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### September 14, 1978

Arkansas Baptist State Convention

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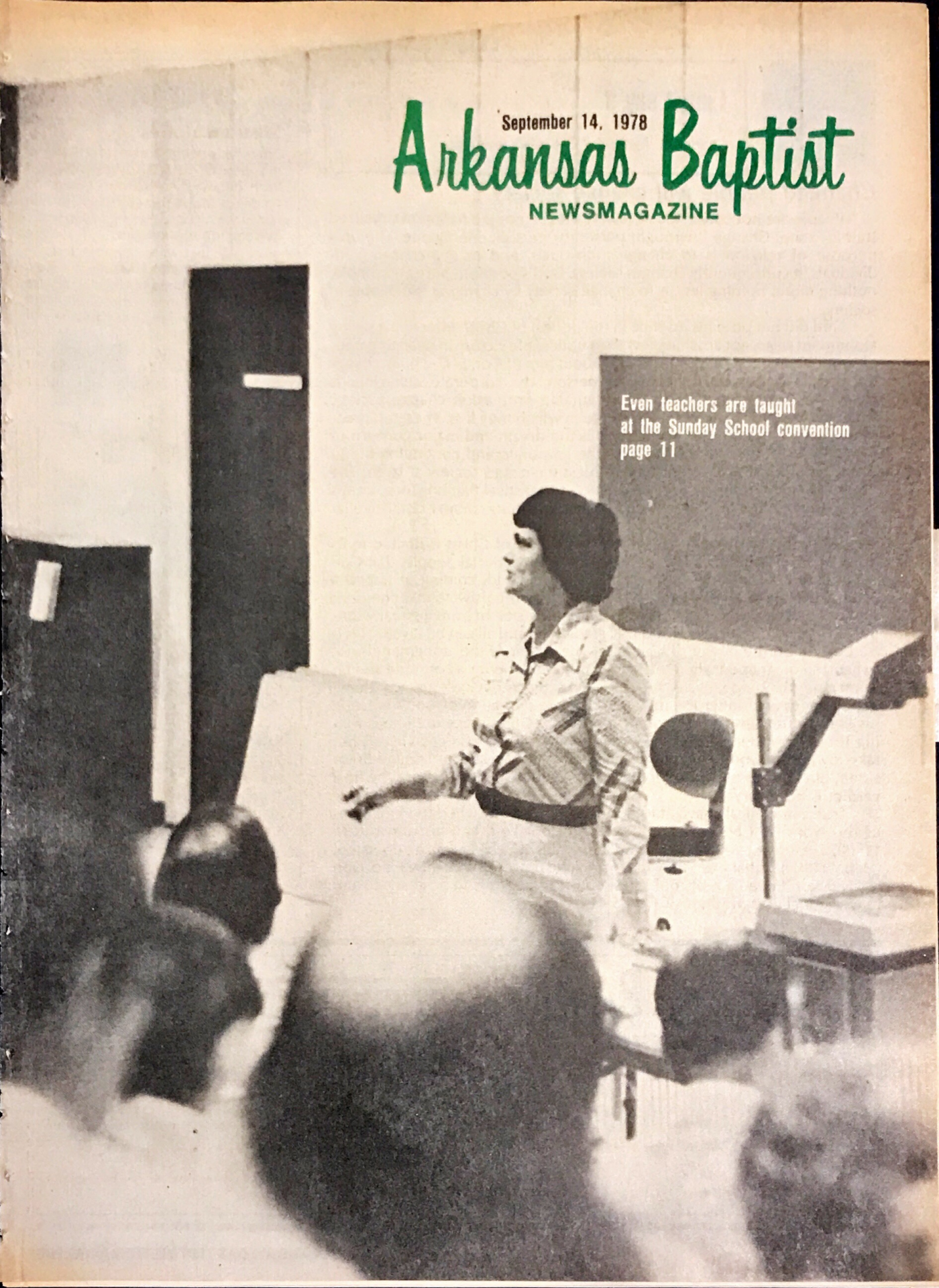
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September 14, 1978

# Arkansas Baptist

NEWSMAGAZINE

Even teachers are taught  
at the Sunday School convention  
page 11







## I must say it

Charles H. Ashcraft / Executive Secretary

### Changed people will change society

People are not converted in 10 acre blocks, nor is a nation evangelized state by state. Change is wrought person by person, one by one. The only purpose of religion is to change individuals, and in the changing individuals, it consequently changes society. God's position, pure and simple, nothing more, nothing less, is to change society by changing the people in society.

God did not pose his essence in the person of Christ, effecting a saving atonement to accept anything less than noticeable victory in changing people and this in context with the world about him (II Cor. 5:17-21). By changing people one by one, person by person, the corporate behaviour is changed. Changed people in an acceptable proportion change society. Changed people change the unit of life in which they live. These units added together change the whole. This is the dream and major concern of Almighty God. The church which is the corporate and continuing life of Christ has no justification for being unless it changes society at large. The church is never doing well, regardless of its statistical flamboyance, unless it is changing lives individually and collectively in its context of evangelizing the whole world.

The impoverished viewpoint that the blood of Christ is limited in its power but to save only a limited little remnant of special people, that God never seriously considered saving the whole world, coming at last to a triumphal pageant of mockery and subterfuge, is repulsive to the inner sensibilities of a God who will never be content this side of bringing many sons into glory (Heb. 2:10). His blood was shed for all and all can be saved. This is no burden on the power of his blood. The power of the atonement is not exhausted or strained when the masses accept it. It is for all or none and no human has the prerogative of pre-selecting subjects of God's grace or denying access to any sinner the full and complete operation of God's grace in his life. No person is worthy of any portion of God's grace until he is willing for every other person on earth to enjoy all of its fullness. Let us not take joy in that God shall consign unbelievers to the lake of fire and brimstone, but that we may present the Good News to all, long before the final verdict is necessary.

True evangelicals have always looked for the day when the kingdoms of this world will become the kingdom of our Lord and his Christ (Rev. 11:15). Let us not rejoice that God's enemies will be made his footstool (Heb. 1:13), but that even they may know the power of a changed life. God really doesn't need a footstool. He simply wants people to be changed and fully reconciled unto him (II Cor. 5:17-21).

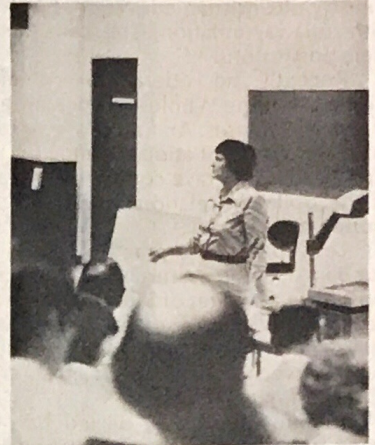
*I must say it!*

## In this issue

### Missions stories 8

Arkansas people are involved in missions. One has a success story from his work in Missouri and a couple is leaving to work on the foreign field, replacing furloughing missionaries.

### Teachers learn 11



The story behind the cover this week is the State Sunday School Convention which will be held next week in Little Rock. Teachers and other workers in Sunday School will have an opportunity to learn more about their tasks. (ABN photo)

### SBC housing 17

Arkansans who want housing at the Houston meeting of the Southern Baptist Convention next June will be interested in a new method of making hotel/motel reservations which requires an information form.

# Arkansas Baptist

NEWSMAGAZINE

Arkansas' third largest publication

VOLUME 77

NUMBER 36

J. EVERETT SNEED, Ph.D. .... Editor  
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## Inflation and the work of the church

## The editor's page

J. Everett Sneed



One of the most devastating problems confronting our nation today is inflation and the shrinking value of the dollar. Particularly hard hit are people with fixed incomes, retired people and the churches. At stake is the survival of our nation and the wellbeing of missions, evangelism and the ministry of Christian education. For a denomination to cope with runaway inflation, Christians must be good stewards of their possessions.

Recently the Federal Government released figures indicating that the Wholesale Price Index stands at 189 percent of the 1967 figures. And there seems to be little relief in sight, since this year's inflation is averaging almost one percent per month. Also, of grave concern is the rapidly decreasing value of the dollar in relationship to other money on the world money market.

Let's look at the practical effects of the 189 percent on our Baptist life. If a church had a budget of \$100,000 in 1967, it must have a budget of \$189,000 this year to have held its own. Real growth in mission power requires a budget in excess of \$189,000 for this church. So it is evident that a church appearing to have had dynamic financial growth, may really have suffered financial loss.

Inflation has, also, played havoc with the salaries of many people who are salaried or who have fixed incomes. Among these are pastors and church staff members. Supposing a pastor had a salary of \$10,000 in 1967 (very few did), he would need to be receiving \$18,900 now to have the same purchasing power. The \$18,900 salary would include nothing for the growth of the church, his own personal growth or simply to show appreciation for his services.

The decline of the dollar in relationship to the currency of other nations is placing a strain on the Foreign Mission Board. It is difficult to evaluate the impact of the decline of the dollar upon our world mission program, since the dollar

has a different exchange value in each country. But in some countries the dollar exchange value has lost as much as 30 percent in a period of two to three years. In order to provide a stable living for our missionaries the FMB attempts to compensate for the declining exchange rate of the dollar. This simply means that it costs more to provide for our foreign missionaries — much more in some countries.

It may be that most of us can do very little to change the runaway inflation problem other than to pray for our government leaders and for our country. There are, however, several ways that we can help our churches and our denomination.

First, all of us must be good stewards of our own income. Good stewardship means getting as much as one honestly can from each dollar. Christian stewardship, also, requires that at least a tithe of one's income be given to one's own church. There are many families who are able to give much more than a tithe to the Lord's work.

Second, church budgets may need to be adjusted to compensate for inflation and the damaging effects of the world money market. Operating costs are increasing rapidly, it is obvious that the cost of such necessities as utilities and maintenance have increased. But we must never allow such expenses to take priority over world missions or properly caring for the needs of the church staff. We believe that churches should follow the lead of our State Convention and give an even greater percentage to world missions. Such increases will assist greatly in offsetting inflation and the decline of the dollar in relationship to world currency.

Many churches will be making the 1979 budget in the near future. Now is the time to begin planning for budget priorities, including world missions and staff salaries. It is, also, imperative for us all to be good stewards of the possessions God has entrusted to our care.

## Guest editorial

### What to do before the emergency

A most striking emergency occurred in the Prospect Church, Lake Cumberland Association, KY., as told by the DOM, Louis Shepher. We believe it is well worth passing along to churches in our associations.

It was about time for the evening services to begin at Prospect Baptist Church when Bill Smith, Chairman of the deacons went to the pulpit and made this announcement. "It saddens me a great deal to have to make this announcement to you, my fellow church members, our pastor, Bro. Joe Strong, has just suffered a heart attack and died.

Grown men were shocked, women and some children began to cry. Mary said, "Why Brother Strong was only 36 years old, he was too young to die."

Bill Smith found Max Johnson, the church treasurer, and asked him if the pastor had any insurance. Was he in the Annuity Plan?" Max Johnson squirmed around and finally said, "No, he didn't have any insurance nor was he in the Annuity Plan. We talked about getting into the Annuity Plan at the last meeting of our deacons but no action was taken."

Mrs. Johnson came up to her husband and asked him, "What will Mary Strong do? How can she make it with those

three children to educate? What can our church do to help her?" Max pointed out there was only a few hundred dollars in the church treasury. Maybe they could give her \$500.

About that time Jim Fields, chairman of the Trustees came up to where they were standing and joined in the concerned conversation. Mrs. Johnson asked Jim how long the pastor's family could live in the parsonage. Jim responded, "They can live in the home about 3 months or until the church has time to call another pastor. After that, I just don't know what they will do."

Suppose the above had happened in your church, what would you have done? Is your pastor and church participating in the Annuity Plan or plans? If not, then you need to take some fast action at once and get into the Annuity Plan. — **The "Open Circuit", publication of the Southern Baptist Conference of Directors of Associational Missions.**

The true story quoted here seems appropriate for churches now in the budget planning process to consider the Southern Baptist Retirement Program for the pastor and staff. For additional information write or call Mrs. Nadine Bjorkman, P.O. Box 552, Little Rock 72203; (501) 376-4791.





## One layman's opinion

Daniel R. Grant / President, OBU

### Comparing America and the Orient

One of the strongest temptations for Americans is to become a "one-week-wonder" after touring a foreign country for a few days. I never would do a thing like that. I have, however, just returned from more than two weeks in the Orient and that is an entirely different thing. It is amazing how much more authoritative the two-week-wonder is than the one-week-wonder, and how much more obligated he is to share his

knowledge with other Americans.

With this in mind, I am glad to share my conclusion that the similarities between America and the Orient are much greater than our differences. For example, the Oriental countries have made such amazing technological progress that their urban congestion and traffic jams are much the same as ours. There is not a great deal of difference in the rush hour traffic of

Tokyo, Taipei, Hong Kong, and Manila (in the East) from that of New York, Chicago, Nashville, or Little Rock (in the West). The taxi drivers may be a little more daring in the Orient, or it may just be the fear of the unknown that tends to panic us Americans in the big cities of the Orient. But mass transportation is one of the big unsolved problems both in America and the Orient.

