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Arkansas Baptist Newsmagazine, 1980-1984

Arkansas Baptist Newsmagazine

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Arkansas Baptist State Convention

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WHAT IS FREEDOM

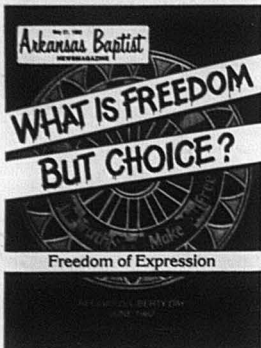
BUT CHOICE?

The Truth Shall Make You Free

Freedom of Expression

RELIGIOUS LIBERTY DAY
JUNE 1982

Baptist Joint Committee on Public Affairs Washington DC



Baptists have not forgotten their heritage of being advocates for religious freedom and separation of church and state. The Baptist Joint Committee on Public Affairs will be taking the lead in promoting observance of 1982 Religious Liberty Day in June. Charles G. Adams, a pastor and representative of the Progressive National Baptist Convention, one of five Baptist groups making up the BJC, has written an essay on freedom of expression, published on page 12 of this week's ABN.

In this issue

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The SBC Committee on Boards declined recently to release the names of nominees to SBC boards and committees until the first day of the annual convention meeting. Due to an anonymous tip received by the (Texas) "Baptist Standard", however, the board nominees have been made public. Editor J. Everett Sneed reports the nominees and gives the ABN's rationale for publishing the information in an opinion piece.

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Eighty percent of Southern Baptist churches in the U.S. have membership below 300. These are the churches that must infiltrate the world if Bold Mission Thrust is to succeed, speakers told participants in a national Rural Evangelism Conference held in Little Rock.

Arkansans appointed to foreign fields

Two Arkansas natives were among 27 missionaries named by the Southern Baptist Foreign Mission Board May 10 at Richmond, Va.

Mrs. Dennis A. Derby, who was born in Jonesboro, and her husband were appointed to Mauritius, and Lee R. Walker, of Little Rock, and his wife Phyllis, were appointed to Chile.

Mrs. Derby, the former Susanne Dacus, was born in Jonesboro and reared in California. Derby will serve in Mauritius as a general evangelist and Mrs. Derby as a church and home worker.

Walker, the son of Mr. and Mrs. Lee Roy Walker of Little Rock, was born in Texas. He considers Little Rock home and Rosedale Church his home congregation.

He attended Carson-Newman College Jefferson City, Tenn. and received a bachelor of church music degree from Ouachita Baptist University at Arkadelphia. He holds the master of church music degree from New Orleans Baptist Theological Seminary. He has served as music youth director at three churches, including Piney Church in Hot Springs.

Mrs. Walker, a native of Louisiana, attended Ouachita Baptist University. Walkers have one son, born in 1980.

Walker will serve in Chile as a music consultant. Mrs. Walker will be a church and home worker.

Both couples will go to Pine Mountain, Ga. in September for a 12-week orientation before leaving for the field.



Mr. and Mrs. Derby



Mr. and Mrs. Walker

Ouachita fellowship scheduled at convention

ARKADELPHIA — Alumni, former students and friends of Ouachita Baptist University who attend the Southern Baptist Convention in New Orleans, Louisiana, June 15-17 are invited to a Ouachita fellowship on Tuesday night, June 15 at 9:30 p.m. following the evening session in the Hyatt Regency Conference Center adjoining the

Superdome.

Ouachita President and Mrs. Daniel Grant will be in attendance, a brief presentation of the latest campus improvements and activities will be shown, and time of fellowship within the Ouachita family will highlight the social event.

No reservations are required.

Cooperative Program report: April

1981
\$ 669,511.50
670,874.69
1,363.19

\$2,678,046.00
2,695,092.19
17,046.19

Monthly budget
April gifts
Over (under)

Budget year-to-date
Gifts year-to-date
Over (under)

1982
\$ 759,888.73
765,475.10
5,586.37

\$3,039,554.92
2,997,888.17
(41,666.75)

Arkansas Baptists have given 98.6% of the 1982 budget to date. The 11.24 percent increase over last year compares very favorably with the current 6.8 percent inflation rate. Gifts are \$302,795.98 above 1981's record. — James A. Walker, director



Although Southern Baptist churches and pastors have come a long way, three inter-related problems linger on. These are a false meekness, poor pay and a failure of personal communication between the pastor and his members. The problem produces pain and frustration and hampers the effectiveness of the Lord's work. To solve the difficulties, the congregation and the pastor must work together.

