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### September 21, 1978

Arkansas Baptist State Convention

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# The Cooperative Program

# PARTNERS

Mission

Support



September 21, 1978  
**Arkansas Baptist**  
NEWSMAGAZINE





## I must say it

Charles H. Ashcraft / Executive Secretary

### The word gets around

Why do some shopping centers, recreational facilities, restaurants go over so big when others fail so dismally? There are two reasons, the type of service rendered and the word always gets around. I have observed those who cross the entire city, even to the next town's main restaurant, because the food and service was excellent and the word got around. This is true of shopping centers, recreational facilities, restaurants and no less the successful neighborhood church. If secular business enterprises can build a stable constituency on good service, a church can do likewise and more because it ministers to the deep, inner needs of the soul.

The church must feed the people (1 Peter 3:2) and must set a good table. It must face its own competition if it expects its guests to make that extra effort through heavy traffic to come to its dining room. In the sense, "It is not the nearest, but the dearest" which makes them come and come back again and again. The people must be nourished into strong, healthy, wholesome disciples. The people know a good sermon when they hear one and they will return for more, if they know it will always be there for them. Even the beasts of the field, the fish of the sea, the fowl of the air will frequent the place where food is to be served at regular times. There is no substitute for this sort of service.

One factor in which the church could excel all secular enterprises is its capacity and potential to make everyone who dines with them feel "special." Pleasant serving, nice tablewares, wholesome surroundings, professional niceties are all in order, but the icing on the cake, the calling card to come back again and again, is that unique ingredient making the worshiper feel "special." They are quite special, you know. Jesus died for them. The church is comprised of them. The church exists to minister to them. The church has the emotional warmth to make them feel special. No other organization has the unique motivation or ability for this as does the church.

We have a lot going for us in this regard because when the service is good, the word always gets around. Let's set a good table, adorn it pleasantly, above all serve good stuff and then open the doors wide, for business is going to be good for the church who makes others feel special. One of the graces of great pastors is the ability to welcome the worshipers so they feel important, noticed, appreciated and wanted. It goes equally well when the guests they bring to church are treated as special people. It would be worth a lifetime of effort to develop this grace. Word will get around.

*I must say it!*

## In this issue

### Cooperative Program



Southern Baptists' unique system of financing mission work, the Cooperative Program, is the subject of the cover this week because October is Cooperative Program Month across the SBC.

### Flood relief 10

Baptist people aided victims of flooding in Pulaski and Saline Counties last week. A report provides a partial list of area churches and people who lost lives and property in the disaster.

### Ordination series 13

The fourth and last article in a series about ordination looks at the Baptist way of ordination. Robert A. Baker, historian and seminary professor, is the writer.

# Arkansas Baptist

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## The association — vital to our work

## The editor's page

J. Everett Sneed



Occasionally, we hear that Baptists of today are not as well informed about Bible doctrines, the work of our churches and our denomination as we once were. Whether this is true or not, one of the best opportunities for information, inspiration and teaching is the annual associational meeting. These meetings provide a wealth of information on our work — locally, statewide and national, and usually features the finest of preaching. History reveals that without the association our growth and development would have been impossible.

The association is rooted in Baptist history. The number of associations grew slowly when Baptists first came to America. By the middle of the 18th Century there were only two. By 1800 there were 61, but only 38 could be counted as representing constructive Baptist forces. As Baptists grew in number, the importance of the association became more apparent. In 1977 there were 1,191 associations in the Southern Baptist Convention.

The importance of the association, however, can not be measured numerically. The association is the most basic unit outside the local church and offers support to the local churches in almost every area of church life. Training programs, coordination of evangelistic efforts, youth camps and establishing of new churches or church-type missions are but a few of the ways the association assists in the furthering of the Lord's work.

The associational director of missions is vital to the work of the association. The pastor normally turns to the missions director first when he needs help with his work. The director of missions provides a variety of services but, perhaps, his most vital role is as coordinator of work of all of the churches in the association.

While the term "district association" does not appear in the New Testament, there is ample evidence for the concept. Early in the spread of Christianity we find groups of churches working to: (1) solve doctrinal problems; (2) assist young or needy congregations (Acts 11:1-8; 15:1-35; Gal. 2:1-10); and (3) promote fellowship.

Baptists could not function effectively as a denomination without the association. Information could not be properly disseminated. Doctrinal fights would cripple or destroy us. And mission projects would be overlooked. The association is in the forefront of all that happens in Baptist life.

The annual associational meetings provides a unique opportunity to learn of our Baptist work locally, nationally, and around the world. The summary of church letters, for example, will reveal many of the strengths and weaknesses of the churches of the association. An analysis of the strengths and weaknesses

will reveal the direction the work should move in the future.

Normally, the associational calendar of activities will be presented and adopted in the annual meeting. This calendar will reveal the major emphasis of the association during the up-coming year.

Another major item of business which will be considered during the annual meeting is the adoption of the associational budget. Such budgets should be challenging, but sometimes the work of the association is held back because of the lack of support from the churches. Every church should support the association on a percentage basis. When the percentage plan is used by all the churches, it is likely that the associational program will be adequately financed.

Usually the two most important items in the associational budget are the mission director's salary and the organizational programs. The mission director carries a heavy load and should not have the added burden of financial worry.

Your own association will be holding its annual meeting in the near future. Every church leader should plan to be present. There, he will gain information and inspiration which will enable him to be a better church member.



Every band needs a director





## One layman's opinion

Daniel R. Grant / President, OBU

### Can the U.S. President be one of us?

My pastor was recently recalling his mixed emotions when Jimmy Carter was elected president of the United States. On the one hand he felt, "isn't it great that we now have 'one of us' as president of our nation?" By this he said he meant there was great satisfaction in having not only a southerner and a Baptist, but a Southern Baptist who was a deacon and a dedicated lay missionary who spoke without apology of being a "born again Christian." He even felt that for our president to be a peanut farmer said something very wonderful about the possibility of the president of the United States really being one of us "grassroots persons."

On the other hand, he said it is "kind of scary." With all of the nation's complex and difficult problems and needs, with all of the demands placed upon the chief executive of the most powerful na-

tion in the world, he worried about having "merely one of us" in a position of such awesome power and responsibility.

My pastor then referred to a hard-hitting television analysis of President Carter's record and the relatively low public opinion ratings of his performance. The news commentator concluded that the American people really don't want "one of us" in the presidency. We seem to want someone "above us," a kind of superman or authoritative figure who runs the whole show and engineers the government to solve all our problems. He seemed to be saying that, in spite of our tradition of being freedom loving and democracy loving, we really expect our presidents to be dictatorial supermen.

This is a sad condition indeed, if the American president cannot be one of us. Of course, there is a sense in which

our presidents need to have above average ability, knowledge and wisdom. But I would certainly hope that Jimmy Carter's problems in popularity ratings are not the result of being a Southerner, a Southern Baptist, or a born again Christian who takes his Christian faith and responsibilities seriously. At the risk of seeming to make a partisan political pronouncement, I personally think his record is not as bad as the essentially negative press and mass media have told us day after day that it is. I suspect at least some part of his low popularity ratings is a product of the new era of zealous investigative journalism that all too often seems to be saying that the only news really worth reporting is bad news. I would hope that we can continue to lay claim to the kind of democracy in which our president, and all our officials, can be one of us.



## Woman's viewpoint

Marian Dickson

### Something to know in order to grow

In the book *Creative Counterpart* Linda Dillow makes this statement: "One of the biggest and most common mistakes women make is to substitute activity for God for a relationship with Him."

We will never have a meaningful relationship with God unless we spend time communicating with him. It must become a priority in every day. Lack of communication results in frustration and confusion.

The same Jesus who said we were to be lights in the world also said that apart from him we could do nothing. A light bulb is of little usefulness unless it comes in contact with a greater source of power. So it is with the Christian. It is only through private communion with God that we receive the inner illumination necessary for us to shine as lights in the midst of a troubled world.

Several years ago I found myself in the situation Linda Dillow has described as common among women. I had thrown

myself into the various activities and organizations of my church and yet was neglecting those priceless moments of personal communion with God. I did, however, have a desire for the fulness of life that Christ could give. I confessed my neglect and prayed for guidance.

Soon afterwards a friend gave me a little notebook. It was designed to help you study the Bible in a systematic way. Each day as you read you were to write down main truths found in the assigned passage and then write how these truths applied to your life.

The book gave practical suggestions not only for developing consistency in Bible study but also for developing one's prayer life.

Using the plan outlined in this book, I began, and my whole life took on new meaning.

A current experience illustrates the effectiveness of communication in human relationships. Our family has

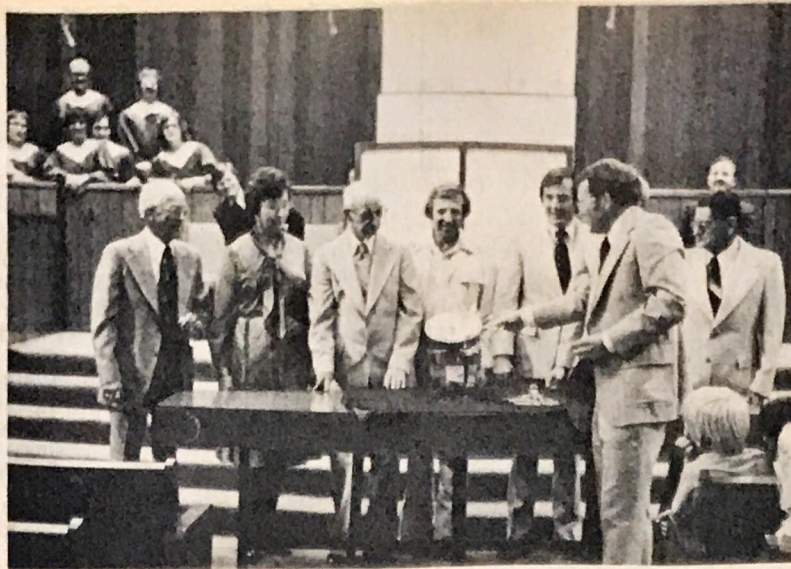
met a young married couple who are deaf and cannot speak. We have a real desire to become good friends. They are teaching us sign language. The more we are together and the more we study their language the easier it is becoming to communicate. Our relationship is a growing one and with each encounter the bond of friendship is stronger.

Only as we enter into an intimate relationship with Jesus Christ can we personally testify to the quality of life he gives.

Self-discipline is mandatory, but the joy and delight of such a union far exceeds any effort which we might put forth.

**Marian Dickson is a Stuttgart housewife, mother, Sunday School teacher and a Registered Nurse. She is a member of Southside Church where she has taught fifth and sixth grade children and young married women, and worked in Vacation Bible School.**





## Program gives students church experience

Ministerial students at Ouachita Baptist University have an opportunity to obtain practical working experiences through the In-Service Guidance Program.

According to Dr. Vester Wolber, OBU professor of religion, the program is designed to give some directed experience in the religion vocation. "We do teaching at Ouachita that is slanted toward the practical application of the Christian ministry," Dr. Wolber said, "but the main thrust of the In-Service Guidance Program is to employ students as members of church staffs on weekends to gain some guided experience. In short, it's an off-campus laboratory for students preparing for the Christian ministry."

Although Ouachita has for years helped its ministerial students locate churches to serve in, this is only the third year of this particular program. The Home Mission Board of the Southern Baptist Convention gave the initial thrust to the program, but the Arkansas State Mission Department sponsors it at OBU.

There is no specific number of students involved in the program, but Dr. Wolber estimates that there are between 50 and 60 taking advantage of the service. "Many of our students get located in a church on their own," he said, "but we counsel with them on their work."

No class credit is given to students who participate in the In-Service Guidance Program. This is because it would require too much supervision, Dr. Wolber explained. "We don't think it's necessary to guide so much. We feel it's better to help locate, counsel, and work with the pastors," he said.

