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Arkansas Baptist Newsmagazine, 1980-1984

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12-15-1983

**December 15, 1983**


Arkansas Baptist State Convention

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Witness preparation  
to be emphasized  
page 2

December 15, 1983

Arkansas Baptist  
NEWSMAGAZINE

## On the cover



ABN photo / Millie Gill

Next month Baptists, like these two members of a Continuing Witness Training team from Life Line Church in Little Rock (left and right), will be encouraged to prepare themselves for witnessing opportunities like the one illustrated here. The State Evangelism Conference and Witness Commitment Day will focus on training witnesses.

## Events to emphasize witness training

Tapping the potential of women witnessing will be an emphasis of this year's State Evangelism Conference, set for Jan. 30 and 31 at Immanuel Church in Little Rock.

Laura Fry Allen, general consultant in evangelism for women with the Home Mission Board, will lead a conference on lifestyle witnessing for women at the meeting, in addition to speaking to the main conference.

State evangelism director Clarence Shell says the specialized conference is an affirmation of commitment to training women in witnessing, which echoes an emphasis by the SBC's Home Mission Board.

Arkansas' training programs already have included women in the preparation, he

notes, pointing out that Lay Evangelism Schools actually have trained more men than women.

As in other places, Arkansas churches are made up of more women than men. That fact is noted by Fred E. White, director of the Direct Evangelism Division of the HMB. He explains that women will have to be part of the effort if Southern Baptists' goal of training one million persons to witness is to succeed. Reaching people with the gospel goes hand in hand with witness training, White explains.

Arkansas Baptists—both women and men—are being asked to commit to witnessing as local churches observe Witness Commitment Day Sunday, Jan. 8.

## Long-delayed work begun on new Indonesia hospital

TANJUNG KARANG, Indonesia (BP)—An Indonesian contractor has begun construction of a 50-bed Baptist hospital, after almost two years of delay to replace one sold to the Indonesian government in 1981.

Stakes have been driven into the ground to mark the location of the buildings, three shallow wells have been dug by hand to provide water for construction, and a service gate has been opened in an eight-foot-high wall which has cordoned off the site on the island of Sumatra since January 1982.

Southern Baptist missionaries Bobby and Jo Jones moved to the area in October from Jakarta. Jones will supervise construction until the hospital is complete, which is expected next fall. Though a field evangelist, Jones has used his understanding of construction in many Indonesian projects.

Upon arrival in Tanjung Karang, the Joneses unpacked crates of personal belongings that had been stored for nearly two years, while awaiting the move. Construction has been delayed while Indonesian Baptists waited for the government to tell them how long missionary doctors and nurses

could stay in the country.

The health department ruled in 1979 that all foreign medical personnel must be out of the country within five years. It was unclear, however, whether the five years dated from the time of the ruling or the time the personnel first arrived in Indonesia.

With the ruling, Baptists had hoped they would be given enough time for missionaries to teach nationals to effectively run the hospital. National Baptists have been negotiating with the government for a reasonable transition time and an interpretation of the ruling. Earlier this year, Indonesian Baptists began to consider building the hospital despite the lack of government assurance and hired a contractor in October.

The government paid Baptists enough to replace the former hospital, which had been opposed by some Moslem leaders for the Christian influence it brought to the Bukittinggi area. The new hospital complex will sit on 10 acres outside Tanjung Karang, and plans include housing for doctors and employees, as well as men's and women's dormitories.

## OBU music scholarship auditions open

High school students and college and university transfer students desiring to audition for a music scholarship at Ouachita Baptist University for the 1984-85 academic year are reminded that the auditions will be held Monday and Tuesday, Feb. 6-7, 1984 in Mabee Fine Arts Center of OBU, according to Dr. Charles W. Wright, dean of the School of Music.

Auditions will be held for music major scholarships in keyboard and voice, band

scholarships, and accompanist work grants. Meals and lodging on campus are complimentary for the registrants. There are no fees associated with the auditions.

Students interested in auditioning should send for an audition application form from Wright at OBU, P.O. Box 3771, Arkadelphia, 71923 or call (501) 246-4531, ext. 129. All auditions forms should be returned to Wright's office by Jan. 25.

## Spring registration set at Ouachita

Registration for the 1984 spring semester at Ouachita Baptist University will be held Tuesday, Jan. 10 from 9 a.m. to 3:30 p.m. in Evans Student Center and Life Hall at OBU, according to Mike Kolb, registrar.

Classes on the Arkadelphia campus for the spring semester will begin Wednesday, Jan. 11. The last day to register or add a course is Jan. 24. The last day to drop a course is Feb. 28.

## In this issue

### 5 Breakfast entertaining

Christmas is suggested as a prime time for entertaining friends with a meal to break fast. "Food and fellowship" column writers offer a prepare-ahead recipe to help.

### 8 'guidelines' response

Southern Baptist leaders of varying viewpoints and historians have expressed opinions on SBC president James T. Draper's call for "guidelines of bedrock Baptist belief."

### No issue Dec. 29

The week of Dec. 29 will be one of three weeks this year when the ABN will not publish an issue.

## The motive behind giving

## The editor's page

J. Everett Sneed



An associational director of missions arrived a bit late at a rural church one Sunday morning. The Sunday School director was just completing the devotional reading on stewardship from *The Builder*. Seeing his missionary, the director inquired, "The tithe is clearly taught in the Bible. But how does one figure it? You pay all of your debts, and then you take ten percent of what's left, don't you?"

"According to the scriptures," replied the director of missions, "we are to give our firstfruits. It is obvious, therefore, that the tithe is to be taken from our income before anything else. Many of us would give only a few cents each month, if we gave to the Lord from our remaining income." The rural church leader paused a long moment and said, "That sure is rough. The classes will assemble for Sunday School."

In reality, a great deal more is meant by stewardship than just tithing. It is true that giving a tenth is part of stewardship, but it is only the beginning. The word "steward" is derived from the Greek word "oikonomos," which is a compound of two words—oikos, meaning "house" or "household," and "nomos," meaning "law." It, then, means the lawful or orderly management of a house or household.

The word "steward" so grew in scope that the Bible translators chose it to convey this colorful and important concept. The secular use, undoubtedly, contributed to this decision, since it conveys the idea of trusteeship or responsibility.

From its background, it is easily discerned that stewardship is neither a department of life nor a sphere of activity, but a concept of life as a whole, affecting all attitudes and actions.

The heart of Christianity is the matter of giving. "God so loved... that he gave" (Jhn. 3:16). God's love literally embraces man. The psalmist tells us that the "The earth is the Lord's and the fullness thereof; the world, and they that dwell therein" (Ps. 24:1). Thus, as far as physical substance is concerned, we are using what belongs to God. In the spiritual area, we must acknowledge that we have merited death, but that God, by his grace, has given us life (see Eph. 2:8-10).

There could be many possible motives for the giving of one's substance. Some seem to regard God as a policeman or bill collector. "If I failed to give," the reasoning goes, "God

would cause some calamity to befall me."

Still others give because of a sense of duty or from the motive of self-respect. "It is my responsibility to give," they say, or, "if I failed what would others think?"

A few support the Lord's work out of a sense of compulsion or as an attempt to make up for wrongs committed.

The only true New Testament motive and the only one which will provide an adequate stewardship is the motive of love. Jesus had a great deal to say about giving. In Acts 20:35 the Master said, "It is more blessed to give than to receive." The word "blessed" carries the idea of happiness or satisfaction, so giving with the right motive will produce great satisfaction.

Christ further taught that giving is a vital part of the worship experience. The wise men, as they came to worship the new King, brought their gifts of gold, frankincense and myrrh. Certainly, some of the harshest words of Jesus dealt with the matter of self-glorification or self-exaltations in giving, for he cautioned, "When thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward" (Matt. 6:2).

We would note, especially, that Jesus did commend the age-old principle of tithing. Men of many races were giving a tithe far back in antiquity. Abraham (see Hebr. 7) and Jacob both gave 10 percent as a minimum to the Lord, and God admonished Moses "The tithe is the Lord's." Jesus approved of sacrificial giving, for he commended the woman who brought the alabaster box and broke it over him as well as the widow who gave her mite.

Perhaps of greatest importance is the stress Christ placed on the motive, as he said, "Freely have ye received, freely give" (Matt. 10:8). Paul enlarged upon this same thought with the statement, "Not greedily, or of necessity; for the Lord loveth a cheerful giver" (II Cor. 9:7). The Greek word "cheerful" is "hilaron" from which our English word "hilarious" is derived. The idea is that we are to give from a heart overflowing with enthusiasm. When our motive is love, we can give of time, talent and substance with great joy. May God help each of us to know that joy.

# Arkansas Baptist

NEWSMAGAZINE

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

VOLUME 82 NUMBER 49

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Copies by mail 50 cents each.

Deaths of members of Arkansas churches will be reported in brief form when information is received not later than 14 days after the date of death.

Advertising rates on request.

Opinions expressed in signed articles are those of the writer.

Member of the Southern Baptist Press Association.