Parking has come to be just as frustrating a problem in Tokyo or Hong Kong as in downtown New York or Chicago. One of the simplest ways in Tokyo for the rich to get richer is to rent out parking spaces on small plots of land at an average rate of \$150 per month. Our Japanese guide was indignant at the landlords who would receive \$4500 per month simply by allowing his small city lot to be used by 30 commuting customers. A downtown Baptist church in Hong Kong ingeniously provides 40 parking spaces in its basement, but the pastor has plenty of time to shake hands with the congregation after worship services while the cars are extricated from the basement, one by one.

Many other similarities seem clear: Japan's high labor costs have now caused many of their corporations to open up plants in such lower wage countries as Korea, Taiwan, and the Philippines. It is ironic that Japan has only recently been our low-wage competitor. Japan also has a farm surplus problem in producing more high-priced rice than they can sell in a low-priced world market. In spite of the world hunger problem, there are serious economic complications in getting food in the hands of those who need it. Materialism runs strong in the Orient, just as it does in America. "Things are in the saddle, riding man!"

And most serious of all, cities everywhere need Christ, whether in America or the Orient. We all have great social, economic, and political needs. But I saw nothing to change my strong conviction that the greatest need of people East and West is the Good News in Jesus Christ.

**Did you know** that the Cooperative Program helps support the work of our state W.M.U., but not the national W.M.U. organization?



## Food and fellowship

Virginia Kirk and Jane Purtle

### After-school snack

"We're having snack time today. Can you come over about 3:30?"

"My mom's baking cookies this afternoon. Come home with me after school."

At 3:30 there were a half dozen people around the table drinking hot tea or cold lemonade and eating fresh baked cookies. It was a small, quiet circle of peace in the rush of a busy day. By 4:00, everybody had scattered to music lessons, choir, errands, play.

Rituals are important to families, more than we Americans often think. For young people, the after-school snack is an established tradition. It can be made into a more elaborate "tea time" and become a family ritual.

The British are very strong on tradition; tea is one of their long standing rituals. Sometimes it is almost a meal — pastries, sandwiches, fruit, and tea. Sometimes it is simple — scones, butter, and tea. Everywhere, in cities and over the countryside, it is a relaxing time to chat with family and friends.

After 200 years, perhaps it's time Americans settle into some rituals that help define our way-of-life and daily routine. Breakfast is a good time for Bible reading and prayer. After-school snack can be another pause when we share food, conversation, and ourselves as we live in fellowship together.

What's good to eat for after-school snack? We like something hot like biscuits or muffins or homemade cookies. Our recipe goes either way. The snickerdoodles can be cooked all at once or made into rolls and stored in the refrigerator to be cooked as needed.

#### Ice-box Snickerdoodles

- 1 cup soft shortening
- 1½ cups sugar
- 2 eggs
- 2¾ cups sifted flour
- 2 teaspoons cream of tartar
- 1 teaspoon soda
- ½ teaspoon salt

Mix shortening, sugar, and eggs thoroughly. Sift together flour, cream of tartar, soda, salt, and stir into above mixture. Form dough into 1 inch balls and roll in sugar and cinnamon. Or form into 5 or 6 rolls, wrap in waxed paper, and store in refrigerator. When ready to cook, slice and roll in sugar and cinnamon or cook plain. Bake at 400 degrees for 8-10 minutes. Makes 5 dozen.



## The president speaks

'I am excited about the convention'

In less than two months we will have our annual State Convention sessions. Please remember that the meeting which was previously scheduled to be in Texarkana has been changed by official Executive Board action to meet in First



Jackson

Church in Little Rock Nov. 7-9. We are grateful to all concerned who have facilitated this appropriate move.

Several things are on my mind and heart as I prepare for the State Convention. I want us to have a great program. I believe that we will. Jimmy Allen, W. A. Criswell, Cal Guy, Dale Moosy, and other outstanding leaders will share their ministry with us this year. Throughout the convention and in the year ahead I want us to be a part of the Bold Mission Thrust. I want us to re-commit our convention to the priorities of evangelism and missions. Most of all I want us to honor the Lord Jesus Christ in everything that we do.

The convention sessions are important times for all Arkansas Baptists. The purposes of our annual meeting are (1) to transact the business of the convention; (2) provide information for our messengers and churches; (3) challenge our people to appropriate action; and (4) provide times of worship and fellowship. The convention officers and Program Committee have planned our convention program with these purposes in mind. I urge every church to provide funds for its pastor and wife to attend the meeting. Also, I am hopeful that hundreds of lay people will come to Little Rock to participate in the convention sessions.

I am excited about what God is doing in the life of our great convention. There is a great spirit of optimism and enthusiasm across the entire state. Let us all join our hearts in prayer together for a great convention in November and an even greater year of service and ministry in the months ahead. — Johnny Jackson, President, Arkansas Baptist State Convention

**Did you know** that the 1978 Cooperative Program budget of the Arkansas Baptist State Convention provides \$107,497 for ministerial education loan funds?



## Woman's viewpoint

Mary Maynard Sneed

### Interpreting the Scripture

Whenever sincere Christians unite in a search for effective ways to meet human need, they will find strength and guidance in a serious study of the Bible. Parents whose faith provides the spiritual energy for daily living will teach their children how to understand these truths. The church which values Bible study as a vital force in the fulfillment of its mission will drink the spiritual power inherent in God's word. Pastors, teachers and students who are committed to researching the linguistic, literary, historical and theological backgrounds of the scripture will prepare themselves as workers that need not be ashamed, "rightly dividing the word of truth" (1 Tim. 2:15). The biblical message is indeed relevant to the questions of the human mind and the distresses brought about by the culture in which we live.

But how, we ask, can those of us who are not theologians nor even proficient in biblical languages sort out the truth from among the many conflicting interpretations of our times? Fortunately, a number of commentaries available in the Baptist Book Store and some church libraries are the works of competent biblical scholars who are proficient in Hebrew and Greek.

Understanding Bible truths, however, does require time and effort. Too many misinterpretations of God's word are the result of shoddy workmanship or of approaching the task with preconceived ideas. Many a false teaching has been put forth by insincere, if normally intelligent, individuals who do no more than reinforce their own preconceived notions by citing two or three prooftexts and ignoring the bulk of the scripture. By simply pulling a few verses

out of context, for example (Isa. 11:12 and 28:16, Job 38:4-7, Psalms 118:22-23, Zech. 10:4, Matt. 21:42-44, Mark 12:10-11, Luke 20:17-18, Acts 4:10-12, 1 Peter 2:1-10 and Rev. 7:1), I can "prove" to you that the earth is square.

The Bible, like other good literature, should be read intelligently, not sampled like a box of assorted sweets by picking and pinching. God spoke first through the mouths of his prophets and finally through the life of his Son to convey a message of eternal significance. It is to the comprehension of that message that all intelligent Bible study is directed.

Every good religious library should contain an ordinary dictionary of modern English, a Bible dictionary, a complete analytical concordance to the scripture, assorted ancient and modern translations of the Bible and several dependable commentaries. A good study course manual such as *How to Study the Bible* by Olin T. Binkley would also aid the serious Bible student.

Finally, the Bible must be interpreted in the light of Jesus Christ, his life and his message, under the direction of the Holy Spirit. We have this confidence, that he will never give us any doctrine which is contrary to the gospel.

**Mary Maynard Sneed of North Little Rock is a homemaker, mother of two daughters, and the wife of J. Everett Sneed, Editor of the "Arkansas Baptist Newsmagazine". She holds the B.A. degree from the University of Arkansas at Little Rock. Her hobbies and interests include genealogy, needlepoint, music, teaching, reading, and writing. She is a member of Sylvan Hills Church, North Little Rock.**

### Making your plans for the state convention?

Our annual pre-convention issue can help. The Oct. 5 issue of the Arkansas Baptist Newsmagazine will provide information on the program, items of business, times and places of auxiliary meetings, and other helps.

**Pre-convention information is coming Oct. 5**



by Millie Gill

**Allen D. Thrasher**

will begin serving as pastor of First Church, Booneville, Oct. 1. He is now pastor of Forrest Park Church, Pine Bluff. Thrasher has also pastored churches in Missouri and Tennessee. He is a graduate of Auburn University, Auburn, Ala. and Memphis Theological Seminary; and he received his master of divinity degree from Midwestern Seminary where he is now working toward a doctor of ministry degree. His seminary achievements include being president of his graduating class of 1975; being listed in "Who's Who Among Students in American Universities and Colleges"; and being graduated summa cum laude. He is secretary of the Arkansas Alumni Association.

In denominational work, he is a member of the Arkansas Baptist Foundation Board; chairman of the Christian Life and Public Affairs and nominating committees for Harmony Association; and he has been a Sunday School lesson writer for the *Arkansas Baptist Newsmagazine*. He is vice-president of the Pine Bluff Ministerial Association and has served on various other civic committees and boards. He and Mrs. Thrasher are parents of one daughter, age seven.

**Tom Baker**

has joined the staff of First Church, El Dorado. He will serve the church as minister of youth and activities, coming to the position from Crescent Hill Church in Louisville, Ky., where he was for two years recreation director and youth coordinator. He received his theological training at Southern Seminary, earning a master of religious education degree. He and his wife, Pam, are now living in El Dorado.

**Grady Truett Parker**

is retiring as pastor of Memorial Church in Waldo. His retirement will be effective on Oct. 1.

**Hermon L. Lipford**

has been named pastor Emeritus of Shannon Hills First Church. Lipford, who began his ministry in 1928, has served as a pastor and a denominational and civic leader. Since his retirement in 1964, he had continued in the ministry by serving as interim pastor of 21 different churches, including two interim pastorates for the Shannon Hills church. He and Mrs. Lipford have been members of this church since its organization.

**Rick Jobe**

is serving as music leader for the Walnut Valley Church, Central Association.

**Clytee Harness**

has assumed the pastorate of the Grand

Avenue Church in Hot Springs. He came to this church from Clio, Mich.

**Doyle Russell**

has joined the staff of First Church, Alma. He is serving as associate pastor, performing the duties of minister of education/administration and staff evangelist. He has formerly served as pastor of Trinity Church, Alma, and First Church, Huntington. He has also worked in the area of evangelism. He and his wife, Gloria, are parents of three married sons.

**Gaines Armstrong**

has been called as pastor of the Buie Church.

**R. M. Blackwood**

is serving as pastor of Lee Chapel. He was pastor of Indian Springs Church.

**James Overton**

has resigned as pastor of the Buie Church, Central Association.

**Gene L. Jeffries**

has been invited to participate in the summit meeting of the International Council on Biblical Inerrancy, convening in Chicago in October. Jeffries is dean of the Arkansas Institute of Theology in Fayetteville. Gilbert Weaver, adjunctive professor of Christian philosophy and apologetics at the institute, will also attend.

**James Strait**

has resigned as pastor of the White Oak Church near Walnut Ridge.

**Richard Rogers**

has been called as pastor of the Old Walnut Ridge Church.

**Anthony Frisbee**

has resigned as pastor of the Horseshoe Church near Newport.

**Gary Hargove**

has been called to serve as associate pastor intern at Lakeshore Drive Church, Little Rock.

**Leroy Patterson**

has been called as pastor of the Roland Church, Pulaski County Association.

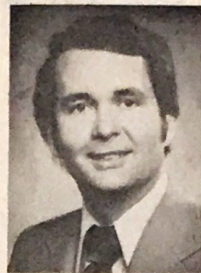
**Bruce Scott**

has resigned as pastor of the Spring River Church, Hardy. A native of North Carolina, he has been pastor of the church for approximately two years.

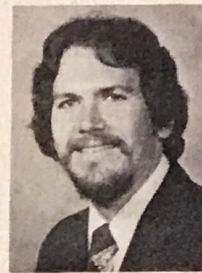
**Lex H. Eaker**

was honored with an "Appreciation Day" by Pike Avenue Church, North Little Rock, on Aug. 27. Eaker, who has pastored the church for approximately 5½ years, received special recognition in both worship services, as did his family. Charles H. Ashcraft, Executive Secretary-Treasurer of the Arkansas Baptist State Convention, led the opening prayer at the morning service.

Christine Todd, a blind member, recited the poem she had composed for the Eaker's, who also received hand-lettered certificates of appreciation. The church gave Eaker a gift certificate to cover all expenses for four weeks of seminary study. Jim Kendrick was chairman of the planning committee. William Ellzey, chairman of deacons, was master of ceremonies for the day.



Thrasher



Baker

**Pastor retires as chaplain**

Oscar N. Golden, pastor of Benton's Calvary Church since 1964, recently retired from the Arkansas National Guard after 23 years of service in chaplaincy.

Golden, who retired with the rank of lieutenant colonel, received a certificate of appreciation from the chief of chaplains, Maj. Gen. Orris E. Kelly. He also received an Army Commendation Medal.

Originally commissioned in May 1950 in the Infantry, ROTC, at Ouachita, he entered the chaplaincy in 1955 and served in the Army Reserves until 1966 when he was assigned to the Guard's 39th Division and later to the 39th Brigade.