Many today have a false concept of meekness. It is true that the Bible commands Christians to be meek and humble. Jesus himself said, "Blessed are the meek: for they shall inherit the earth," (Matt. 5:5). But a false concept has developed around the idea of meekness. In contemporary English the word portrays a spineless person who yields and bends to every pressure. This, however, was not the idea of the word as it was used by Christ.

The term was often applied to animals which had been domesticated in Jesus' time. An example would be the wild stallion that had led the pack. He was captured, domesticated and trained so that his powerful body responded to every command of his master.

The pastor, as well as the church member, is to respond to the commands of Christ, not to the whims or pressures of the people. The pastor is to be courageous. The Old Testament prophets stood for right regardless of the cost. Hence, we find God's servants telling even the Kings of their sins. This courage and boldness, however, must always be coupled with love.

Jesus was a perfect example of a leader. He always focused on the individual, no matter what the circumstances might be. This is true whether he was dealing with a lost person, such as the woman at the well (John 4:4-30), or whether it was a disciple who had committed sin, such as Peter (John 21). In every instance, Christ's object was to assist the person to have right standing with God and to reach the maximum potential of his life.

A pastor's failure to properly communicate with some of his members may be caused by several factors. Some members misunderstand their pastor. Since he deals frankly with sin in the pulpit, they may wish to hide their

failures from him. To overcome this problem, the people must come to realize that their pastor wants to help them overcome their sins and that he will not hold their failures against them. They must also be convinced that anything told their pastor in confidence will be kept in confidence.

Lack of personal communication may sometimes be produced by a feeling of inadequacy on the part of a pastor. To be effective in communicating and counselling, a pastor must have a realistic appraisal of his strengths and weaknesses. There should certainly be no embarrassment to a pastor when a problem is presented which he feels is beyond his ability to handle.

Southern Baptists currently have a number of continuing educational programs designed to assist the pastor in improving and evaluating his skills. It is of vital importance that the pastor knows his strengths and weaknesses.

Finally, tension between the pastor and the congregation is sometimes created by failure of a congregation to meet the financial needs of their minister. It is difficult for a pastor to properly minister to his people when he is burdened down with financial problems.

Every congregation has a moral and spiritual obligation to provide support for its pastor and staff members. Southern Baptists have long been ranked well below the average of most denominations in church staff salaries. In Arkansas we are well below the average of most Southern Baptist church salaries. Sometimes churches are able to make their staff workers' salaries look better by including car expenses. The car expense which a pastor receives can in no way be considered income. In order to fulfill his God-given task he must drive his car extensively. Currently, it costs a minimum of 25 cents per mile to operate a car.

The solution to these problems lies in honestly facing them, eliminating false concepts of the past and providing for the pastor. Provision for the pastor should include an adequate salary as well as opportunities for a continuing education. When this approach is used, both the congregation and the pastor will become more nearly what God would have them to be.

Arkansas Baptist

NEWSMAGAZINE

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

VOLUME 81

NUMBER 20

J. Everett Sneed, Ph.D. Editor

Betty Kennedy Managing Editor

Erwin L. McDonald, Litt. D. Editor Emeritus

Arkansas Baptist Newsmagazine Board of Directors: Jon M. Stubbiefield, Magnolia, chairman; Charles Chessier, Carlisle; Lyndon Finney, Little Rock; Leroy French, Fort Smith; Mrs. Jimmie Garner, Truman; Merle Milligan, Harrison; Tommy Robertson, El Dorado; Hon. Elsjane Roy, Little Rock; and Lane Strother, Mountain Home.

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

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

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.

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Jesus not 'submissive'

While I found Joyce Rogers' intolerant and erroneous comments regarding the women's movement, feminism and humanism disturbing, I was appalled at her statement that "you are never more like Jesus than when you are submissive and you are never more like Satan than when you rebel against authority."