The Arkansas Baptist News Magazine (USPS 031-290) is published weekly, except the third week in April, at July 4 and Dec. 25, by the Arkansas Baptist News Magazine, Inc., 528 West Capitol Ave., Little Rock, AR 72201. Subscription rates are \$6.95 per year (individual), \$5.40 per year (Ewey Resident Family Plan), \$6.00 per year (Group Plan) and \$18.00 per year (to foreign address). Second class postage paid at Little Rock, AR. POSTMASTER: Send address changes to Arkansas Baptist News Magazine, P. O. Box 552, Little Rock, AR 72203.

## Baptists addressing critical hunger, medical needs in Africa

by Mark Kelly

Goliath-sized problems of economic depression, drought, forced migration and epidemic fever are crushing the people of African nations like Ghana, Mali and Upper Volta, and Southern Baptists will need a David-sized faith to meet their needs.

Although Southern Baptist contributions to world hunger have almost doubled year by year to a 1982-83 high of \$5.8 million, the Foreign Mission Board spent \$8.1 million last year and currently has \$13 million in requests that cannot be met.

"The whole program has exploded," said John Cheyne, world hunger consultant for the Foreign Mission Board. "It took us a little while to gear up and train our missionaries to train national Baptists to use hunger funds effectively. But now we're geared up to handle far more perhaps than Southern Baptists even have the capacity to respond to."

Arkansas Baptists recently committed themselves to provide 120 tons of rice for famine-stricken Ghana, a fraction of the need. The African nation of Mali, recently entered by Southern Baptist missionaries, has requested 5,000 tons of grain.

Catastrophic circumstances have gripped Ghana especially, Cheyne noted. Several years of governmental instability—created by a series of coups and counter-coups—has left Ghana's economy in severe depression.

In addition, earlier this year nearly a million Ghanaian refugees were expelled from Nigeria and forced to march across two countries—Togo and Benin—to return to Ghana. The country's population jumped 10 percent to 11 million with the refugees' return, according to Cheyne.



John Cheyne, Neal Guthrie, Emmett Chapman, Robert Loewer, Frank Norfleet, Lehman Fowler and Odie Chapman look over Arkansas rice bound for Ghana.

AIN photo / J. Everett Sneed

Southern Baptist missionaries and nationals in Togo were able to minister to thousands of those migrants, passing out bread and providing clean water, Cheyne said.

But Ghana's problems are compounded by "another cycle of major drought" and a sudden epidemic of yellow fever, Cheyne explained. Southern Baptists have sent more than 400,000 pounds of fertilizer, seeds, and 150,000 doses of fever vaccine in response to the crisis. Arkansas Baptists have pledged to purchase 5,000 blankets for victims of the epidemic.

The Southern Baptist response to Ghana's dire need is three-fold, Cheyne said. The first two emphases deal with the urgent problems of starvation and disease. The third attempts to deal with the "long-range underlying causes" of the hunger.

"While we constantly want to meet these critical needs, our basic policy is one of long-range development in which we try to help people solve their problems... and help themselves rather than creating a constant dependency," Cheyne said. "I would hope that somehow we would not have to go back to the same country every year with this kind of emergency help."

Mark Kelly is an intern with the Arkansas Baptist Newsmagazine.



### One layman's opinion

Daniel R. Grant

#### Judging Christian love by its effectiveness

A question that has long troubled me is whether or not God holds people accountable for the practical results of their well-intentioned expressions of love. Is God primarily concerned that we have good charitable intentions, or is his first concern that we achieve good and effective results with our expressions of love?

I have always had problems supporting certain kinds of welfare programs that seem to lump large numbers of undeserving poor together with the deserving poor. Similarly, I have problems with other charitable programs that deal compassionately with the symptoms of poverty, but fail to deal with the longer-term causes of poverty. Yet I know that Jesus taught we should give the cup of cold water, without reference to solving the long-term problem of thirst.

Recently I had the privilege of hearing Ouachita's missionary-in-residence, Dr. Jason Lee, tell our faculty and students about a remarkable program of treatment for malnourished children at the Bangalore Bab-

tist Hospital in India. In order to save money in the treatment, the Nutritional Rehabilitation Center was built "village style" on the hospital grounds, providing quarters similar to the homes from which the patients come, with thatched roof and mats in lieu of beds. Mothers are required to come with their malnourished children and live with the child during the treatment that lasts from one to three months. This "25-mat hospital" probably cost no more than \$2,000.

The mothers are taught how to provide a balanced diet from foods that are available in their own village—not food coming from a city shop or a foreign country. They are shown how to grow a small model garden, and to cook grains that provide high protein in the diet. The mothers learn how to make water safe to drink, the importance of personal cleanliness, and how to care for their babies.

The beauty of this program becomes more evident as the formerly emaciated child becomes healthy and mentally alert, and the

mother takes the child back to her village and proceeds to teach other mothers what she has learned. She has been through a wonderfully exportable experience that can be replicated over and over again with her neighbors.

In addition, Dr. Lee told us that many of these mothers learn about the Christian love that motivates those who work in the Nutritional Rehabilitation Center, and return as enthusiastic teachers about the eternal spiritual food found in Christ Jesus.

In a day of performance evaluation, testing, and giving grades, I wonder if we would not express our Christian love more effectively if we could receive a "divine report card" occasionally on the results of our good intentions. I would give the Bangalore Baptists a grade of "A plus" for Christian love.

Daniel R. Grant is president of Ouachita Baptist University.

## You'll be glad to know...

by Don Moore

... The world is not **untouchable!** The world does have spiritual leprosy, but it is not untouchable. We are not to contract its disease, condone its values or enter into its folly, but we are to penetrate it. That can be done! Many countries are asking for our missionaries help. The ambassador of the little country of Mali recently contacted our Foreign Mission Board to request Southern Baptists send missionaries to his country.



Moore

We recently constructed a BSU on the campus of Southern Arkansas University branch at Camden. The president or chancellor of the school was so warm and expressive of appreciation for our coming with the ministry that I said to him, "I'm not sure we have ever been this warmly received anywhere." His reply was, "Perhaps no one else has needed you as much as we do." This educational leader of another faith was acknowledging the fact that we penetrate and change the world when we bring people to a personal relationship with Jesus Christ.

... You can touch and change the world! It seems a little overpowering to consider that possibility, but it is true. There are another 100 countries we have yet to enter. There are nearly 2.4 million who have never been told how to have an abundant life with Jesus. If you ever touch the world, it will have to be as you multiply your life through others.

With a bona fide call to the gospel ministry comes a natural desire for all to know of Jesus and his love. Every pastor can multiply his ability to touch by becoming a strong encourager of WMU, Brotherhood and all of their related activities. The pastor can teach mission study books, preach the divine mandate to "go into all of the world", honor and use our missionaries for revival and supply, lead the church to pray about missions, and he can go as a missionary. The world can be touched! Let's go Lottie Moon!

Don Moore is Executive Director of the Arkansas Baptist Convention.

Pages 8-9: Southern Baptist leaders respond to convention president Draper's suggestion that a committee be appointed to draw up minimal guidelines of Baptist belief.

## Letter to the editor

### Inventing heresies

Baptists are fond of saying we should never "read" something into the scriptures that isn't there. Now it seems to me to read salvation into the ninth chapter of Romans is heresy. Nowhere can I find that God chose Jacob to be saved and Esau to be lost. Nowhere do I find in scripture the doctrine that the "first-born" is to automatically have salvation. The subject there is headship of Israel, not salvation. Neither is salvation the subject in the case of the Pharaoh of the Exodus. God used, and still does, those that are hardened for his purposes.

When one reads salvation into chapter nine of Romans, then it becomes necessary to invent other heresies, such as "total"

depravity, "irresistible" grace, "limited" atonement, etc. They have to say "world" in Gen. 3:16 has a limited meaning — check the Greek — "all" does not mean all. That 1 John 2:2 is wrong. Cannot resist the Holy Spirit? Stephen in Acts 7:51 would not agree with this. Personally, I'll trust him rather than Augustine or Calvin who were from the school of spiritualization.

If we don't force Romans 9 to say salvation, then we can take the "whosoever" within scripture literal. Bet you won't print this one. Does the sovereignty of God allow him to sin? He must have chosen to limit himself. — Clarence Edwards, Rogers



### Food and fellowship

Virginia Kirk and Jane Purtle

### Christmas breakfast

Each year a thoughtful couple in our church entertain with a Christmas breakfast. Their holiday tradition has grown until they have two breakfasts, one on Saturday morning and one on Sunday morning in the first half of December in order to accommodate their many friends. The Sunday morning group adjourns to Sunday School.

As guests arrive, the fireplace is blazing and Christmas carols softly fill the home with the warmth of Christmas. Coffee, orange juice, and tomato juice are served with sweet rolls and fruit breads in the family room. The host and hostess finish their last minute preparations while everyone visits.

The menu is a real old fashioned Southern breakfast. Sausage, crisp bacon, and gravy, along with hot biscuits, scrambled eggs and several kinds of homemade jam are served buffet style.

Breakfast entertaining is appropriate at any season of the year. New Years would be a good time for a Sunday School class or Training Union group to have a breakfast. In this case it could be a shared effort with each person bringing part of the food and everyone helping with the cooking.

One recipe is for a biscuit dough that would be useful for a "party" breakfast because it can be prepared, frozen, and baked later. It makes 3-4 dozen biscuits. It is also a handy recipe for someone who wishes to bake only a few biscuits at a time.