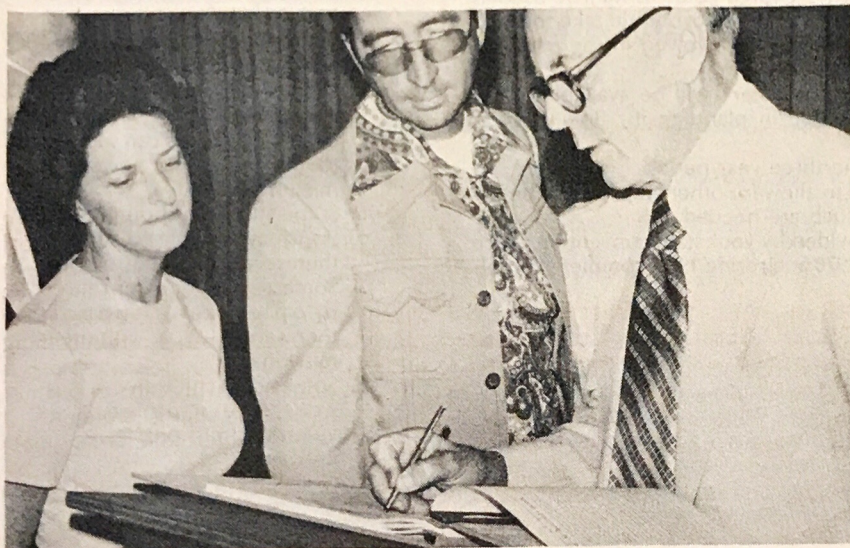
Dr. Wolber is convinced that the program is extremely beneficial to those who take advantage of it. He said, "It's terribly important for ministerial students to gain some pastoral experience. If they don't, at seminary they'll compete with those who have had that experience."

## Association to honor Senator and doctor

Pulaski County Association has named Senator Dale Bumpers and Kelsy Caplinger as recipients of the 1978 Christian Citizenship Awards. The awards will be presented at the Third Annual Christian Citizenship Awards Banquet Thursday, Sept. 28 at 7 p.m. in the dining room of Immanuel Church.

Reservations must be in by Sept. 22. For reservations and more information, contact the Pulaski County Baptist Association, Little Rock, 374-0319.

First Church Trumann has paid the debt on their education and sanctuary building which is valued at \$500,000, and they held a mortgage burning ceremony Sept. 10. The building was occupied and dedicated in 1967. Among those participating in the afternoon ceremony were former pastors (H. T. Brown, Jack Pollard, and John Basinger) and former ministers of music (Jack Ballard and Jim Cole). Helping with the note burning were (left to right) Loyd Martin, Mrs. Gladys Rives, John Hurd, James Ruffin, Jack Pollard, Richard Shelton, and Paul Thompson. Pastor Nodell Dennis stands in front of the table. (ABN photo)



## Becoming charter members

Martha Hendrix, Jerry Mifflin, and Glenn Nelson were three of the 96 charter members to sign their names to the church roll when Sang Avenue Church at Fayetteville was constituted from Sang Avenue Mission. Representatives of Southern Baptist Churches in the area assisted in the service, and Don Seigler, Director of Missions for Washington-Madison Association, was moderator. Resolutions and commitment and constitutional statements were read and the council recommended that the church be constituted. A sermon was brought by B. R. Stockton, pastor of Sonora Church, which sponsored the mission, beginning in May, 1977. Paul L. Dennis is pastor of the new church.



## **suggested local church Bold Mission Thrust promotion plan 1979-1982**

Bold Mission Thrust 1979-82 is a special Southern Baptist Convention emphasis which suggests priority objectives and goals for growth and missions.

These include three major objectives: (1) Growth in Bible study, baptisms and the establishment of new missions, churches, points of witness, (2) Growth in the number of career missionaries and volunteers serving at home and abroad, and (3) Growth in individual and church stewardship in the support of missions. It involves the local church learning, proclaiming and applying the gospel. It calls for the churches to be faithful in their communities, and in the whole world.

To achieve these objectives, the churches should define their growth and missions opportunities, set growth and missions goals, and develop growth and missions plans of action.

- The churches will make spiritual preparation by praying for commitment and involvement of members in keeping with the overall purpose and preamble of Bold Mission Thrust. Bold praying should provide consistent undergirding for the project.
- The pastor will assume the leadership for Bold Mission Thrust.
- An appropriate group will plan and carry out the program in keeping with the church policy. The planning may be done by a committee with the pastor or other church staff member leading. This committee should include at least representatives of any of the following groups that the church has: Sunday school, church training, church music, WMU, Brotherhood, deacons, missions committee and stewardship committee. Where they exist, active church councils may be used as the planning group. In most churches the pastor should take the lead and in all churches he should be actively involved in the planning process.
- A special "Pastor/Church Council Planner" will be available in the spring of 1979 as a church resource in planning for Bold Mission Thrust.
- Planning should be done for the three year period.
- Planning should be open-ended to allow for other emphases to be added in 1980-81 and 1981-82, if such are needed.

Using the background material provided by your state convention office or found in the *Baptist Program* for fall 1978 and spring 1979, complete the following suggested planning steps:

- A. Commit the church**
- B. Survey the needs**
- C. Set the goals**
- D. Plan the actions**
- E. Train the workers**
- F. Provide the finances**
- G. Develop the members**

An orientation on the Bold Mission Thrust was held at Calvary Church, Little Rock, on Sept. 7. The featured speaker for the occasion was Albert McClellan, associate executive secretary and director of Program Planning for the Executive Committee of the Southern Baptist Convention. There were a number of local people on the program to assist, including Charles H. Ashcraft, executive secretary of the Arkansas Baptist State Convention. The following are digests of the emphases made by Dr. McClellan and Dr. Ashcraft.

### **Support sources**

Dr. Ashcraft emphasized that the support for volunteers should be above the normal support to the Cooperative Program. He pointed to the following sources for support:

1. Some churches can support a voluntary missionary.
2. Some associations can support a volunteer missionary.
3. Some individuals or group of individuals can support a volunteer missionary.
4. Some parents can support their own child as a volunteer missionary.
5. Some individuals can support themselves as a volunteer missionary.
6. Some students upon graduation may be able to support themselves as a labor of love.
7. Some retired or semi-retired people can support themselves as a volunteer missionary.
8. Some adult children can support their parents as volunteer missionaries.





## SBC Bold Mission Thrust

**Purpose:** That Southern Baptists understand, accept and become involved in the mission to enable every person in the world to have opportunity to hear and to respond to the gospel of Christ by the year 2000.

In order for this purpose to be fully realized the churches must make spiritual preparation. This preparation must include praying, strengthening the church membership in Christian growth and discipleship and applying the gospel in the community and in society at large.

### 1979-1982 objectives and goals

**I. Bold growing** . . . by providing New Testament based churches and missions for all people . . .

- (1) Through increasing Bible study enrolment in existing churches by 12 percent by 1982.
- (2) Through providing opportunities for all persons in their localities to hear the gospel resulting in an increase in baptisms of at least 10 percent per year through 1982.
- (3) Through establishing 5800 new church-type missions and churches.
- (4) Through every church establishing at least one point of witness in new geographical and/or cultural areas.

**II. Bold going** . . . by seeking out the called and cooperating in the support of persons participating in the activities of Bold Mission Thrust . . .

- (1) Through churches seeking out the called and supporting 1000 additional career missionaries.
- (2) Through the churches seeking out the called and cooperating in the support of 5000 Mission Service Corps and 100,000 other short-term mission volunteers.
- (3) Through churches enlisting and equipping church members for presenting the gospel in their own localities.

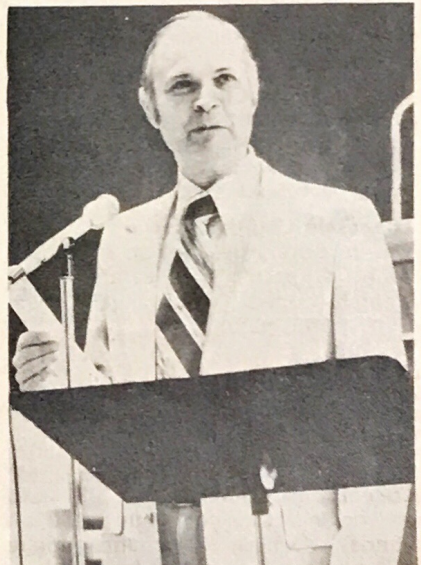
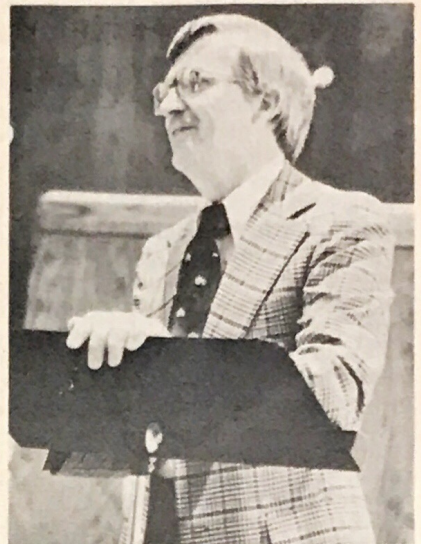
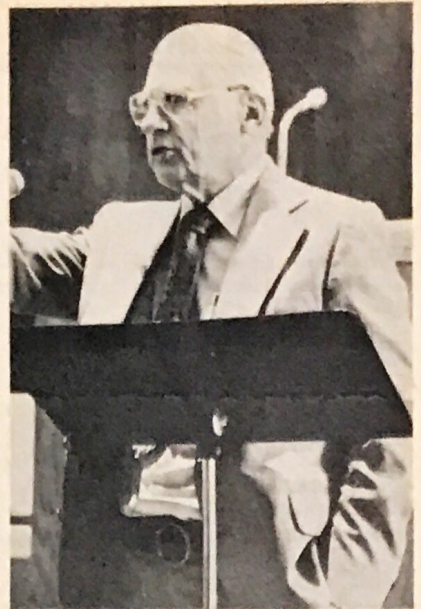
**III. Bold giving** . . . by providing adequate financial resources to accomplish Bold Mission Thrust.

- (1) Through enlarging the financial base in each church by at least 15 percent annually.
- (2) Through doubling gifts through the Cooperative Program by 1982 (from 1977).
- (3) Through enlarging gifts for work through the associations by at least 10 percent each year.
- (4) Through increasing the special mission offerings (foreign, home, state and association) by at least 10 percent each year.
- (5) Through securing adequate gifts over and above regular gifts to send 5000 Mission Service Corps volunteers.

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*Speakers for the orientation included (from top) Albert McClellan, Associate Executive Secretary and Director of Program Planning for the Executive Committee of the SBC; James Walker, Arkansas Secretary of Stewardship who is Bold Mission Thrust Coordinator for Arkansas; and C. A. Johnson, Director of Associational Missions for Pulaski County Association. (ABN photos)*

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by Millie Gill

**Central Church, Jonesboro**

will be in revival Sept. 17-24. Jack Stanton and Russell Newport will be revival leaders. R. Wilbur Herring is pastor.

**Spring River Church, Hardy**

will observe "Homecoming Day" Oct. 1. Ben Meeks of Thayer, Mo., a former pastor, will speak at the morning worship service. Other activities include a potluck meal at noon and an afternoon musical program. Later afternoon worship services will conclude the special observance. Former pastors, former members, and friends of the church will attend the day's observance.

**Freeman Heights Church, Berryville**

will celebrate their 20th anniversary on Sept. 24. Dennis James, a former interim pastor, will be guest speaker at the morning worship service. An all-church fellowship dinner will follow.

**Clarendon First Church**

will have a Sunday School revival and preparation week Sept. 25-28. "Witness to Win" will be the theme for the week. Each night will involve instruction in witnessing and age group studies. C. Michael Anders is pastor.