I don't know where Mrs. Rogers got her information, but the Jesus I learned about began his rebelliousness early in life, when as a 12-year old, he caused his parents untold anguish while they searched for him for three days, and upon their discovery of him in the temple, mildly rebuked them for daring to question him about it.

It was no submissive Jesus who spent 40 days in the wilderness undergoing insults and temptations from an unrelenting Satan.

He was not submissive when he bravely began his ministry in his hometown and was almost murdered in cold blood as a result.

Jesus was bold and authoritative in his confrontation with his Jewish opponents, and exhibited white-hot anger as he drove the money changers from the temple.

His championing of the underdog and keeping company with that local riff-raff, daring to teach them that they had individual worth, was rebellious.

A submissive Jesus would not have suffered to the point of sweating blood, nor allowed himself to undergo the extreme cruelty and agony of death by crucifixion, when simply fading away into obscurity would have been so much easier.

I challenge Mrs. Rogers to re-evaluate her concepts of submission and rebellion. Perhaps in doing so, she will discover that were it not for the courageous and often bloody rebellions of our ancestors, male and female, she would not have been permitted to make her remarks publicly, nor would I be able to openly and critically respond. — **Barbara Coogan, Mena**

Turn off the faucet

I would like to say something concerning the drinking problem.

If a person is put by a tub of water into which water is flowing from an open faucet, and is given a dipper to empty the tub and he turns the faucet off first, he would be adjudged sane. But if he continues to dip oblivious of the open faucet, his sanity is in question.

In these days the faucet is turned on full force, flooding the world with alcoholic beverages. Many persons are striving to bail out the tub without turning off the faucet.

The damage to a drinker is made vivid

from persons suffering from alcoholic degeneration of body and mind. No person deliberately plans to become a victim of alcohol's ravages, but never-the-less, he finds himself enmeshed in a vicious habit he can't break.

Alcohol is a narcotic and dangerous habit-forming drug.

Alcohol is the largest contributing cause of delinquency. It is back of broken homes, gang wars, lost morals, and billions of dollars worth of damage every year.

We want our children to grow up into good solid citizens and second to being good Christians. But how can we make them so if someone doesn't turn off the faucet?

The legalized and unlegalized bootleg-

gers know they would go out of business if the drinkers stopped drinking. They paint beautiful, mouthwatering pictures and make them appear harmless.

The terrible toll taken from the individual drinker, from his family, and from society can not continue without grave peril to civilization. It is clear that someone must turn off the faucet.

It is the responsibility of every Christian person to turn off the faucet. But our work can't stop there. After the faucet is turned off (the faucet legalized bootleggers) then we must strive to bail out the tub (unlegalized bootleggers) and take care of the already fallen victims.

One and all we must turn off the faucet and bail out the tub. — **Mrs. Pauline Barron, Little Rock**



The Southern accent

D. Jack Nicholas/President, SBC

Righteousness exhalteth a nation

There seems to be a growing number of religious writers who discount the Biblically derived common core of values which has guided this nation for most of its 200 years by placing exaggerated emphasis upon the pluralism and diversity of America and the separation of religion and government.

The danger of their emphases is all the greater because as professing Christians they often are accorded a credibility with other believers that infidels spouting the same errors do not have. Granted, these matters are very complex, and critical thinking and fine-tuned discrimination are required to arrive at a proper understanding of the appropriate role of religion and values in government.

However, it does not take much discernment (and that's about how much this writer has) to recognize that there has occurred in the past few decades a radical shift in world-view (from theological to naturalistic) and an accompanying shift in morals and values (from Judeo-Christian to Humanistic).

And it requires no more discernment to recognize that those changes have been disastrous. While our society was by no means perfect when the "Christian consensus" prevailed, it is becoming mad and chaotic under the influences of humanistic values.

It is true, as the writers referred to above affirm, that America is no longer a Christian nation, if indeed she ever was. But it is also true that her citizenry has historically em-

braced a belief in a supreme being and a core of values derived from the Ten Commandments and the Sermon on the Mount.

Humanistic values will never sustain a nation for, among other faults, they have no basis in ultimate or final authority. They shift with time as the sands of the sea. Humanism has yet to furnish a complete and compelling value system or ideology.

