stallcup, a Cabot housewife and mother, is a member of First Church there. She is a freelance writer who has written feature articles for the "Arkansas Baptist Newsmagazine". She wrote the "Woman's viewpoint" column for the months of March and July this year.

kansas Inter-faith Hunger Task Force to promote awareness and responsibility toward world needs. Chairman and Vice Chairman of this organization are Madge Brown from the Episcopal Church, and James Smalley, Southern Baptist.

The setting at Heifer Project International on Fourche River Ranch was beautiful and appropriate since livestock is donated from there to build up herds around the world. Bunkhouse accommodations were delightfully pleasant, and simple, reminding us of all those energy consuming conveniences we could do without.

Those in attendance were not the flower-children I half expected, but a good representation of solid citizens, ministers, teachers and club women.

Featured speakers were Earl Barfoot, a Methodist minister and director of their Department of Hunger and Value Formation; Ted Swisher, director of a Christian Service Commune; Richard Baldauf, biologist and executive director of the Museum of Science and History at MacArthur Park; and Joe Nix, professor of chemistry at Ouachita University.

Resource people from different agencies were available to share ideas on gardening, solar energy, food preservation and co-ops. Different ministers invited to lead morning devotions by the lake included Dr. Charles Ashcraft.

The general theme of the Conference was that over-use and abuse is endangering our world, and there are many things we can do about it. One thing that we must do is work toward a more reasonable distribution of natural resources consumption. Five percent of the world's population in the United States consumes 45 percent of the world's natural resources.

Practical suggestions were made for reducing waste and consumption. Health and education were emphasized. Use of excessively refined and packaged goods was discouraged. (Try ordering a hamburger without the box. It upsets the whole system. They count the boxes, not the burgers.) An interesting book containing 90-some-odd other suggestions is "99 Ways to a Simple Lifestyle" published by Anchor Press.

Farewell greetings after the Conference varied from "Goodbye" to "Don't Waste"! Inspired and encouraged, I came home, turned off the air conditioner, canned apples, made jelly and worked in the garden. I felt I was making a contribution until I remembered that a large institution could waste more food and energy in a day than I could save in a year.

Unfortunately, our churches are wasters too. We heat or air-condition huge vaulted buildings, and only use them two or three hours a week, or we may heat the whole church plant to have a small meeting room or office comfortable. Opportunities to utilize our buildings more fully should be actively encouraged.

We all need to work at eliminating

(See 'Lifestyle' on page 6)

And some . . . evangelists (Eph. 4:11)

Ron Marcum, formerly minister of music and youth at First Church, Norphlet, has entered full-time music evangelism. Other churches where Marcum has served as minister of music and youth are First Church, McGehee; and First Church, Caldwell, Tex. During the past five years he has led three youth choirs, the last one covering a five-state area. He has, also, conducted 12 different musical presentations using adults, youth and children.

Marcum graduated from Fordyce High School in 1968. He graduated from the University of Arkansas in Monticello in 1975, with a B.A. in music. He was ordained to the music ministry by First Church, Norphlet, in 1978. He is married to the former Linda King of Tyro. They have one son, Gage Scott, born Sept. 27, 1976.

Henry Davenport, pastor of First Church, Norphlet, with whom Marcum has most recently served says, "I am happy to recommend Ron Marcum as a dedicated, talented, man of God, through whom gospel music ministers to the heart of every age group through revivals, concerts, associational and state camps. He truly shares the gift that God has given him. Ron has been our music and youth director for the past two years and now I recommend him with no reservation as a music evangelist to you."

Dennis M. Dodson, pastor of First Church, Star City, says of Marcum, "During the week of July 30-Aug. 4, our church had a revival with Bill Fitzhugh as the evangelist and Ron Marcum as the music director. It was a great week for our church . . . I am pleased to recommend Ron Marcum to other churches as they seek someone for a revival music ministry. Ron demonstrated exceptional musical ability. He worked with our congregation and our choir. His preparation for each service was excellent. But most of all, I appreciate his commitment to Christ and his concern for every aspect of the church's ministry."

Marcum may be contacted at Rt. 2, Box 504, Dumas, Ark. 71639, or by calling 382-4621.



Marcum

Arkansas all over

First Church, Little Rock dedicates 'family life center'

First Church, Little Rock, dedicated a new Christian Family Life Center building, and additional educational space, on August 20. The new 65,000 sq. ft. structure was erected and furnished at a cost of \$2 million.

The two-story Christian Life Center consists of approximately 30,000 sq. ft. The facility includes a complete gymnasium and a 1/16th of a mile jogging track. Some of the other numerous features include an adult game room, two full locker rooms, two complete sauna and whirlpool facilities, a racket ball or handball court, an exercise room (equipped with pin-set weights, dynamic conditioner table and therapy table such as used in hospitals), childrens' game room, complete pottery room, photo lab, music and reading room, and an arts and crafts room.

The facility is staffed by Minister Jerry Johnson, and two part-time associates who work a total of 60 hours a week. In addition, the church has enlisted 300 volunteers who will work one night or day a month in supervising or teaching in the facility. The church will offer over 40 classes this fall in the area of art, crafts, music, and sports. All of the teaching will be done by volunteers who are members of the congregation.

Christian Family Life Director Johnson tells of his philosophy. He says, "It is our desire that the church will once again become the center of the family activities. All of us can remember when the church was the center of most family

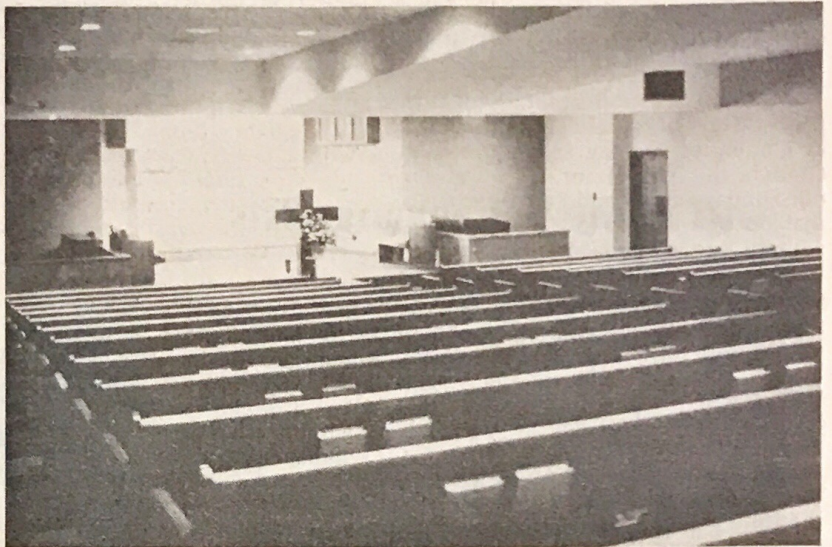
activities. I have been in this ministry for the last nine years and have seen families brought back together through this type of ministry. It is our desire that families will use their leisure time in a Christian setting. This facility will offer opportunity for families to be together rather than being separated all the time. This facility will enable our church to minister to the whole man physically, mentally, emotionally, and spiritually. With the erection of our Christian Life facility, I believe that we can tie all of these areas together."