**Hardin Church, Pine Bluff**

observed Senior Adult Day on Sept. 17. Minor E. Cole led the morning worship hour at which the senior adults received recognition. They were also honored with a luncheon on Sept. 18.

**Forest Highlands Church, Little Rock**

had a "Round-up" attendance day on Sunday, Sept. 10. Jack Price was guest choir conductor and soloist for the occasion. Johnny Jackson is pastor.

**Forrest Park Church, Pine Bluff**

will be in revival Sept. 24-29. Mike Huckabee of Ft. Worth, Tex., will be evangelist. Ron Marcum of Dumas will direct revival music. Allen D. Thrasher is pastor.

**Pleasant Grove Church, Conway**

is in revival Sept. 17-22. Johnny Jackson, pastor of Forest Highlands Church, Little Rock, is evangelist. Harrison Johns is pastor.

**Friendship Church, Conway**

was in revival Aug. 28-Sept. 3. Harrison Johnson, pastor of Pleasant Grove Church, Conway, was evangelist. Lynn Robertson is pastor.

**Coy Church**

was in revival Aug. 14-20 with Harrison Johns as evangelist. There were two professions of faith. Ralph Branum is pastor.

**Osceola First Church**

will begin a class for single adults on Sunday, Oct. 1. Chris and Jimmie Frances Tompkins will be leaders.

**North Main Church, Jonesboro**

was in revival Sept. 10-17. Bill Sutton, pastor of Windsor Park Church, Ft. Smith, was evangelist. Norman Lewis, church administrator of First Church, Russellville, directed music. Bill H. Lewis is pastor.

**Russellville First Church**

began its first Children's Church for grades one through six on Sunday, Sept. 10. Norman Lewis is children's pastor and Mary Frances Townsend is director. Staff members are Freida Cochran, LaDonna Helms, Teddie Faye Raines, George Townsend, and Mary Walker.

**El Dorado First Church**

will have a education and evangelism conference Sept. 23-27. John F. Havlik of the Home Mission Board, Southern Baptist Convention, will be conference leader.

by Millie Gill

**Cross Road Church, Little Rock**

youth were in charge of all church programs on Sunday, Sept. 17. They led services in observance of the church's Youth Day. Mission organizations recently observed "Christmas in August."

**East Side Church, Ft. Smith**

youth did mission work this summer in the Shrine of the Ages in Grand Canyon National Park, Ariz., in cooperation with the Home Mission Board and the Grand Canyon Church. The group of 40 youth

**Des Arc First Church**

now has a Carillon system that was given to the church by Mr. and Mrs. R. E. Ingram. The Carillon, valued at \$4,500, was dedicated on Aug. 20 as a memorial to the Ingram's parents, Mr. and Mrs. Charles Bunch and Mr. and Mrs. Robert Ingram.

**Cross Road Church, Little Rock**

will have a weekend revival Sept. 27-Oct. 1. Philip Allison, vice-president, and Gray Allison, president, of Mid-America Seminary, will be revival leaders.

**First Church, Sheridan**

will celebrate their 120th anniversary Sunday, Oct. 1, with activities such as an old-fashioned dinner, a music and memorial service, and displays of historical pictures and other items. Tommy Robertson is pastor of the church.

## Focus on youth

by Millie Gill

and adult sponsors "roughed it" by camping out in tents and cooking their own meals.

"Lighthouse," the youth choir, and "Everlasting Light," the youth ensemble, presented concerts and did personal witnessing. They also presented two campfire concerts and a Sunday morning worship service in the commercial campground where they camped. Lew King is director of the group, and Trueman Moore is pastor. The youth choir plans to present the same concert at the Ft. Smith District Fair this month.

## buildings

by Millie Gill

**Crossett First Church**

held a ground breaking service on Aug. 27 for their new activities building. The church, in a called business meeting the previous Wednesday evening, had awarded the construction contract. Proposed cost is \$143,291.00.

Bob Johnson, representing the construction company, participated in the ground breaking ceremony, along with Al Sparkman, pastor of the church; Bill Phillips, chairman of the building committee; Tommy Hooks, chairman of trustees; Aubrey Halsell, recent interim pastor; Lexie Woods, who served as chairman of the building committee until recently; and Patsy Darling, Pat

Owens, Claude Spainhour, Vaughn Pistole, and Charles Baxley, members of the committee; Gary McKean, minister of music/youth; and other members of the trustees and finance committee.

Construction of the building began on Tuesday, Aug. 29, and is to be completed in approximately six months. The building will provide space for a fellowship hall; game areas; kitchen; two parlors; an office for the director; and equipment and storage areas.

Most of the funds necessary for the construction have already been provided by donations from the congregation.



by Millie Gill

**David B. Ross**

was ordained to the ministry by the First Church of Kennett, Mo., on Sunday, Aug. 27. A native of Kennett, he is now serving as minister of music at Blytheville First Church. Ross is a graduate of Southeast Missouri State University, Cape Girardeau, and Southern Seminary. He is married to the former Joann Meyer of St. Louis and they are parents of a daughter, Laura. He has served as summer missionary under appointment by the Home Mission Board and has served on church staffs in both Missouri and Kentucky prior to coming to Arkansas.



Ross

**David Garrison**

has been called to serve as music and youth director for the Joyce City Church of Smackover. He and his wife, Sonya, are students at Ouachita University. Garrison is filling the position left vacant by Mike Sharp. Sharp, another OBU student, has gone as an exchange student to Seinan Gakuin University, Fukooka, Japan.

**Dwight Turner**

has resigned as pastor of the Brown's Chapel Church near Manila.

**Lloyd Shelton**

has resigned as pastor of the New Providence Church in Mississippi County Association.

**Morris Brock**

has been called to serve as pastor of the Trinity Church of Blytheville. He comes to this church from Sullivan, Mo.

**Don Hook**

assumed the responsibilities, on Sept. 6, of serving as pastor of the Twin Lakes Chapel in Pulaski County Association.

**C. M. Blain**

has resigned as pastor of the Red Oak Church near Marked Tree.

**Dewey Graves**

has resigned as pastor of the McCormick Church near Trumann. He is attending Arkansas State University in Jonesboro.

**Gus Poole**

recently observed 50 years in the gospel ministry and was honored by the Rudd Church which he pastored. The members presented him with a gift and cake at a fellowship dinner given in his honor. Poole entered the ministry in the summer of 1928 and was ordained by the First Church of Brownsville in October of 1928. He has served as pastor of 15 churches.

Poole has served two different terms on the Executive Board of the Arkansas Baptist State Convention and as vice chairman of the finance and budget committee of the convention. He has been moderator of seven different associations in the state and has done evangelistic work in five states. He is married to the former Alice Verser. They are parents of two children, Inez Stafford of Green Forest, and Glynn Poole of Little Rock.

**Lynn Robertson**

was ordained to the ministry on Sept. 10. The ordination service was held at Friendship Church near Conway where he serves as pastor.

**Joseph Curtis Lancaster**

recently celebrated his 50th year as an active Baptist deacon. He was ordained in 1928 in Mississippi. Lancaster now serves as chairman of the deacons and a Sunday School teacher at First Church, Centerton.

**S. A. Harms**

is serving as interim pastor of First Church, Lowell.

**T. R. Harrison**

has accepted a call to serve as interim pastor of First Church, Bentonville. He recently retired after serving for 16 years as pastor of First Church, Overton, Tex. Harrison now resides in Bella Vista.

**Jim Wallis**

has been called as pastor of the Pleasant Hill Church, Benton County Association.

**Ron Cox**

has resigned as minister of music at First Church, Brinkley. He has accepted a call to serve on the staff of the First Southern Church of Dell City, Okla.

**Edgar Hall**

has resigned as pastor of the Friendship Church near Springdale. Hall served the church for 12 years and will now do interim work.

**Stephen King**

is serving as youth director of the Liberty Church near Lincoln.

**Cecil Fuller**

is serving as interim pastor of Trinity Church, Searcy. He is a resident of Jacksonville and formerly served as associate pastor of the Second Church of Jacksonville.

**Robert Watson**

has resigned the pastorate of the Oak Grove Church in Caddo River Association.

**Bernard Rusert**

has resigned as pastor of the Oden First Church. Rusert, his wife, Glenda, and daughter, Christie, have moved to Kansas City where he will attend Midwestern Seminary.

Arkansans spread  
missions enthusiasm

Arkansas Baptists would have been proud of Larry and Betty Goodson Aug. 12-18 at Ridgecrest!

It was Home Mission Week and the Goodsons, from First Church, McGehee, bubbled their enthusiasm for Bold Mission Thrust all over the crowded Ridgecrest campus.

"You'll never know how great it is to be a lay mission volunteer until you've tried it like we have," smiled the Goodsons, who have spent their vacation time for the past three years involved with the Christian Service Corps in Indiana and in Colorado.

Assigned to work with home missionaries or associational missionaries in pioneer areas, the Goodsons paid their own transportation, took care of their own living expenses, and had a ball!

"We helped with construction work primarily," commented Larry who is an engineer with the U.S. Corps of Engineers in McGehee, "but we also taught in backyard Bible classes, took a community survey, and Betty worked with the women in sewing and cooking classes."

The Goodsons have three children and they, too, worked hard. Jonathan, age 11, was asked a couple of years ago in a class if he knew what a missionary was. "Sure," he said, "I know 'cause my whole family are missionaries — every summer!"

Larry and Betty Goodson have been named Lead Co-ordinators for the Christian Service Corps for Arkansas. It was in this capacity that they attended Ridgecrest, learning how to recruit others in Arkansas to get involved in volunteer missions.

"There are so many fine Christians who could give one or two weeks each summer to mission service," said Mrs. Goodson. "There are numerous jobs to be done by people with all sorts of talents. Most of us can't preach or even teach very effectively, but we can hammer a nail in a new church or we can play games with children in Bible school. God smiles on all of our efforts if they are for Him."

Interested individuals, couples or whole families are urged to contact either the Goodsons in McGehee or the Home Mission Board at 1350 Spring Street in Atlanta, Ga., for more information. Mike Robertson is the contact person at the Home Mission Board in charge of the Christian Service Corps.



# Baptists suffer in flood, yet

Pulaski County Baptists were the initiators of flood relief efforts that involved several denominations and community agencies in the wake of the Little Rock disaster that took at least eight lives and caused an estimated \$25 million in property damage Sept. 13.

Two days after the flash flooding from a record thunderstorm destroyed homes and businesses, Bob Focht, Pulaski County Association Director of Special Ministries, met with a group of religious and community leaders to form a committee as a clearinghouse for donations for flood victims. The group, called Little Rock Flood Relief-United Way, held a press conference at the Baptist Building to announce their plans.

Bishop Kenneth W. Hicks of the United Methodist Church, a spokesman for the group, announced the first two money donations — \$15,000 from the United Way of Pulaski County, and \$10,000 from the Catholic Diocese of Little Rock.

The group is asking for donations of money and non-perishable food from the community. These items could be donated through local churches and would be distributed through the community agencies which already have distribution centers and personnel for screening applicants for aid. Hicks said that clothes are not needed.

Arkansas Baptist State Convention Executive Secretary Charles H. Ashcraft said that no Convention or Executive Board action had been taken on the relief program, but that he personally was joining other religious leaders in urging churches to take voluntary offerings and food donations for the flood victims. He said that money cleared through state convention offices would be matched by the SBC Home Mission Board.

"Since one-fourth of all Arkansans are Baptists," Dr. Ashcraft explained, "it is likely that about one-fourth of the flood victims are Baptists." He urged Baptists to help fellow Baptists as well as the other victims.

Besides Dr. Ashcraft and Focht, Arkansas Baptists are represented on the committee by Pete Petty, Director of Special Missions Ministries for the Arkansas Baptist State Convention.