Solzhenitsyn, in a recent article about events in Poland states: "Let's not be mistaken: Solidarity inspired itself not by socialism but by Christianity." That is likely true.

Nevertheless, let those writers and thinkers who emphasize the pluralism and diversity of America be aware that Communism projects a formidable ideology as its brief history demonstrates, and that the shallow, egoistic value system pawned off on this country by the Humanists will never be sufficient to withstand the onslaught of Communism. The superficial, tentative, hedonistic values of humanism will never rally a nation to its best hour or mobilize it to resist an external foe or internal decay.

Let them remember that the historical vigor and strength of this nation was a strength of the spirit posited by the Judeo-Christian tradition, and if, while exaggerating our pluralism and diversity, we let those values slip from our grasp we shall have surrendered the very source of the strength of this republic.

D. Jack Nicholas is president of Southern Baptist College of Walnut Ridge.

SBC committee, board nominees leaked

by J. Everett Sneed
ABN editor

The SBC Committee on Boards, Commissions and Standing Committees has declined to reveal in advance its nominees to be recommended to the Southern Baptist Convention on the first day of the annual meeting. This decision was voted at the close of the Committee's meeting March 29-30, in Nashville, Tenn. The Committee is in its right, since Bylaw 16:8 says, "The report of the committee shall be published in the first day's bulletin and may be amended on the floor of the convention by majority vote of those voting."

In a strange turn of events, the editor of the *Arkansas Baptist Newsmagazine* has now received the report of the Committee on Boards. The report was made available by the *Baptist Standard* (Texas), which received it unsolicited, unsought and from outside the state of Texas. Editor Presnal Wood wrote, "It was a surprise, total surprise to receive a copy of the report."

Wood made two decisions — (1) to print the information regarding the Texas nominees, and (2) to mail the report to the editor of every Southern Baptist state paper. Wood pointed out that once an editor receives this information, he must make his own decision in regard to sharing the nominees for his own state. We have decided that it is in order for us to share the nominees in Arkansas with our readers.

It was not an easy decision to make, but we would like to share with our readers some of the reasons why we decided to provide the information.

First, we believe that informed Baptists, who have prayed about the issues, make the best decisions, and we believe

that all reports should be published a minimum of 30 days prior to the convention.

Second, grassroots Baptists are dependent upon their state paper for information about denominational issues. Without the Baptist state paper the mass of Southern Baptists would remain largely uninformed on convention matters. If the editor refuses to disseminate information that comes into his hands, the readers are in the same position they would be in if they were not receiving their Baptist state paper.

Finally, we believe that Baptists have a desire to be informed. When Baptists are told they cannot have information, they become suspicious and the trust level declines. But when Baptists are provided information, they have confidence in their leaders and usually make the right decisions.

The names of the nominees are not printed by the ABN in an attempt to upstage or downgrade the Committee on Boards. We have the highest trust in the integrity of our Arkansas representatives — David Miller, director of missions for Little Red River Association, and Frank Lady, a Jonesboro attorney. Dr. Wood says of the chairman of the SBC committee, Daniel Vestal, pastor of First Church of Midland, Tex., "He is highly respected and appreciated sincerely by the editor and staff of the *Standard*."

The ABN does not claim to always make the right decision, but if we must err, we feel that it would be far better to do so on the right of providing information rather than curtailing it.

Our inquiries with responsible sources revealed that the report received from

Dr. Wood was the one approved by the Committee on Boards in Nashville, March 29-30. It is possible that the report could be revised. If any nominee should move, die or decline to serve before being elected by the convention in New Orleans, he would be replaced.

Two Arkansans are to be nominated for new terms on convention boards, commissions and standing committees, and seven other are to be nominated to second terms in their current positions.

Tommy Hinson of West Memphis is being recommended to fill a term through 1986 on the SBC Executive Committee. The position is vacant since John McClanahan of Pine Bluff has served the two terms allowed as representative of Arkansas.

Don Moore of Fort Smith will be nominated to a term through 1987 on the board of trustees of Golden Gate Baptist Theological Seminary. Jack Pollard of Fort Smith had served the two terms allowed on that board.