The new educational facility has

33,000 sq. ft. It includes four new adult departments and 45 classrooms, six new pre-school departments, six youth departments, a Special Education Department, a full media center, a chapel where the deaf will worship and where weddings and funerals will be performed. The new chapel will seat 180 people for worship. The educational space will also include a historical room and a 24-hour prayer chapel.

The dedicatory message was delivered by Pastor John Wright who spoke from Colossians 1:28, on the subject, "The Purpose for Which These Buildings are

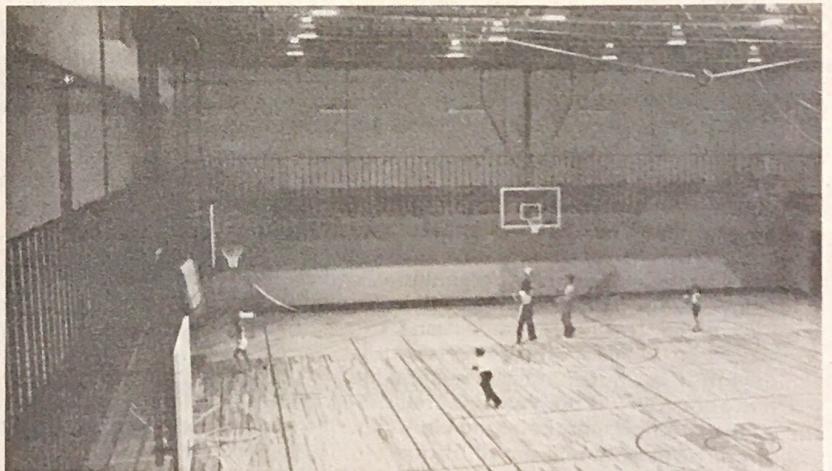
The deaf will worship in the chapel, and it will be used for weddings and funerals. (ABN photos)



Lifestyle (from page 5)

waste. We need to remember that each object we buy represents a certain amount of energy which might have been put into the production of food for needy nations. And we cannot ignore the needs of those nations, as they must respond to our needs. As I understand it, a certain amount of the oxygen used in our hemisphere is generated in the forested interior of Brazil. If we have the right to object to the clearing of those forests, does that not also lay some claim on us for the needs of Brazil?

As Christians we need to have an even greater concern for the world's poor. Many of our missionaries have gone out to share the bread of life because they felt the people at home had already been fed. Should we not also share our physical bread?



A track for joggers overlooks the gymnasium floor.



Woman's viewpoint

Joanne Jackson Lisk

Dedicated." Dr. Wright said, "The purpose of these two buildings are to make men better. To use the words of Paul 'to present them complete in Christ.'" He first asked, "Who are to be presented? Paul says we are to present every man and that we are to teach every man that we may present every man complete in Christ." He said that it was the purpose of the church to include every type of person so that "our church will in no way become an exclusive club."

Secondly, he discussed the condition in which they are to be presented. He said, "They are to be presented to the Lord totally complete. Man is a spirit, soul and body. Therefore, we are to minister to every area of his life."

He concluded by dealing with the condition upon which men are to be presented. He said, "Men are to be made complete in Christ."

Dr. Wright sees a great future for First Baptist Church. He said, "I got fired up as I attended Sunday School week at Glorieta this year. I am excited about our Sunday School and I am persuaded that no one can build a great church without a great Sunday School. Another thing which excited me was the information that Ron Lewis, a Growth Consultant from the Sunday School Board, shared with me. He said that there is going to be a major shift in population from the northern part of the United States to the southern part with much of the major population shift coming to Arkansas and Oklahoma in the near future. We are already beginning to see the shift. Not only is Little Rock going to expand but our whole state will be experiencing a real growth boom in the near future. I predict that First Church will once again be a downtown church. University Avenue will become the main street of Little Rock. Last year more business was done on University than in downtown. We are already seeing businesses established out here.

"We have planned," Dr. Wright continued, "for another educational building to the north of our present structure. We also are planning for a parking garage. Our longrange planning committee will soon be meeting to discuss a school, probably grades one through six. I have nothing but optimism for First Church. I am not only excited about First Church but about the Christian life, our denomination, and the growth potential for all of our churches. I think we have great days ahead."

From tiredness loosed

Lord, I'm so tired!
Strong bonds of tiredness lock my soul,
Constraining it with evil force
When it would to Thy presence soar
To drink in strength from springs of faith.

Yet, oft, my soul is discontent
And chafes at human frailty,
Then seeks through prayer to break these bonds.
And prayer-refreshed, unchained, it soars,
From tiredness loosed.

As I sat down at the typewriter this morning to talk with you about the end of the busy summer, the words above seemed to race to be written on the page. Why? Because I, like you, have found myself tired at the end of a wonderful summer of going and doing. I have thought, (like you?), of all the times I had said in May, "I'll get that done during the summer when I have more time." However, I found that during August I was saying of many of the same things, "I'll do thus and so when school starts and things are back to normal!" Sound familiar?

Now, September is creeping in on apologetic tiptoe, and I am very aware that along with other changes of tempo it is time to seek the refreshment of revitalized prayer life. How I look forward to quieter moments to "wait upon the Lord; to renew my strength; to mount up with wings as eagles; to run and not be weary; to walk and not faint!" (from Isaiah 40:31). All the verses that give me hope of foiling that fiend, "tiredness", rush to mind. Foremost, of course, is that most marvelous of promises: "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). Less well-known, perhaps, is an admonition which comes from the Lord through Jeremiah: "Thus saith the Lord, stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jeremiah 6:16). A favorite song reminds me: "Be still, my soul, the Lord is on thy side." And, of course, another favorite verse which relates to my need for this day and for the days ahead is, "Casting all your care upon him; for he careth for you" (II Peter 5:7).

My viewpoint has changed. I am already seeing today and tomorrow with renewed anticipation and excitement. That's what drinking from the springs of God's word can do. So, may I begin again . . .

Good morning, my friend. Shall we rise and shine? Shall we shake off the tiredness which would shackle our souls and stretch with expectancy as we proclaim with joy together: "This is the day which the Lord hath made. We will rejoice and be glad in it!"

Joanne Jackson Lisk is the wife of Richard Lisk, pastor of First Church, England. Besides being a homemaker, she is a registered nurse, writer for denominational publications, and choral director for the church. She is active in WMU programs on the state level. Mrs. Lisk holds the B.S. degree in nursing from Baylor University, and she studied music for 2½ years at North Texas State University. The Lisks are the parents of Lynn Daniel, 17, and Richard Joe, 15.