At the time the relief group was formed Pulaski County Baptist Association's office had received relatively few reports from Southern Baptist churches of damage to church property, members' property, or of loss of life. An *Arkansas Baptist Newsmagazine* reporter contacted most area churches by phone



Bishop Hicks (seated, right) announced the formation of the relief group and accepted the first two checks at a press conference Friday afternoon at the Baptist Building. (ABN photos)

and received reports from pastors and staff members.

**Highland Heights Church, Benton**, which is in Central Association, provided shelter Sept. 13 for persons evacuated from a subdivision threatened by a dam which authorities feared would break. Pastor Eddie McCord said that the evacuation began about 8 p.m. Wednesday night and the church provided blankets, bedding, food, and coffee for about 75 persons who thought they might have to spend the night. However, the residents were allowed to return to their homes about midnight. The church had no property damage, but several members had homes damaged, and one member lost two young relatives to the flood.

A member of the **Douglasville Church** in Little Rock was a victim of the flood. Linda Kay Millirons, 33, was enroute to work at a nursery school with her daughter, Patty, 6, when her car toppled into flood waters. She was able to crawl from the car and hold her daughter over her head until the girl could hold on to a tree. Then the girl watched as her mother was swept away in the flood waters. Mrs. Millirons is survived by her husband and four other daughters. Several other families in the Douglasville Church sustained severe water damage.

**Lakeshore Drive Church**, located a few blocks from the hardest hit area, had water damage in the sanctuary and education annex, but no major loss. One member's home had five feet of

water and three other members had some damage.

**Olivet Church** had six feet of water in church offices, and some water in nursery and preschool departments. Members assisted in the clean-up. Olivet's pastor, C. Lamar Lifer, had water damage to the lower floor of his home, and his car was submerged over the dashboard. One other church family had home damage, and Juanita Ruddell, church member who is an employee of the Little Rock Baptist Book Store, watched from the steps of the store as her car floated off down the parking lot.

Although the Baptist Book Store is located in one of the major flood areas, the store escaped damage because it is built high enough off the ground.

Three members of **Baptist Tabernacle Church** had homes damaged. One of these was the home of Mike Johnson, youth director, which had six feet of water inside.

**Immanuel Church**, located downtown, suffered only slight water damage, but two members sustained heavy damage to their homes.

Another downtown church, **Second**, had damage to their choir room and to the Albert Pike Retirement Center, located in the same block.

Other churches reporting slight water damage were **Crystal Hill** and **Plainview**.

Churches in the southwest part of the city were caught in the flood waters. **Life Line** reported damage to their educa-



# respond in relief efforts



An ad hoc committee of religious and community leaders Friday morning was moderated by Focht (center).

tional area, and **Geyer Springs Church** had their sanctuary flooded and had damage to some offices. They will have to replace carpet.

**Central Church, North Little Rock**, had eight feet of water in their chil-

dren's and preschool departments. Six pianos were destroyed, along with all educational materials, including \$800 worth of literature for the next three months. Their library, kitchen, and fellowship hall had four feet of water,

destroying carpet and kitchen appliances. Heating and air conditioning machinery were under water, but they report it may be salvageable. The church lost at least one-half of their library.

**Shannon Hills Church**, near Benton, was not damaged, although 70 of the 300 homes in the area were extensively damaged. The church kept their doors open around the clock to aid victims. Shannon Hills members, with the help of other area churches, fed approximately 2,000 persons in three days.

Four **State Convention** employees suffered property losses. Roy F. Lewis, Associate Executive Secretary, suffered damage to a truck which had been left at an auto dealership for repairs. Jeannie Weber, secretary in the Brotherhood Department, lost a car when her husband had to abandon it on Asher Avenue. The home of Don Cooper, associate in the Sunday School Department, suffered exterior damage, and furnishings belonging to Millie Gill of the *Newsmagazine* staff were damaged when her apartment in Southwest Little Rock was flooded.

Some Baptist church buildings and personal property of members in the northern part of the state were damaged by the same storm, and that will be the subject of later reports.

## Pastors, deacons must lead in senior adult ministries

NASHVILLE, Tenn. (BP) — Pastors and deacons are responsible for ministry to the senior adults in their churches says a teacher in the study of aging.

Gary Cook, administrative coordinator for the gerontology program at Baylor University, says some pastors spend so much time in civic organizations and non-ministry pursuits that they have little left for the elderly and have in effect "thrown our old people out."

And the New Testament election of deacons in the sixth chapter of the book of Acts was not to run the church, but "to wait on tables and take care of widows," Cook says.

Cook has had a special concern for the elderly since he was a student at Baylor. Then he, with other members of the Baptist Student Union, visited retirement homes. As a teacher, Cook takes students to visit his elderly friends.

Many of the 2.3 million Southern Baptists who are 60 and older can well take care of themselves. But for those who are not active members of a senior adult

club or for whom retirement has signaled an end to meaningful activity, special attention is necessary.

"First of all, we need to realize that they are people just like us," says Gary Scott, homebound and senior adult director at Travis Avenue Church in Ft. Worth, Tex. "They have the same needs that I have, such as to be loved, to be needed, to have companionship."

A report from the first Southern Baptist Conference on Aging, held in 1974, says "It means much to an older person to be recognized as a real person by a young person." In view of that, teenagers and children participate in the homebound ministry at Travis Avenue.

High school juniors and seniors at First Church, Bowling Green, Ky., make books for homebounds at Christmas. The students write poetry, stories and Christmas memories, then personalize, print, sign and distribute them to the shut-ins.

Ironically, it is sometimes easier to get younger people involved in the ac-

tivities of the senior adults than it is to get some senior adults interested. Senior adult ministers complain that persons 60-65 often feel they are too young to get involved in "old people's" activities.

Ralph Bayless, assistant to the pastor of the First Church, St. Petersburg, Fla., which has a very active senior adult program, has another problem. He says it is "rather difficult to get the men involved."

"Of course in this age bracket we have about three women to each man," Bayless says. "Even if they have a wife, and even if she comes, many times the man will not come. As we are letting them know what's involved, the men are beginning to see that this is not just a sewing circle." Senior adults have primary responsibility for the homebound and deaf ministries at First Church.

The Aging Conference report said "above all, provide them (senior adults) opportunities to serve and encourage their service."



# Your state convention at work

## Child Care

### Almyra church pays, young people profit

Because of the generosity of Almyra First Church, five young lives will never be the same. I refer to the fact that this great church paid the expenses for five

girls from our Children's Home to attend Foreign Mission Week at Glorieta, N.M., Aug. 5-12.

This is just one example of the mission

spirit and involvement of this church. Pastor Delton Cooper and his people are involved in special mission projects in addition to their strong support of the Cooperative Program.

The investment in these young lives will continue to yield dividends for all eternity. Their learning experiences were broadened as they visited the Pueblo Indian Ruins in Santa Fe, N.M., studied the Bible together and shared ideas with people from other areas of the world. Their relationships were extended as they met youth and missionaries from various countries. Correspondence is being continued with some of the youth they met during the week.

Mrs. Eula Armstrong, who was sponsor for the girls, said, "We had a very good time. It was a 'restoreth my soul' experience for me, and I'm sure the girls learned many things that they will remember for a life time."

Perhaps because of the experience these girls will become great missionaries for our Lord Jesus. We are ever indebted to Almyra Church for making this possible.

There are hundreds of churches in Arkansas that can do the same thing or similar mission projects. We challenge you to give prayer and consideration to "Bold Missions" for our Lord. — Homer W. Shirley Jr., Director of Development, Arkansas Baptist Family and Child Care Services.

## Looking ahead: Arkansas events

### September 1978

- 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  
Associational Annual Meetings
- 9-13 Associational Annual Meetings
- 16-20 High Attendance Night in Church Training
- 22 Church Training Convention,  
Immanuel, Little Rock
- 24 Music Men/Singing Women Retreat,  
Camp Paron
- 26-27 Camp Paron
- 27-28 Baptist Women Retreat, Camp Paron
- 29 Great Day in the Morning!

### November 1978

- 2-4 Marriage Enrichment Retreat  
(Church Training)

## Churches need to get messenger cards

Churches should secure registration cards for their messengers to the 1978 State Convention Meeting at First Church, Little Rock, Nov. 7-9, from the office of Executive Secretary Charles H. Ashcraft, P.O. Box 552, Little Rock, Ark., 72203, or phone 376-4791.

## New church wants to buy used pews

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# ASU director sees a continuing role for herself in BSU work

by Tom Logue

Glenda Fontenot and Benny Clark, Baptist Student Directors at Arkansas State University, think of themselves as co-directors although the Student Department doesn't have that position title in its vocabulary. Now that Clark is on a year's leave of absence, pastoring the Baptist Church in Kearnes, Utah, Fontenot finds her role has not dramatically changed. Though technically she is now the "senior" director in Clark's absence, she and Snow Donmoyer, a seminary intern from Southwestern Baptist Theological Seminary, share responsibilities just as she and Clark have done in the past.

At the age of 15 Fontenot felt God calling her to church-related work. However, since being a missionary was all she had ever known a woman in religious work to do, she naturally felt the call was a call to missions.

But all through college and seminary Fontenot was offered job opportunities that were related to youth. Finally she realized that God was showing her that she had special gifts for working with young people.

Fontenot is the oldest daughter of an unusual Louisiana couple. Her father is pastor of a bilingual Baptist church. Some of the Sunday School classes at the

Baptist church at Golden Meadow, La., are taught in French and occasionally some of the songs in the worship services are sung in French. Pastor Fontenot often holds revivals in French and has a radio program in French.

Mrs. Fontenot often steps out of the "womanly" role. When anything needs to be fixed around the house, Mrs. Fontenot never calls a repairman but attacks the problem herself. Moreover, she feels no hesitation in initiating programs at the church either. Fontenot received a lot of emotional support from her parents. Her father challenged her to read theology, and Mrs. Fontenot encouraged her to attempt anything she wanted to accomplish.

Fontenot has a married sister in Denver, Colo., and a married brother in Casper, Wyo. There are two younger sisters at home. Twice each year the family gathers for a family reunion, once at Golden Meadows for four days at Christmas and once elsewhere in the summer. This year it was Wyoming; next year it will be Canada.

Fontenot had a very positive BSU experience at Northwestern State University in Louisiana where veteran BSU Director Myra Gullede modeled well the role of director. At Northwestern

Fontenot was appointed summer missionary for three years, serving one summer in Indiana and two in Wooster, Mass.

There is a strong mission emphasis in our Baptist Student Union at Arkansas State. The BSU each year raises one of the largest contributions to the Arkansas summer mission program. Also for the last two years the BSU at Arkansas State has led the state in gifts to world hunger, \$3,000 in 1977 and \$2,000 in 1978. In the last three years five ASU students have been appointed journeymen with the Foreign Mission Board.

Glenda Fontenot's future plans? She is quick to answer that she would like to learn another language besides French, would like to live in another country someday, and definitely wants to "include a lot more of Baptist Student Union."

## OBU event hosts church youth choirs

A special halftime show presented by approximately 3,000 members of church youth choirs from across Arkansas will highlight the ninth annual "Youth Choir Day" at Ouachita Baptist University, Sept. 23.

Senior high youth choirs from about 130 churches will combine to sing during the halftime of the OBU-Southeastern Oklahoma State University game at 2:30 p.m. at A. U. Williams Field. Selections include "Sweetest Name I Know," "All Hail the Power of Jesus Name," and "Battle Hymn of the Republic." The Ouachita band will accompany the singers.

The purpose of "Youth Choir Day" is to acquaint high school students with Ouachita and to give them the experience of singing in a large choir, according to Dr. Paul Hammond, chairman of the OBU church music department and coordinator of the day's activities.

Registration of groups and sponsors will begin at 9:15 a.m. in front of Mitchell Hall Auditorium and First Church. The choir participants will register during rehearsals at both locations, which will be from 10-11:45 a.m.

A free picnic lunch will be served from 11:45 a.m. to 12:30 p.m. for the choir members. The choirs will then go to A. U. Williams Field for rehearsal with the OBU band at 12:45 p.m.