#### Freezer biscuits

2 packages dry yeast	1 teaspoon soda
¼ cup warm water	4 tablespoons sugar
5 cups flour	1 cup shortening
1 teaspoon salt	2 cups buttermilk
4 teaspoons baking powder	

Dissolve yeast in water. Sift flour, soda, salt, baking powder and sugar together. Cut in shortening. Mix in the dissolved yeast and buttermilk. Knead slightly on a floured board. Store for several days in the refrigerator or use immediately. In either case, allow the biscuits to rise 15-20 minutes before baking.

Cook in a preheated oven for 15-20 minutes at 400 degrees. If desired, make into biscuits, place on waxed paper on a baking sheet and freeze. The frozen biscuits can be stored several weeks in a plastic bag in the freezer. When you are ready to cook some, remove from freezer, place on a greased baking sheet, and put into an unheated oven. Cook at 400 degrees until tan.

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

by Millie Gill / ABN staff writer

**Mark Thomas Coppenger**

began serving Dec. 4 as pastor of the El Dorado First Church, coming there from the Broadway Church in Fort Worth, Texas where he was an adult Sunday School teacher and Tarrant Association hospital visitor. Dr. Coppenger, a native of Arkadelphia, he received his master of divinity degree from Southwestern Baptist Theological Seminary in 1983. He also has a bachelor of arts degree in philosophy from Ouachita Baptist University and has both a master of arts and Ph.D. in philosophy from Vanderbilt University. He has served as a staff member of churches in Arkansas while attending OBU. He is the son of Dr. and Mrs. Raymond Coppenger of Arkadelphia and is married to the former Sharon South, daughter of Dr. and Mrs. Rheubin L. South. They have two sons, Caleb and Jedidiah.



Coppenger

**John Bell**

will join the staff of Little Rock Life Line Church in January as minister of youth education/evangelism. He is a December graduate of Southwestern Baptist Theological Seminary. A Texas native, he is also a graduate of East Texas Baptist College. He and his wife, Cindy, will reside in Little Rock.

**Tim Blann**

is serving as fulltime associate pastor and minister of music at Park Place Church in Hot Springs.

**Troy Prince**

is serving as interim pastor of Mountain Home First Church. He is a graduate of Clarke Memorial College, Mississippi College, Southern Baptist Theological Seminary and William Carey College. In his 45 years of ministry, he has served as a director of missions, professor of Bible at Clarke College and executive director/treasurer of the Alaska Baptist Convention.

**John W. Talley Jr.**

has joined the staff of Crystal Hill Church in Little Rock as minister of music. He is a senior in music education at the University of Central Arkansas in Conway.

**Kenneth Altom**

has resigned as pastor of the Marcella Church.

**Norris Garner**

has resigned as pastor of the Owensville Church.

**Charles Colbert**

is serving as pastor of the First Church at Reyno.

**Ror Forsythe**

is serving as pastor of the Lamar Church. He is a graduate of Henderson College and Southwestern Baptist Theological Seminary. Forsythe has served churches in Texas, Oklahoma, Louisiana and Arkansas. He and his wife, Brenda, moved to Lamar from the Fellowship Church at Haynesville, La.

**Jerry Satterfield**

has resigned as pastor of the Alma First Church.

**Bill Hill**

has joined the staff of Highway Church in North Little Rock, going there from the Central Church of Bald Knob.

**Dave Masterton**

is pastor of the Amity Church. He was pastor of a Chicago church.

**Elbert Wilson**

is pastor of the Oak Grove Church at Cad-do Gap.

**Don Jones**

is serving as pastor of the Mount Ida Church, coming there from the New Hope Church at Bloomburg, Texas.

**Othel Pearson**

is serving as pastor of the Liberty Church at Norman.

**Ron Chandler**

has resigned as minister of education/administration at Stuttgart First Church to accept the position of minister of church administration at Germantown Church in Germantown, Tenn.

**Clyde P. Spurgin**

will begin serving Dec. 18 as pastor of Pig-gott First Church, going there from eight years of service at Green Forest First Church. A native of Missouri, he attended Southwest Baptist College in Bolivar and Washington University in St. Louis. He has also served Missouri churches. Spurgin is married to the former Hilda Cook and they are parents of three children.

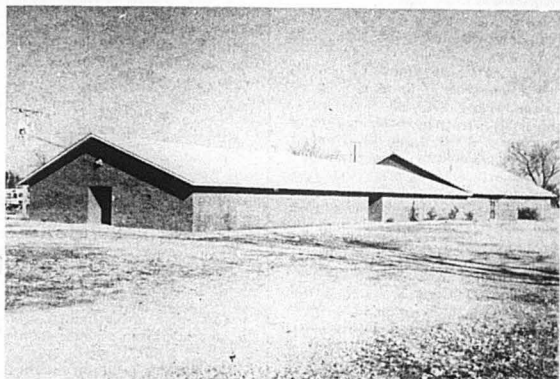
## focus on youth

**Bingham Road Church**

in Little Rock held a youth revival Dec. 2-4. Larry Vernich, Dan Austin and youth of the Cabot Mount Carmel Church were leaders.

**Magnolia Central Church**

youth participated in a DiscipleLife Conference Nov. 18-20. Conferences were directed at training and awareness in the areas of music, evangelism, family communications and relationships. Leaders were David Knight and Max Elzey of New Orleans, La., Danny Wilson of Fort Worth, Texas, and Fletcher Foster of Nashville, Tenn. Mark Overman, minister of youth and activities at Central Church, was conference coordinator.



Harvard Avenue Church in Siloam Springs dedicated a 6,000-square-foot, debt-free educational building Sunday, Nov. 27. The building houses 12 adult classrooms, 2 offices, restrooms and an overhead storage area. Chuck Ward is pastor.

Photo / Kenneth Lynch

**Fayetteville First Church**

begin observance of the Christmas season with musical programs Dec. 11. "Christ is Coming to the Earth" was sung in the morning service by the Sanctuary Choir with orchestra accompaniment. A ChristmasSing, featuring the Sanctuary Choir, Youth Choir, Young Musicians and the Reflections, was performed in the 7 p. m. service. Mark Short, minister of music, was director. Gladys Sonnem and George Tharel were accompanists.

**Calvary Church**

in Little Rock held deacon ordination services Dec. 4 for Bill Apple, Keith Bennett and David Enoch. Pastor Clyde Glazener preach-

ed the ordination message.

**Floral Church**

recently ordained pastor Rudy Ring to the ministry. J. D. Passmore, director of missions for Independence Association, was moderator. Others assisting were Ray Tafar, Jim Black and Elan Thompson.

**Lamar Church**

recently ordained Gene Leeds, Ricky McCarley, Shelby Robinson, Don Cowell, Don Caldwell and M. D. Cromer as deacons. Serving with these new deacons will be Dan Schmatjen, Schmatjen and retiring deacons, John Frank McCarley, John Horner, K. R. Horner and Wright Hughes,

participated in the ordination service led by interim pastor Milton Edmonson.

**Murphy Church**

at Big Fork ordained pastor James Fryar to the ministry Nov. 20. Council members were Carl Bunch, director of missions for Caddo River Association, Edsel Kaiser, John Graves, Dave Masterton, Marvin Black, Don Jones and Butch Black.

**Wynne Church**

in a recent business meeting voted to install a new sanctuary sound system that will include all new microphones, speakers, aids for the hearing impaired and a balcony controls console. Adults of the church are training as volunteer operators.

**missionary notes**

**Mr. and Mrs. Ben E. Hope**, missionaries to Brazil, have completed furlough and returned to the field. Their address is Caixa Postal 05, 78000 Cuiba, MT, Brazil. A native of Arkansas, he was born in Grant County and spent most of his youth in North Little Rock. She is the former Berdie Lou Moose of Oklahoma City, Okla. They were appointed by the Foreign Mission Board in 1967.

**Mr. and Mrs. Hubert N. (Ted) Lindwall**, missionaries to Guatemala, have arrived in the States for furlough. Their address is c/o Mrs. William Lindwall, 11 Meadowgreen Ct., Santa Rosa, Calif. 95405. Born in Kan-

sas City Mo., he also lived in southern California while growing up. The former Sue Francis, she was born in Morrilton, and also lived in San Francisco, Calif., while growing up. They were appointed by the Foreign Mission Board in 1960.

**Mr. and Mrs. J. Frederick Spann**, missionaries to Brazil, have arrived in the States for furlough. Their address is Rt. 1, Box 262½, Colt, Ark. 72326. He is a native of Levy. The former Bettye Brawner, she was born in Colt, and lived in Wynne while growing up. They were appointed by the Foreign Mission Board in 1962.

**Furloughing Arkansans report solid growth in Brazilian association**

by Mark Kelly

Arkansans Jesse and Wilma Kidd, Southern Baptist foreign missionaries to Brazil, have brought good news back with them on furlough.

The Kidds, who have served in Brazil for 25 years, report that the North Baptist Association of Minas Gerais is experiencing a 1980s growth rate twice that of the 1970s.

The association, an area about the size of Arkansas, located in eastern Brazil north of Rio de Janeiro, has grown almost 50 percent since 1980, according to Kidd.