**Crossett First Church**

observed Senior Adult Day with special services on Aug. 27. Aubrey Halsell was guest speaker. Al Sparkman is pastor.

**Olivet Church, Little Rock**

celebrated its 32nd anniversary with a picnic at Burns Park on Friday, Aug. 25. The church, organized as Gaines Street Church with a membership of 89, has grown to a membership of over 1,525. C. Lamar Lifer is pastor.

**Hillside Church, Camden**

will have its fall revival Oct. 22-25. Glenn Morgan will be evangelist. Music will be directed by James Nash. Randy Maxwell is pastor.

**Southside Church, Damascus**

will have a "Conquerors Through Christ crusade" Sept. 17-22. Gary Maroney from Westwood Church, Lake Charles, La., will be evangelist. A. Glenn Artt is pastor.

**Life Line Church, Little Rock**

will have Edward G. Robinson as guest speaker on Wednesday evening, Sept. 27. He will speak on the subject of "Faith." Gerald Taylor is pastor.

**Twin Lakes Crusade**

was held Aug. 13-20, resulting in 230 decisions. Of these decisions, 84 were professions of faith. Moody Adams was evangelist. W. L. Koone, Kay Kwok, Nan Morrow, Donna Barton, Kent Smith, John Edwards, Lon Covington, Don Rose, Don Faith, Bob McFerrin, Nellie Cooper, Bob Mathis, Bob Williams, and Jack Kwok were the executive committee.

**West Church, Batesville**

through special offering has given \$719.50 for World Hunger. The church has voted to contribute annually to this cause. Phelan Boone is pastor.

**Forrest City First Church**

climaxed summer activities with an all church fellowship on Aug. 27. An "Update V", a quarterly recap of church events, a la news style, using slides, reviewed the summer activities. These included a youth mission trip to St. Joe; Vacation Bible School; junior and senior high float trips; the youth choir trip to Opryland Festival in July; Siloam Springs trip with 82 participating; Bible studies; a youth workers appreciation day; annual bus conference and youth back-to-school bash.

The activities resulted in 22 baptisms and 19 additions; three surrendering to the mission field; finishing a fund raising campaign of \$340,000; and beginning a pre-kindergarten ministry.

**Ft. Smith First Church**

had a Mission Adventure Recognition Service on Aug. 23, honoring 13 girls who had completed their first Mission Adventure. Carol Wells, Girls in Action

director, presided over the service. Julia Ketner, Executive Secretary of Arkansas Woman's Missionary, Arkansas Baptist State Convention, and Cathy Rasberry, GA leader, presented awards. Tom Newton delivered the mission challenge. The Ann Wollerman Baptist Women Group honored the girls and their parents with a reception at the close of the service. The reception was in the chapel where the girls had displays of their Mission Adventure work.

**Bella Vista Church**

held a Baptist Men's Prayer Breakfast on Aug. 24. Len Sehested, a resource person for the Southern Baptist Convention, spoke on "Should Men Pray?" She also spoke at the Wednesday evening prayer service, speaking on "You Are the Church."

**Salem First Church**

is having a Fall Sunday School Emphasis, "I Want That Mountain," Sept. 10-Oct. 1. The church will also have its fall revival Sept. 25-Oct. 1. Paul Ragland of Myrtle, Miss., will be the evangelist. James Whitlock is pastor.

**Plainview Church, Little Rock,**

will have their annual Homecoming Day services on Sunday, Sept. 17. Homer Haltom of Hoxie, a former pastor, will be speaker. Horace McGuire, a former music director, will provide special music. A potluck dinner will be served following the morning worship service. Eddie Elrod is pastor.

**Geyer Springs First Church, Little Rock**

was in revival Sept. 10-13. George Harris, pastor of Castle Hills Church, San Antonio, Tex., was evangelist. James Bureson, the church's new minister of music, led revival music. Paul Sanders is pastor.

**Park Place Church, Hot Springs**

will be in revival Sept. 24-29. Wallace Palmer, pastor of First Church, Leesville, La., will be leading the revival. Joe Williams, minister of music at Life Line Church, Little Rock, will direct music. Neal Raborn is pastor.

**Shibley Church, Van Buren**

is in revival Sept. 11-17 with services at 7:30 each evening. James Hughes, pastor of Barling First Church, is evangelist. Don Harper is pastor. The church observed Homecoming Day on Sept. 10.

**Calvary Church, Benton**

will have its fall revival Oct. 15-22. James Bryant will be evangelist and Amon Baker will direct revival music. Oscar Golden is pastor. The church will close a Sunday School attendance campaign on Oct. 1. "Back to the Fold," is the campaign theme.

**Paragould First Church**

will have its fall revival Oct. 23-27. John

B. Wright, pastor of First Church, Little Rock, will be evangelist. Winfred P. Bridges is pastor.

**Rogers First Church**

observed "Super Sunday" on Sept. 10. Special guest speakers were Linda Boen of Little Rock and Steve Schall, member of the Razorback basketball team. Special music was presented by "The Merits" from Springdale.

**Calvary Church, Osceola**

held a retreat for deacons of the church on Sept. 5. Charles Bonner, deacon and Sunday School superintendent of Pine Bluff First Church, was guest speaker. As a layman, he spoke on "Leading the Church in the Achievement of its Mission." Jim Guffie is pastor.

**Cabot First Church**

will be in revival Oct. 15-22. Ramsey Pollard, former pastor of Bellview Church, Memphis, will be evangelist. W. Keith Loyd is pastor.

**Monette First Church**

closed a summer revival on Aug. 27 that resulted in 12 re-dedications, one addition by transfer of letter, eight baptisms, and three professions of faith. Perry Neal of Montgomery, Ala., was evangelist. Music director was Mrs. Pat Qualls, minister of music of the Monette church. Jerry Tracy is pastor.

Focus on youth

**Freeman Heights Church, Berryville**

Koinonia Youth Choir has returned from a week's musical tour in towns and cities of Arkansas, Texas, and Oklahoma. Adults accompanying the group were Mike Denbow, director of music/youth, Bob and Sue Summers, and Gloria Clark.

**Tri-County Association**

youth held a rally at Calvary Church, West Memphis, on Aug. 14. "The Common Cup," a musical, was presented by the youth choir of the host church. Ray Tittle, minister of music/youth, directed the presentation.

**Pulaski Heights Church, Little Rock**

youth led an afternoon worship service at Ft. Roots Hospital in North Little Rock on Sept. 3. This is an annual ministry directed by Molly Marshall.

**Conway First Church**

began a weekly discipleship study on Sunday, Sept. 3. Adults of the church will study "Agape: Christian Life Style;" "From Experience to Expression;" "My Way/God's Way;" and "Costly Commitment."



# Missionary's illnesses result in Bold Missions in action

John Gearing, director of associational missions for Mississippi Association, has long been involved in missions. But the 24-year mission veteran has had opportunity to become involved in an exciting and different way recently.

It all began when Missionary Gearing had an accident on a tractor breaking his foot and ankle in several places in 1977, while working to complete work on their associational Youth Camp. This changed his normal routine greatly. But the second step came when his association gave him permission to use his 1977-78 vacation time to do mission work as he felt led of the Lord. Part of this seven weeks of vacation time was spent in conducting a revival for the Carrollton Church, St. Louis, Mo. While in this area Missionary Gearing saw over 5,000 homes and several hundred apartments where most of the people were unchurched. All of these people were in the area of the Carrollton Church.

In November Missionary Gearing had a light heart attack. Just as he was recovering from this heart attack the Carrollton Church contacted him to take the place of their January Bible teacher who had just cancelled out. While working with the church the second time he discovered they had attempted a fund raising program the previous year to raise money for an educational building. They had raised less than \$10,000 in the campaign. Missionary Gearing recommended that the Carrollton Church use the SBC Stewardship Program "Building for Today's Challenges." He suggested that he would serve as a consultant with only minimal car expenses. The church voted to enter the program and elected him as

consultant.

When Gearing met with the church at a later time they established their campaign goals as: \$40,000 Victory Goal; \$50,000 Hallelujah Goal; and \$60,000 as Jubilee Goal. The church construction cost was \$100,000 with the labor being donated by the Christian organization "Builders for Christ," who had assisted them in the erection of their sanctuary. Most of the members of the congregation felt that it would be impossible for them to reach the Victory or Hallelujah goal.

Thirteen weeks later after Missionary Gearing had made six trips to St. Louis and the campaign was complete the church had pledged \$57,500 to the building program to be paid in a three-year period. The church had already received \$10,000 in cash allowing them to begin with their present building.

The basement has now been poured and the "Builders for Christ" is assisting in the erection of the building. The congregation will complete the interior of the building after the "Builders for Christ" have completed the exterior construction.

On the successful completion of this effort Missionary Gearing was contacted by Pastor Charles Marshall to visit Missouri Baptist College. President Robert S. Sutherland asked Gearing to assist the college in their development program. Gearing has agreed to assist.

In a recent letter Dr. Sutherland wrote, "At the meeting of the St. Louis Baptist Mission Board, I used your contribution of time and energy as an example of how God is helping Missouri Baptist College to accomplish its mission. When I completed my report, there was a round of applause. We anticipate your

return visit."

Missionary Gearing feels that God is using him in the Bold Mission Thrust. He said, "I honestly believe that God was preparing me for these mission adventures when he allowed me to have my accident and my heart attack. All that was needed was for me to say 'here am I, Lord, use me.'"

## Retired pastor, wife give year to MSC

by Millie Gill



Haire

Mrs. Haire

Rev. and Mrs. D. Hoyle Haire will leave tomorrow to serve as volunteer foreign missionaries through the Mission Service Corps for a period of one year. They will take the place of career missionaries, Mr. and Mrs. L. Parkes Marler, who are returning to the United States on furlough.

The Guam Baptist Mission operates under the Foreign Mission Board of the Southern Baptist Convention, who will fly the couple to their Bold Mission assignment. While serving there the Haires will be provided with a home, automobile and their utilities will be furnished. They will pay other expenses through personal funds.

Haire will serve as pastor of the Marianas Church and as chaplain of a hospital. He was pastor of First Church, Booneville, prior to retirement on April 1, 1974. Since that time he has served Concord Association for one year as director of their Bicentennial campaign.

He also served First Church, Lavaca, as interim pastor for three months and concluded, on Aug. 27, a year's service as interim pastor of the Lone Church. Haire, in World War II, served with the U.S. Army as a chaplain, serving in North Africa, Italy, France, Germany, Austria and England.

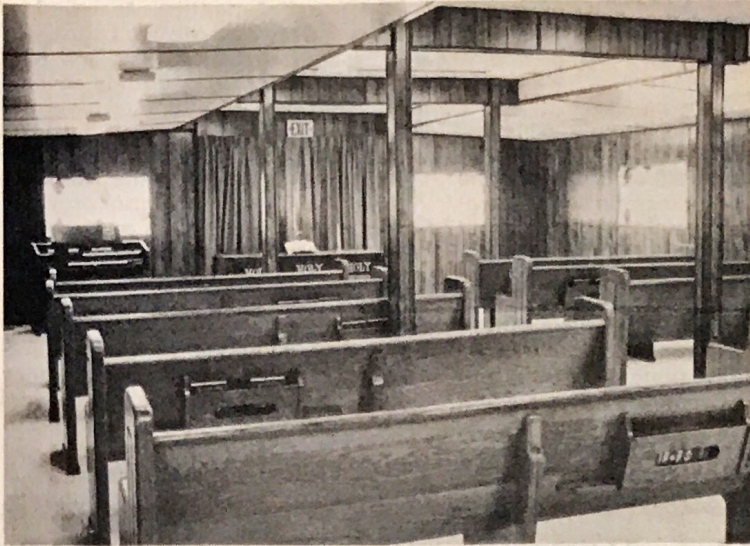
He was speaker at the Booneville church on Sept. 10 and the church honored the couple with a reception prior to leaving for their volunteer mission work.



Carrollton Church Pastor Charles Marshall stands in front of the church's sanctuary building.



The Youth Services Center chapel will seat 85 persons. (ABN photos)



Chaplain Lumpkin said he already had seen a change in the attitudes of the young people since they had the use of the chapel.



## Chapel at Alexander Youth Service Center dedicated

A chapel at the Arkansas Diagnostic, Reception and Youth Services Center at Alexander, was dedicated on Sunday, Aug. 27. The facility, which will be used for worship services, has a replacement value of \$50,000 including the furnishings. Chaplain Doyle Lumpkin, employed by the Arkansas Baptist State Convention, said that the money was contributed from many sources including churches, clubs, organizations and individuals from all over the state.

The new facility will seat comfortably 85 people and has central heat and air conditioning. A \$3,000 organ will provide music for worship services. A 16-year-old boy serves as the chapel organist. The facility has two movable partitions which can be removed to provide additional space in the future.

The chapel has 12 leaded stained glass windows which were given in memorial to various individuals. The chapel is still in need of pulpit furniture and six additional 7½ ft. pews in order to be fully furnished.

The chapel fund was begun 16 years ago when Mrs. Eula Mae Smith was president of the Youth Services Center Auxiliary. The Auxiliary chose to name the facility after Mrs. Smith.