Glenda Fontenot discusses travel plans with Paul Faulks, recent ASU graduate who has been appointed Journeyman overseas with the Foreign Mission Board.



## Deacon Ministry Conference set

Charles Treadway, deacon ministry consultant in the Church Administration Department, BSSB, will be one of the inspirational speakers at the annual Deacon Ministry Conference Oct. 6-7. The conference sessions will be



Treadway

held at Olivet Church in Little Rock from 7 until 9 p.m. on Friday night and from 8:30 a.m. until noon on Saturday.

"Deacons On Bold Mission" will be the theme of the conference and the opening message on this subject will be by Charles Ashcraft, our state Executive Secretary. Lee Prince, pastor of Union Avenue Church in Memphis will speak at the opening session on Saturday morning.

Conferences will be conducted on such subjects as "Deacons and Pastors Working Together," "Deacons Caring for Church Families," "On Being a Deacon Chairman," "Deacons and the Bold Mission Thrust," and "On Being a Deacon's (or Pastor's) Wife."

Conference leaders will include Larry Baker, pastor, First Church, Fayetteville; Dr. and Mrs. James Bryant, Second Church, Russellville, James Walker, State Stewardship Secretary and Treadway and Prince. Pastors, deacons and their wives are invited to all of the sessions. — Robert Holley

## Ordination crosses barrier of race

South Side Church of Pine Bluff, where Joe Atchison is Pastor, ordained M. C. Johnson to the gospel ministry July 19.

Johnson is a graduate of U.A.P.B. and has served in various capacities of associational and local church work. He and his wife joined the South Side Church two years ago and he expressed "sincere gratitude to this church for their Christian compassion and assistance in his growth as a Christian."

In his personal testimony M. C. Johnson told of his conversion at age 12, his Christian grandparents who reared him, and his call to preach the gospel four years ago.

Charles Ashcraft, Executive Secretary of the Arkansas Baptist Convention

brought greetings and commendations to the church for their positive Christian action expressed toward Johnson.

After the ordaining council brought the recommendation to proceed the church voted unanimously for the recommendation. Pastor Atchison brought the charge to Johnson in the form of a sermon taken from Hebrews 13:17. The ordination prayer was led by Robert Ferguson, Director of Cooperative Ministries for the Arkansas Baptist Convention.

Deacons, pastors, and ministers present joined in laying hands on Johnson as the act of setting him apart for the gospel ministry. The total membership greeted Rev. and Mrs. Johnson with personal congratulations after the ordination.



Pastor Atchison (right) presented a Bible to Johnson during the ordination service.

## Seminary extension helps leaders

Arkansas Baptists provided continuing theological education opportunities for pastors and key church leaders during 1977-78 through 11 seminary extension centers. A total of 16 courses in biblical studies, Christian history, theology, and church leadership were offered through the centers.

Associational directors of missions and/or local pastors direct most of the centers and teach the classes. Study materials used in the courses are obtained from the Seminary Extension Department in Nashville, Tenn., an arm of the six Southern Baptist seminaries. Many of the courses qualify for credit toward a college degree or seminary diploma.

Centers operating in Arkansas last

year were located in Arkadelphia, El Dorado, Fayetteville, Ft. Smith, Jonesboro, Lepanto, Mansfield, Marianna, Ozark, Searcy, and Warren. These centers were among more than 340 affiliated with the Seminary Extension Department across the country.

The department also operates a Home Study Institute, which makes the same courses available through correspondence study. The Institute reported 46 persons in Arkansas enrolled for one or more home study courses last year.

Major developments in seminary extension during the year included a decision by the National Home Study Council to renew the accreditation of the Home Study Institute and a recommen-

dation by an American Council on Education review team that three hours of college credit be granted for 14 Seminary Extension courses which they examined. A plan approved by the seminary presidents in the spring gave all seminary extension students access to seminary library resources.

Lehman Webb serves as the Seminary Extension representative in Arkansas.

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## A leader's view

It has been a privilege from the very beginning to be involved in the campaign. I am participating for several reasons.

Early in my Christian life, BSU began to exercise a positive influence in my life. My first invitation to a



Finn

prayer meeting on the college campus was extended by students involved in BSU. The same BSU gave me one of my first opportunities to publicly share the gospel. An invitation was extended and an adult man made a public profession of faith in Christ. A local church authorized me to baptize him. He was the first person I had the privilege of baptizing, and it was the ministry of BSU that presented me this opportunity for service. At that time, BSU was, and continues to be, an evangelistic arm of our churches on the college campus.

The campaign is providing us with an opportunity during the Bold Mission Thrust to minister on the college campuses. A purpose of the Bold Mission Thrust is to confront every person in the world with the gospel of Christ. The campuses fall within this scope. The BSU is the channel and the arm of our churches to accomplish this purpose.

The campaign is informing thousands in our State Convention about the ministry of BSU. Informed people will pray and give intelligently. Our people are being thrilled and inspired by the presentation. The majority of the churches where the presentation has been made have responded in a positive manner. I am convinced that the majority of the churches in our State Convention will respond favorably when the facts and needs are presented.

We have passed the two-thirds mark in pledges and cash. The summit is in view, and we must continue to climb until it is reached. What do we need to reach it?

1. We need the participation of every church in our State Convention. A leading pastor in our state recently said, "We need to accomplish it together." Our Convention voted to do it and we will do it! Arkansas Baptists are joining hearts and hands to complete the cam-

paign. "Come thou with us and we will do you good." (Numbers 10:29).

2. We need invitations to make the presentation. Our hands are tied until the local churches issue the invitation. Give our people the facts. Present the needs and trust the Lord.

3. We need the positive influence of every person who believes in the ministry of the BSU. Pray for the campaign! Speak a good word for it! Talk it up!

4. We need your prayers. Call your people to prayer on the behalf of the

campaign. As we pray, God will open doors and remove obstacles.

I want to take this opportunity to express my gratitude to the churches, pastors, Directors of Missions, and church leaders for the gracious and favorable reception being given to the campaign leaders. You are a great people! It is a privilege to be identified with you.

**John Finn is Director of Missions for North Arkansas Baptist Association and Co-Chairman of BSU Third Century Steering Committee.**

## Stewardship

### Diverse size churches tops in per capita gifts

Per capita gifts among Baptists in Arkansas range from \$9.60 to \$663.83 according to a report published by the Sunday School Board. The information was gathered from church letters, based on resident membership, and may not agree with local figures.

Churches with large memberships do not have an edge over smaller churches on per capita giving. The figures listed indicate that any size church can develop a strong stewardship program. The top 30 churches in per capita tithes and offerings are:

Douglas, Gould	\$352.69
Big Creek, Paragould	355.27
Maple Avenue, Smackover	355.61
Heber Springs, First	359.70
El Dorado, First	361.43
Oak Grove, Caddo Gap	362.96
Keo	365.10
Gregory	371.83
Mountainburg, First	372.07
Olivet, Little Rock	380.82
University, Fayetteville	383.95
Lakeshore Drive, L.R.	395.63
Kern Heights, DeQueen	397.54
Harrison, First	411.10
Stuttgart, First	411.13
Bryant, First Southern	417.13
Immanuel, Little Rock	419.78
Yorktown	428.20
Berryville, Second	435.47
Indian Hills	447.61
Nimrod	457.19
McGehee, First	471.82
Faith, Forrest City	516.48
Little Rock, First	516.78
Naylor, Vilonia	517.81
Lake Ouachita	546.52
Carlisle, First	562.25
Hopewell, Atkins	569.12
Murfreesboro, First	607.54
Indianhead Lake	663.83

—James A. Walker, Secretary of Stewardship



## BWA chief Denny urges cooperation

LOUISVILLE, Ky. (BP) — Robert S. Denny, general secretary of the Baptist World Alliance, called for the pooling of mission resources by the world's Baptists during an address at Southern Baptist Theological Seminary.

"Because some things can be done better together than separately," he explained, "a voluntary (missions) association should be established between autonomous Baptist bodies."

Comparing his "dream" to Southern Baptists' missionary movement, Denny said, "As the Southern Baptist Convention formed convention-wide mission agencies without losing the autonomy of state conventions and the local church, there can also be an international 'pooling of resources.'"

Denny, a Southern Baptist, was in Louisville, Ky., to receive the E. Y. Mullins Denominational Service Award, the highest honor given by Southern Seminary's board of trustees. Denny also addressed the opening chapel of the seminary's fall semester.

In an interview, Denny indicated that presently, 67 of the 111 Baptist bodies, with more than 33 million members, in the BWA have mission agencies. He explained that he was not calling on these Baptist conventions to "rush into anything."

"But I recognize the groundswell among Baptists around the world to continue working together to extend the mission of Christ," he said.

Defending his plan, Denny said, "The dream of pooling the mission resources of the world's Baptists is no more daring than the dream of (Baptist's first missionary) William Carey to spread the Gospel to India."

## Cooperative Program 10.43 percent ahead

NASHVILLE, Tenn. (BP) — With one month to go in the 1977-78 fiscal year, the contributions to national Cooperative Program unified budget of the Southern Baptist Convention are running 10.43 percent ahead of the same point last year.

Projections indicate contributions at the end of the fiscal year will exceed the denomination's basic and capital needs budget of \$55,080,000 by over \$2 million but fall about \$6 million short of the overall Bold Missions challenge budget

of \$63,400,000.

Through the first 11 months of the fiscal year the undesignated Cooperative Program amounts to \$52,404,369 or \$4,951,551 more than the same point last year.

"We thank God for the significant 10.43 percent increase during the first 11 months," said Porter W. Routh, executive secretary-treasurer of the SBC Executive Committee, "but we still need to be concerned about the Bold Missions advance budget. We pray that each individual and each church will respond to the Bold Missions challenge in September, the final month of the fiscal year."

Total contributions for the first 11 months, including the \$52,404,369 Cooperative Program figure and another \$47,136,797 in designated contributions, totals \$99,541,166. That amounts to an 11.29 percent increase over \$89,441,104 in total contributions at the same point in the 1976-77 fiscal year.

## Reach out to singles churches are urged

RIDGECREST, N.C. (BP) — Southern Baptist churches must reach out to the single adult segment of the population or lose it.

That's the appraisal of Tom Lee, adult consultant at the Southern Baptist Sunday School Board's Sunday School department, which will launch a special emphasis on single adults in 1978-79.

Single adults, he said, include never-married, divorced, and widowed persons. They span the age ranges of young, median, and senior adults.

"This generation of young people has a viable option of whether to marry or not," Lee continued. "Churches must become aware of singleness as a positive lifestyle in which a person can be satisfied and fulfilled."

He said 40 percent of the adult population is made up of single adults and that the total is growing. "The Sunday School department believes that churches must reach out to these people or lose them to other groups," he declared.

The Sunday School department's emphasis on the single adult consists of three general facets: awareness, distinctives and community.

"Distinctiveness" includes identifying and implementing programs to meet the needs of single adults. "Community" will draw singles into the caring

fellowship of the church body, Lee added.

"Single adults have the same basic needs of married adults such as needing relationships, seeking self-worth, attaining direction and meaning in life, and the need to be wanted," Lee said. "Married couples often have these needs met through their mate or children whereas a single adult turns elsewhere for his or her life support, and the church can be that support."

Lee noted that single adults attend churches which welcome them and provide for them through facilities and workers. This places the responsibility on the church to organize single adult classes and draw them into the church's fellowship, he said.

The Sunday School department is asking churches to survey their organizational structure and the single adults in their church and then determine if a class should be started or new units added.

The department also encourages churches to train single workers in planning and conducting events to meet the needs of single adults. Finally, an attempt is being made to lead single adults into becoming involved in ministering to other persons and taking leadership roles in the church.