Brazil's first Baptist work was established on the coast at Salvador in 1882, Kidd said. But despite 700 miles of arid and desolate terrain, two churches were established in northern Minas Gerais in 1918.

It took 51 years for the association to establish its first eight churches, a rate of one congregation every 6.5 years. In the 1970s, however, the growth rate jumped to one church every year. In four years since 1980,

the association has organized eight new congregations.

Minas Gerais state has led its national convention in the number of new churches established for three of the past four years, according to Kidd. North Association now boasts 26 churches with an aggregate membership of 2,500.

Kidd, a native of Urbana, Ark., and a graduate of Southwestern Baptist Theological Seminary, credits Southern Baptist assistance for part of the success.

"We've received virtually every kind of Foreign Mission Board assistance," he explained. "Disaster and hunger relief, property purchase, church construction, and evangelistic projects, as well as missionary support."

But a great deal of credit must go to the Brazilians, too. It took "good hard work and solid evangelistic effort" to realize that kind of growth, Kidd acknowledged. "Evangel-

istic fervor is one thing the Brazilians have going for them," added Mrs. Kidd.

Much remains to be done, however. The 26 churches must share the ministries of the association's one missionary and seven Brazilian pastors. Nine other cities in North Association, with a total population over 300,000, have no Baptist witness.

Despite the scarcity of pastoral leadership, however, the South Brazil Mission has voted to proceed with the task of establishing work in those cities by training lay people in techniques of church planting.

The Kidds are living in Camden during their furlough, which ends in March 1984. Their address is 1121 Herbert St., Camden, AR 71701. Their phone number is 501/836-8554.

**Mark Kelly is an intern with the Arkansas Baptist Newsmagazine.**



## Baptist leaders respond to call for 'guidelines'

NASHVILLE, Tenn. (BP)—Leaders from all spectrums of the Southern Baptist Convention have responded with skepticism to a suggestion that the Southern Baptist Convention establish "guidelines of bedrock Southern Baptist belief."

The suggestion was made by SBC President James T. Draper Jr., pastor of First Church of Euless, Texas, in a news conference in mid-November. He suggested a committee be appointed to draw up some "irreducible minimums" of things Baptists believe.

He cited four things he said are "bedrock belief." They include the full divinity and humanity of Jesus Christ, substitutionary atonement by Christ for the sins of mankind, justification by God's grace through faith and belief in the bodily resurrection of Christ.

Secular news reports of Draper's suggestion caused confusion among Southern Baptists because they used the term "creed." Draper told Baptist Press he did not use the term creed, and added "creed is a red-flag word for Southern Baptists."

He explained the term creed comes from a Latin word—*credo*—which means "I believe. What I am saying is that we do believe something."

"No matter what they say, Baptists have got a creed—everyone's got a creed. We do believe in something. We have a statement of faith and a confession of faith. They are creedal in a sense..."

Draper said he made his suggestion in an

effort to be reconciling. "We have been arguing, but here are some things—bedrock things—we can agree on. I had no intention of suggesting we use this to beat people on the head with."

"I in no way implied I wanted to bind anybody, or require anyone to do anything. I am not starting a witchhunt. I suggested this as an affirming thing and do not want to force anything on anybody. But I do believe we need to affirm some of our cardinal truths."

Draper noted the principles he enunciated were things denominational employees

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**"... I don't really see the need for going any further than the Baptist Faith and Message statement."**

—Paige Patterson

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**"A lot of neo-orthodox people could sign the four points he espoused."**

—Robert Tenery

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should have to ascribe to for continued employment. "Those who are recipients of Cooperative Program funds ought to have to express some commitment to something."

Draper added six Southern Baptist seminaries "require professors to sign

statements" of faith. "If that is not creedal, I don't know what is. A creed is something you have to sign and adhere to. Maybe what I am suggesting is not as far out in left field as it may seem..."

Conrad Johnston, pastor of Salem (Va.) Church, who was present at the news conference, said he believes Draper "was trying to get someplace to stand. He pointed out four or five things and said these are things we can agree on."

"It is not a perfect suggestion, but we need to get together on the things we can agree on. There is risk, but it is better than standing there killing ourselves or dividing our impact. He is trying to come up with something. It may not work but he is trying."

Generally, Draper's suggestion has met with confusion and skepticism from Southern Baptist leaders. Some are uncertain what he is calling for, while others are skeptical of the notion.

John M. Lewis, pastor of First Church of Raleigh, N.C., and a member of the SBC Executive Committee, called it "a horrible idea in the light of Baptist history and Baptist theology. It's going to be one of the most divisive things that has happened to us."

Lewis added: "What's wrong with the Baptist Faith and Message statement (a 17 point and preamble statement of faith adopted by the SBC in 1963)? I think that says a lot more than he said in his four points. The most important part (of the BFM) is in the preamble which indicates it is a guide

## Distinction between 'confession' and 'creed' discussed

NASHVILLE, Tenn. (BP)—Since the mid-November press conference when SBC President James T. Draper Jr. suggested a committee be appointed to draw up some "irreducible minimums" for Baptist belief, creeds and creedalism have become an increasing topic of denominational discussion.

Draper, who denied using the word "creed," told Baptist Press "historically there is not very much difference between a confession and a creed," but added "creed is a red-flag word" for most members of the 13.9 million member Baptist denomination.

In an effort to sort out the distinctions, Baptist Press contacted a number of Baptist leaders.

"I think the real difference is in how the word is used," said Leon McBeth, professor of church history at Southwestern Baptist Theological Seminary in Fort Worth. "The words confession—'I confess'—and creed—'I believe', are similar. If it is used to inform, to tell the world what we believe, it is a confession. If it is used as a restriction, then it is a creed, no matter what you call it."

Paige Patterson, president of the Criswell Center for Biblical Studies in Dallas, says he believes there is a "historical distinction" between creed and confession. "In terms of strict definition (of the terms) there is no dif-

ference, but historically a creed has represented an ironclad definition of a doctrine to which all initiates had to subscribe in order to be a part of that particular order.

"Generally creeds were ecclesiastical law while confessions were consensus statements," he added.

Charles Dewesse, director of editorial services of the Southern Baptist Historical Commission in Nashville, defined a creed as "an authoritative list of doctrines intended to control the minds of believers. As the ultimate authority, a creed is rigid, inflexible, final and complete. It does not allow for individual interpretation."

Lynn E. May, executive director-treasurer of the Historical Commission, noted: "Baptists in general and Southern Baptists in particular are not and have not been a creedal people. The confessions or statements of faith (such as the 1925 and 1963 Baptist Faith and Message statements adopted by the SBC) are not creeds or authoritative statements."

May added the preambles to the two statements "clearly state they represent a consensus of opinion... that they are not authoritative creeds or final statements." The introductions, he noted, specify they "are not to hamper freedom of thought... are

only guides to interpretation, having no authority over the conscience... and emphasize the historic Baptist position that the sole authority for faith and practice among Baptists is the Bible."

McBeth, who said he has talked with Draper about the proposal, noted he has "considerable confidence" in the president, but has questions about the future of such a suggestion.

"Although Jimmy (Draper) says he does not want to use any statement in a creedal sense, I think the proposal would lend itself to being used in a brutal, medieval sense of a creed... some future president could use it as a witchhunt."

"I believe the environment in the denomination is too poisoned to try to come up with some confessional statement at the present time," he added.

While Draper has said he does not intend the "guidelines" to be a club to beat people to death with, he did say he believes denominational employees "ought to be able to say we do affirm these basic things."

He told Baptist Press if denominational employees could not accept the "cardinal truths" he suggested, they would eliminate themselves. "If someone could not accept them, he is not a true Southern Baptist and

for understanding and should not be imposed on anyone."

Paige Patterson, president of the Criswell Center for Biblical Studies in Dallas, is "lukewarm" to the idea.

"While I respect the president (Draper) tremendously, I don't really see the need for going any further than the Baptist Faith and Message statement. I do not think the problems (in the denomination) relate to the inadequacy of our confessions. I think the problems relate to the unwillingness of our institutions and agencies, in some cases, to see to it that all they do corresponds to the statement of faith adopted by the convention," he said.

The problem, he concluded, "will not be solved by writing more creeds or confessions," and will not be solved until some agency leaders "have a willingness to cooperate and not play language games," and to have "absolute integrity" in conforming to what the SBC perpetuates.

Robert M. Tenery, pastor of Burkemont Baptist Church of Morganton, N.C., and editor of *Baptists United News*, a conservative publication, said he does not think Draper's suggestion "covers enough territory," and is far too general.

"A lot of neo-orthodox people could sign the four points he espoused. I don't think Baptists would accept anything that doesn't speak to such basic things as the church, the scriptures, the nature of God and man and things like that. I think Baptists are general-

ly pretty happy with the Baptist Faith and Message statement," he added.

He said some churches "have clarified that statement at the point of the scriptures and the second coming of Jesus Christ. I would like to see some more clarifying, particularly concerning the scriptures, but if the statement (in BFM) is read honestly, it says the scriptures are inerrant."

Tenery, also a trustee of the Baptist Sunday School Board, said the question "is a matter of integrity," and noted professors at all six seminaries are required to sign articles of faith. "The question is will they honestly stand by what they have signed. . . . do they have the integrity to stand by that?"