Among those participating in the dedicatory services were Mrs. Rosie Rhodes, president of the Youth Services Center Auxiliary; J. H. Thompson, African Methodist Episcopal pastor; Mrs. Cleon Dozell, secretary of the Arkansas Youth Services Board, and Active Lodge No. 414 Free and Accepted

Masons. The dedicatory prayer was given by R. H. Dorris, director of missions for the Arkansas Baptist State Convention, and the dedicatory message was delivered by Charles Ashcraft, executive secretary of the Arkansas Baptist State Convention.

Dr. Ashcraft said, "The chapel is a living symbol of the presence of God. Wherever and whenever chapels are erected, it is an indication that God came down and people remembered it. A chapel is a symbol of the continuity and meaning of history, God is ever here. It offers hope for a better day. So long as chapels and churches adorn our land, God's name shall not be forgotten among us."

Chaplain Lumpkin said that in his morning service he had an additional dedicatory service with the young people. He told the young people, "You are a part of history. Not too many people have had the privilege of being involved in the dedication of a chapel such as this."

Chaplain Lumpkin recalls that in the past they have had many different kinds of worship situations. In the winter they have worshipped in the gym which is cold, and in the summer they have worshipped under the trees. Also, they have used two music rooms at different times for worship facilities.

Chaplain Lumpkin said, "We have noted a significant change in the attitude of our young people since we

have the use of the chapel. (The chapel was completed approximately a year ago). The first Sunday we entered there were 35 in attendance and at the present time we are averaging 65 to 75 on a volunteer basis.

"I want to express my deep appreciation," Lumpkin continued, "to all who have assisted in making this chapel possible. It has been a statewide effort which will be of tremendous blessing to the lives of many young people."

### Language Ministries workshop is a first

The Language Ministries Department of the Arkansas Baptist State Convention will sponsor the first Arkansas Language Ministries Workshop, Friday, Sept. 22, in Baptist Building, 525 W. Capitol, beginning at 10 a.m. and concluding at 4 p.m.

The workshop will highlight working with Hispanics and Indo-chinese. There will be a noon luncheon at Sam Peck Hotel.

Anyone interested in participating in the workshop should contact Robert Parrish, director of Language Ministries Department, before Sept. 20.



# Your state convention at work

## Foundation board recommends money go to scholarship

The Board of Directors of the Arkansas Baptist Foundation has voted to recommend to the Convention messengers that undesigned investment income in 1979 go to a Ouachita University scholarship fund named for Ben Elrod.

(Undesignated investment income comes from monies used by the Foundation where the donor has not specified the beneficiary of the income. Since the operating costs of the Foundation come from the Cooperative Program budget all income on investments is allocated to the cause designated by the donor, and the Convention must vote how to use the undesigned income each year.)

Foundation President Harry Trulove estimated the income which could be used for the scholarship in 1979 would be approximately \$800. Dr. Elrod, now President of Georgetown University in Kentucky, has been senior vice president at Ouachita University. The Foundation Board noted Dr. Elrod's contribution to the area of estate stewardship in general and the development program of Ouachita in particular.

The board also approved unanimously their Budget Committee's recommendation for 1979. Included in the budget was an increase in salary provisions so that an additional staff member could be hired and another secretary could be employed.

The Executive Committee recommended in a report to the board that a scholarship be renewed for Ronald White, a medical student who is planning to seek appointment as a medical missionary.

The Investment Committee reported 19 transactions during the second quarter of 1978, including a mortgage participation contract.

The Board also heard a report on liaison with institutions, and got a review of the Foundation's relationship to the Arkansas Baptist State Convention by Associate Executive Secretary Roy F. Lewis. State Convention President Johnny Jackson also met with the group and spoke briefly.

The Board has scheduled their next quarterly meeting to follow the closing session of the meeting of the State Convention on Nov. 8.

## Child Care Sponsors needed for children

Clothing sponsors are needed for some of our children at the Home in Monticello. A clothing sponsor provides \$240 a year to buy clothes for a child.

Through such a ministry relationships may be established that will be very meaningful to both sponsor and child. One teen-age boy said, "When someone cares enough to take the time and money to sponsor you, it means that person does care and is pulling for you — and that means a lot of anybody".

There are approximately 246 individuals and groups involved in our sponsorship program. In addition to clothing sponsors some provide \$30 to send a youth to camp or \$5 monthly for allowance or money for special needs such as music and art lessons, gifts for birthdays and other special occasions.

Perhaps you or your group would like to help meet the current need for clothing sponsors. If so please contact Mrs. Eula Armstrong, P.O. 180, Monticello, 71655, phone 367-5358. — Homer W. Shirley, Director of Development, Arkansas Baptist Family and Child Care Services

## Looking ahead: Arkansas events

### September 1978

- 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
- 16-20 Associational Annual Meetings
- 22 High Attendance Night in Church Training
- 24 Church Training Convention, Immanuel, Little Rock
- 26-27 Music Men/Singing Women Retreat, Camp Paron





# Deacons . . . on bold mission State Deacon Ministry Conference

Friday-Saturday  
Olivet Church  
Little Rock

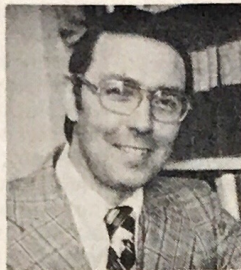
Oct. 6-7, 1978  
Friday Night 7-9 p.m.  
Saturday 8:30 a.m.-12 noon

For all  
Deacons, pastors, and their wives

## • Program highlights • Guest speakers



**Dr. Charles Ashcraft**  
Executive Secretary  
ABSC



**Dr. Lee Prince, Pastor**  
Union Avenue Church  
Memphis, Tennessee



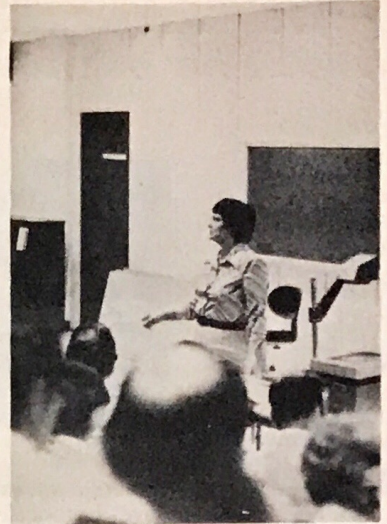
**Dr. Charles Treadway**  
Church Adm. Dept.  
BSSB

## Other conference leaders

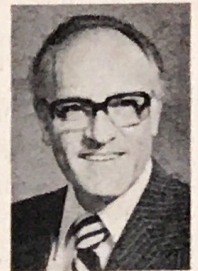
Dr. Larry Baker, Pastor, First Church, Fayetteville  
Dr. and Mrs. James Bryant, Second Church, Russellville  
James Walker, Stewardship Secretary, ABSC



## On the cover



The state Sunday School Convention will be meeting at Olivet Church, Little Rock Sept. 18-19 starting with an afternoon session on Monday the 18th at 1:30. Two leaders who help Sunday Schools grow will be the featured evening speakers. Gene Skelton of Nashville will speak Monday evening. The pastor of South Main Church, Houston, Tex., Kenneth Chafin, will speak Tuesday evening on how the South Main Church has used the Sunday School in outreach and evangelism. In all five sessions age group conferences will be conducted for Sunday School leaders. — Lawson Hatfield, state Sunday School director.



Hatfield

## First in a series of eight

# What are Cooperative Program funds?

Question: What gifts are included in, or can be called, Cooperative Program gifts?

When I was growing up, any kind of carbonated cola or soft drink was usually referred to as a "Coke." Such terminology is quite flattering to Coca Cola, but isn't always accurate.

Sometimes Southern Baptists refer to any kind of missions contribution as "Cooperative Program." Such terminology may be quite flattering to our 53 year old Cooperative Program budget, but it isn't always accurate.

It may come as a surprise to some, but Southern Baptists are not agreed on what represents Cooperative Program funds. Some state conventions differ greatly in their reporting and accounting procedures. A sub-committee of the Southern Baptist Convention Executive Committee currently has the matter under study, and in a recent meeting found the issue too complex to complete at that time. Action was deferred pending further study.

Occasionally a church sends mission contributions to our office marked for the Cooperative Program, when other

information received from the church indicates that that is not really the intention. Sometimes the opposite is true; the church tells us it wants the funds used in a certain way, but we discover that the church really wants the funds to be given through the Cooperative Program.

The question deserves a complete answer. While a thorough and decisive answer may not be possible, this article is the first in a series of eight that will attempt to give some insight into the question. — Roy F. Lewis, Associate Executive Secretary

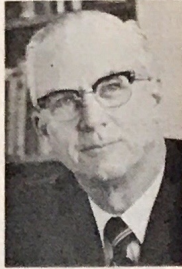


Why do Baptists ordain?

# Ordination by non-Baptists

by Robert A. Baker

This is the third in a series of four articles on ordination. In the first two, Dr. Wayne Ward has presented the scriptural teachings on this subject. This article deals with the principles of ordination followed by non-Baptist denominations, while the next one will examine how Baptists have historically viewed ordination.



Baker

## Some limitations for this study

In a brief article like this it becomes necessary to include only the broad fundamentals of ordination as conceived by non-Baptists. By ordination is meant the method by which Christian bodies designate and qualify their ministers. The principal area of this discussion is the ordination of the local pastor (designated by various titles in different denominations), since this is the most relevant background for the next article on Baptists.

This uncluttered Baptist terminology does not always capture the clerical distinctions developed by some Christian groups, but it will be adequate to lay a foundation for a discussion of Baptist ordination. Such a brief overview must necessarily include sweeping historical summaries, but any statements can be readily documented.

## Two views of ordination

Non-Baptist ordination may be discussed in two categories: the sacramental view and the evangelical. The sacramental view of ordination conceives that in the designation of a person for pastoral ministry in the local church, the ceremony itself supernaturally and effectively transforms the candidate in both his character and his authority. This transformation is effected through the administration of stated church officials who are authorized to qualify the candidate for a new and authoritative religious vocation.

The evangelical view of ordination, on the other hand, conceives that the candidate has already received from God his spiritual character and qualifications for ministry before he comes to the ordination ceremony. The ordination itself becomes a public dedication and a recognition by the candidate's Christian

community that he is equipped to function in a certain kind of ministry.

The most striking example of the sacramental view of ordination and one that has greatly influenced the thinking of other denominations is the Roman Catholic Church. The pattern that this church has developed through the centuries is the archetype for most sacramental ordinations.

## Roman Catholic ordination

Originally a bishop was one of several pastors in a local congregation, but in the historical development of the Roman Catholic Church he became the territorial administrator supervising the work of all congregations in a given geographical area. This eminent position by the bishops was developed partly because of their gifts for leadership, partly because of their courageous devotion to the Christian witness in times of vicious secular persecution, and partly because in the controversy with the heresy known as Gnosticism, the view was put forth that these bishops through their ordination had acquired special powers granted to them as the historical successors of the apostles.

To secure this succession (and authority), quite early a new bishop was required to be installed in office through the laying on of hands by at least one bishop who himself was in the line of succession from the apostles; and by the end of the third century, at least three such bishops with episcopal succession were necessary to perform the act. The emphases on historical succession and the unique power acquired in ordination of the pastor and subsequent consecration of the bishop have become the marks of sacramental ordination.

Thus, the original ordination of a bishop as a local pastor developed into a ceremony of consecration into the new territorial office. He then became the superior officer who controlled the ordination of the local pastors (known as presbyters in the New Testament, but given the name of priests by the fourth century because of the sacramental nature of their functions), as well as other officers of the local congregation. These additional local church officers were ordained by the bishop to a specific function, such as Porter, Lector, Exorcist, and Acolyte, and many of them were subsequently ordained again into the priesthood so that they could function as pastor of the local congregation.

By the time of the Protestant Refor-

mation, ordination in the Roman Catholic Church demanded (1) a proper authority (the Church), (2) a proper administrator (a bishop with historical episcopal succession), (3) a proper intention (to qualify and set apart a person for ministry), and (4) a proper form (anointing and laying on of hands by those in apostolic succession). Consecration of a bishop demanded at least three other bishops who had been properly consecrated, and, in addition, required papal approval.

The ordination itself imprinted on the candidate's soul an indelible mark or character which endures forever. Should the candidate subsequently leave the priesthood, it was judged that he either had not truly been made a priest through some error in the ordination or that he had become mentally unbalanced.

Through ordination the candidate was given power to transform bread and wine into the body and blood of Christ, thus reenacting the sacrifice of the cross; to bless anyone or anything; to rule a portion of God's flock; to preach the Word of God; and to administer the sacraments of baptism, penance (when he had jurisdiction), matrimony, and extreme unction, in addition to Mass.

## Other denominations with sacramental ordination

The three principal denominations practicing sacramental ordination were directly related to the Roman Catholic episcopal development just sketched. In the eastern world, the same sort of sacramental ordination was followed, with some liturgical and ecclesiastical deviations. The Eastern Orthodox Church, with many nationalistic branches, broke with the Roman Catholic Church of the West in 1054, but continued in the sacramental-type ordination it had followed historically for many centuries.