"Churches are usually family-oriented and tend to make the single adult feel left out," Lee said. "Southern Baptists are now beginning to realize that there is not only a ministry to and for singles, but that singles are an untapped resource for ministering to the church."

## Dilday urges students 'not to forget God'

FT. WORTH, Tex. (BP) — Students at Southwestern Baptist Theological Seminary heard their new president warn them "not to forget God" under pressures of study, and a professor of church history comment on the changing role of women in Baptist history.

Russell H. Dilday Jr., in his first appearance before the students since becoming seminary president Aug. 1, warned that "it is indeed possible to forget our God" in the rush and pressures of the days to come.

"There may well be times when we may lose our spirit of joy . . . and it is possible to forget God," he said.

Dilday noted in his address that Christians often fall into a spirit of "stubborn self-sufficiency" and that as students



they would be particularly susceptible to this.

He also urged students not to develop a one-sided attitude in their studies, thereby neglecting one or more aspects all important to a well-rounded ministry.

"You should not wallow in aimless, unfulfilled potential," Dilday said. "You are here for a reason, and it is your task to find your place and fulfill it."

Harry Leon McBeth, professor of church history at Southwestern, pointed out that women are emerging in Southern Baptist work not as women ministers, but simply as ministers.

"What we're seeing in Southern Baptist churches today is not the continuation of the 18th and 19th century deaconess role," McBeth said, "but the re-emergence of the 17th century woman deacon."

In pointing out the historic role of women in the Baptist church, McBeth said he believes that by looking at history Baptist men and women of today will be better able to understand what is happening today and "perhaps even what ought to happen."

McBeth said the most controversial role of women today is that of the ordained minister. "Most of the ordained women among us serve as chaplains and counselors, though several are in pastoral roles and at least two are seminary professors," he said.

McBeth added that he believes Baptists are moving forward in a direction of greater opportunities for Baptist women. "There are sharp differences on this topic, but we are moving, I think," he said.

## Hunger convocation program set in N.C.

RIDGECREST, N.C. (BP) — Southern Baptist Convention President Jimmy Allen, Bread for the World director Art Simon and Southern Baptist theologian Francis DuBose will deliver major addresses during the Convocation on World Hunger, Nov. 20-21, at Ridgecrest Baptist Conference Center, near Asheville, N.C.

The convocation, a first for the SBC, will seek to raise awareness about world hunger and identify practical ways for churches and other Baptist bodies to tackle the problem. The two-day meeting will also provide information on hunger-related activities of various Southern Baptist agencies.

Allen, who initiated a special hunger

emphasis at the 1978 Southern Baptist Convention in Atlanta, will conclude the convocation with an address on "The Challenge for Southern Baptists Today." Simon will discuss the role of government in the fight against hunger, and DuBose, professor at Golden Gate Baptist Theological Seminary, will present biblical and theological bases for the right to food concept.

Other speakers include James Grant, president of the Overseas Development Council, who will analyze current hunger conditions; Ron Sider, author of "Rich Christians in an Age of Hunger," who will share ideas about the implementation of the right to food concept; and Midge Meinertz, assistant for development for the Church World Service, who will discuss the role of the private voluntary organization in the fight against hunger.

Convocation coordinator W. David Sapp of the SBC Christian Life Commission said interested Baptists may attend by sending a \$25 deposit (\$15 for students) to Ridgecrest Baptist Conference Center, Ridgecrest, N.C. 28770. Total cost, he said, will range from \$47 to \$58, depending on accommodations, for meals, two nights lodging and registration fee.

## Newsman joins Baptist broadcast commission

FT. WORTH, Tex. (BP) — Harold E. Martin, a Pulitzer Prize winning newsman from Montgomery, Ala., will become executive vice president of the Southern Baptist Radio and Television Commission, Oct. 23.

Martin will succeed Arkansan Alvin "Bo" Huffman Jr., who will become a



Martin

special associate on the staff. Huffman will perform specific assignments and be available to assist in the Commission's general expansion transition.

Before taking early retirement, Martin, 55, served for 15 years as publisher, editor and president of the *Montgomery Advertiser* and *Alabama Journal* and president of the newspaper division of Multi-Media, Inc. He retained membership on the board of directors of Multi-Media, which owns newspapers, radio and television stations and television production companies.

He has served as trustee of the Radio and Television Commission since 1974 and had just been elected as trustee chairman. He is expected to resign as a trustee after joining the commission.

Before coming to Montgomery, Martin, winner of numerous journalism awards besides the Pulitzer, served as a newspaper executive in Syracuse, N.Y., St. Louis, Mo., and Birmingham, Ala., and co-owned newspapers in Tennessee, Arkansas and North Carolina with his wife.

He won the Pulitzer Prize for local reporting in 1970 and served as a Pulitzer Prize juror in 1971 and 1972.

"Mr. Martin, with his many skills, both in newspaper management and with Multi Media, Inc., will provide a valuable link between the Radio and Television Commission and the radio and television industry," said Paul M. Stevens, commission president.

"The Radio and Television Commission has always been composed chiefly of laymen — the staff as well as the commission," Stevens said. "We do this because we work in a layman's world of radio and television and it is essential that we understand laymen and be able to speak their language."

Martin, an active member and Sunday School teacher at Heritage Baptist Church, Montgomery, is a honor graduate of Samford University (formerly Howard College), a Baptist school in Birmingham. He was named alumnus of the year in 1970.

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Why do Baptists ordain?

# History of the Baptist view

by Robert A. Baker

At least one statement may be made about the Baptist view of ordination without any possibility of successful contradiction: Baptists anywhere in the world have never totally agreed on the question of ordination. It is interesting to read the published editions of old associational minutes, where most of the day-by-day practices are reflected. When some church would inquire about ordination, the answer by the ministers present was given, oftentimes with an editorial note by the compiler, saying in essence, "They formerly did it this way, but now we do not." In this brief article the basic historical background of Baptist views about ordination is discussed.

## The meaning of ordination

In the context of the previous article, Baptists universally have viewed ordination as intrinsically non-sacramental. This is emphasized by the fact that some Baptists agreed with Charles Haddon Spurgeon that all ordination is unnecessary. On the other hand, the Philadelphia Association condemned those who refused to practice "laying on of hands for any purpose," and most other Associations, like Sandy Creek (N.C.), agreed that without proper ordination of the administrator, none of the ordinances of a Baptist church was valid. Furthermore, Baptist scholars have never agreed whether ordination is simply functional (by which a person is set apart to a particular ministry) or whether it includes some official status (by which the person is given an office with new authority for ministry). Probably the correct answer is "both/and" rather than "either/or."

The functional aspect may be glimpsed in the discussion in early Baptist history over whether a person should be ordained (1) to a particular place of service only (which would require reordination each time a pastor, for example, accepted a new church); (2) to the pastoral office (which would require no further reordination when he moved from church to church); or (3) to an itinerating ministry (which John Taylor described as a sort of pastor-at-large in areas where there were few or no Baptist churches). At the present time the ordination question includes whether a person should be ordained to the "whole Gospel ministry," an educational ministry, a music ministry, or other functions.

Ordination seen as an official status can be detected in the development of theories about licensing a minister (to permit the testing of his spiritual gifts) and the general acknowledgement that ordination brings a change in official status. Every Association in early American Baptist life received numerous queries concerning this very question: When should a person be licensed or ordained, and what is the effect of these?

As to licensing, William Cathcart in his *Baptist Encyclopaedia* (1881) gave the general view when he wrote that a license gave no ministerial standing and no position beyond that of a layman, "except that it expresses the opinion of the church of which he is a member that he has qualifications for preaching the gospel."

The ordination, however, was viewed as conferring some ecclesiastical authority on the person: now he occupied an office in which he could administer baptism and the Lord's Supper. So in some sense, early Baptists counted ordination as the time when a person received new authority in the area of ecclesiastical service. Most associations made it plain that a church could not affiliate with them if their minister were not properly ordained. In contemporary life, of course, ordained persons, by reason of their office, are given civil privileges not granted to the unordained.

Thus, although Baptists hold a non-sacramental view of ordination, most of them have felt that the ordination service, so briefly described in the New Testament, should set apart a person to function in Christian ministry and, in addition, should confer on him new powers (ecclesiastical, not spiritual) by virtue of his office.

In that sense, Baptist ordination historically has been a formal dedication of the spiritual gifts of a person called of God for service and a notification to the Christian community that the person was qualified to administer the ordinances and carry on the duties for which he was set apart.

The contemporary ordinations of persons to educational, music, and other Christian vocations display the functional aspect more than the official; but the official nature of these ordinations is reflected in the new status such persons receive from the civil state.

Emphasizing the fact that Baptist ordinations do not confer an indelible character, there are numerous cases in Baptist minutes where ordinations have been revoked, sometimes by Associations, although the only body actually authorized to revoke an ordination is the church where the person is a member. Various minutes also assert that ministers whose ordinations have been revoked may be reexamined by a presbytery and ordained again.

## The subjects of ordination

Baptist bodies in England and America have ordained men to offices other than pastor or deacon. Perhaps influenced by Calvin's Genevan theocracy, some early Baptist churches conceived of four officers in the church: pastor, teacher, ruling elder, and deacon. Like the presbyter in Calvin's system, the ruling elder in Baptist life often was not ordained to a preaching ministry. There are several references in associational minutes to the need for a ruling elder to be ordained if he becomes a pastor or teaching elder. The offices of pastor and teaching elder were united, and the office of ruling elder became obsolete. At present, not only ministers and deacons but many other vocational leaders are being ordained in Baptist churches.

Even among early Baptists, ordination generally looked toward a functional ministry. Ordinarily the person was ordained when he became pastor of a church; but in Virginia, Samuel Harriss was ordained as an Apostle (a sort of associational missionary), while in some Kentucky, Pennsylvania, and North Carolina associations, men were ordained to an itinerant ministry. Sometimes a church would require long years of testing before licensing a person to exercise his gifts and a long

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





period after that before ordination. Minutes of Pennsylvania, South Carolina, Alabama, and elsewhere have numerous examples of this.

#### The authority to ordain

As expected in Baptist congregational ecclesiology, the local church was initially the authority for ordination. The earliest confessions of faith, associational minutes, and periodical literature emphasized this. Many held that the choice of the congregation and the acceptance of the office by the candidate were the essential elements for ordination.

Another large segment of Baptist life felt that ordination should rest in the ministry itself. A very practical situation forwarded this view. Sometimes, for various reasons, a local church ordained a man who was poorly qualified for the ministry and turned him loose on the denomination to serve in other churches, who soon recognized his deficiencies. To meet this problem, many churches turned to other ordained Baptist ministers as the best judges of the qualifications of a candidate. Consequently, presbyteries composed of ministers from nearby churches were gathered to interrogate the candidate and recommend to the local church whether or not he should

be ordained. One association even voted that a church could not license a person without the supervision of an ordained minister.

A third denominational practice became popular among Baptists in both the North and the South. The nearest structured Baptist body to the churches was the association, and inevitably the qualifications of ministers were most visible here. It became quite common, even in Virginia and the Carolinas, for the Association to name a committee to assist the churches in the ordination of ministers. This principle extended to the ordination of ministers and missionaries at national mission societies, state conventions, and even the Southern Baptist Convention. In demanding local church suzerainty in 1881, J. R. Graves wrote that 50 years earlier it was the regular practice for churches to send their candidates to associations for ordination.

At about the same time, many leading voices among Baptists called for a modified church authority by which "the whole church" (referring to a representative council of lay and ministerial members from other churches) would participate in ordinations, rejecting the idea that local churches only, ministers only, or associational presbyteries should ordain

ministers.

At the present time a combination of these several views is practiced among various groups of Baptists. English and Canadian Baptists and those in the North generally utilize denominational councils, while Southern Baptists have turned principally to presbyteries (including both ministers and deacons) from nearby churches to assist in ordinations.