The Arkansans nominated for second terms are the following: **Mrs. Jewel V. Moore Jr.** of Hope, Foreign Mission Board through 1986; **Don B. Harbuck** of El Dorado, Home Mission Board through 1986; **Don Fuller** of Brinkley, Sunday School Board through 1986; **Emil Williams** of Jonesboro, board of trustees of Southern Baptist Theological Seminary through 1987; **Richard T. Stillner** of Hope, board of New Orleans Baptist Theological Seminary through 1987; **William T. Flynt** of Springdale, board of Southeastern Baptist Theological Seminary through 1987; and **James C. Williams** of Little Rock, Brotherhood Commission through 1986.

missionary notes

Mr. and Mrs. John W. Shepard Jr., missionaries to Japan, have returned to the field (address: 1-15-1 Momochi, Nishiku, Fukuoka 814, Japan). Born to missionaries in Rio de Janeiro, Brazil, he lived there and in New Orleans, La., while growing up. The former Jean Prince, she was born in Chicago, Ill., and grew up in Arkansas. They were appointed by the foreign Mission Board in 1948.

Mr. and Mrs. Charles A. Tope, recently reappointed missionaries to Kenya, may be addressed at P.O. Box 14446, Nairobi, Kenya. He was born in Catron, Mo., and grew up in Parkin, Ark. The former LaVerne Warnecke of Missouri, she was born in St. Louis and grew up in Sikeston. They were

appointed by the Foreign Mission Board in 1959, resigned in 1970, reappointed in 1971, resigned in 1975 and reappointed in 1981.

Mr. and Mrs. Billy B. Tisdale, missionaries to the Philippines, have arrived in the States for furlough (address: 805 Via Alto, Mesquite, Texas 75150). Born in El Dorado, Ark., he grew up in Joinerville, Texas. She is the former Helen McWilliams of Joinerville, Texas. She is the former Helen McWilliams of Joinerville. They were appointed by the Foreign Mission Board in 1955, resigned in 1970 and reappointed in 1979.

Mr. and Mrs. Kenneth R. Sorrell, missionary associates to Nigeria, have arrived on the field to begin their first term of service (address: Baptist Pastor's School, Box

94, Kaduna, Nigeria). Born in Randolph County, Ark., he grew up in Myrtle, Mo., and considers Bonner Springs, Kan., his hometown. She is the former Hazel Westbrook of Kansas City, Kan. They were employed by the Foreign Mission Board in December 1981.

Mr. and Mrs. Donald L. Orr, missionaries to Colombia, have arrived in the States for furlough (address: 3114 Thomas, Midland, Texas 79703). He is a native of Hot Springs, Ark. The former Violet Rogers, she was born in Helena, Okla., and also lived in Hunter, Okla., and Midland and Odessa, Texas, while growing up. They were appointed by the Foreign Mission Board in 1951.

by Millie Gill/ABN staff writer

Jack L. Ramsey began serving May 24 as director of missions for North Arkansas Association. He is a native of Swain and comes to this position from a pastorate at Eagle Heights Church in Harrison. He has also pastored other Arkansas churches at Lamar and Pine Bluff.



Ramsey

Ramsey holds the bachelor of arts degree from Arkansas Polytechnic University of Russellville and the master of theology and doctor of ministry degrees from Luther Rice Seminary. He is married to the former Modena Martin of Fallsville. They have three children, Bracken, Brenda and Brent.

Gene Crawley

has accepted the call to serve as pastor of the Newport First Church, going there from an eight year pastorate at the Marvell First Church. He is a graduate of Southwestern Baptist Theological Seminary and is presently enrolled in the doctoral program there. Crawley and his wife, Allison, are the parents of four children, Tad, Meg, Elizabeth and Marc.

Tommy Freeman

has resigned as pastor of the Prairie Grove First Church to become pastor of the Antioch Church near Shreveport, La.

Ken Brown

has been called as pastor of Bay First Church, moving there from Dardanelle.

Jimmy Gray

is music director of the Brookland Church and he is also serving as band director of the Westside Public Schools there. He and his wife, Francis, and their four children

moved to Brookland from Pine Bluff.