He said he believes Draper "is trying to dodge the issue of inerrancy and that issue cannot be dodged. We are not going to solve anything by saying we aren't going to talk about the scriptures. That is like a mathematician saying he is not going to talk about numbers or a doctor saying he is not going to talk about medicine. . . ."

Cecil Sherman, pastor of First Church of Asheville, N.C., and a leader in the so-called "moderate faction" of the denomination for three years, said he does not believe Draper's suggestion "will come to anything. The fundamentalists want more (in the guidelines) and others think it ought not happen at all. That's not much consensus," he said.

Kenneth Chafin, pastor of South Main Church of Houston, and a co-leader with

Sherman in the "moderate faction," termed the suggestion "a subtle attack on the integrity of the institutions and agencies" of the denomination. "It is part of the continuing effort to undermine the confidence of

**The suggestion is "a subtle attack on the integrity of the institutions and agencies" . . . (He) "is stirring a pot that doesn't need to be stirred, . . . not putting oil on the waters but pouring gasoline on the fire." —Kenneth Chafin**

Southern Baptists in their institutions and leaders."

The suggestion, he added, "comes at a time when the climate of the denomination is not good. We have a group of people attacking the seminaries and other agencies of the denomination. The suggestion is bound to cause a lot of people to think: 'Inquisition.'"

Chafin, also a trustee at Southwestern Baptist Theological Seminary, Fort Worth, Texas, added he believes Draper "is stirring a pot that doesn't need to be stirred. It seems he is not putting oil on the waters but pouring gasoline on the fire."



and institutions "than on the individual." He cited Cooperative Program support of those agencies and said "it comes back to my having to support that which is unconscionable to me." He said he believes Southern Baptists "have a right to expect (doctrinal) conformity" from denominational employees.

May warned that establishing "a set of doctrinal statements to which individuals, churches, organizations or institutions must subscribe to be accepted as 'Southern Baptist' would make such a statement a creed. Such a development would be totally out of keeping with the historic position of Southern Baptists."

He said it is dangerous to establish "a set of statements to be used as tests of orthodoxy," and noted such action could lead to a Southern Baptist "inquisition."

Bill Leonard, associate professor of church history at Southern Baptist Theological Seminary in Louisville, Ky., pointed out the progression Southern Baptists have followed. "Once we claimed 'No creed but the Bible,' then we wrote a confession of faith not binding on conscience, and now seem to want binding creeds."

Dotson Nelson, pastor-emeritus of Mountain Brook Church in Birmingham, Ala., and

a member of the SBC Executive Committee, said he voted against the Baptist Faith and Message statement when it was adopted in 1963, "not because I disagreed with anything that is in it, but because I knew that the preamble which stated it was not a creed would soon be forgotten. . . ."

"Openness is one of the strong facts of Baptist life. I believe when you sign something, you close your mind as far as that is concerned. I am very conservative, but I believe if we are to interpret the Bible as the Holy Spirit leads us, then there will necessarily be some divergence in what we think is our guidance."

Nelson added he fears the BFM "has become our creed," and noted efforts to make the statement more specific in certain areas. "If it came to a vote, I suspect I would favor making it less specific than more."

The retired pastor said the only "good church covenant" he knows of is one adopted "years ago" by Second Church of Richmond, Va., "composed entirely of Scripture."

Nelson added: "We pay a heavy price for our freedom. It is not as efficient as it might be, but I will take freedom even at the loss of efficiency."

ought to have the integrity to leave."  
Patterson agreed there is "a lot more justification" in requiring adherence to a set of statements by denominational agencies

## 'Defensive' nuclear arms advocated by Baylor trustee

WACO, Texas (BP)—The United States cannot have peace as its "foremost aim," U.S. Rep. Jack Fields, D-Texas, told a Baylor University audience.

"If peace is our foremost aim, liberty must be secondary," he said. "I believe we can have both peace and liberty, but only if we maintain a position of strength."

Fields called for a "dramatic new direction" in the peace movement which would focus on a defensive nuclear arms system.

"We have within our grasp the technology to make nuclear weapons obsolete and end the arms race," Fields claimed. "After all, why would the Soviets continue a massive weapons buildup if the United States had the capability to destroy those weapons before they could impact our American soil?"

Anti-nuclear defense systems are not science-fiction technology, Fields said. "In fact, some of the technology is already available. In the long run, an anti-nuclear defense system would employ a satellite-directed, non-nuclear, kinetic energy beam to shatter nuclear weapons in space before those missiles re-entered the earth's atmosphere."

The "dramatic new direction" changes the emphasis of U.S. military weapons "from offensive capabilities to defending America," Fields said. "Surely, this is common ground where nuclear freeze advocates and defense-minded groups can unite to make America secure while drastically reducing the importance and thrust of offensive nuclear weapons."

"It is my hope liberals and conservatives alike will join in strongly advocating a nuclear defense system," Fields urged. "It is truly the hope for tomorrow."

Fields, a Southern Baptist, made his remarks during University Forum at Baylor University, his alma mater, where he is also a member of the Board of Trustees.

He also insisted the United States must continue to work for a verifiable arms control agreement. Thus far, the Soviets have refused on-site verification—"the only reliable verification method since our intelligence satellites cannot penetrate through roofs to detect violations," he said.

Fields directed the students to seek intellectual and factual information about the peace issue. "I think we must be reminded

that ours is the most just nation which the world has ever seen. Today, it has become popular to espouse the theory the two superpowers, the United States and the Soviet Union, are really the same...I cannot imagine a more ludicrous philosophy. The Soviet Union and the United States are not the same. We are two nations whose philosophies are diametrically opposed."

There is a "bitter incompatibility" between what the communists call "liberation" and what "liberation" means in a democratic society, Fields said. "To America, peace means freedom in an atmosphere devoid of war. To a Marxist-Leninist, peace means the absence of resistance to world communism."

Americans have become "lulled" to the nature of the Soviet Union, Fields charged. The Soviet Union is not a superpower in terms of economics, he said. "The Soviet Union's per capita gross national product is surpassed by 23 other nations, according to World Bank statistics. The Soviet Union is a superpower only by virtue of its military power, a power which is achieved at the expense of the Soviet citizenry."

## Baylor faculty, students urge nuclear disarmament

WACO, Texas (BP)—Fifty-eight members of the graduate religion "community" at Baylor University in Waco, Texas, have publicly urged fellow Christians "not to be accomplices to the final holocaust through our silence."

The group, including 43 of 61 resident students in the Baylor graduate religion program, 14 faculty members and a retired faculty member, placed a paid advertisement in the December issue of an independent, national newspaper, SBC Today.

Headlined, "An end to our silence," the statement said the signers "believe the use of nuclear weapons lacks moral justification and stands contrary to the will of God," and asked others to "join us in the divine calling to be makers of peace through prayer and service."

The administration at Baylor, the largest university affiliated with Southern Baptists, "has not been extremely favorable toward our efforts," according to Curtis Freeman, one of the statement's authors and pastor of Belfalls (Texas) Church.

However, John S. Belew, vice president and provost at Baylor, said: "The right of individuals to express their positions on issues which affect the welfare of mankind are respected at Baylor. All sensitive people are deeply concerned about the potential for a nuclear holocaust."

"It would be improper, though, for any group to state or infer they represent a position of Baylor University. A number of solutions for the avoidance of nuclear disaster

have been proposed, and it is the hope of all mankind that the most effective one will be embraced."

Freeman said they hope the ad, which included a disclaimer "this statement in no way represents any official position of Baylor University on this subject," will bring the issue of disarmament up for discussion among Southern Baptists.

After it was decided to include as large a portion of the graduate religion community as possible, students, "spent hours" with professors, "explaining our concern, going over the statement, asking and answering questions," Freeman said.

Thirteen of 17 full-time faculty members in the graduate school ultimately signed, along with the director of Baylor's Institute of Church-State Studies, James Wood.

Others included Glen Hilburn, department chairman; James Landes, former executive director of the Baptist General Convention of Texas; Daniel B. McGee, H.J. Flanders Jr., C.W. Christian, John B. Davidson, Russell Lester, John Wood, Naymond H. Keathley, William L. Pitts, J.W. Ousley, Bob E. Patterson, Bruce C. Cresson and Glen O. Hilburn. E.L. Dwyer, retired faculty

member, also signed the statement.

Those who did not sign were: James Breckenridge, Edward Dalgligh, Robert Sloan and W.J. Wimpy, campus chaplain.

The statement also said: "The nuclear arms race threatens to terminate creation, while simultaneously diverting money and resources which could otherwise be used to meet the basic needs of the earth's poorest people... the spiraling nuclear build-up, accompanied by the failure to develop a meaningful, authentic nuclear arms control and disarmament negotiation strategy, demands that the Church withdraw its moral support from the continuing direction of the nuclear arms race."

It said the statement had been written to "affirm the spirit of recent statements on nuclear arms control and disarmament, as exemplified by the Southern Baptist Convention's peace resolutions, the Roman Catholic Bishops' letter and the Presbyterian Church's Call to Halt Nuclear Arms."

Freeman said, in addition to Southern Baptists, signers of the statement included members of Missionary Baptist, Presbyterian, Mennonite, Disciples of Christ, Church of Christ, Lutheran and Nazarene churches.