#### The ordination procedure

The method of ordination by early Baptists included fasting, laying on of hands, and prayer. The greatest area of disagreement concerned who should lay hands on the ministerial candidate. Reflecting their views on the authority to ordain, some demanded that only ministers lay hands on ministers; others allowed deacons to do so; some wanted all church members to participate. Representatives of each of these positions can be identified at present.

It is evident, then, that Baptists, while basically following the evangelical approach to ordination, have a rich and varied background in their practice. Among Southern Baptists, the local congregation still stands as the court of last resort, and it appears unlikely that any coerced uniformity will soon develop.

## Spiritual revival exists despite political tensions

by Stanley Stamps and Jennifer Hall

MANAGUA, Nicaragua (BP) — Despite uncertainty and tension brought on by political and terrorist activities, Baptist churches in Nicaragua are experiencing a spiritual revival.

"The people don't know whom to believe," says Donatilo Garachi, national evangelism promoter for the Baptist Convention of Nicaragua. "The gospel is the only thing that gives them someone real in whom they can deposit their faith."

Through the years there has been an increased emphasis on evangelism in the Baptist churches in Nicaragua and a growing consciousness by church members of personal evangelism, notes Garachi. But he says a spiritual vacuum exists, caused by the unsettled political

situation.

Those elements combined, says Garachi, explains a record 800 baptisms which he estimates the 43 Baptist churches in the convention will register this year. He also notes formation of prayer groups, professions of faith in many churches, and good attendance at worship services.

Southern Baptist missionaries in Managua have maintained normal activities during recent weeks of strikes, political disturbances and terrorist activities throughout the country. The missionaries have experienced no restrictions and little inconvenience, even during the terrorist assault on the national palace.

Although the ministry of the Baptist

Cultural Center has not been interrupted, some church and denominational meetings have been called off or rescheduled to avoid unnecessary exposure to unexpected incidents. Evangelical churches and church groups have not been singled out as the objectives of any terrorist activity or opposition reprisals, but church leaders have adopted a cautious attitude.

Garachi and the National Committee of Evangelism and Missions are going ahead with plans for a revival campaign in November, when more than 20 Southern Baptist pastors and evangelists (most bilingual) will participate in special evangelistic efforts in 44 churches and missions. Another evangelistic crusade will take place in February.



# Thanks, BSU

by Rogers M. Smith

I first learned about the Baptist Student Union while working in Houston, Texas, the school year 1932-33. A fine group of Rice Institute (now William Marshall Rice University) students attended First Baptist Church, where E. D. Head was pastor. It was my privilege to participate in many of their activities.

When I reentered Baylor University, Waco, Texas, in the fall of 1933 for my junior year, the Baptist Student Union became very important to me, and two years as a council member followed. My interest continued while a student at Southwestern Baptist Theological Seminary, Ft. Worth, Texas.

In the fall of 1940 an invitation came to serve as the BSU secretary on the campus of the University of Tennessee, Knoxville, and to teach in the School of Religion. My bride and I went to Knoxville on our honeymoon to look over the opportunity. After talking with Fred Brown, pastor of First Baptist Church; Ralph Frost, the YMCA secretary on campus; John D. Freeman, executive secretary of the Tennessee Baptist Convention; Frank Leavell of the Baptist Sunday School Board; and much prayer, we felt the leadership of the Lord to accept this opportunity.

We began our work in Knoxville on Oct. 1, 1940, and in the spring of 1941 a beautiful home adjoining the campus was bought to be used for a Baptist student center. This building became the hub of the Baptist ministry to the students at the university. The students came for study, fellowship, worship, and service. On Jan. 1, 1944, I became the state director of Baptist student work for Tennessee. In August of that year we moved to Nashville. For 10 years it was our privilege to work with Baptist students in all of the colleges and universities across Tennessee. What a joy it was to see the growth and development of this specialized ministry during those years, and what a blessing it has been to see the

continued growth across the Southern Baptist Convention in this ministry to college students.

It is now estimated that there are almost 600,000 Baptist and Baptist-preference students across the Southern Baptist Convention territory. Approximately one-fourth of these are involved in the campus programs. More than 1,000 campuses have Baptist student ministries, and an additional 700 possibilities are available. Leaders of the National Student Ministries Department estimate there are about 5,500 baptisms among students each year, and almost 13,000 students are preparing for church-related vocations.

Working with these students are approximately 400 full-time directors, 115-part time directors, and about 400 volunteer directors.

The Foreign Mission Board is greatly indebted to the Baptist Student Union and its ministries across the years. The BSU has challenged students to be soul-winners on their respective campuses. It has encouraged them in their own spiritual growth and development. The BSU has enlisted students in the work of local Baptist churches, in order that ties to the church can be continued after students leave college and begin vocational work.

All of the career missionaries of the Foreign Mission Board are required to have a minimum of two years of college training. The great majority of missionaries are college graduates and hold advanced degrees.

All of those who serve as missionary journeymen must be college graduates, and most of those who serve as missionary associates also have college training.

We are indebted to the Baptist Student Union for its involvement of students in mission projects in the college community, the state, the homeland, and around the world. Many of those who now serve as career missionaries, under both the Home Mission Board and the Foreign Mission Board, once served as stu-

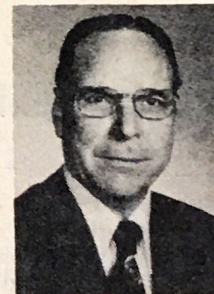
dent summer missionaries.

We want to express deep appreciation to Charles Roselle and his staff at the Sunday School Board, the state BSU directors, and all the local directors, whether full-time, part-time, or volunteer. We are grateful for their concern for the lost students on the campuses. We are thankful for their concern that Baptist students seek, find, and know the will of God for their lives. We are grateful for the concern expressed in enlisting students in mission activities.

We are also thankful for the challenge by BSU leaders to students to be loyal and faithful to their local churches and to the denomination. We express gratitude for the concern shown in helping students recognize the responsibility and opportunity they have of helping to alleviate world hunger. And we are grateful for BSU leaders' interest in international students studying in our midst.

Thanks, Baptist Student Union. We are grateful for your ministry. If we are to double our missionary force overseas by A.D. 2000, many must come from the BSU program.

*Rogers M. Smith is administrative associate to the executive director of the Foreign Mission Board*



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Sept. 24, 1978

Philippians 4:1-7,  
10-13, 18-19

by C. W. Brockwell  
Little Rock

## Facing life's tensions

There are 23 verses in Philippians 4. Each one tells how to face life. Compare these thoughts with the verses and adapt them to your life.



Brockwell

1. Face life by investing yourself in others. Paul put so much of himself into the Philippians that everything they did affected him. He loved them, longed for them, and counted them as his joy and crown in the Lord.

2. Face life by tuning self to God. Every person must be tuned to standard pitch — Jesus Christ. Seek the mind of Christ first, last, and always.

3. Face life by struggling alongside others in need. Neither looking down on a person's problems as too small nor looking up to a person's problems as too large is the Christian way. Stand with your brother just as God stands with you.

4. Face life by rejoicing in the Lord at all times. Thank God for every part of your life. Remember that obedience to God is the way to abounding joy. You can rejoice because God is fully aware of everything touching you.

5. Face life by remembering the Lord is by your side. Testify to the fact that God is near. Confess your dependence upon him. He will not fail you no matter what the Devil tells you. Circumstances lie. Don't be deceived. Practice face-to-face prayer with God.

6. Face life by expressing gratitude to God for his help. Place all your personal needs before God and thank him in advance for his help. God will do anything that is good for you because he loves you.

7. Face life by letting God's peace protect you. God's peace is like a sentinel guarding you in an armed camp. You will never know its strength of protection until you get into a difficult situation. Remember, Jesus Christ will

not permit anything to separate you from his love. Therefore, don't go wandering off into the night of doubt. You don't have to understand, just trust him to keep you until you get through.

8. Face life by thinking God's thoughts. Many thoughts will knock on your mind's door each day. Welcome only those centered upon God. Dismiss the others quickly before they become entrenched in your life.

9. Face life by noticing the example of others. Learn from those who walk with God. Gather around you such as love God and obey his command. God will use them to build you up.

10. Face life by accepting the help of friends. When friends try to help, permit them to enjoy their giving by accepting their help.

11. Face life by being content to witness while you can. Grasp your opportunities instead of worrying about your needs. Paul was content in all circumstances because God can be served in all circumstances. Your witness for Christ will stand out more boldly in times of trouble than in times of ease. Be aware that this is your greatest moment.

12. Face life by accepting the reality of each situation. Rejection stifles growth, kills opportunity, and denies your Christian witness. Look trouble in the eye and take dominion over your problems in Christ's name. Like Elisha of old, see the angels surrounding you instead of the enemy camped at your doorstep.

13. Face life by being ready when God calls. Begin each day by telling God you are available for him to accomplish miraculous things in his name. Never again think or speak these words: "It can't be done."

14. Face life by enjoying God's supplementary gifts. When you know you can handle every circumstance through Christ's inflowing power, you can then really enjoy people's unexpected kindness. Keep God as your source and he will surprise you time and again with blessings from people.

15. Face life by encouraging someone in God's work. Think about the many times God sent one of his servants across your path to meet a need. Now when God suddenly causes you to think of one of his servants during the day, that is your cue to pray for that one. You may think God's servants are on top of their problems but they are struggling just like you to keep God in focus.

16. Face life by helping those who help others. When you help someone, you set him free from looking out after his own needs. He can then help another and the chain continues on indefinitely.

17. Face life by investing in the preaching of the gospel. The scriptural appeal for giving is sound investment in eternal values. Dividends accrue at compounded interest for all time to come. Paul echoed Jesus' words in emphasizing such investment. God never takes money nor time nor abilities. He only multiplies them.

18. Face life by offering up to God every good thing received. Every time you receive, give it all back to God and he will increase it so you can give more back to him and he keeps giving more to you. Most people do not believe this but it is certainly true.

19. Face life by telling others how God has helped you. Let people know God has responded beyond what you need. God responds according to his riches in Christ Jesus. Christ meets you at the point of your need and gives you everything you need out of his unlimited riches in glory.

20. Face life by recognizing the greatness of God. He is our Father and we his children never go lacking as long as we look to him. Praise God!

21. Face life by befriending every Christian. God has called you to love his family, not judge them. After all, they probably think you are peculiar too!

22. Face life by acknowledging special friends. Give flowers of praise and thanksgiving to the living.

23. Face life by passing God's blessings on to others. That which you keep will fade and vanish but that which you share will return in a greater way than when you first received it.

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## Expressions of the disciplined life

Discipline creates the backbone for every facet of life. Home, school, work, government, or church rises or falls in proportion to discipline. The Christian life is also built on discipline.

These lessons are tied together by one single thought. The community of faith is the center for Christian discipline. The text expresses joy for the church in Thessalonica. The church prayed for each other, thought about one another, and gave thanks to God for one another. To seek to be a Christian in isolation from the family and body of Christ is a contradiction.

Discipline is not abnormal. It is the obligation of every follower of Christ. All who profess discipline should strive to bring their lives into line with the will of Jesus.

### Proofs of conversion (I Thess. 1:2-7)

Paul commends the church for its growth in discipleship. He points to faith, love, and hope. "Your faith has shown itself in action, your love in labor, and your hope of our Lord Jesus Christ in fortitude" (v. 3, NEB).

Their break with the past is shown by deeds (v. 9-10): faith ("ye turned to God from idols"); love in labor ("to serve the living and true God"); hope in firmness ("and to wait for his Son from heaven").

Faith is one of the gifts of Spirit (I Cor. 12:9). The life of faith is for every believer and is a constant work. Faith must show itself in action.

The term, "labor of love," means a task done in joy without desire of reward. The cost may be high, but that is not a factor in our response. We follow our Lord's example — "who for the joy that was set before him endured the cross" (Heb. 12:2).

Such labor does take something out of you. Self-discipline, preparation, and taking a risk can be costly. But because of who we are and to whom we belong, we do the task joyfully.