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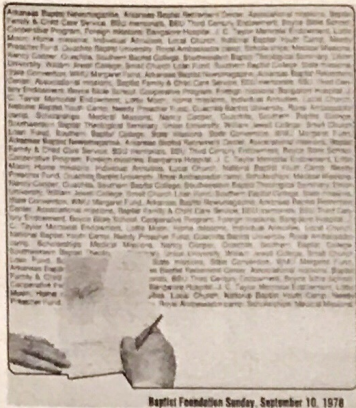
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Arkansas all over

by Millie Gill

On the cover



Baptist Foundation Sunday, September 10, 1978

September is Foundation Month

Does Arkansas have a Foundation? Yes, it was authorized by the Convention in 1948 and chartered in 1949.

What is the Foundation? It is the trust agency of the State Convention. Funds are managed without cost for any institution or agency related to the Convention as chosen by the donor. The cover illustrates some of these causes.

What does the Foundation do for the institutions? The Foundation is funded by the Convention. Thus, expert management of endowment funds, annuity contracts, and other funds is provided without cost. Seminars are sponsored to help keep the staff of the agencies informed on tax laws and giving techniques.

Are services available to individuals? Yes, the Foundation provides guidance in estate planning, working closely with the individual and their legal and financial counsel. Information is available on Christian wills, deferred gift contracts and Christian family money management.

How does the Foundation serve churches? Church leaders receive guides for planning will's clinics and other estate planning conferences. Supporting materials are provided without cost.

For further information contact Harry D. Trulove, Box 552, Little Rock, Ark., telephone 376-4791, extension 119.

Richard Alan Maness has accepted the call to become pastor of the New Hope Church of Pollard, Current-Gains Association. He is a graduate of Ouachita University and recently graduated from Southwestern Seminary with a master of divinity degree.



Maness

A native of Mansfield, he has pastored churches in both Arkansas and Texas. He and his wife, Marsha Kay, are the parents of one daughter, Sara Nichole. **Robert (Bob) Parsley** was ordained to the ministry by First Church, Sheridan, on Aug. 13. Lex H. Eaker, pastor of Pike Avenue Church, North Little Rock, was moderator for the council. Tommy Robertson, pastor of the Sheridan church, questioned the candidate. Bill Elder, a member of the faculty of Ouachita University, delivered the charge and message. Joe L. Harper, chairman of the board of deacons of the Sheridan church, presented the Bible and certificate of ordination.

Parsley was graduated magna cum laude from Ouachita University in May of 1978. He will be enrolled in Southern Seminary this fall where he will continue his studies for the ministry. He is the son of Mrs. Sue Parsley of Sheridan and the brother of Ron Parsley, a student at University of Arkansas at Monticello.

Bill Albright

is serving as part-time youth worker for the First Church of Jacksonville. He will work with youth including ages from the first grade through the college and career departments.

Curtis O. Bryant

is serving as interim pastor of the Opelco Church. He is retired from the active pastorate and lives in North Little Rock.

Thomas Stover

is serving as pastor of the Perry Church, Conway-Perry Association. He comes to this church from Casa.

John McCombs

has resigned as pastor of the Bigelow Church. He will be moving to Illinois on Sept. 10.

Audrey Emberton Jr.

has accepted the pastorate of Pleasant

Focus on youth

by Millie Gill

Shannon Hills First Church

youth held a lock-in recently. Tim Schrader of Granite City, Ill., a music major at Ouachita University, was guest speaker. Mike Talley, church youth director and a music major at OBU, was in charge of the special back-to-school event.

Nettleton Church, Jonesboro

youth will sponsor a youth-led revival Sept. 10-13. James Hays, pastor of First Church, Higginson, will be evangelist. Mike Houston is church youth director.

Hardy First Church

held a youth-led revival Aug. 11-13. A CONTACT team from Ouachita University led the services. Team members were Craig Vire, Brandon Willey, and Beverly Smith. A breakfast, attended by the church's youth and members of the Highland High School football team, was a highlight of the weekend. This group made a float trip on Spring River following the breakfast.

Geyer Springs First Church

youth, accompanied by eight adults, recently returned from a mission trip to

the Fort Peck Indian Reservation in northeast Montana. They led Bible Schools at Poplar and Brockton and in addition led worship services in those two towns and Wolf Point. The Fort Peck Reservation is populated by the Sioux and Assinibone tribes and is one of the least evangelized areas in the United States.

Cliff Springer, minister of youth, and Jim Williams, minister of education, led the group which worked under the guidance of J. W. "Dab" Hughes, home missionary.

Jacksonville First Church

Acteens recently made a mission trip to the Hope Migrant Mission Center where they assisted, Bob Gross, director, in the work there. They assisted with cleaning the center; worked in the crisis closet; and prepared Christian literature packets and health kits.

The girls shared their testimonies, and presented special music and puppet shows in the evening. They also did personal witnessing. Mary Shelton accompanied the Acteens on their mission venture.

by Millie Gill

Valley Church, Van Buren County Association. He was serving as pastor of the Plant Church.

John Hurd

is serving as interim pastor of the Formosa Church. He is from Little Rock.

Milton Wilson

has resigned as pastor of Calvary Church, West Memphis, effective Oct. 15.

Brian Waggoner

has been called as pastor of the Pine Tree Church, Tri-County Association.

John Bailey

is serving as music director on the staff of West Memphis First Church. He moved there from Dayton, Ohio.

C. E. Rivers

is serving as pastor of the South Texarkana Church. He was serving at the Beck Spur Church.

Ron Stinson

is the new pastor of the Goodwin Church, Tri-County Association.

Kent Williams

has accepted the call to be pastor of the Pleasant Grove church at Howell. He is a student at Southern College. His wife, Paula, is an elementary education major at Arkansas State University at Jonesboro.

Sheridan First Church

will observe its 120th anniversary with services Oct. 1. Committee members to plan for the day are Dan Nall, chairman, Mrs. Muriel Nall, Essie McDonald, Ron Henson, and Dalton Walker. Tommy Robertson is pastor.

Elmdale Church, Springdale

had a focus day for senior adults on Aug. 27. The senior adults gave personal testimonies in Sunday School departments; presented special music in the morning worship service; had a potluck luncheon and afternoon meeting; and a senior adult choir sang for evening services.

Shannon Hills First Church, Mabelvale

conducted a "Christian Inspiration Night" on Aug. 21. Bill Bennett, pastor, preached from Eph. 3:14-21. The J. K. Minton family presented special music. Minton, a native of Little Rock, is now pastoring Lazy Brook Church in Houston, Tex. He has written music that reflects his own pilgrimage in the Christian life.

Park Hill Church, North Little Rock

will begin a Sunday School attendance campaign with a "Kick-Off Day" on Sept. 10. "Bold Horizons" is campaign theme. Attendance goals of 1100 and 1200 have been set for Sept. 17 and 24. The campaign will be climaxed on Oct. 1 with the goal of 1300 set for that date.