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## Ethicist proposes initiatives for peace

LOUISVILLE, Ky. (BP)—A positive new ethic of peacemaking initiatives is emerging around the world, and it "sprouts from Baptist soil," Glen Stassen told a Southern Baptist Theological Seminary audience in Louisville, Ky.

Stassen, professor of Christian ethics at Southern Seminary, offered a "distinctively Baptist" proposal for peacemaking which arises from biblical and Baptist roots.

He supported a "practical and preventative" peacemaking stance rather than "mere negative restraint from participation in war." Argument over participation in nuclear war comes too late, he emphasized, adding, "We need an ethic of transforming initiative."

The need is intensified because the planned buildup of "first-strike" weapons, such as the Pershing II and MX missiles, will push U.S. and Soviet governments to adopt "launch-on-warning" policies for firing their weapons, he said. This is alarming because the United States alone received 143 false warnings—which under a launch-on-warning policy would have triggered nuclear war—in one 18-month period, he noted.

"Like the Korean airliner 007, our whole world is straying into very great danger," Stassen warned. He then referred to the Apostle Paul's Epistle to the Romans,

characterizing sin as "slavery, captivity, bondage—letting another power (besides God) reign over us."

"We have become blinded by false perceptions and idolatrous trust," he added. "We all are in bondage. We all sin and go astray, people and governments alike. We are all captives of this process. We all need to have respect for each other."

Stassen said the first model for such transforming initiative is "God's delivering action in Christ." He explained "Christ shows us the nature of God—compassionate, delivering love, for even his enemies."

Another model comes from the teachings of Jesus, he added. For example, Jesus' commands to "turn the other cheek" and "go the second mile" were designed to help his followers bring about repentance and reconciliation.

"Jesus taught practical peacemaking," Stassen said. "We Baptists have a reputation for our literal interpretation of the Bible. Jesus' teachings are authoritative for us."

Jesus' example brings about peace because it takes into account the "good interests of the enemy" and seeks a way to serve the needs of all people, he explained.

Transforming initiatives, then, would be those which seek to provide the essential needs of everyone, he said. They would bring peace by eliminating the insecurities and deprivations which push nations to war.

In addition to the example of God and the teachings of Jesus, Southern Baptists should be willing to take transforming initiatives because of their historic sense of realism, Stassen claimed. "From our Southern Baptist roots, we have a realistic outlook on the destructiveness of war," he explained. "We remember a war fought on our own soil."

Consequently, Southern Baptists, as much as any other people, should appreciate the necessity of preventing war and saving humanity from its destruction, he said.

"The reality is that both the United States and the Soviet Union have more than enough nuclear weapons to destroy each other thoroughly," Stassen claimed. "We are not weak in nuclear weapons, and the further reality is that arms control must be multilateral."

Baptists' doctrines of separation of church and state should "give us enough independent-mindedness" to urge peacemaking initiatives by reluctant governments, he said.

Stassen conceded it will take more than the efforts of Baptists to bring about world peace.

However, he noted the basis for such peacemaking initiative "sprouts from Baptist soil," challenging Baptists to lead the way to peace. "Let us be transformed by Christ rather than conformed to the world," he urged. "Let us follow Christ in transforming initiative."

## Crucial Questions for Christians

by Glen D. McGriff

**Dr. McGriff, as a pastor's wife I often feel in competition with the church and congregation. How can I avoid such feeling?**

Being the wife of a church staff member often brings tension and stress. The feelings which you express are very common among church staff wives. The best approach may not be avoidance.



McGriff

Your feelings (emotions) are real. To deny those feeling would be to deny reality. To deny reality is both dangerous and counter-productive. A more productive approach would be to accept the awareness of your emotions. Then you might acknowledge them to your husband and request his help in exploring factors which cause such feelings.

The truth is that many wives are in competition with their husband's work demands. This is not unique to church staff situations. It is perhaps more stressful because of the spiritual dimension. This makes one reluctant to approach the matter for fear of being in conflict with God.

My findings indicate that most church staff wives share the interest and commitment of their husbands. They are concerned for the welfare of the congregation. Legitimate needs are given genuine consideration.

However, when unnecessary requests are made, unrealistic expectations indicated, and inconsiderate demands expressed, then negative feelings develop. Few wives complain when response to real need is given. It is when the husband operates from his own need to impress or a member makes requests from a need for power or significance that problems arise.

**Dr. Glen D. McGriff is Director of the Ministry of Crisis Support, Arkansas Baptist State Convention.**

*Inquiries, comments or questions to be used anonymously in this column should be sent to Question, Ministry of Crisis Support, Medical Towers Building, Suite 660, 9601 Life Drive, Little Rock, Ar 72205.*

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# Reagan signs repeal of ban against Vatican relations

WASHINGTON (BP)—Legislation repealing a long-standing ban against U.S. diplomatic relations with the Vatican has been signed by President Reagan but the White House has not officially indicated whether or when it will move to establish an embassy there.

Repeal of the 1867 ban opens the way for the administration to reestablish diplomatic ties with the Vatican following a 115-year absence of a diplomatic mission to the Holy See. Though the president has not publicly signaled his intentions, Sen. Richard G. Lugar, R-Ind., who led the effort to lift the ban, told colleagues on the Senate floor he anticipated Reagan, "in all likelihood, would take this action once this impediment is removed."

Should Reagan opt to move ahead with a Vatican embassy, Congress would still be directly or indirectly involved in funding decisions for a new diplomatic mission.

Appropriations committee aides told Baptist Press funding for a Vatican mission could move on any of three tracks. Two possibilities—a supplemental appropriations measure expected to be considered early

next year and the regular fiscal 1985 State Department funding bill to be passed before Sept. 30, 1984—directly involve House and Senate appropriations committees and require congressional passage.

The third route involves reprogramming fiscal 1984 funds already appropriated to the State Department. Though a shift of funds to establish a Vatican embassy would only require both appropriations panels be notified, committee spokesmen told Baptist Press "as a matter of political reality," the State Department is unlikely to move against the wishes of the appropriations panels which determine its annual funding.

Because they have yet to deal with the issue it remains unclear where members of the House and Senate appropriations panels stand on the question of setting up a Vatican embassy.

Lugar's amendment repealing the 1867 ban was added without opposition to a bill authorizing funds for the State Department for 1984-85. Opponents of the action criticized the Senate's move to change a 115-year-old policy without holding hearings or debating the issue.

Though two House members of a conference committee resolving differences between House and Senate versions of the authorization measure raised objections to the Lugar amendment, it remained in the final bill.

Several Southern Baptists, including current SBC President James T. Draper Jr., Baptist Joint Committee on Public Affairs Executive Director James M. Dunn, Executive Committee Executive Secretary-Treasurer Harold C. Bennett, and Foreign Mission Board President R. Keith Parks criticized the legislation permitting establishment of diplomatic relations with a church.

Prior to the 1867 ban on diplomatic ties with the Vatican, the U.S. maintained consular relations with the Vatican from 1877 until 1848, and full diplomatic ties from 1848 to 1867. President Truman's 1951 attempt to restore diplomatic relations and a 1977 Senate effort to repeal the nineteenth century ban failed.

Despite the absence of formal diplomatic relations, Presidents Roosevelt, Truman, Nixon, Ford, Carter and Reagan have named personal representatives to the Vatican.

## Government, college clash over anti-discrimination regulations

WASHINGTON (BP)—A dispute over the federal government's power to require compliance with anti-sex discrimination laws in private colleges and universities reached the U.S. Supreme Court in oral arguments Nov. 29.

In one of this term's most celebrated cases, attorneys for Grove City (Pa.) College and the U.S. Department of Education clashed over the school's refusal to submit a form indicating it does not discriminate on the basis of sex.

Grove City College, founded in 1867, originally had direct ties to the United Presbyterian Church. Although it still claims those historic roots, the school is now privately owned and operated.

The college, which receives no direct financial assistance from the government but

whose 2,200 students include more than 400 who receive federal grants and loans, has refused since 1977 to file Form 639, an assurance of compliance that it does not discriminate against women in any of its programs.

Legal authorities say that for the college to file the form would be to acknowledge it operates a federally funded education "program" and is therefore subject to all current and future Department of Education regulations implementing Title IX of the Civil Rights Act of 1972.

Title IX states in part that "No person in the United States shall, on the basis of sex, be excluded in participating in, be denied benefits of, or be subject to discrimination under any education program or activity receiving Federal financial assistance."

Because it does not discriminate against women as a matter of principle, because it refused federal funds in its desire for autonomy and because it does not operate any "programs or activities" receiving

federal assistance, attorney David M. Lascell argued before the high court, Grove City should not be forced to sign the compliance form.

But Paul M. Bator, acting solicitor general of the United States, told Supreme Court justices the college, by permitting students who receive federal grants and loans to enroll, does conduct a "program" within the meaning of the law.

Although Basic Educational Opportunity Grants (or Pell Grants) go directly to students rather than to Grove City College, Bator argued, they amount to a "subsidy" of the school. He added that Grove City College could resolve its dilemma by telling its students not to take BEOGs and instead issue grants of its own, a practice the school undertook when the federal grants were first awarded in 1972.