Maurice L. Hitt

has resigned as pastor of the Smithville Church to enroll in Southwestern Baptist Theological Seminary.

Dick Cayce

began serving May 19 as pastor of London First Church, moving there from the Lockesburg First Church.

Mike Rainwater

has resigned as pastor of the Armored Church to become pastor of the Bethel Church in Ecru, Miss.

Tim Abanathy

has resigned as pastor of Vines Chapel at Beech Grove to move to Holcomb, Mo.

Randy Ross

is serving as pastor of the Ridgcrest Church in Blytheville. He was pastor of the Finch Church at Paragould.

Rex Rains

has joined the staff of Berryville First Church as minister of youth and music. He is a graduate of North Arkansas Community College in Harrison and the University of Central Arkansas in Conway. He has also served on the staff of Conway Second Church, Marshall First Church and Cedar Heights Church in North Little Rock.

Vance Justice

was recognized May 16 by Jacksonville First Church for his 25 years of service as

building superintendent. He and Mrs. Justice were presented with flowers. Justice also received a plaque and monetary gift. The Justices are members of the Jacksonville church.

focus on youth

Benton Calvary Church

youth puppet team will present a program at Arkansas Veterans Home, 4701 West 20th in Little Rock, June 6. The program, open to the public, will begin at 2:30 p.m. Phil Drennan is director.

Baring Cross Church

in North Little Rock has planned summer activities for first through sixth graders. The activities will be held each Tuesday from 9:30 a.m. to 3:30 p.m., beginning June 15.

Berryville First Church

youth choir will be on a mission trip July 21-31 to Modoc, Ind. They will work with the Mountainview Church there, leading Big A Bible Clubs, doing survey work and presenting the musical "Bright New Wings." The choir will also present the musical in several other churches during the trip and will make a stop at the World's Fair in Knoxville, Tenn. The Indiana church is financially assisted each month by North Arkansas Association.

briefly

Conway Oak Bowery Church

will observe its annual homecoming May 23 with its third old-fashioned day. It will also mark the beginning of a week-long tent revival led by evangelist Rex Easterling of Rogers. Glenn Toler is pastor.

Life Line Church

in Little Rock will do pioneer mission work this summer. They will work in the New Haven community near Fort Wayne, Ind., assisting in beginning church programs there. This is a community of more than 25,000 people where there is no Southern Baptist work. Pastor Gerald Taylor reports they will be assisted by two other churches in leading Vacation Bible School work, a revival, and door-to-door witnessing.

East Mount Zion Trinity Church

in Clarksville emphasized Mother's Day with a Sunday School growth thrust and a special evangelistic worship service that led to 107 present in Sunday School and four professions of faith and four additions by letter in the worship hour. Pastor Harold Sadler baptized the four adults in Lake Ludwig at the close of the service.

El Dorado Second Church

will host a puppet training seminar May 27

from 6:30 p.m. to 10 p.m. The seminar will be conducted by Puppet Productions, a California company that has trained more than 73,000 persons in similar sessions.

Siloam Springs First Church

Woman's Missionary Union is sending \$10 monthly to Memphis, Ind., to be used for WMU promotion there by Roy Maddux, association director of missions.

Marked Tree Central Church

was in a recent revival led by Ron and Vickie Malott. Pastor Bill Martin reports two professions of faith, eight rededications and three witness commitments. The Malotts' also led a high school assembly for 200 students while in Marked Tree.

Lonsdale Church

will hold its annual Vacation Bible School May 31-June 4, 6:30 p.m. to 9 p.m. Family night will be observed June 6, beginning at 6 p.m.

Marianna First Church

will observe homecoming June 27 with former members as special guests. Speakers will be Tommy Cunningham, pastor, Lewis E. Clarke, pastor emeritus and Burton Miley.

buildings

Lee Memorial Church

in Pine Bluff has added 1,230 square feet to their educational space. Construction should be completed in approximately two weeks and is being paid for on a cash basis. The unit, which houses the Children's Division, is estimated to cost \$12,000. Ron Conden is pastor.