The Church of England turned away from Roman Catholic suzerainty in 1534, although the antecedents to this action were deeply imbedded in medieval British history. Church and state were united in the sovereign, and by the Elizabethan settlement of 1563 the Church of England and its extensions in the Dominions assumed the structural and doctrinal forms that characterize this Church today. These forms included, among other things, sacramental ordination, which conferred spiritual and ecclesiastical gifts. In the ordination of the ministry the Anglican Church, of



course, emphasized a qualified administrator — one who was in the historic episcopate through regular succession from the primitive church.

The third principal body holding to sacramental ordination is the Protestant Episcopal Church in America. This Church was formed from Church of England constituents in America after the Revolutionary War because the new political relationship demanded the organization of an indigenous church in America. This American church continued the practice of sacramental ordination by securing episcopal succession both from the Nonjuror Scottish bishops and the Archbishop of Canterbury.

Thus, the three "Catholic" bodies — Roman, Orthodox, and Anglican, and their related groups — maintained the necessity of historical episcopal succession and authoritative hierarchial supervision in order to provide validity for those ordained to their ministry. The influence of their ideas and practices can be glimpsed in the thinking of many other Christian denominations whose

ordinations, although basically evangelical, reflect sacramental concepts.

#### Evangelical ordination

In a word, the reformers Martin Luther and John Calvin discarded the sacramental approach to ordination. Both struck a strong blow at the entire Roman Catholic structure by denying that ordination was a sacrament that transformed the candidate in character and authority. Historical succession and the unique power of the ordaining bishop were eliminated. It is interesting to observe that Calvin named the officers of the local church as pastors, teachers, elders (who were laymen), and deacons. The influence of this on Baptists will be noted in the next article.

The true Anabaptists differed from Luther and Calvin concerning ordination. While Luther and Calvin discarded sacramental ordination and theoretically practiced the priesthood of all believers, many have interpreted them to teach that some type of charismatic gift is received by the candidate at the ordination service.

The Anabaptists, on the contrary, eliminated any juridical concept of ordination, and held that all charismatic and spiritual gifts of the minister were received in a direct and personal experience with Christ prior to ordination. This seeming minimizing of the ordination itself caused Luther, for example, to call their itinerant ministers "unbidden and uncommissioned."

Ordination in the Congregational Church followed Calvinistic evangelical principles. Methodists ordination practices have been discussed extensively because in 1784 John Wesley, a presbyter or priest of the Church of England, ordained Thomas Coke into what became the office of bishop in the Methodist Church. In a totally non-sacramental view, of course, this would make little difference.

In the next article, the influence of some of these views on Baptist ordination will be noted.

**Robert A. Baker is Professor of Church History at Southwestern Seminary.**

## Mission Service Corps lacks enough sponsors

RIDGECREST, N.C. (BP) — Mission Service Corps assignments are being slowed because of the lack of available sponsorship, David Bunch told more than 2,500 persons at Ridgecrest (N.C.) Baptist Conference Center.

Bunch, director of Mission Service Corps coordination for the Southern Baptist Home Mission Board, briefed participants at Home Missions Week on the status of the denomination's plan to send 5,000 one-and-two-year volunteers to the field by 1982 to supplement career home and foreign missionaries.

"We currently have 60 persons who have been processed and approved who could go to the home mission field immediately if they had financial sponsorship," Bunch said. "Some of those persons have partial sponsorship but do not have sufficient funds to allow them to serve on the field."

So far, Bunch said, 134 persons have applied for home missions service through MSC. Of that number, 47 have been assigned and 38 of those are serving on the field. These figures do not include Foreign Mission Board totals.

Of the 38 persons already on the home mission field, nine have full sponsorship provided by persons who made commitments during a dinner in Washington, D.C., last May for interested Baptists who have financial resources.

The dinner was coordinated by Southern Baptist Convention President Jimmy R. Allen of San Antonio, Texas, and former SBC President Owen Cooper of Yazoo City, Miss. President Jimmy Carter addressed the dinner.

"As a result of the dinner, MSC has received total commitments of at least \$750,000, of which \$150,000 already is flowing to MSC sponsorship" (home and foreign), Bunch said. Eight individuals at that meeting already have begun supporting the nine Home Mission Board MSC volunteers and are committed to support six others.

He added: "We have heard criticism of the Washington meeting by some SBC leaders who seem to be waiting for something to go wrong. I think it is time for those persons to get off that negative note.

"Even though it has taken three

months to get the funds flowing and to the fields, we have commitments of \$750,000 for MSC from that meeting," he emphasized. "I think that's pretty good. Generally, it takes much longer than three months to get Cooperative Program gifts from the church to the field."

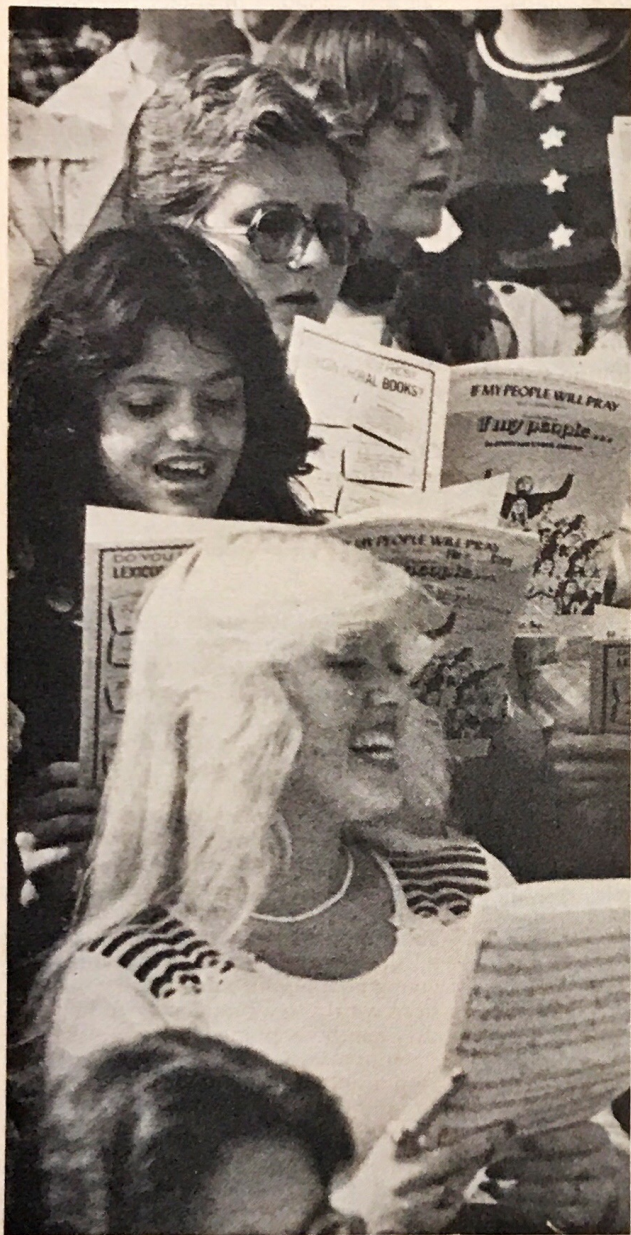
Commenting on the report, William G. Tanner, executive director-treasurer of the Home Mission Board, noted: "There are hundreds of people who want to serve the Lord who are only awaiting financial sponsorship to go to a mission field. There are hundreds of young people who want a career in missions who are waiting on funding so they can be appointed.

"Southern Baptists must be far more responsible in the giving of our money to fund the kind of advance we need if we are to present the Gospel to every person in our land by the year 2000," Tanner said. "We must go beyond the price of a Quarter Pounder or a Big Mac," he continued. "On the average, each Southern Baptist gave about the amount of a hamburger to home missions last year. We must do far better than that if we expect to win our land."



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# Make a joyful noise to the Lord on Youth Choir Day at Ouachita Baptist University Sept. 23.



For more information on Youth Choir Day, write Dr. Paul Hammond, P.O. Box 710, OBU, Arkadelphia, AR, 71923



## International Share Team visits Arkansas

Baptist Student Unions of Little Rock, Conway and Fayetteville sponsored a visit of the International Share Team to Arkansas July 26 through 28. The team, composed of Christian students from four different continents and representing five different races, is touring the U.S. this summer sharing their witness with other international students and helping to train BSU workers who have contact with internationals.

In Arkansas they met with international workers from UCA and led the worship service at First Church, Con-

way, on Wednesday evening. They were in Little Rock on Thursday morning to meet with Friendship International, a group that ministers to wives of internationals, at Pulaski Heights Church. Then, Thursday evening, they shared their testimony with students at the Baptist Student Center at UALR. They traveled to the University of Arkansas at Fayetteville on Friday for a fellowship and an opportunity to share their faith with several hundred international students who are enrolled on that campus.

The International Share Team is spon-

sored by National Student Ministries, a division of the Baptist Sunday School Board. They were invited to visit Baptist Student Unions in Arkansas to strengthen this ministry to the more than 800 International students from over 30 countries who are studying in our colleges and universities this year. Because many of these students come from countries and areas where we cannot send missionaries, a Christian witness to their lives is a strategic effort in winning our world for Christ. — George Sims, Associate, Student Department

## Bill Falkner to join Church Training staff

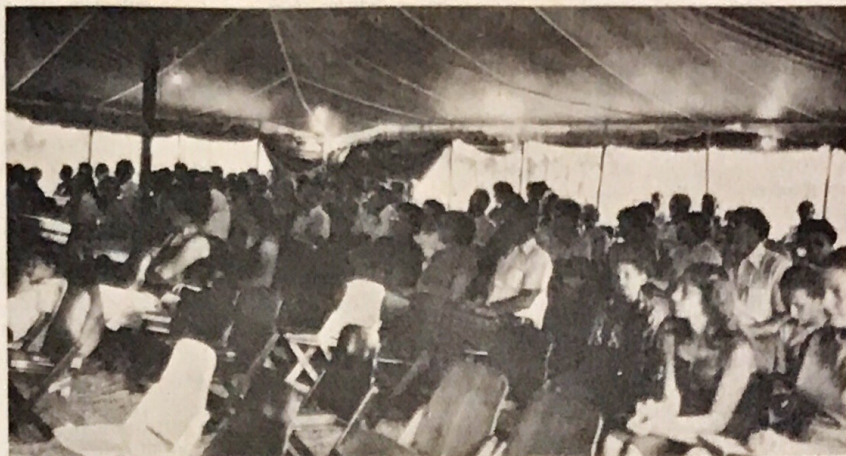
Bill Falkner, recently elected to a position as associate in the Church Training Department of the State Convention, will assume his responsibilities in the department Sept. 16, according to Robert Holley, Secretary of the department. He will be filling a position created approximately three years ago by Operating Committee and Executive Board action.



Falkner

Falkner will be responsible for those areas of the department's work related to youth. This will include Youth Church Training, church recreation, vocational guidance, and youth ministry as it relates to ministers of youth in the churches. His primary responsibilities will be training of Youth Church Training leaders in churches and associations and planning and conducting church recreation, church vocations, and youth ministry projects.

Falkner is a native of Texas and is a graduate of Baylor University and Southwestern Seminary. He served as minister of education at First Church, Grapevine, Tex., from 1973 until 1976. Since 1976 he has been Director of Church Ministries at First Church, Arkadelphia. He and his wife, Frankie, have one son, Gavin, age three.



North Arkansas Association held an area tent revival Aug. 2-13. The revival, with an average nightly attendance of 245, resulted in seven professions of faith. John Finn, Director of Missions, was evangelist and Wallace Ferguson directed music. Churches and pastors participating were Bellefonte, Charles Taylor; Elmwood, Arthur Anderson; Emmanuel, Jack Lawson; Grubb Springs, Henderson Brown; Union, Dale Barnett; Valley Springs, Joe Gomez; and Woodland Heights, J. A. Hogan.

The tent was purchased this year for the state Evangelism Department by the SBC Home Mission Board and it has been used in several area revivals. Jesse Reed, Evangelism Department Secretary, lends a hand when the tent goes up. (ABN photos)



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## Agency recommends hunger documentary

NASHVILLE, Tenn. — Watch TV and learn about hunger.

That's the advice of the Christian Life Commission, which has had a lot to say recently about both subjects.

The moral concerns agency of the Southern Baptist Convention is urging Southern Baptists to tune in to the Public Broadcasting System during the week of Nov. 12 for "The Fight for Food," a documentary on world hunger. The three-part series will be aired the week before Southern Baptist leaders gather at a Convocation on World Hunger to explore potential solutions to hunger-related problems.

The commission, in cooperation with the series' producers and the Christian hunger concerns organization Bread for the World, is mailing a program discussion guide to every Southern Baptist pastor. According to W. David Sapp, the Christian Life Commission's spokesman on hunger issues, the guide may be used as a learning resource for individuals, families and church study groups.

"This series, accompanied by the discussion guide, offers an extraordinary opportunity for Christians to benefit from positive television programming," Sapp explained. "Persons who are seriously committed to carrying out God's command to feed the hungry should take advantage of this chance to learn more about the task that is before them."