After the school's refusal six years ago to file the required compliance form, a Department of Education administrative law judge found the college had failed to comply with Title IX and that students were therefore ineligible to receive BEOGs or Guaranteed Student Loans (GSLs).

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## Senegal's first Baptist church opens, ready to serve

DAKAR, Senegal (BP)—The only official Baptist church in Senegal was born in November, complete with two mission projects of its own and a mission offering.

Just minutes after organizing, the International Church of Dakar, an English-language church, voted to continue its ministry to a nearby Wolof-speaking village for victims of Hansen's disease (leprosy) and begin a ministry to Serer-speaking Moslems to be led by a converted Moslem.

The new church has been providing rice and oil to the Hansen's victims at Keur-Massar and believes the people will be open to having a Bible study as soon as they can

secure someone who speaks Wolof to lead it.

The Serer-speaking mission will be led by Seck Faye, who became a Christian under the ministry of Warren Rush, Southern Baptist missionary and pastor of the new church.

Faye had been living on a Moslem marabout's (religious leader's) property, but was ordered off after becoming a Christian. He moved about five blocks away into a private compound where he could welcome his friends and teach them the gospel.

Recently Faye returned from a Wednesday evening prayer meeting to find five Moslem Serer men and three women wan-

ting to know more about Jesus and the Bible. They also asked that he invite Rush to tell them how to become Christians. This happened in a country where less than 0.1 percent of the population are Protestant Christians.

Because few of the Serer people can read, Rush gave Faye a tape recorder so he could record the New Testament and let people listen to it.

The International Baptist church concluded its first meeting with a missions offering of \$55 for the work of the Southern Baptist Foreign Mission Board.

## Guam Bible fellowship reports record growth

AGANA, Guam (BP)—An interfaith Bible fellowship near the University of Guam is seeing record growth and shaping the spiritual climate of other Micronesian islands.

About 275 students are now involved in the fellowship; 50 joined in August.

Wes and Genevieve Brizendine, Southern Baptist missionaries in Guam, say many students who have been active in the Baptist-sponsored fellowship have become leaders in their home governments on some of the 1,700 inhabited islands surrounding

Guam.

A regular Bible study, in its early days, drew as few as three participants but now draws up to 100 packed into a 24-by-26-foot room at the Student Bible Fellowship Center.

The Brizendines believe the ministry reaches areas of Micronesia where Southern Baptists have no missionaries. Students who attend the university and nearby Guam Community College carry their spiritual learning with them when they go home.

The missionary couple from Missouri began their ministry and maintained it in

their apartment near the university for two years until the center was built in 1974. Earlier, journeymen Tim and Nancy Rayborn had probed the area for possible student work by beginning a film ministry in a dormitory lounge.

The student center is open six days a week for activities such as Bible studies, films and worship. The Brizendines, through the center, also coordinate a food closet for needy people, provide counseling and encourage participation in Christian sports leagues.

## Broadcast ministry escalates in Zimbabwe

HARARE, Zimbabwe—Mail has increased from about six letters a month to nearly 100 a month in response to a twice-weekly radio program in the Shona language produced by the Baptist Communications Center in Harare, Zimbabwe.

The letters are written mainly by Shona speakers from Zimbabwe, Mozambique, Zambia, Malawi and South Africa, who hear the program broadcast over Trans World Radio in Manzini, Swaziland, according to Southern Baptist missionary Steve Evans, who directs a staff of three at the center.

Letters also arrive written in English, Portuguese, Ndebele, Chewa or Nyanja, but the center's staff handles them all. Among them, the staff can read, speak and write four languages, and there are resource persons for others.

"Our policy is to respond to every letter that comes in," Evans said, "whether it in-

volves someone receiving Christ as savior, requesting literature for spiritual growth, requesting that we play a certain song on one of our programs, or asking for counseling on a serious problem.

One letter told of 20 people meeting together for worship who wanted to know where they could find a Baptist church to attend. Another said 80 people meeting together wanted materials for discipleship training.

Another listener wrote, "Many, many thanks for your letter to which you replied to brother Danny. Both of us were very happy and so thankful when it arrived. We are now breathing a short hope. To tell the truth before the face of the Lord, we had already

given up. We wrote many letters to others, but not even one was enthusiastic to reply to us."

Evans and his staff are especially excited about response from Mozambique, a nation closed to Southern Baptist missionaries for several years. They receive up to 20 letters a month from there; few were received previously.

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## International

### Prepare the way

by Wm. M. Burnett, Beebe

Basic passage: Isaiah 40-41

Focal passage: Isaiah 40:3-11

**Central truth:** The way offered by our Lord is repentance and faith which leads to eternal life.

A prologue to the last 26 chapters known as "the book of consolation": They refer to Jehovah bringing his people back from Babylon. The obstacles to their return—rebellion, unfaithfulness, idolatry, moral failure—are to be removed.

A desert of immense proportions separated Babylon from Judea, and the return through such wilderness is a graphic figure of the moral and spiritual obstacles in the lives of the people.

But the passage has a much greater meaning in its references to the coming of Jesus Christ into the world. The voice crying in the wilderness is the voice of John the Baptist, preaching repentance and announcing the coming of Jesus Christ (Matt. 3:3; John 1:23).

The first great truth I call your attention to is the enduring eternal work of God, contrasted with the temporary life of man in this world.

Life in this world with its grandiose goals and false standards is empty and worthless. It endures for a little season, but it is transient. One thing gives way to make room for something else. One generation dies, another takes its place.

The poet says it thus, "a moments halt, a momentary taste of being from the well amid the waste". The voice crying in the wilderness said, "all flesh is grass... the grass withereth, the flower fadeth: but the word of God endureth forever."

Observe in the second place what the message of the fore-runner of our Lord was as he prepared the Master's way. It was a call for men to turn from the course of the world to the kingdom of God. "Repent ye: for the kingdom of heaven is at hand".

He promised that Jesus would be to the people like a farmer thrashing grain (Matt. 3:12). He would separate the true from the false and worthless. He would save those who responded in repentance and faith and would destroy the rebellious wicked.

The word of God, "repentance toward God and faith in our Lord Jesus Christ", endures forever.

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## Life and Work

### Promise and Fulfillment

by Bob Metcalf, Calvary Church, Little Rock

Basic passage: II Samuel 7; Isaiah 9:2-7

Focal passage: II Samuel 7:12-13,16; Isaiah 9:2-7

**Central truth:** God will fulfill his promise of peace, justice, and righteousness where he is king.

For those of us who live on this side of the Christ Event, our text is a source of celebration. We have evidence of its fulfillment. We sing Handel's "Messiah" with a joy that the original readers of its textual base could not sing. We have seen the Messiah. We know God keeps his promises.

Before we turn all of our attention to the Christ of Christmas, let's look at the promises made in conjunction with the promise of his coming. Just as surely as the promise of his coming has been fulfilled; the promise of peace, justice, and righteousness has been and will continue to be fulfilled. Each of these promises is directly related in our text to the Messiah.

We have peace when we have the Prince of Peace. Even in the absence of military conflict, we can see the battles raging within persons, among persons, and between persons and God. In the kingdom of God, the obedient subjects of the Lord find a peace that can not be explained by those outside the kingdom.

We have justice when we obey the Reigning One. The only thing that restricts God's justice from being characteristic among his people is the disobedience of his people. There is no excuse for injustice being fostered by the people of God. If we are a part of the kingdom we have the charge of carrying out our work in justice characteristic of our king.

We have righteousness because he is righteous. Our sin has been dealt with by the Sinless One. We could not set ourselves apart because of our own efforts. We have been set apart as subjects of the kingdom by the king himself.

Each of these promises has been fulfilled in one sense. Wherever Christ is king, the characteristics of his kingdom are present. Someday all of his creation will again be subject to his complete rule. When every knee has bowed, we will celebrate with a new song the fulfillment of these promises. Because God has made promises to us that he will keep, we should be firm in our commitment to him.

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## Bible Book Series

### Paul's concern and gratitude for the Philippians

by Johnny Jackson, pastor Forest Highlands Church, Little Rock

Basic passage: Philippians 4:2-23

Focal passage: Philippians 4:8-19

**Central truth:** God will supply our needs through Jesus Christ.

In 1948 I heard Harry Rimmer say "If I believe anything about Jesus Christ I believe he is all-sufficient." I agreed then and after many years of serving him I still believe it. One of the clearest theological truths of the Bible is that all Christians have from God, they have in Jesus Christ. God does not give us love, joy, peace, power, forgiveness, and life independently and separately each from the other. Rather, when we are saved we receive Jesus Christ as our Savior and Lord. In him we find and have the aforementioned blessings and privileges.

Because of this essential truth, it is imperative for every Christian to develop a growing vital relationship and fellowship with the Lord Jesus. This was the experience of Paul, and this was his desire for the Philippian Church. He urged them to follow his example (v.9).

One of the essential factors in Christian growth is a disciplined mind. Satan will attack us here. God will guard our mind (v.7), but our responsibility is to fill our mind with good thoughts (v.8). Right thinking is absolutely necessary to right living.

One result of right thinking brings a sense of contentment to the believer (v.11). Today's world has an insatiable craving for "things" that hopefully will bring joy and fulfillment. Paul declares that only in Christ is all sufficiency for all our needs (v.19). He also testifies that his personal strength of victory and accomplishment comes only through Christ (v.13).