Fort Smith Temple Church

held a ground breaking service May 2 for a 4,620 square foot addition. The building will house a kitchen, fellowship hall, bathrooms and a recreation area. Building and grounds committee members are Harvie Johnson, Markham Coleman, chairman, Calvin King, Byers Elmore, John Mann, deacon chairman, and Roy Duncan. J. Elton Pennington is pastor.

Hot Springs church gets personal about missions

by Betty J. Kennedy

When the choir at First Church of Hot Springs sang "... you shall be my witnesses to the ends of the earth", an unusually large number of the congregation took it personally.

To at least 11 persons attending the service on Sunday morning, May 16, carrying out the Great Commission away from home and family was not just an idea studied but a deed practiced. Six, including the pastor and his wife, had served in foreign missions, two were contemplating missions service and today the church was commissioning three of their number to foreign fields.

Being consecrated to mission service were Dr. and Mrs. Ray Peeples, who left that week for Eku, Nigeria, and Allan Aunspaugh headed for Okinawa, Japan, in August.

Bonnie Peeples told the congregation that she saw the opportunity for her and her husband to serve for one or more years as volunteers as the chance to practice the missions she has been supporting all along. She has served as Woman's Missionary Union president six of the nine years she has been in the church. She also thanked the church for their financial and prayer support for missions that made their year overseas possible.

While Dr. Peeples works as anesthesiologist at the Eku hospital, Bonnie will be hostess for the mission station, continuing her avocation for showing guests a warm hospitality.

The Peeples both confirmed a commitment to church-related service since their youth, but the doors had not been opened by the Lord. Then Dr. Peeples saw retirement about 10 years ahead and they began to look for something meaningful to make up for the things they wanted to do but never had the time. Missions was one of the things on the list.

The couple already had some knowledge of volunteer opportunities for them through the Baptist Medical and Dental Fellowship, a national organization of Southern Baptists. So they contacted the SBC Foreign Mission Board about volunteer service.

Dr. Peeples told his church that the Board had written back that they would think about it and the Peeples should think more about it as well. Meanwhile, Dr. and Mrs. Peeples were to read two recommended books and attend two seminars conducted by the Board.

Dr. and Mrs. Peeples tried to remain open to the Lord's leading while they read and prayed. After seminar one, they still wanted to know more. But at the second, they met career missionaries who spoke of "leaving some of themselves" where they had served. That weighed heavily in favor of mission service with the Peeples.

Now Ray Peeples is working in Eku, hop-

ing to train a few nurses in anesthesiology because the hospital never has had a doctor with that speciality. That will be his way of leaving some of himself for the Nigerians after he finishes at the hospital.

The opportunity for Aunspaugh comes at the opposite end of the career spectrum. He received his B.A. degree from Arkansas Tech University at Russellville only the day before the commissioning. The timing of the Journeyman program for missions — before a person begins a vocation — interested Aunspaugh when he heard about it last fall at the State Baptist Student Union Convention.

For the past year, he relates, he has been trying to be more open to God's will for his service. He thought about seminary, job, graduate school and other options for his life. Then he went to the BSU convention and heard Stan Nelson of the Foreign Mission Board staff say that right after college was a better, easier time to give two years to missions.

Aunspaugh went up to Nelson to admit that he wasn't totally sure this was his calling, but that he knew he had to apply, at least.

In February he got an invitation to attend a regional conference at Dallas with other candidates. Following much prayer, Aunspaugh began to look forward to a confirmation letter from the FMB. The day it came

he could see it on the Tech BSU director's desk, beyond a locked door, for a while before he could get to it.

The letter confirmed his appointment but brought a surprise. Aunspaugh got neither his first, second or third choices of field of service. But now he is convinced that Japan must be where God needs him most.

The place he feels is God's place for him is working as a youth director for a church composed mainly of U.S. military personnel. He also will minister to 18 to 25-year-old singles from the military.

Aunspaugh gives BSU some of the credit for helping him on his way to mission service. "BSU helps a student grow spiritually at a time when he is going through intense growth personally and academically," he said. And he cites the summer mission trips with his former church, Russellville First.

Both the Peeples and Aunspaugh illustrate the kind of commitment sought by Pastor Dickens in the morning's sermon: "God says to us, 'You have a skill I can use: will you not share it?'" He probably would get no argument from them that "the Christian faith was never meant to be lived inside churches, but out there in the world of the overlooked." Their actions speak agreement.