## Sponsors now make life, death difference

RIDGECREST, N.C. (BP) — Sponsorship of Indochina refugees has become a "life or death matter" participants in Home Missions Week at Ridgecrest Baptist Conference Center were told.

Mike Myers, a consultant with Church World Service, a refugee resettlement agency, said: "Lack of sponsors is costing lives. People are dying because there is no one in the United States to sponsor them for resettlement. Churches have a responsibility, and by responding they can actually save lives."

Myers, son of Southern Baptist Foreign Mission Board staff member, Lewis I. Myers Jr., and the grandson of Lewis Myers of Cleveland, Miss., a director of the Southern Baptist Home Mission Board, recently returned to the

United States after a year in Malaysia working with refugee resettlement.

The 23-year-old college student who grew up in Vietnam, where his father was a missionary, said the danger is not that people are being murdered or starving in the 35 camps which house 125,000 refugees.

"The problem is that as the population of the camps grow, the governments are reluctant to let anymore refugees in," he said. "Currently, there are 6,000 to 7,000 refugees escaping from Vietnam, Cambodia, and Laos each month. Many of them are turned away and sent back out to sea."

Myers told of one refugee he met who had escaped from Vietnam on a boat loaded with 35 other persons. They were turned away by Malaysia officials, as are as many as 50 percent of the "boat cases."

"The government was tired of the flow of refugees and the number of persons in the camps in Malaysia. They refused admittance. The people were just pushed away from shore," he said. "The refugees anchored off shore, but during the night a storm blew up. All but six of the people on board drowned."

Myers said if churches and other groups would increase sponsorship of the refugees, camp population could be reduced and the flow of refugees could be accommodated by the governments of Southeast Asia.

Myers said some 8,000 persons in Malaysia alone — which has 15,000 persons in the refugee camps — are ready for resettlement. They have been approved by the U.S. Immigration Service and they have security clearances.

"The big bottleneck is sponsorship. There simply are few sponsors willing to take the responsibility to care for them," he added.

Since the fall of Vietnam in April of 1975, some 175,000 Indochina refugees have been resettled in the United States. Of those, Southern Baptists have sponsored approximately 5,000.

Irvin Dawson, associate director of the department of language missions at the Home Mission Board, is coordinator of the refugee resettlement efforts for the SBC. He said, "the primary responsibility of a sponsor is to assist refugees until they are able to make it on their own."

"Sponsors should be willing to provide housing, some groceries, assistance of enrolling children in school, and helping the heads of the families get a job. Basically, it is just a matter of loving people, and helping them."

Churches, individuals or groups who wish to sponsor refugees may contact

Dawson at 1350 Spring St., NW, Atlanta, Ga., 30309, or may telephone him at 404-873-4041.

"Please telephone," Myers said. "We can't wait for a letter. Each day we wait means more lives are lost."

## Europeans offered seminary control

RIDGECREST, N.C. (BP) — European Baptists will be offered financial and administrative responsibility for the Baptist Theological Seminary in Ruschlikon, Switzerland, the Southern Baptist Foreign Mission Board decided at its June meeting.

The board approved a five-part recommendation to provide a maximum \$300,000 subsidy for the international seminary in 1979 if the European Baptist Federation Council accepts responsibility for the institution. The board specified the money would be provided "if it is possible and the council so desires."

The proposal offers use of the seminary property, plus administrative control of the seminary and all other Baptist facilities at the location, for a five-year period beginning Jan. 1, 1979, with the possibility of renewal after that period.

J. D. Hughey, the board's secretary for Europe, the Middle East, and South Asia, and a special subcommittee of the board have been considering the future of the seminary since it has been hit with the twin problems of inflation and the decline in the value of the U.S. dollar. The seminary had a \$48,730 budget deficit in 1977, met by the board, and the 1978 deficit could run as high as \$100,000.

The \$300,000 subsidy proposed under the new arrangement — close to the amount provided in the board's 1978 budget for the seminary — would increase \$5,000 annually through 1983. This figure does not include the additional support given through salaries and housing of Southern Baptist missionary faculty members which the board would continue to furnish the seminary.

The Foreign Mission Board action received and considered many expressions of appreciation for the seminary and notes of concern that it may close since the study began in April. Selling the property in Switzerland and relocating had been one option, but subcommittee chairman, Raymond L. Spence, said the board "never intended to close" the seminary.



The subcommittee and Hughey will attend the European Baptist Federation Council meeting and visit the seminary in September. More recommendations are expected to be brought to the Foreign Mission Board in October, following that meeting.

As a part of the June recommendation, the board pledged to cooperate with European Baptists in maintaining "at Ruschlikon or elsewhere the programs and services they deem most vital for European Baptist life and work." The board is open to recommendations from European Baptists concerning Ruschlikon or alternative ways Southern Baptists may cooperate with them in theological education, training of laymen, evangelism and cultivation of Baptist unity.

## Extension study gets ACE endorsement

WASHINGTON, D.C. (BP) — Fourteen college level courses taught in Southern Baptist Seminary Extension centers have been given identical credit recommendations extended earlier this year to the same courses offered through the Seminary Extension Department's Home Study Institute.

The expanded endorsement by the American Council on Education's Office on Educational Credit came following a careful evaluation by council officials of the academic standards for college level courses in Seminary Extension centers. The council found the Seminary Extension courses equivalent to courses of three semester hours credit at the nation's college and universities.

"The council's earlier study of Seminary Extension's 'high activity courses' was in a project designed to evaluate correspondence courses only," explained Raymond M. Rigdon, Seminary Extension Department director. "We're grateful to the council for making the additional study of our extension center system and expanding their credit recommendations to cover courses offered in both of our delivery systems."

Many Seminary Extension students take some of their courses through home study and some through centers. The same study materials are used in both systems. "Now students can get the same credit for their work in either system when they seek to transfer to a college degree program," Rigdon added.

The ACE recommendations will be

published in the 1978 edition of "The National Guide to Credit Recommendations for Noncollegiate Courses," an objective reference to which college registrars may refer when evaluating an in-coming student's transcript. The registrar then makes the final determination about how much credit

toward a degree plan will be granted for each course.

Seminary Extension is a Nashville-based arm of the six Southern Baptist Theological seminaries. It has more than 300 centers throughout the United States in addition to its Home Study Institute.

## Housing for Houston SBC requires a form

### Use of form

The form on the following page has been designed by the Houston Convention and Visitors Council to be used by conventions being held in Houston. All individuals wishing to make hotel reservations for the Southern Baptist Convention must use this type of form. **No phone reservations will be accepted by the Houston Housing Bureau.**

While it may seem that the use of this form is inconvenient, it will assure all individuals an equal chance of securing their desired accommodations. It will also result in early confirmations by the hotels.

### Who should use the form

All individuals wishing hotel reservations should use this form.

Groups wishing ten (10) or more rooms must make these block reservations by contacting: GROUP RESERVATIONS, SBC Executive Committee, 460 James Robertson Parkway, Nashville, Tenn. 37219, phone (615) 244-2355. The Houston Housing Bureau will not accept block reservations of more than nine rooms. This procedure is employed to assure that individual messengers will have access to all hotels under the policies adopted by the Southern Baptist Convention.

### How to use the form

PART I — Accurately fill in the requested information. The confirmation will be mailed to the person whose name appears in Part I.

PART II — From the accompanying map, select three hotels of your choice. Place the hotel code letters in the boxes in Part II, in the order of your preference. **You must select three (3) hotels.**

PART III — Fill in all information requested for each room you wish to reserve. If you need more than three rooms, use a second sheet. Photo copies of the form may be used.

DETACH THE FORM AND MAIL IT TO:

SBC Housing Bureau  
1006 Main—Suite 1101  
Houston, Tex. 77002

### Further information

If you have need for further information, contact: HOUSING INFORMATION, SBC Executive Committee, 460 James Robertson Parkway, Nashville, Tenn. 37219, phone (615) 244-2355.

**Additional forms are available from Executive Secretary Charles H. Ashcraft, P.O. Box 552, Little Rock, Ark. 72203**



**SOUTHERN BAPTIST CONVENTION**  
**JUNE 12-14, 1979 HOUSTON, TX**

**SBC**  
**HOUSING BUREAU**  
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**OFFICIAL HOUSING REQUEST FORM**

• PLEASE READ CAREFULLY •

- PLEASE PRINT OR TYPE ALL ITEMS TO ASSURE ACCURACY.
- COMPLETE EACH PART BELOW IN DETAIL FOR CORRECT AND RAPID COMPUTER PROCESSING.
- SHOULD MORE THAN THREE (3) ROOMS BE NEEDED, SUPPLEMENTAL ROOMS LIST MUST BE ATTACHED USING SAME FORMAT AS IN PART III.
- ALL CONFIRMATIONS WILL BE SENT TO INDIVIDUAL INDICATED IN PART I.

**PART I**

**INSTRUCTIONS:** Complete requested data using abbreviations as necessary.

(NAME OF PERSON REQUESTING ROOMS)

<input type="text"/> (FIRST NAME)	<input type="text"/> (LAST)
--------------------------------------	--------------------------------

**S B C   H O U S I N G   I N F O R M A T I O N**

<input type="text"/> (STREET ADDRESS OR P. O. BOX NUMBER)
--

<input type="text"/> (CITY)	<input type="text"/> (STATE)	<input type="text"/> (ZIP - U.S.A.)
--------------------------------	---------------------------------	--

<input type="text"/> (COUNTRY)	<input type="text"/> (Area Code)	<input type="text"/> (PHONE NUMBER)
-----------------------------------	-------------------------------------	--

If necessary, photo-copies of this form may be used to make additional reservations.

Must be received by Housing Bureau no later than May 11, 1979

**PART II**

**INSTRUCTIONS:** Select THREE Hotel/Motels of your choice. No request will be processed without THREE choices.

FIRST CHOICE      
 (HOTEL CODE)

SECOND CHOICE      
 (HOTEL CODE)

THIRD CHOICE      
 (HOTEL CODE)

**PART III**

- INSTRUCTIONS:**
1. PRINT OR TYPE NAMES OF ALL PERSONS OCCUPYING EACH ROOM.
  2. SELECT TYPE ROOM DESIRED WITH ARRIVAL AND DEPARTURE DATES.
  3. SUPPLEMENTAL LIST FOR ADDITIONAL ROOM MUST USE SAME FORMAT.
  4. PRINT OR TYPE LAST NAME FIRST.

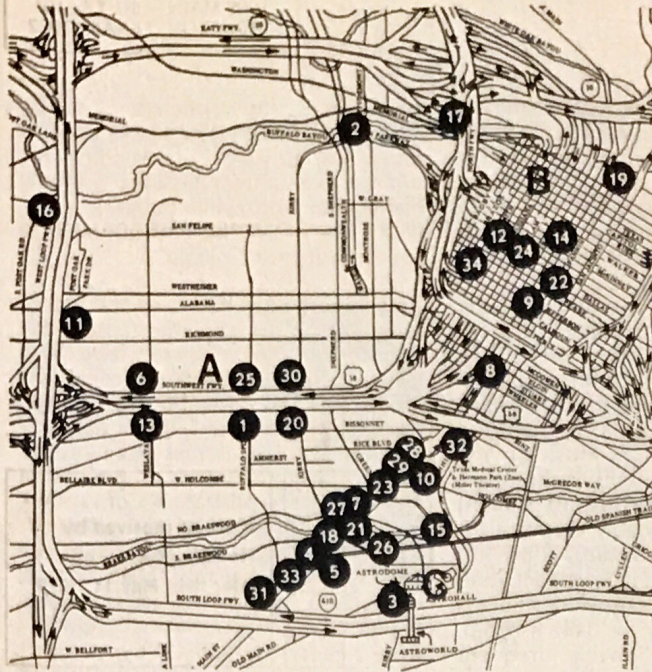
	GUEST NAME/S (PRINT LAST NAME FIRST)	P+1 - Parlor & one bedroom	P+2 - Parlor & two bedrooms
<b>ROOM NO. 1</b>	1.	CHECK ONE	ARR. DATE _____ DEP. DATE _____
	2.	<input type="checkbox"/> SINGLE <input type="checkbox"/> P+1	ARRIVAL TIME _____ <input type="checkbox"/> AM <input type="checkbox"/> PM (Check One)
	3.	<input type="checkbox"/> DOUBLE	<b>NOTE: ROOM WILL NOT BE HELD AFTER 6 P.M. UNLESS PAYMENT IS GUARANTEED FOR FIRST NIGHT. HOTEL MAY REQUIRE DEPOSIT.</b>
	4.	<input type="checkbox"/> TWIN <input type="checkbox"/> P+2	
<b>ROOM NO. 2</b>	1.	CHECK ONE	ARR. DATE _____ DEP. DATE _____
	2.	<input type="checkbox"/> SINGLE <input type="checkbox"/> P+1	ARRIVAL TIME _____ <input type="checkbox"/> AM <input type="checkbox"/> PM (Check One)
	3.	<input type="checkbox"/> DOUBLE	<b>NOTE: ROOM WILL NOT BE HELD AFTER 6 P.M. UNLESS PAYMENT IS GUARANTEED FOR FIRST NIGHT. HOTEL MAY REQUIRE DEPOSIT.</b>
	4.	<input type="checkbox"/> TWIN <input type="checkbox"/> P+2	
<b>ROOM NO. 3</b>	1.	CHECK ONE	ARR. DATE _____ DEP. DATE _____
	2.	<input type="checkbox"/> SINGLE <input type="checkbox"/> P+1	ARRIVAL TIME _____ <input type="checkbox"/> AM <input type="checkbox"/> PM (Check One)
	3.	<input type="checkbox"/> DOUBLE	<b>NOTE: ROOM WILL NOT BE HELD AFTER 6 P.M. UNLESS PAYMENT IS GUARANTEED FOR FIRST NIGHT. HOTEL MAY REQUIRE DEPOSIT.</b>
	4.	<input type="checkbox"/> TWIN <input type="checkbox"/> P+2	

**IMPORTANT:** No phone orders will be accepted. Hotel locations are shown on accompanying map. Make a photo-copy of your order for your files. Housing Bureau processes reservations in order of date received. Confirmations will come direct from your hotel. **DO NOT SEND DEPOSITS WITH RESERVATIONS.** If rooms are not available at hotels of your choice, comparable reservations will be made at another cooperating hotel. If rate requested is not available, next available rate will be assigned. Cancellations must be made through the Housing Bureau only; other changes should be made directly with hotel.