University Church, Fayetteville

is beginning a Sunday School Bible study class for high school graduates who have begun their careers immediately after graduation. Roger Dake will be teacher.

Faulkner Association

men and boys attended a fish fry at Cold Springs Retreat Area, Conway, on Aug. 19. Larry Parker from the Calvary Church in Rose City spoke to the approximately 125 that attended. Odis Dean Smith is associational Brother-

hood director.

Northside Church, Star City

was in revival Aug. 18-20. Clarence Shell Jr., associate/state evangelist of the Evangelism Department, Arkansas Baptist State Convention, served as evangelist. Jack and Faye Gibson were in charge of the music. Sunday School attendance doubled and there was a large increase in Church Training as a result of the revival. E. V. Appling is serving as interim pastor.

Pleasant Hill Church, Harrisburg

was in revival Aug. 6-13. Jim Box, pastor of Westside Church, Manila, was evangelist. Carl Walker, music director for the Pleasant Hill Church, led revival music. There were 11 professions of faith and one joined by letter. John House is pastor.

Sunday School attendance increased as a result of the revival and on Sunday, Aug. 13, a musical was presented by "The Gospel Revealers" of Athens, Ala.

Calvary Church, Hope

has accepted a recommendation from the Church Missions Committee to cooperate with and participate in mission revivals April 1-8. These revivals are a "Bold Mission" effort sponsored cooperatively by the Arkansas Baptist State Convention and the Indiana State Convention. Vernon C. Wickliffe, pastor of the Hope church, will be evangelist in this special effort.

Immanuel Church, Little Rock,

is holding a composer's clinic Sept. 6-10. Jane Marshall, composer of church music for adults and children, will lead the clinic sessions Wednesday through Friday evenings. The adult choir of Immanuel Church will perform her works in free concerts Saturday at 4 p.m. and Sunday at 7 p.m. Amon Baker is minister of music for the church.

Sunday School names youth consultant

Martin K. Babb is the newly elected youth consultant of the Arkansas Baptist State Convention Sunday School Department.

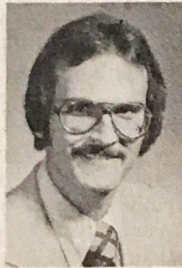
His primary responsibility will be to assist in the training of youth Sunday School leaders in the more than

1200 churches in Arkansas. He is filling a position recently made vacant by the resignation of a staff member.

He has served as recreation director on the Siloam Springs Assembly staff for three years.

Babb, of Little Rock, is single and is a 1975 graduate of Ouachita University. He earned the master of religious education degree from Southwestern Seminary in 1977.

He has served as minister of music and education at Green Memorial Church, Little Rock, and minister of music at Tower Church in Ft. Worth.



Babb

No news is not good news!

If news about your church has been conspicuously absent from the pages of the *Arkansas Baptist Newsmagazine* and you've wondered why, ask yourself or your church staff these questions:

- *Is some person in the church responsible for sending news?
- *Do they send news before it becomes history?
- *Do they send complete information (full names, exact dates, figures)?
- *Do they give the name, address, and phone number of a person to contact for more information?

If any of your answers are "no" that's bad news. The good news is that your church can change the circumstances. Meet the criteria above and send your news to *Arkansas Baptist Newsmagazine*, P.O. Box 552, Little Rock, Ark. 72203. Call us at 376-4791 if you have questions.

by Wayne Ward

In a previous article on the biblical background of Christian ordination, we surveyed the scriptural evidence concerning the one visible sign which runs through all ordination practice in Christianity, and Judaism as well: the ritual of laying on hands. In this article we will trace the scriptural evidence for the one consistent inner meaning which runs through all forms of Christian ordination: the "setting apart" or "consecration" of a person to the vocation of Christian ministry.



Ward

In beginning this second part of our biblical study, it will be useful to summarize the implications of the scriptural practice of "laying on hands" for Christian ordination:

1. By laying on hands the people of God are invoking a divine blessing and symbolically bestowing a spiritual blessing upon the recipient.

2. The "people of Israel" or the "whole congregation of believers" in the New Testament are, by this act, confirming the choice of certain "spirit-filled" persons to minister to them and in their behalf.

3. By laying on hands, the people were showing that something of themselves actually was transferred to the recipient: their personal concern, their ongoing prayers, their trust and support.

4. The act sometimes demonstrated publicly a succession of leadership (Moses to Joshua, Paul to Timothy).

5. The coming of the Spirit in power, without the ritual of hands, reminds us that God is sovereign and free, choosing and empowering whomever he wills to be his ministers, unfettered by an ecclesiastical ritual of succession.

6. Finally, laying on hands may signify spiritual endowment for a particular Christian mission or activity, within a limited time span, and without signifying a permanent ecclesiastical office.

Consecration to Religious Office in the Old Testament

We have already examined the text in Numbers 8 and the consecration of the Levites, with particular attention to the "laying on of hands." Now it is important to trace the other elements in their

consecration to office which have deeply affected Christian ordination.

Because the priests of Israel had a hereditary succession through the various families of the tribe of Levi, Catholic Christianity picked up the idea of spiritual heredity from Jesus to his family of apostles (Matt. 12:46-50). Jesus rejected any idea of natural succession.

Because early Christianity began in the Jewish synagogue setting, the titles of religious office in the Christian community are borrowed directly from the Old Testament language. Especially is this true of the title, elder, which in its Greek form **Presbuteros** (Presbyter) is the most common term for the leaders of the Christian community. It is rooted in the biblical account of the selection of 70 elders to assist Moses (Ex. 18:13-27; 24:1), but it is expanded in the Pastoral Epistles to include "ruling elders", as well as "preaching and teaching" elders (I Tim. 5:17).

The fact that religious office in the Old Testament was a lifetime vocation surely influenced early Christianity in its concept of ordination as a "setting apart" for a life-long vocation. The detailed account of distinctive articles of apparel and special qualities of purity for the Levites and priests gave to Judaism and Christianity the idea of "two levels" of religious standards: one for the priests and one for the people. This double standard continues to distort Christian ethical norms and to widen the gap between clergy and laity in a way that contradicts the Christian understanding that all the followers of Jesus are ministers, each with differing functions in the one body of Christ (I Cor. 12:12-31; Eph. 4:11-16).

New Testament: Set apart for a particular mission

A crucial passage for understanding the biblical background of ordination is the "setting apart" of Saul and Barnabas for their first missionary journey (Acts 13:1-3). Each of the following points in this text has exerted direct influence upon the practice of ordination, especially among people like Baptists who attempt to follow the scriptures as their rule of faith and practice:

1. While a group of "prophets and teachers" was worshiping and fasting, the Holy Spirit led them to set apart Barnabas and Saul "for the work to which I have called them." That is, the initiative lay with the Holy Spirit, working

through the group of praying and fasting believers, in calling them for this mission. Barnabas and Saul did not stand up and say they were called for this mission; the Holy Spirit led the group to set them apart for the work.