Firmness or steadfastness of hope is another expression of discipline. Undisciplined believers usually lack hope and calmness of spirit. Following the



Crews

winds of the day creates irresponsibility and crumbles hope and peace in the believer.

Hope is part of Paul's trinity of Christian virtues. His letters speak of hope in many ways because it is a vital part of the fiber of Christian experience. Real faith cannot exist without hope.

The church had given evidence of their conversion and Paul was joyful. The basic reward of a preacher is to know that the message was received and the converts are standing firm in God's Word and will.

### Progress in Christian living (II Peter 1:3-7)

Virtues are to be lived out in the community! Inner qualities are sterile until expressed visibly and vocally in the fellowship of believers. We cannot walk through this world with faith, love, and hope bottled up in a secret disciple!

There is a ladder for the disciple to climb. We have all the power and resources that are needed for spiritual living. We are called to glory and virtue (v. 3). Promises have been issued (v. 4) because we have left the old nature for God's nature.

We have escaped from the corruption of this world's lust and we must stay away from it. The word "lust" or "vice" usually describes evil desires. This is more than desires for power or sex. What is being condemned here is a hunger for that which is evil. Evil desires include physical things and goals that are not in the will of God for us.

Therefore, make every effort to add quality to grace. God has already made a wonderful deposit of salvation into your life, but you must add other spiritual qualities. You cannot do it alone. Unless you hunger and starve for righteous virtues, you will not achieve them. God's will and your will must be brought into perfect harmony.

Paul lists the qualities that add power to the believer's faith. "Virtue" means moral goodness in all relationships. It is God's kind of morals for God's people. "Knowledge" is an understanding of God's way and will that comes through the absorption of His Word. "Temperance" is quality of moderation in all areas of life. It is self-control under

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Sept. 24, 1978

I Thess. 1:2-7

II Peter 1:3-7

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

the Lordship of Jesus.

"Patience" is mature endurance. It is not a Stoic grin and bear it philosophy or a passive, do nothing "milk toast" existence. It is perseverance or a continuation of faith in a society that is demanding denial. If we grow, we can endure. But if we become satisfied, we will regress into nothingness, powerless living, and mockery of Jesus.

"Godliness" is more than good morals. It demands an attitude that leads to holy conduct, and emotions that are pleasing to eternal God. "Brotherly kindness" and "love" describe a demonstration of concern for those in the fellowship and those not in the fellowship.

The result of climbing this ladder of virtue is that we will be active and effective for the Lord (v. 8). We will enjoy the abundant life with certainty and security.

Spiritual growth is the believer's witness to himself that he has become God's son through Jesus. This is not a doctrine of salvation by works. It is simply echoing a teaching found through the Word. The only convincing evidence of a profession of faith is a transfigured life! If a man does not resemble his father, he needs to check his parentage!

The sequence of the disciple is simple. First, we experience the salvation of Jesus with its joys and excitement. Second, we settle down for the long haul of discipleship. We must supplement our faith. We strengthen our foundation as we add spiritual quality to daily living.

Excitement in Jesus grows as you grow. Living with Jesus is never a dull existence unless we stop growing. Discipleship is glorious victory for the serious and committed follower of Jesus.

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## Cabinet to run Brotherhood

MEMPHIS, Tenn. (BP) — The executive committee of the Southern Baptist Brotherhood Commission has authorized the four-member cabinet of the late Glendon McCullough, executive director, to operate the agency until a new director is chosen.

Chairman William Hardy Jr. of Columbus, Miss., who shared the plan with commission staff, identified the cabinet members as Norman Godfrey, director of the ministries section; Bob Banks, director of the program section; Lynette Oliver, director of the business section; and Roy Jennings, administrative assistant.

Hardy said trustees of the agency will choose a committee to recommend an executive director when they meet in semi-annual session, Nov. 8-10, at the commission's offices in Memphis, Tenn.

Godfrey will convene the cabinet, Hardy said, and Jennings will supervise the communications section during the

interim. He emphasized that the cabinet would serve as the interim director and make decisions based on consensus. He said that he would work with the cabinet when they needed his services.

As cabinet convenor, Godfrey will receive all inquiries relating to the general work of the agency and route them, if necessary, Hardy explained.

"During the interim, we have no intention of changing the method of operations of the commission which Dr. McCullough started," Hardy told the staff. "We're not going to bring in anyone from the outside as interim director. We have the utmost confidence in you."

The staff is reviewing McCullough's calendar of commitments and each will be honored by a staff member if the parties involved so desire, Hardy said.

McCullough, 56, killed August 23 in a three-car crash during the afternoon rush hour on a Memphis street, had headed the commission since 1971.

## Attendance report

Sept. 10, 1978

Church	Sunday School	Church Training	Church addns.
Alexander			
First	93	43	1
Hilldale	59	31	
Vimy Ridge, Immanuel	75	34	2
Alma, Clear Creek Southern	134	56	2
Alpena, First	64	16	
Ash Flat, First	91	42	4
Batesville, First	256	86	
Berryville			
First	140	39	
Freeman Heights	155	67	
Booneville			
First	277		
Blue Mountain Mission	28		
Glendale	56	22	
South Side	82	57	
Bryant, First Southern	177	66	2
Cabot			
First	450	123	
Mt. Carmel	377	167	1
Caledonia	42	21	
Camden, Cullendale First	602	218	
Charleston, First	181	59	1
Conway, Pickles Gap	191	110	
Crossett			
First	471	121	8
Mt. Olive	264	104	
Temple	161	83	
Danville, First	169	37	
El Dorado, West Side	494	487	6
Ft. Smith			
First	1488		10
Grand Avenue	1062	203	1
Mission	19		
Trinity	141	43	
Fouke, First	102	39	
Gentry, First	174	48	
Gosnell	691	101	22
Grandview	93	79	
Green Forest, First	193	53	3
Halley	43		
Hampton, First	145	64	
Hardy, First	117	47	
Harrison, Woodland Heights	123	62	
Helena, First	194	59	1
Hot Springs			
Harvey's Chapel	148	88	2
Park Place	298	85	2
Hughes, First	167	69	
Huntsville, First	71		
Jacksonville, First	402	91	
Jonesboro			
Friendly Hope	131	107	
Nettleton	252	124	3
Lavaca, First	326	146	
Little Rock, Crystal Hill	166	42	
Magnolia, Central	671	183	7
Melbourne, Belview	122	46	
Monticello, Second	314	92	4
Murfreesboro			
First	191	35	
Mt. Moriah	43		
North Little Rock			
Harmony	73	42	
Levy	385	111	
Park Hill	1068	233	6
Stanfill	33	28	
Oppelo, First	22	16	
Paragould			
Calvary	260	174	
Center Hill	105	75	1
East Side	344	189	
Paris, First	388	53	
Pine Bluff			
Centennial	137	47	
Central	128	59	
East Side	134	48	
Lee Memorial	246	74	
Watson Chapel	462	165	1
Rogers			
First	834	185	21
Immanuel	465	99	2
Russellville, First	553	121	3
Sandusky, Okla., Faith	30	23	
Springdale			
Berry Street	46		
Caudle Avenue	124	48	
Elmdale	290	68	
First	1717		9
Texarkana, Shiloh Memorial	208	95	
Van Buren, First	572	150	5
Vandervoort, First	66	41	
Ward, First	105	55	2
West Helena, Second	173	91	
Wooster, First	122	75	
Yellville, First	182	60	1

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# Ambassador pledges effort to clarify Israeli law

by Stan Haste

WASHINGTON (BP) — A group of Baptist leaders expressed optimism that Israel's law forbidding Christians or others from offering "material benefit" for Israelis to convert to another faith will be clarified in the near future.

Their views came in the wake of a meeting with the Israeli ambassador to the United States on the eve of the historic peace summit convened at Camp David between Israel's Prime Minister Menachem Begin and Egyptian President Anwar Sadat.

During the one and one-half hour

and South Asia for the SBC Foreign Mission Board; William F. Keucher, pastor of the Covenant Baptist Church (American Baptist), Detroit, Mich.; and Melvin G. Cooper, executive director of the State Ethics Commission of Alabama.

The law in question was adopted earlier this year by the Israeli Knesset and took effect on April 1, 1978. It declares: "Whosoever gives or promises to a person money, money's worth or some other material benefit in order to induce him to change his religion or in order that he may induce another person to change his religion is liable to imprisonment for five years or a fine of 50,000 pounds."

The law goes on to make it a criminal action as well for any person to receive money or other material benefit in return for a promise to change one's religion. The penalty for violation of that prohibition is a term of three years in prison or a fine of 30,000 pounds.

Baptists and other Christians, both inside and outside Israel, have persistently raised questions and registered misgivings about the new law since its passage, fearful that it would be interpreted as giving local officials sufficient leverage to persecute Christians and prevent them from engaging in ministries to people which might be interpreted as offering material inducement for conversion.

Several reports from Israel in recent months indicate that in some instances local officials have reacted in just that way. The result has been a growing protest both inside Israel and around the world against the Israeli law.

Due to Israel's historic and staunch defense of religious liberty, the new law caught Christians around the world off guard and has resulted in ill will toward Israel from quarters where the Jewish state has always before been hailed and defended.

During his conference with the Baptist group, Dinitz spoke to this facet of the problem, saying that he had hoped the meeting could have taken place earlier, thereby avoiding some of what the ambassador called the "bad blood" which has flowed between Christians and Jews over the new law.

The ambassador said further that Israeli society "will not tolerate . . . religious harassment . . . of any kind." Such a posture would be "unthinkable," he said, for a people who have them-

selves suffered persecution throughout history.

Among groups protesting the Knesset's action have been the Baptist Joint Committee on Public Affairs and the Southern Baptist Convention. At its semiannual meeting last March, the Washington-based Baptist Joint Committee named a committee of three, chaired by SBC President Allen, along with Keucher and Cooper, to work with Wood in coordinating Baptist concern over the law. Because of the ambassador's hectic schedule in recent months, the gathering was repeatedly delayed.

"While we may rightly lament the existence of such a law in Israel or anywhere else," Wood said, "we are hopeful that at least there may be some resolution with regard to the ambiguities of the present anti-conversion law so as to improve interfaith relations as well as the climate of human rights and religious liberty in the state of Israel."

Although acknowledging that it would be "wrong . . . to interpret the law as essentially 'anti-Christian'," Wood went on to say that "in actual practice . . . it is assumed that the law is directed primarily against certain Christian mission efforts in Israel."

He emphasized that Baptists, too, condemn outright bribes or material inducements for conversion but object nevertheless to the "sweeping provisions" of the law.

Wood, who along with others in the Baptist delegation has been known for his support of Israel and opposition to anti-Semitism, pointed out that his agency "has recognized the Jewish community in America as among our strongest allies in the defense of religious liberty. We are all the more concerned, therefore," he concluded, "that the civil liberties of Christian groups in Israel not be compromised . . ."

Allen, equally hopeful, said the group was "pleased that the ambassador expressed a common concern for the misunderstanding of the law in the perception of Israel's image in the world."

The SBC president went on to declare that "the future of Israel's religious liberty both in fact and in image will be at stake in the efforts of Israeli officials to address themselves constructively to this problem during the coming months."

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meeting, Israeli Ambassador Simcha Dinitz pledged to "put all my weight" behind efforts to stop harassment of Christians in Israel adversely affected by the law. He promised to work with highly-placed Israeli officials to seek clarification of the law's intent.

Dinitz also suggested that the Baptist group meet with him periodically to discuss any future abuses of the law.

The Baptist group included James E. Wood Jr., executive director of the Baptist Joint Committee on Public Affairs; Jimmy R. Allen, president of the Southern Baptist Convention and pastor of the First Baptist Church, San Antonio, Texas; Robert C. Campbell, general secretary of the American Baptist Churches in the U.S.A.; J. D. Hughey, secretary for Europe, the Middle East,