**NOTE: PLEASE RECHECK ALL ITEMS FOR CORRECT INFORMATION**



# CONVENTION HOTELS



## MAP KEY:

A—THE SUMMIT (SBC Convention)

B—CIVIC CENTER (WMU Convention and Pastors' Conference)

C—ASTRODOME

Number on Map	Hotel/Address	Hotel Code	Rates		
			Single	Double	Twin
1.	Albert Pick Motor Inn 3301 S.W. Freeway	APMI	\$34-38.00	\$39-43.00	\$39-43.00
2.	Allen Park Inn 2121 Allen Parkway	ALPI	\$24.00	\$28.00	
3.	Astro Village Hotel 2350 South Loop West	ASVI	\$33.00	\$41.00	\$41.00
4.	Chief Motel 9000 S. Main	CM	\$26.00	\$30.00	\$34.00
5.	Crestwood Motel 9001 S. Main	CR	\$24.00	\$28.00	\$32.00
6.	Executive Red Carpet Inn 4020 S.W. Freeway	EXRC	\$29.00	\$32.00	\$34.00
7.	Grant Motel 8200 S. Main	GM	\$20.00	\$24.00	\$28.00
8.	Holiday Inn—Central 4640 S. Main	HIC	\$31.00	\$37.00	\$40.00
9.	Holiday Inn—Downtown 801 Calhoun	HID	\$31-39.00	\$39-47.00	\$39-47.00
10.	Holiday Inn—Medical Center 6701 S. Main	HIMC	\$36-38.00	\$41-43.00	\$41-43.00
11.	Holiday Inn—West Loop 3131 West Loop South	HIWL	\$35-37.00	\$40-42.00	\$40-42.00

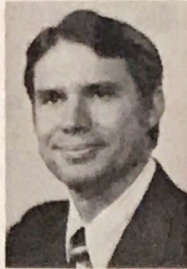
12.	Hyatt Regency Houston 1200 Louisiana Street (Headquarters Hotel)	HR	\$46.00	\$54.00	\$54.00
13.	La Quinta Inn—Greenway Plaza 4015 S.W. Freeway	LQGP	\$20.00	\$24.00	\$26.00
14.	Lamar Hotel Main at Lamar	LH	\$36-44.00	\$42-50.00	\$44-50.00
15.	Marriott Hotel—Astrodome 2100 S. Braeswood	MMH	\$41-51.00	\$51-61.00	\$55-61.00
16.	Marriott Hotel—West Loop 1750 West Loop South	MWL	\$50.00	\$58.00	\$58.00
17.	Memorial Plaza Holiday Inn 2100 Memorial	MPHI	\$27-33.00	\$33-39.00	\$33-39.00
18.	Ramada Inn—Dome 8700 S. Main	RID	\$22-28.00	\$28-36.00	\$36-40.00
19.	Ramada Inn—Civic Center 101 Main Street	RICC	\$30.00	\$35.00	\$35.00
20.	Ramada Inn—Greenway Plaza 2929 S.W. Freeway	RIGP	\$30.00	\$38.00	\$38.00
21.	Roadrunner Motor Inn 8500 S. Main	RRMM	\$16-18.00	\$19-22.00	\$24.00
22.	Savoy Hotel 1616 Main Street	SAVH	\$40.00	\$46.00	\$46.00
23.	Shamrock Hilton Hotel 6900 S. Main	SH	\$39-57.00	\$51-69.00	\$51-69.00
24.	Sheraton Houston Hotel 777 Polk Avenue (WMU Headquarters)	SHEH	\$43-52.00	\$51-60.00	\$51-60.00
25.	Stouffer's—Greenway Plaza 6 Greenway Plaza	SGP	\$46.00	\$56.00	\$56.00
26.	Sun Valley Motel 1310 Old Spanish Trail	SV	\$26.00	\$30.00	\$34.00
27.	Surrey House Motor Hotel 8330 S. Main	SURH	\$30-35.00	\$40-45.00	\$40-45.00
28.	Tidelands Motor Inn 6500 S. Main	TLM	\$25-30.00	\$30-34.00	\$32-36.00
29.	Tides II Motor Inn 6700 S. Main	TLII	\$30-34.00	\$32-36.00	\$34-38.00
30.	Travelodge Tower 2828 S.W. Freeway	TRLS	\$40-50.00	\$45-55.00	\$60.00
31.	Vagabond Inn 9604 S. Main	VI	\$25-28.00	\$28-31.00	\$31-35.00
32.	Warwick Hotel 5701 S. Main	WARH	\$52-66.00	\$64-78.00	\$64-78.00
33.	White House Motor Hotel 9300 S. Main	WHMH	\$28.00	\$32.00	\$36.00
34.	Whitehall Hotel 1700 Smith Street	WHIT	\$52-62.00	\$64-72.00	\$66.00





## The Southern accent

During the spring of this year, Southern Baptist College was privileged to have a team for Religious Emphasis Week consisting of: Rev. and Mrs. Steve Davis, Mrs. Malvie Lee Giles, Hilton Lane, David McLemore, and Ernie Perkins. The members of this team identified exceptionally well with the students and led the campus in a very meaningful week of Religious Emphasis.



Nicholas

Early in the week one of the team members who had not attended a Baptist College said to me, "I know what the BSU does on a state college campus, but what does the BSU do on a Baptist college campus?"

The answer is, of course, that the BSU does the same kind of things on a Baptist

campus that it does on a state campus. But after attempting to answer the question raised by the inquirer, I reflected at length on the role of the Baptist Student Union on a Baptist campus, and more specifically, on the impact the Baptist Student Union has on Southern Baptist College.

The result of that question and the reflection which it stimulated led to a new personal appreciation for the role of the BSU in the life of Southern Baptist College. I was reminded that the Baptist Student Union at SBC is the hub, the center around which most of the religious activities on the campus are organized. In fact, the Baptist Student Union at SBC is probably the most influential student organization on campus in terms of its daily impact upon the lives of students. It provides students with the opportunity for daily worship, regular Christian fellowship, frequent social and recreational activity, opportunities for Christian service and week-

end revivals, the challenge of raising money for summer missions, and for some, the privilege of spending the summer as a summer missionary, among many other worthwhile things. In short, BSU is one of the "best things going" at Southern Baptist College.

As important as BSU is on the Baptist campus, it is no less important on the state college and university where there may be no other Christian voice actively speaking to the student body. On both the Baptist campus and on the state college campus, BSU is vital and an essential part of the ministries on the part of the Arkansas Baptist State Convention. For that reason, it is imperative that the BSU Third Century Campaign be successful and that the \$1,000,000 goal be reached. As matter of fact, I am going to pick up my check book right now and write a check to the BSU Third Century Campaign. Won't you join me? — D. Jack Nicholas

### Tarbells for 1978-79: the teacher's aid.

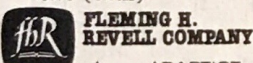


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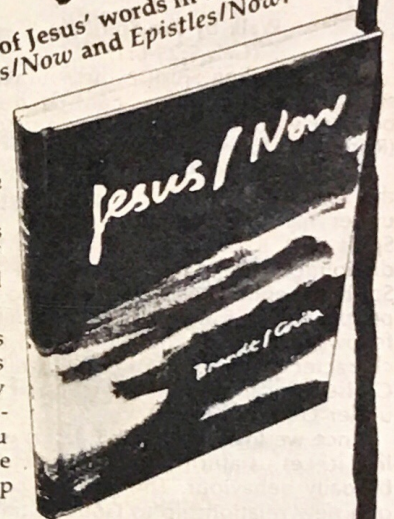
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## Resources for disciplined life

Sept. 17, 1978

Acts 2:42-47; Gal. 5:25-6:5

Eph. 6:10-18; I Peter 5:6-11

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

God never calls a man for service without providing the equipment for the assignment. He is the Great Provider and we dare not fail to appropriate his gifts for our lives. Self-made or self-equipped men are doomed to failure.



Crews

The source of growth and power are found in the fellowship of the believers (Acts 2:42-47). The disciplined life is centered in the fellowship (koinonia) and the believer can never be a loner. God has called us to be a part of the body.

No one drifts into salvation and spiritual stature is not self-made or accidentally found. The believer in fellowship links himself to divine resources.

### Walk by the Spirit (Gal. 5:25-6:1)

The indwelling Spirit is the source of spiritual power. You cannot be a believer without the Spirit in your soul (Rom. 8:9; John 14:16-17).

The fruit of the Spirit and the gifts of the Spirit are at work in those who live under his Lordship. The fruits of the Spirit (Gal. 5:22-23) are qualities of the disciplined life. While the gifts of the Spirit are endowments from God to his people for the purpose of serving in the fellowship (I Cor. 12:8-11), Christian character is the result of the indwelling Christ. We carry out our function or gift under God.

Since we live in the Spirit, let us walk like it. Let us affirm the fact of sonship by daily behaviour. The greatest proof of a new relationship to God is a transformed life. Persons who are possessed by the Holy Spirit will exhibit Christian character and heaven-sent abilities.

When we are in fellowship with God and believers we will be sensitive to each other. Our purpose is to help (edify) each other toward spiritual maturity. God's gifts are not for personal enrichment alone. You can never tap the full resources of God with a selfish

mentality.

Therefore, conceit and cantankerousness are to be strangers in the fellowship. Inflated importance causes us to be critical of others and jealous of their attainments.

So we must be helpful (Gal. 6:1-2). Seek opportunities to build up others as they struggle with life. When a brother falls (and he will) pick him up in gentle love because soon you will need someone to love you. Sharing the burdens of life is the result of loving Christ.

### The armor of God (Eph. 6:10-18)

The disciplined believer stands equipped and ready for battle against Satan. Our enemy is real, personal, and active. He must not be underestimated.

Paul issues warnings to his people. "Put on all of God's armor." "Take up God's armor now." The resources of God are available and must be applied to our personal lives. His gifts of spiritual armor can stand any test of battle. But the believer is responsible for his own preparation and reception of the provisions.

Make no mistake about it — a battle is on. Evil will not turn over and give up. Use the resources of eternal God to fight Satan or end up a defeated believer.

What are these resources and protective powers? "Truth" revealed, accepted, and applied. "Righteousness" is holiness and integrity applied to daily deeds. "Faith" is God's power and our personal action expresses confidence in him. "Peace" is a calmness and bravery in the face of hell's men. "Salvation" is to be secure and safe through the redeeming love and death of Jesus. "The Word of God" is his written word that inspires and corrects us as we seek divine leadership.

These are spiritual resources and not material. To trust the sufficiency of God (v. 10) and His ultimate victory provides us with immunity to the enemy fire. We

can be victorious, provided we do not omit any item in the whole armor of God!

What are our weapons against evil? Only two — the Word of God and prayer. There is no need for material weapons in a spiritual warfare. Jesus is our example of how to handle Satan with scripture (Matt. 4:1-11) and with prayer (Matt. 26:36-42).

A man in battle doesn't just say his prayers. He agonizes and "prays at all times in the Spirit" (Eph. 6:18). There is only one conclusion for a soldier of Christ — know your enemy and be fully equipped with God's armor.

This is not pious, parlor talk, but a call to service, sacrifice, and warfare. Paul calls the believer to the supply house for God's equipment. Once you are in the fellowship, God bestows the armor.

### The grace of God (I Peter 5:6-11)

Disciplined persons know how to follow orders and do not have to be treated like immature children. We are called to exert earnest effort in our Christian action: "Casting all your care" (v. 7); "be sober, be vigilant" (v. 8); "resist evil" (v. 9). Such calls for spiritual endeavor do not obscure the call for dependence upon God.

No amount of discipline apart from the grace of God can give us victory. All the armor is from God. All spiritual power is from God. He, alone, will "restore, establish, and strengthen you" (v. 10-11).