Many Baptist churches have called lay members right out of their congregation and ordained them as their pastor, believing that they were led by the Holy Spirit to make that choice. That happened with the great Baptist pastor, George W. Truett. It also happened with the beloved Southern Baptist leader, Louie D. Newton, whose Druid Hills Baptist Church in Atlanta called him out of the layman's pew and ordained him to be their pastor.

Even in the more typical case where a person feels the divine call to the ministry first, and then, later, approaches his church about licensing and ordination, this passage has led Baptists to believe that the church must also be led by the Holy Spirit to recognize and confirm the divine calling to ministry in that person's life. Otherwise, the congregation would have no basis upon which to act in setting apart that person to the Christian ministry.

2. After a period of fasting and praying, these members of the Antioch church "laid their hands" upon Saul and Barnabas and sent them off on their mission. In this context that ritual of "laying on hands", after fasting and praying, surely had all of the following implications which have influenced ordination practice:

a. These church members were saying, "By this act we are affirming that the Holy Spirit has also led us to designate you for this holy calling." In every Christian ordination since that time, this has been one element in the meaning of the ceremony — the confirmation by the congregation or ordaining council of the evidence of the divine call in the life of the one being set apart for Christian ministry.

b. They were also, by this act, invoking and symbolically bestowing a divine blessing upon these chosen ones. This is the meaning of the sequence "and praying they laid their hands on them." By laying hold of the divine power in earnest prayer which filled their hearts and souls, they could then give a visual sign by which that spiritual power in the group of believers could be invoked upon the two who were going to need

religious office

the prayer support of the whole church on their dangerous mission.

c. Also, after the analogy of the Old Testament **Semikhhah**, the Christians of Antioch were saying to Saul and Barnabas, "Something of our own personal beings will go with you wherever you go. You are not alone. Our love, our concern, our support and prayers will go with you every step of your journey." I can still feel the hands upon my head and hear the whispered words of encouragement from some of the saints of God in my home church: "Wayne, I'll always be praying for you wherever God leads you!" Or, "Son, a part of me will go with you everywhere you go to preach the gospel." Many of these saints have gone on to be with the Lord, but I can still feel the warm glow of their encouraging words whenever I stand up to preach.

This is the biblical warrant for a continuing support and concern for the ordained minister by the ordaining church, throughout his ministry. It is also the basis of counsel, guidance, rebuke, and even recall of the ordination if that drastic action should become necessary.

3. In addition to the divine initiative in calling Saul and Barnabas, and the significance of prayer and the laying on of hands in setting them apart, a third implication from this passage has continued to influence and challenge our ordination practice: these two were called, set apart, and ordained for a particular task, "the work to which I have called them." That is, they were not called to an ecclesiastical office, or status, which made them lifetime members of the clergy. Some see in this an implicit rebuke to the pride and glory of sacred office, which became such a sin among the Levites, the Scribes, and the Sadducees. Their contempt for the "unordained" and unofficial rabbi from the country province of Galilee surely contributed to their rejection of their Messiah. He was not a member of the clergy; he was beneath contempt.

This passage certainly supports the concept of a **functional** ministry, set apart for a particular task, rather than a professional office in the church which one "holds" for a lifetime. At the very least, it warns against drawing too sharp a distinction between official clergy and laity, because the Holy Spirit calls out of the congregation whomever he wills to do the work which he assigns them. If

this were the only passage we have on setting apart for ministry, we would have no biblical basis for ordaining anyone to the lifetime office of Christian minister. Only in our last scriptural texts in the Pastorals do we find anything similar to that.

The gift of ministry

In three closely related verses in the Pastoral Epistles we have the most specific biblical teaching about the gift of ministry as a Christian vocation. We close our brief survey of the biblical background of ordination with a careful look at the implications of these three passages in I and II Timothy:

In I Timothy 1:18, Paul says, "This charge I commit to you, Timothy, my son, in accordance with the prophetic utterances which pointed to you, that inspired by them you may wage the good warfare." In addition to the word "charge", which has given rise to the practice of having in the ordination service a charge for the new minister and the church, Paul reminds Timothy of the "prophetic utterances" which pointed to him and urges him to draw inspiration from the fact that God singled him out and confirmed his calling in this way. The fact that Timothy and Titus are instructed to appoint elders in every place, and are themselves appointed to the responsibility of overseers (**episkopos**), along with clear qualifications for overseers (bishops or pastors) and deacons, gives us the first unam-

biguous New Testament evidence for offices of Christian ministry.

In I Timothy 4:14, we have the additional words: "Do not neglect the gift you have, which was given you by prophetic utterance when the elders laid their hands upon you." Here Paul designates Timothy's ministry as a divine gift and associates the "prophetic utterance" which validated it with the ceremony of the laying on of hands by the elders. This has given strong textural support to the understanding of the ordination service as a confirmation by the elders (the church leaders) of the gift and calling to ministry on the part of the one being ordained.

Finally, Paul, in the much more personal and intimate letter of II Timothy, chapter one, verse six, reminds Timothy to "fan into flame again the gift of God that is within you through the laying on of my hands." Paul is not here contradicting his statement about the elders by substituting himself for them. He is certainly including himself among the elders who laid hands on the young Timothy; but he is, in this verse, stressing his special personal relationship to Timothy. Neither Paul nor the presbytery is the source of this gift of ministry which came to Timothy. It is from God alone, and they can only witness and confirm it.

Wayne Ward is Professor of Christian Theology at Southern Seminary, Louisville, Ky.

Your Will and Ouachita

Can a husband and wife both benefit from one gift annuity?

Yes. As long as either partner lives. The income from a gift annuity will be paid for the lifetime of both. There are some important things you need to know about tax savings, tax-free income and how you can also help Ouachita Baptist University reach its Centennial Decade Goals.

For more information on gift annuities, write to Lloyd Cloud, Director of Planned Giving, Ouachita Baptist University, Arkadelphia, Ark. 71923 or call 246-4531, Extension 169.

Your state convention at work

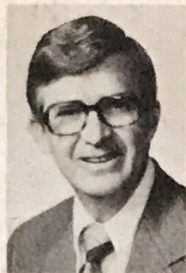
Stewardship Establishing priorities

Jesus said, "Your heart will always be where your riches are" (Luke 12:34, TEV). Budgets have a way of defining priorities.

The national budget comes under scrutiny from Senator William Proxmire. He points to silly projects that waste public funds and make our priorities look stupid.

One agency spent \$103,000 to study whether fish that drink tequila are more aggressive than fish that drink gin. Another \$46,000 researched a project on how long it takes to cook breakfast: The National Science Foundation used \$60,000 to find out why Philadelphians talk differently.

The U.S. Senate voted \$135 million to continue construction on a senate office



Walker

building. The priorities call for expensive paintings, marble fittings, 16-foot ceilings, and indoor tennis courts.