In the course of our life each one of us will likely experience both times of abounding and being abased as Paul (v.12). We need to have a firm faith that causes us to be able to appropriate the strength and blessing that is ours in Christ (vv.13,19).

Many times God will use other persons through which he works in meeting our needs. This was true in the life of Paul. The Philippian church had cared for him more than once (vv.15-16). He was grateful for their generosity and thoughtfulness. Today we should thank God for those who have been helpers to us, and we should also be quick to minister to our fellow servants when the opportunity arises.

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# Your state convention at work

## Church Training Baptist doctrine preview study

Landrum P. Leavell II, president of New Orleans Baptist Theological Seminary, will lead a special conference for pastors at the



Leavell

State Evangelism Conference in January as preparation for Baptist Doctrine Study in April. Dr. Leavell is the author of *The Doctrine of the Holy Spirit*, the adult book for the 1984 Baptist Doctrine Study.

Dr. Leavell will lead the preview study of the book immediately after the Monday afternoon session of the Evangelism Conference on Jan. 30. An evening meal is also planned for those who attend the preview study. Reservations should be made through the Church Training Department. The registration fee covers the costs of the meal and the book.

Dr. Leavell has been president of New Orleans Seminary since 1975 and has been president of the Southern Baptist Convention and the Southern Baptist Pastors Conference. *The Doctrine of the Holy Spirit* is his ninth book to be published by the Sunday School Board.

Baptist Doctrine Study Week is suggested for April 16-20, 1984, and is one of the five strategies of the Developing Believers Emphasis. Study books are also suggested for the other ages, including *Youth Affirm: The Doctrine of the Holy Spirit* by Herschel H. Hobbs. Make your plans and reservations now to attend the preview study. — Robert Holley, director

## Stewardship Department Missionaries pray and watch mailboxes

Perhaps no one prays as earnestly for the success of the Lottie Moon Offering as the 3,355 missionaries under appointment. Availability of funds for much needed projects, such as equipment for producing cassettes in local languages, tents for evangelistic campaigns, pastors' schools etc., depends on whether or not the offering goal is reached.

In early January we begin watching our mailboxes for reports as to what percentage of the goal has been reached. About April we start getting word that some of our requests can be granted. By June we know which needs can be met and which will have to wait or be forgotten. I remember

our joy in many past years as we learned that funds had been granted for our projects—how thankful we were for Baptists' generosity. I also remember our disappointment in "lean" years when many requests could not be granted.

The results of the offering are important to missionaries for another reason. They reflect Southern Baptists' current interest in and commitment to missions. Unfortunately, there are times when this interest wanes, and this is reflected in our giving. When the mission offering is especially good we missionaries know that folks back home have not forgotten us. We know that missions is being promoted in the churches and that people are interested in us and praying for us. We are encouraged all the more to do our best where God has called us and Southern Baptists have sent us.

Join our missionaries in prayer that this year's Lottie Moon Christmas Offering will go "over the top." — Edwin Pinkston, missionary to Ivory Coast

## Evangelism What is Dayspring?

Dayspring is a national meeting of Christian women sponsored by the Home Mission Board, the Foreign Mission Board and W. M. U. of the Southern Baptist Convention.



Shell

Luke 1:78-79 says, "Through the tender mercy of our God; whereby the dayspring from on high hath visited us, To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." Dayspring is when the first streak of light penetrates the darkness and prompts a new day. In response, the morning glory begins to unfold, its simple beauty attracting and inspiring all who see it. As the dayspring gives light and life to the morning glory, so the Holy Spirit gives light and life to those who know him.

Laura Allen is the National Evangelism Consultant with Women. Laura works through the Evangelism Section of the Home Mission Board in Atlanta. She is the director of Dayspring.

Laura shares with you a welcome to Dayspring. She states, "This is a national meeting where you will be challenged to use your unique talents and gifts in creative lifestyle evangelism, to become aware and involved in spiritual awakening in our world and to find inspiration to your life in opportunities Christ gives you each day."

The next Dayspring will be April 12-14, 1984, at Travis Avenue Church, Fort Worth, Texas. — Clarence Shell, director

## Family and Child Care Services Share your life

"We have plenty of love to go around." This statement was made recently by a 10-year old boy whose home was being evaluated as a foster home by our agency. His response was shared in answer to the question, "How would you and your brother feel about having another child in the home to share the attention of your parents?" "That will be fine, we have plenty of love to go around."

Although young in years, his answer revealed a young person firmly grounded in the security of love of his family. He knows a great deal about life and of life's basic need — to love and be loved. He has also caught a glimpse of the Christian concept of sharing love with others.

During one of my regular visits to the Red Cross Blood Bank, I noticed a poster hanging on the wall which read, "Blood, Gift of Life." How striking! That is literally true. As I think about foster care, I want to say, "Foster Care, Gift of Life." Foster care is a family sharing part of everything that they are and part of everything that they have with a child. Literally they are sharing their life with another person. Life is precious. Life is a gift from God; what we do with it is our gift to him.

Would you like to share your life with a foster child? — Johnny G. Biggs, Executive Director

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## Shared ministry crucial to Bold Mission Thrust

NASHVILLE, Tenn. (BP)—If Southern Baptists' Bold Mission efforts are to succeed, the responsibility of ministry must be shared equally between church members and staff, according to Joe Stacker.

"Too many Southern Baptist pastors have come to the point where they see themselves as the source of success for the life of the church," explained Stacker, head of the Baptist Sunday School Board's church administration department.

"We want to avoid a return to a reformation, clergy-controlled mindset," Stacker said. "The pastor, deacons, leaders and church members are going to have to be together in their concept of the church's mission and ministry. If they are not, it will deny the church a sense of fulfillment where all people are involved in the ministry of the church."

The concept of Shared Ministry for Southern Baptist churches was presented to state convention church administration representatives at their recent annual meeting at the board.

Shared Ministry is based on the biblical principle that the pastor has to be the leader of the church, committed to growth, according to Stacker. This is the role of the pastor as shepherd who leads the flock, not as a dictatorial leader. His authority as spiritual leader must be earned as a servant of God and shepherd of the flock. No ceremony automatically entrusts this authority to a church minister. It must be the call of God, the commitment of the man and the support of the church.

Every member has equal responsibility for voting and participating in church activities, just as every member also has responsibility

for the work of the church. "If we don't recapture the concept of the priesthood of the believer, we may lose it," Stacker charged. "The people of God are the body of Christ ministering to the people of the world. If Bold Mission Thrust is to be reality, it must be through shared ministry. It is time for the church to become a Great Commission people."

"We are to build bridges between God and man and between man and man. Our strengths are his strengths and our success, his success. Shared Ministry is cooperation in sharing ministry responsibilities," Stacker said. "We are laborers, which requires a mental, physical and spiritual effort—work. There is a demand for faithfulness and commitment."

Part of the Shared Ministry approach of the church administration department will be to speak to some of the problems facing pastors of Baptist churches today.

To organize the efforts of the department in implementing the concept, Stacker announced the appointment of Bruce Grubbs of the church administration department as coordinator of Shared Ministry and forced termination. Grubbs is expected to remain in this role for approximately two years.

Shared Ministry, which will be a church administration department program emphasis for 1985-90, recognizes specialized callings and gifts, but also affirms that each member is a minister, based on the foundations of the priesthood of the believer and the nature of the ordained minister's work as an equipper.

It will be an effort to inform, encourage and support the sharing of the ministry tasks of proclamation, care and leadership among pastor, staff and church members.

## Seminary enrollments up eight percent

NASHVILLE, Tenn. (BP)—Enrollment at the six Southern Baptist seminaries increased eight percent from Fall 1982 to Fall 1983.

Total enrollment was 10,848, an increase of 760 students.

Five of the six schools reported increases ranging from 3.4 percent at New Orleans Baptist Theological Seminary to 20 percent at Golden Gate Baptist Theological Seminary in Mill Valley, Calif. Southwestern Baptist Theological Seminary in Fort Worth, Texas, was up 12.5 percent, Midwestern Baptist Theological Seminary in Kansas City, Mo., increased 10 percent and Southern Baptist Theological Seminary in Louisville, Ky., increased five percent.

Southeastern Baptist Theological Seminary in Wake Forest, N.C., reported a 5.8 percent decline in its record enrollment last year.

Golden Gate registered 798 students for the fall (an increase of 135), the sharpest percentage increase in over a decade.

The largest gain (from 65 students to 128) came in the seminary's Multi-Ethnic Theological Association centers. In the past year seven new META centers have been established, including Hispanic centers in Garden Grove, Gilroy, Los Angeles and San Diego, Calif., and Tucson, Ariz.; a Chinese center in Los Angeles and a Native American Indian center in Anchorage, Alaska.

Student registrations on the main campus went up 19 percent (to 538). It was the 13th increase in the past 14 years for Golden Gate.

Southeastern dropped only 14 students (to 1,092) in its main campus count but a large decrease in persons enrolled in night courses and off-campus courses accounted for the 5.8 percent decline. Total enrollment was 1,207, a decrease of 75.

Southeastern's enrollment has increased 90 percent in the past decade, from 634 students.