Our course of life must be well disciplined because living creates a pattern or habit. These fixed habits not only influence others, but they determine how we see God! As we accept God's armor and live under his Lordship, we have the resources for an effective and happy life. Christ-like habits will also help the weak brothers in the fellowship as we touch their lives.

The life we are called to live is not easy, but it is not impossible. Our resources for living are not self-created, but divine in source and power. We are not left alone to struggle hopelessly. We are equipped by God himself and the victory is ours!

The Outlines of the International Bible Lesson for Christian Teaching, Uniform Series, are copyrighted by the International Council of Religious Education. Used by permission.



## When loss is gain

Paul's letters reflect his own spiritual pilgrimage with Christ and his concern for the growth and maturity of fellow Christians. This is especially true in the letter to the Philippians because of the place they had in his heart.



Brockwell

The church was always sympathetic to Paul's hardships in prison, perhaps more so than any other. They communicated with him often, sending gifts and needed items. Thus Paul came to share with them his innermost feelings about following Christ. He could tell them how he felt and they would not accuse him of boasting. He could also call them to high dedication and they would not think him idealistic. We may learn much about the disciple's life from this study of Philippians.

Keep in mind that Saul of Tarsus was a tentmaker — a businessman who could read a financial statement. He was quite diversified in that he not only put tents together, he spent considerable time taking Christians apart. He was doing quite well too until God called him in for an audit. He was shown the shocking truth that all the assets he had acquired were worthless because he could not use them to gain favor with God. His correct and proper birth (Hebrew of Hebrews), his party affiliation (Pharisee), his experience (persecution of Christians), and his moral integrity (blameless under the law) were truly fine assets in men's eyes. But as God defines assets, they were utterly useless. Saul could not use them in any way to gain God's favor. His position was "against God" so his assets were no good.

When Paul's position changed to that of "in Christ" then everything else changed. His value system became far different than before. Little wonder people find it difficult to perceive how they can live as a Christian since they are out of position. But "in Christ", loss becomes gain, defeat becomes victory, and death becomes life.

### Lose good things, gain better ways

The first question God ever asked man was "where art thou?" (Gen. 3:9). Adam and Eve suddenly discovered they were outside the circle of obedience to God. That same question is asked of

every man time and again by a caring God.

Saul of Tarsus had everything going for him: a proper ancestry, a religious orthodoxy, a moralistic life. But that was the whole point of his life; it was all for him. In his zeal he thought he was glorifying God but in reality he was persecuting God's Son. He was simply ministering to his pride, feeding his ego, and fast destroying the bridge to salvation. No wonder God had to strike him blind! He was almost too far gone!

When Saul let Christ into his life, he discovered his treasures were worthless as far as salvation was concerned. The good life gave way to a better life. He changed positions.

Let us not think Paul took a chance like contestants do on the television program "Let's Make A Deal". Christianity is no mere guessing game. When one experiences the knowledge and fellowship of Jesus Christ, it is much easier to discount temporal things once regarded as value. Knowing him makes everything else obsolete. That is why reform does little or no good. Only as you walk with Christ can you experience abundant living.

### Lose moral excellence, gain righteous faith

There are many Christian-like people but few Christ-like ones. Through disciplined practice, one can mold himself into a reasonable facsimile of a Christian. He can even stand taller than many Christians but he can never measure up to Christ and that is his undoing. The genuine Christian relies on the life and work of Christ for his righteousness. God is always seeing him through Christ. The death of Christ is substituted for our death and the life of Christ is substituted for our life.

One sure sign of genuine faith is a hunger and thirst to know Christ. The more you experience the reality of Christ's presence, the more you seek it. Paul cited three ways through which he wanted to know Christ better.

(1) Through the power of his resurrection (10a). The resurrection power of Christ far exceeded any power man had ever known. Dead men came to life, sick men became well, and broken men became whole before the resurrection power of Jesus Christ. Now Paul was not longing so much for that kind of power

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Sept. 17, 1978

Philippians 3:4-14

by C. W. Brockwell  
Little Rock

as he was for the Christ behind the power. He wanted to know the living, powerful Lord of life and he wanted to be able to apply that power to his and his friend's life.

(2) Through the fellowship of his suffering (10b). Do not try to duplicate the suffering of Christ. God calls you to live as Christ would live in your body, as indeed he does. He wants you to be as Christ would be in your own set of circumstances, as indeed he is. This will inevitably bring on suffering and pain but as you endure them you will enter more fully into the spirit and mission of Jesus.

(3) Through conformity to his death (10c). As one enters into the fellowship of Christ's suffering, he is rewarded with a share of Christ's glory in death. Christ tasted hell for us but our share is to die to the old life. The struggle with the old life of sin is as close to hell as a Christian will ever be. Our struggle, though intense, is like being 93 million miles from the sun, while Christ's suffering was like going into the inferno itself.

### Lose many pursuits, gain a single purpose

Verses 12-14 are bursting with wholesome psychology. Especially is this true for those living under tension. Paul enjoyed his Christianity and was effective in his work because he could concentrate on the one thing in hand. Multiple duties may distract a Christian and will subtract enjoyment from good deeds done unless a singleness of purpose is maintained. Paul pursued the singular goal of following Jesus. The Christian has no business doing anything else. By devoting your total energies to serving Christ in all circumstances, you will find relief from daily strain.

This singleness of purpose requires forgetting some things. Just remember that which helps and forget that which hinders. Christ gives us a new start each day. Can you not allow yourself what Christ provides?

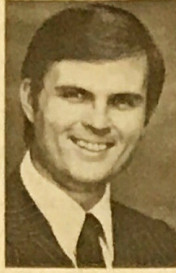
There are, of course, many other loses Christians give up, which, if they were written down, would probably fill many books. But on the other hand, Heaven is full of what Christians gain. Right now, God is dispensing just enough of these heavenly goodies to keep us disinterested in things we do not really need. Therefore, if you know what is good for you, you will keep on following Christ.

Selah, pause and calmly think of that!



## Commission names Elder citizenship director

NASHVILLE, Tenn. — Bill Elder, assistant professor of religion at Ouachita University in Arkadelphia, has been named director of Christian citizenship development for the Christian Life Commission of the Southern Baptist Convention.



Elder

Elder, 35, will be responsible for communicating citizenship concerns through special seminars, literature programs and speaking opportunities. He also will work to develop Southern Baptist liaison with political forces at local, state, national and international levels and to coordinate citizenship

programs to assist Southern Baptists in political matters related to such issues as hunger, justice, alcohol, poverty, gambling, crime and pornography.

A native of New Orleans, Elder graduated with a B.A. degree from Baylor University. After receiving an M.Div. degree from Southern Seminary, he returned to Baylor where he earned a Ph.D. degree in biblical studies.

During his seven-year tenure at Ouachita University, Elder served as interim pastor in several Arkansas Baptist churches. He took a leave of absence from OBU this spring to spend full time in an unsuccessful bid for election as Arkansas' fourth district congressman.

Elder is married to the former Linda Sue Newman of Tulsa, Okla. Mrs. Elder, a graduate of Baylor, taught economic education at Henderson State University in Arkadelphia.

## Attendance report

Sept. 3, 1978

Church	Sunday School	Church Training	Church adds.
Alexander First	87	52	1
Vimy Ridge	59	38	2
Alpena, First	62	13	
Batesville, First	256	93	
Berryville, Freeman Heights	163	68	
Booneville First	249		
South Side	86	58	
Bryant, First Southern	158	72	
Cabot First	366	102	1
Mt. Carmel	304	155	1
Camden, Cullendale First	511	87	
Conway, Second	354	128	10
Crossett, First	433	81	2
Danville, First	166	36	
Ft. Smith, Grand Avenue	921	141	12
Mission	20		
Fouke, First	86	48	
Gentry, First	143	44	
Gosnell	523		4
Halley	65		8
Hampton, First	142	62	
Hardy, First	139	44	1
Harrison			
Eagle Heights	234	79	1
Valley Springs	56	17	
Woodland Heights	124	50	
Hot Springs			
Harvey's Chapel	151	71	
Park Place	276	82	2
Huntsville, First	86		
Jonesboro, Nettleton	304		
Lavaca, First	279	139	1
Little Rock, Crystal Hill	113	48	1
Magnolia, Central	560	177	1
Mulberry, First	239	133	1
Murfreesboro			
First	191	45	
Mt. Moriah	32		5
North Little Rock			
Harmony	65	43	
Park Hill	871	178	3
Stanfill	32	20	
Oppelo, First	22	16	
Paragould			
Calvary	250	160	
Center Hill	68		
First	467	121	
Paris, First	310	37	
Pine Bluff			
Centennial	133	51	
Central	109	51	
East Side	117	42	
Lee Memorial	230	80	3
Watson Chapel	416	154	2
Rogers			
First	516	150	
Immanuel	433	87	1
Russellville, First	481		6
Sandusky, Okla., Faith	22	26	
Springdale			
Caudle Avenue	115	45	
First	1627		9
Texarkana, Shiloh Memorial	201	102	3
Van Buren, First	556	142	1
Vandervoort, First	70	45	
Ward, First	110	57	3
Wooster, First	95	69	

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# Pastors key to involvement say Baptist missions workers

by Michael D. Creswell

COLUMBIA, S.C. (BP) — Much is written about the beautiful response of Southern Baptist churches to mission needs.

The other side of the coin receives less attention. That's the do-nothing side — the churches with no programs, little or no involvement in ministry or missions.

It's this side that Southern Baptist associational workers face daily as they

though he says this is not largely typical for churches in his area.

In another case, an out-of-state church sent a missions-oriented choir into the area to work two weeks in a housing project. A Bible study program was established for mothers. When time came for the group to leave, A appealed to local churches to continue the program.

It would have taken two workers one hour a week to keep the program going. There were no such volunteers in the churches. So the program failed.

"Most Baptists think of missions work for them as being active in church — teaching a Sunday School class or going to the WMU meeting and maybe reading the prayer calendar, or studying about missionaries overseas," said missions worker B. "They have no concept of developing missions programs in their neighborhood that reach out and minister to people's needs.

"They want me to do it. They seem to think we have a worker to do all this now, and our only responsibility is to pay the salary. I guess that's when it hurts the most — when they don't want to get involved."

B said some churches want to buy their way out of direct missions involvement. They are willing to contribute money or materials for a missions project, as long as they do not have to give of their time and themselves.

A agreed. He had no trouble earlier this year gathering money for a needy woman's rent, and he picked up clothes for needy children very quickly from a single Sunday School class. But in most situations, the church members want to leave the materials at A's office for him to deliver, so they can avoid that personal interaction with the needy.

"Missions service is all on a mini-basis, instead of thinking about just how much they can do. I don't know how they can have such a small concept of what they can do," said A.

One worker said it is easier to get church members to show up for training sessions on missions than for the actual situations where the training is used.

"We find a lot of people come and sit at workshops and train themselves. But when the time comes around for them actually to go out and do it, that's where the rub comes," he said.

Missions worker A said it is extremely difficult to get some church members to commit themselves to a missions project months in advance.

"A lot of them say, 'Well, if I'm here and nothing happens, I'll help' or 'I just can't commit myself right now.' It's pretty hard to plan these things and wait till the last minute to see who you've got," he said.

The missions workers agreed that it takes a missions minded pastor to have a missions active church.

"The shepherd is supposed to get out in front of the sheep, and what has happened is that the shepherd is back behind the sheep," said A. "The sheep don't know which way to go if the shepherd is not out front. Sometimes, he's just waiting to see which way the sheep are going and he falls in."

B said it appears some pastors have just gotten "turned off" in their ministry, and that spark of active caring which must be present for missions has gone out.

B added that another problem is inadequate missions education programs in some churches. "I've just seen a real slump in the Royal Ambassadors, Girls in Action and Acteens (youth missions education groups) programs in our churches. I tell the churches I work with, if I had not been influenced by missions education, I would not be here helping you today."

The poor missions response of some adults does not go unnoticed by younger church members, according to A.

"The young people soon catch on to how things really are, and something goes out of them," said A.

And, perhaps when more church people see how things really are, something will get into them, and motivate them.

## Dates set for Graham crusade in Poland

MINNEAPOLIS, Minn. (BP) — Billy Graham will preach in six major cities of Poland, Oct. 6-16, 1978.

Graham, who preached in Hungary for a week in September of 1977, will preach in Poland's capital city of Warsaw and in the historic university and religious center of Cracow. He will also deliver sermons in the industrial and commercial centers of Poznan, Wroclaw, Katowice and Bialystok.

"I will preach the same gospel in Poland that I have preached around the world for 30 years," Graham said. "There will be no restrictions on my preaching."

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try to coordinate missions projects for churches in a given geographical district.

"Most of what I do is try to get churches to do something they haven't tried before. They're not always willing to do it," said missions worker A.

He talked with one church this summer about having eight backyard Bible clubs, and offered to provide four workers to do most of the work.

But the church wanted only one club — and one worker.

One of the larger churches in A's area told him there were no members in the congregation who were willing to have their back yard used a week for a Bible study program. And they said they had no young people who could help. A is frankly baffled by such a response,