At taxpayers expense, HEW enjoyed a party costing \$15,000 commemorating its 25th birthday. Is this a national priority?

James McKinley, who has spent more than 20 years as a Southern Baptist Missionary in Southeast Asia, questions our priorities. He charges that Americans who overeat are stealing food that "belongs to someone else."

McKinley suggests that we shift our priorities. He calls on Americans to eat less, drive smaller cars, forego luxuries, and then give more to world needs.

Budget preparation is a good time for churches to examine their priorities. In an age of waste at all levels, what guidelines should be considered?

- Priorities ought to be established in keeping with Christ's command.

- World needs should influence the establishment of priorities.

- Information is vital in establishing priorities.

- Compassion, not selfishness, can be expressed through personal, church, associational, and convention budgets. — James A. Walker, Secretary of Stewardship



Looking ahead: Arkansas events

September 1978

- 7 State Wide WMU Leadership Conference, Little Rock
- 7 Bold Mission Thrust Orientation, Calvary Church, Little Rock
- 9 Area WMU Leadership Conference, associational leaders, Baptist Building, Little Rock
- 10 Baptist Foundation Sunday
- 10 Area Evangelism Conference, Stuttgart, First
- 11 Area Evangelism Conference, Fayetteville
- 11 Area Leader/Member Training Conference, Stuttgart, First (WMU)
- 12 Sunday School Leadership, Night (Associational)
- 12 Area Evangelism Conference, Booneville, First
- 12 Area Leadership Conference, associational leaders, Stuttgart, First (WMU)
- 14 Area Evangelism Conference, DeQueen, First
- 14 Area Leader/Member Training Conference, Camden, First (WMU)
- 15 Area Leadership Conference, associational leaders, Camden, First (WMU)
- 15-16 Brotherhood Leadership Training, Camp Paron
- 18 State Missions Season of Prayer (WMU)
- 18-19 State Sunday School Convention, Little Rock
- 19 Northeast District Brotherhood Meeting, Walnut Street, Jonesboro
- 21 Southwest District Brotherhood Meeting, Hope, First
- 21 Area Leader/Member Training Conference, Walnut Ridge, First (WMU)
- 22 Area Leadership Conference, associational leaders,

- Walnut Ridge, First (WMU)
- 22-23 Language Missions Workshop
- 23 Youth Choir Day, Ouachita Baptist University
- 24-30 Southern Baptist Convention Sunday School Preparation Week
- 25 Southeast District Brotherhood Meeting, Warren, First
- 25 Area Leader/Member Training Conference, Rogers, First (WMU)
- 26 East Central District Brotherhood Meeting, Wynne, First
- 26 Area Leadership Conference, associational leaders, Rogers, First (WMU)
- 28 Central District Brotherhood Meeting, Little Rock
- 28 Area Leader/Member Training Conference, Mena, First
- 29 Area Leadership Conference, associational leaders, Mena, First (WMU)

October 1978 COOPERATIVE PROGRAM MONTH

- 2 West Central District Brotherhood Meeting, Booneville, First
- 3 Northwest District Brotherhood Meeting, Rogers, First
- 5 North Central District Brotherhood Meeting, Batesville, First
- 6-7 State Deacon Ministry Conference, Olivet, Little Rock (Church Training)
- 6-8 Baptist Student Union Convention
- 9-13 Associational Annual Meetings

Incentives for disciplined living

When a man's motive for living is Christ, discipline will be the normal result and life will compliment the Lord. Self-denial and rejection of evil activities will not be viewed as "suffering for Jesus". We will see ourselves as normal believers struggling to live life under his Lordship. Let's look at some incentives or motivation for holy living.



Crews

Motivation of gratitude (Rom. 12:1-2)

The word "therefore" roars out like a giant diesel truck shifting gears as it prepares to climb the mountain or more power is being called for to meet a hard task. Paul is shifting gears from the theological to the practical. He has described in detail the mercies of God's love, forgiveness, salvation, and Spirit-filled life in the preceding chapters.

Now he is going to show us how to apply the mercies of God which we have experienced to daily life. Let me nail down one peg of certainty — Paul is addressing born again people! Only the born again can practice Christian discipline.

Let us look at some key words in Romans 12:1-2: (1) "Bodies" is not a contrast between soul and body. It refers to the total man, your existence, or even yourself!

(2) "Living sacrifice" — a sacrifice is usually seen as something painful that we do for someone else. Sacrificing for our children is a common clique. Some see a sacrifice as dying for God. Sacrifice comes from the same root word for sacred and it means "to make sacred". Living sacrifices are not destroyed, but are devoted to the service of God. The whole life is fitted into God's plan and purpose. That which is devoted to God cannot be taken off the altar and used for self.

(3) "Spiritual worship" or reasonable service has the underlying meaning of worship that is in accord with his character. Reasonable worship is the offering of everyday life to God.

A man may feel he must go to the church to worship. But if his service to God in the factory, office, farm, or home has been inferior, then worship on Sun-

day will be second-class also!

Because we have experienced the new birth and have enjoyed God's mercies, a call for transformation and non-conformity is made. We must reject the world's look-a-like mold for his new creative power.

To be shaped by the world means we live according to the flesh and we live life at its lowest level of morality and fulfillment. However, to be in Christ, dominated by Christ, and filled with his Spirit brings us into a Christ-blessed life.

We cannot live like a chameleon which takes its color from its surroundings. Don't let the world decide what you are going to be morally and spiritually.

Carl Sandburg once told of a chameleon which got along quite well changing color and adjusting moment by moment to his environment. One day, however, the little lizard crawled onto a piece of brilliant scotch plaid. He died trying to relate to all those different colors at the same time.

The disciplined life is not shaped by the crowd, circumstances, or environment. We are new men in Christ with a new purpose.

The disciplined life is motivated by others (Rom. 12:3-5)

The new man in Christ has a new evaluation of himself. He knows who he is and what he is. Humility is a new virtue for us. It is not unwarranted debasing of ourselves. It is an accurate judgment of the gifts of God and how they are to be used for God's church.

Pride is now dead or at least it should be in the dying process. Why? Because pride and its companions have hurt more fellowships than all the sins of passion and greed. The self-opinionated and bossy are filled to capacity with pride. The whole church exists for their glory and is a place to display of their gifts from God. Don't be so high on yourself that others are seen as second-class saints.

Every believer is vital to God's church. We are like parts of a body (I Cor. 12) and we function for each other so that the body can be healthy.

We must not envy, nor degrade, our

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Sept. 10, 1978

Romans 12:1-5, 9-13

Philemon 4:8

by S. Ray Crews, pastor,
First Church, Heber Springs

brother's gift. His gift is from God. A spiritual gift is not a talent or quality we have learned or inherited. It is a quality, attitude, or ability that is divine in nature and cannot be acquired.

Every believer has a gift from God that is to be used for the building up of the church (Eph. 4:12-13). It may not be much to you, but friend, it has a place in God's church. Do not bemean God's treasure!

Paul lists several gifts (Rom. 12:6-8; I Cor. 12:8-11; I Cor. 12:27-30) that range from prophecy to mercy. Each one has its place in the body. Discover your gift and add strength to the body of Christ.

The disciplined life is motivated by love (Rom. 12:9-13)

When love controls a man or a church, all of life falls into a pattern of unselfish consideration for others. Love is more than mere words. True love prompts good deeds, not deeds of hypocrisy (dissimulation). Love hates evil and cleaves to good.

Love demands a disciplined life from me (Phil. 4:8). Once you have met the Master you will aspire to be like him. We fix our minds on holy things. If you do not concentrate on holiness, you will soon nibble your way into unholy living.

The qualities of Christ become the hunger of my heart. I want to live on truth, honesty, justice, purity, or any virtue that reflects Jesus. If my life doesn't praise Jesus, I have missed life at the richest level.

There is another form of love that helps us to be disciplined. It is the love of the saints of yesterday (Heb. 12:1-2). They sit in the arena of heaven as we discipline ourselves for the race of life. We become zealous as we look at their sacrifices and quality of service. These great worthies are telling us to "hang in there — it is worth it all!"

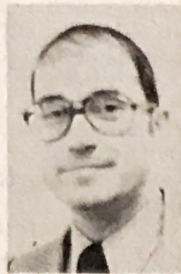
But, the major motivation is our Lord who stands at the victory tape. We fix our eyes on him upon whom our faith rests and we run the race of life motivated and stimulated by his death for us. What else is there but Jesus?

My friend, the call to be holy and disciplined rests upon our gratitude for salvation, our concern and love for fellow believers, and the examples of the great saints. Come, let us enjoy his mercies and put them into daily living.

Portrait of a Christian

Sept. 10, 1978
Philippians 2:14-30
by C. W. Brockwell
Little Rock

Somewhere, in the back of your mind, and down deep in your heart, you know what it is to be a Christian. You may wonder if it is the same person you see in the mirror each day. O sure, sometimes you act like a Christian but sometimes you don't. And even though you know by God's Word that you are a Christian, still you know you do not always live up to that truth.



Brockwell

But every once in a while you meet someone and you think, "now, there is a Christian!" Of course, since you only see one part of that person's life, you may wonder if the rest is Christian too. So we have these broken fragments of what a Christian should be lurking in our thoughts.

Paul, the great apostle, experienced the same problem. That is why he focused upon Christ in Philippians 2:5-11 and elsewhere in his writings. He knew that if he could properly see Christ, he would have little trouble seeing Christians. And in his quest to know Christ he came upon an exciting truth. He knew what it was like to be a sinner saved by grace. He understood the gratitude one can feel when at last he is freed from Satan's grip. He sensed the great privilege of man to not only believe in the gospel but also to suffer for it because the end result was certain success. Thus he could ride the circumstances of his life to victory.

But how does the gospel look to one who has never sinned, to one who is not caught in Satan's web? What appeals to us as a means of escape from death would not appeal to Christ who is life. We obey the gospel because it offers a way out but why did Christ obey the gospel? The answer Paul saw when he focused upon Christ was that obedience to God is the way of abounding joy. Service then moves quickly from the realm of necessity to privilege. The fountain of one's joy will spring not so much from the circumstances of his deliverance but from the heart of God. Christmindedness is thus the number one priority of a Christian.

Straight, when others are crooked

Spiritual insight and maturity leads directly to accountability. The moment you know Christ, you are at once responsible to Christ. To postpone that responsibility is to blight your own spiritual growth and that of your church. Furthermore, to neglect that responsibility is to deny God's work in you. God is working in you and that is why you must be working out your own expression of that salvation. The more God works in you the greater freedom you have to work in him. The more you grasp God's sovereign power, the more missionary zeal you will experience.

One such evidence that you are not letting God do his work in you is constant complaining. Do you know any murmuring and complaining Christians who are caught between duty and desire? They know they "ought" to serve God but they "want" to do something else. Such an one has not focused upon Christ.

This generation is bent all out of shape by sin. It is crooked, perverse, completely distorted by Satan's lies. A Christian is one who is locked into Christ. His face is set toward God and every action clearly shows that.

This generation also suffers from a massive blackout. Sin's overload has shorted out our purpose for living. We are groping and grasping for something to hold onto. A Christian is one who shines forth in the darkness, reflecting the love of Christ to all men. A Christian "sees" the real reason for serving God and has no reason to murmur and complain. Circumstances become a platform upon which the Christian can express his faith in Christ for all the world to see.

A Christian is one who rejoices in the triumph of other Christians. Paul said he rejoiced in their progress in the gospel and he hoped they rejoiced in his success in Christ. When we focus upon Christ, we cannot be jealous of his followers.

Giving, when others are grasping

When Paul focused upon Christ, he then could identify Christ's followers. Two such men were Timothy and

Epaphroditus.

Timothy was a man Paul could trust. He always looked after the things of Christ and this showed up in his giving. He had helped Paul through many lonely days and nights and he would help the church at Philippi too. Only a person committed to Christ can labor in the limelight of a Paul without using that trust for personal gain.

Timothy was with Paul on his first visit to Philippi so he knew the people well. Timothy also had the same concern for the church as Paul had so he could be trusted to minister to them. Since Timothy first gave himself to Christ, he sought ways to give himself to help God's people.

Ministering, when others are withdrawing

Epaphroditus almost worked himself to death for Christ. Just as Timothy was to be Paul's gift to the Christians at Philippi, so Epaphroditus was sent as a gift to Paul. Of course, Epaphroditus wanted to come and he really helped Paul out during a difficult time of his life.

Note the way Epaphroditus ministered to Paul. He loved him as a brother, shared his burdens as a laborer, and accepted the risk of a soldier in combat. He really took a chance in coming to see Paul. He could have incurred Nero's wrath and he probably contacted Roman fever. Even so, God in his mercy spared Epaphroditus and he spared his friends much grief. When the Philippians heard he was sick, they too became greatly concerned over his recovery. So Paul sent him back as a hero.

Some Christians were afraid of Paul. He was such a fanatic for Christ and they feared the resulting fallout. But Epaphroditus spearheaded a ministry of concern in the midst of callousness. Epaphroditus made up for the lack of concern many did not show to Paul.

So what is a Christian? A Christian is one who focuses upon Christ and in so doing becomes his eyes, his ears, his hands, and his feet. Take another look at that person in the mirror. Look beyond the physical appearance to the inward commitment. Remember that obedience to God is the way of abounding joy.

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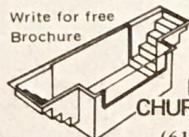
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Aug. 27, 1978

Church	Sunday School	Church Training	Church adds.
Alexander, First	92	42	4
Alexander, Vimy Ridge Immanuel	72		
Alma, Clear Creek Southern	128	65	7
Alpena, First	75	20	
Ash Flat, First	78	24	1
Batesville, First	267	96	2
Bentonville, Mason Valley	86	29	
Berryville			
First	159	54	
Freeman Heights	189	73	
Booneville			
First	273		
Blue Mountain Mission	21		
Glendale	45	25	
South Side	87	63	
Bryant, First Southern	192	104	1
Cabot			
First	486	121	1
Mt. Carmel	359	166	3
Camden, Cullendale First	581	120	3
Charleston, First	165	70	2
Conway			
Pickles Gap	214	115	4
Second	443	161	1
Crossett			
First	490	107	1
Mt. Olive	300	93	1
Danville, First	177	43	
El Dorado, West Side	502	491	4
Ft. Smith			
First	1492		13
Grand Avenue	1023		3
Mission	23		
Trinity	144	33	2
Fouke, First	104	61	
Gentry, First	154	50	2
Grandview	104	88	1
Halley	40		
Hampton	151	86	
Hardy, First	145	52	1
Harrison			
Valley Springs	44	17	
Woodland Heights	133	56	5
Helena, First	213	95	1
Hot Springs			
Harvey's Chapel	136	85	
Park Place	293	85	
Hughes, First	170	75	
Huntsville, First	76		
Jacksonville, First	386	80	
Jonesboro			
Friendly Hope	142	117	1
Nettleton	263	110	3
Kingston, First Southern	70		2
Lavaca, First	316	141	3
Little Rock, Crystal Hill	143	60	1
Magnolia, Central	642	205	1
Monticello, Second	277	76	
Mulberry, First	258	132	
Murfreesboro, First	208	43	
North Little Rock			
Harmony	70	54	
Levy	374	99	3
Park Hill	1096	245	5
Stanfill	32	28	
Oppelo, First	28	19	
Paragould			
Calvary	271	176	1
Center Hill	91	76	7
East Side	359	194	1
First	503	111	4
Paris, First	366	56	2
Pine Bluff			
Central	130	53	
East Side	135	57	
Lee Memorial	275	88	5
Watson Chapel	436	134	1
Rogers			
First	569	125	22
Immanuel	520	136	5
Russellville			
First	592		11
Second	156	76	
Springdale			
Berry Street	66		
Caudle Avenue	111	57	
First	1590		19
Texarkana, Shiloh Memorial	224	96	5
Van Buren, First	598	125	
Vandervoort, First	82	42	
Ward, First	136	68	
West Helena, Second	166	86	
Wooster, First	137	72	
Yellville, First	174	65	2

Jimmy Carter phones McCullough's family

MEMPHIS, Tenn. (BP) — President Jimmy Carter telephoned the family of Glendon McCullough, Friday morning, Aug. 25, to express sympathy following the death of the executive director of the Southern Baptist Convention's Brotherhood Commission.

A close friend of McCullough, who died Aug. 23 in an automobile accident in Memphis, Tenn., Carter heard of the death while on a raft trip with his family down the Salmon River in Idaho. His call came from the travelling White House in Jackson, Wyo.

Carter, a former trustee of the Brotherhood Commission, asked to talk to each member of the family privately — McCullough's wife, Marjorie, a former Southern Baptist missionary to

Brazil, and his four children, Kathy, 21, Ken, 19, Beth, 17, and Debbie, 15. The children were born to McCullough's first wife, who died of cancer in 1969.

The president talked to the family for about 10 minutes, telling the children what a fine contribution their father had made to the cause of Christianity and why they should be proud of him. He said he and Mrs. Carter were very distraught when the news of McCullough's death reached them.

He told the children that McCullough was "a loyal and true friend." Carter was McCullough's best man at his second marriage to the former Marjorie Jones, which took place in the Georgia governor's mansion in 1974 when Carter was governor of the state.

The White House issued a formal statement from the president concerning the death of the 56-year-old executive director of the Brotherhood Commission, the Southern Baptist national agency which involves men and boys in missions through Baptist Men and Royal Ambassador organizations.

It said: "Both Rosalyn and I were deeply saddened to learn of the untimely death of our good friend, the Rev. Glendon McCullough. He was a wise and charitable man whose life and career exemplified the finest qualities of a man of God. For all of us whose lives he touched, Glendon McCullough cannot be replaced. We extend our deepest sympathies to Marjorie and other members of the family."

SBC housing bureau tries new procedure

NASHVILLE, Tenn. (BP) — A new housing procedure with "tremendous advantages" for messengers will be inaugurated for the 1979 Southern Baptist Convention meeting in Houston.

To accommodate early birds, the convention housing bureau is open as of Sept. 1 for the June 12-14, 1979 meeting.

Houston's convention bureau requires a computer form from the registrant. None of the 34 designated convention hotels will take reservations over the telephone.

The short computer form asks simply to know what type room is desired and the first three choices of hotels. Forms are available from Baptist state convention offices or from the Convention Housing Bureau, 460 James Robertson Parkway, Nashville, Tenn. 37219.

Forms include a complete information sheet, names and rates of the convention hotels, a map and instructions. They are required by the Houston con-

vention bureau. Tim Hedquist, SBC convention manager, says most major convention cities have adopted or will soon adopt the procedure.

St. Louis, site of the 1980 convention, pioneered the concept. The returned form is processed through a computer which confirms the type room and hotel desired on the dates requested as requests are received.

Hedquist said that means requests submitted in September will get confirmations within four weeks. He said many of the record 22,872 messengers to the Atlanta convention this year did not receive confirmations until spring.

Use of the computer, Hedquist says, will assure rapid and accurate confirmation of rooms.

Group requests involving 10 rooms or more must be secured through the Convention Housing Bureau in Nashville. State conventions will not have the appropriate forms.

Private school aid cut from senate bill

WASHINGTON (BP) — Direct federal aid to private and parochial schools has been removed from an education bill passed by the U.S. Senate.

By a vote of 60-30, the Senate accepted an amendment by U.S. Sen. Ernest F. Hollings, D.-S.C., which struck a \$2.5 billion provision of direct grants to private and parochial schools from the Elementary and Secondary Education Act amendments of 1978. This bill amends and extends the ESEA bill first passed in 1965.

The grants deleted from the bill would have been used for textbooks,

standardized tests, speech and hearing diagnostic services, diagnostic psychological services, guidance and counseling, instructional equipment and materials, and transportation.

Hollings said during debate that the provision was "unconstitutional, fiscally unsound, and just generally undesirable."

He pointed out three areas of concern in a letter sent to all members of the Senate. He noted that the grants would go only to nonpublic schools, 90 percent of which are parochial. He also said that the grants would be made directly

to the schools rather than going to local non-sectarian educational agencies, an action which "patently assists religion." He charged also that the administration, review and auditing of the program would unduly involve the state with the church.

Sen. Jacob Javits, R.-N.Y., argued unsuccessfully that there was no need to remove the provision from the Senate measure since the House version did not include a similar section. He said that a conference committee on the bill would probably remove that section anyway.

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