Betty J. Kennedy is managing editor of the "Arkansas Baptist Newsmagazine."



Missions organization leaders, church staff and Pastor Doug Dickens (shown) symbolized the Hot Springs church's commissioning with the laying on of hands for (from left) Aunspaugh, Mrs. Peeples and Dr. Peeples.

Photo by Bill Kennedy

MK Prayer Calendar

Home and foreign Missionary Kids
who attend college on the Margaret Fund

June

- 19 Laura Efurud, Hawaii OBU Box 509, Arkadelphia 71923
- 21 Barry Burnett, Brazil OBU Box 601, Arkadelphia 71923
- 26 Molly Stella, Nam Cu, Nam Cheon Dong 148, Samick Beach Town 201-205 Pusan, Korea
- 30 Marcia Carswell, Brazil, 6108 Mandan Rd., Little Rock 72210

Rural churches can lead in evangelizing cities, HMB leader tells Little Rock conference

Southern Baptist rural churches were challenged to infiltrate the cities with the 'good news of the gospel' rather than allow the cities to infiltrate the rural areas with the 'bad news of today's world happenings' by Ken Carter of the Home Mission Board May 12 in Little Rock. The forum was the National Rural Evangelism Conference meeting at Life Line Church.

"People, we have to think larger than where we are and infiltrate this 'good news' through organized evangelistic mission efforts to the cities of our nation, if the Bold Mission Thrust is to be a success," Carter concluded.

The third such conference to be sponsored by the Home Mission Board, and the first to be held in a local church, the meeting was aimed at helping the 22,000 rural

Southern Baptist churches in the United States.

Carter, director of the Associational Evangelism Department, was assisted by Clarence Shell, Evangelism director for the Arkansas Baptist State Convention, in conference preparations that began as early as June 23, 1980.

Responding to Carter's challenge for Arkansas Baptists Shell said, "we will, through our Sept. 13-17 area evangelism conferences, re-emphasize the importance of rural churches committing themselves to meeting the needs of the masses."

"We will also challenge them to be more accepting to those people migrating into the rural areas from cities and various sections of our nation," he concluded.

Keynote speakers W. A. Criswell, W. B.

Oakley and Jack B. Johnson emphasized the need for Christians to become more deeply committed to meeting the needs of the masses, rather than being so concerned with personal needs.

Dr. Criswell, pastor of First Church in Dallas, Texas, for 38 years, twice brought the congregation to its knees in deeper commitments of service.

He said, "I cannot give up and you must not give up in sharing the love of Jesus with others. This man 'Jesus' wants to see all people come to know him through a salvation experience. If we forget the masses, we deny his teachings."

"Hope for these people lies in the revival of the word. When we knock on doors, read the Bible and share the plan of salvation we will see our meeting houses full and our na-

Arkansas B. R. Cooper, Jonesboro (far left in photo at right), meets the speakers for the national Rural Evangelism Conference held in Little Rock May 12. They are (from left) W. A. Criswell, Jack B. Johnson and W. B. Oakley. Conference coordinator Kenneth E. Carter (right) looks on. (Below) Joyce Olroyd, who traveled from Carlinville, Ill. to attend the conference, and Arkansas pastor Bill Howard, from Perryville First, jot down notes during a conference on developing a visitation program.



Conference leaders for the three-day meeting included (front, from left) Kenneth E. Carter, Jerry Don Abernathy, Nathan Pillow, James McKee, Glenn Ennes, (back) Ervin Keathley, Gerald Taylor, Glenn Smith, Calvin Cantrell, Clarence Shell, Henry Roe and Daryl Heath. The conference leaders represented denominational heads from the Sunday School Board, SBC agencies, five states including Arkansas, and pastors.

Mid-America accredited after appeal

by Millie Gill

tion spared God's chastisement," Criswell concluded.

Oakley, pastor of Bethlehem Church in Dyer, Tenn., received a standing ovation when he spoke on the importance of Jesus having first place in the lives of all people. "If Jesus is King of your life," he said, "then you will be willing to share this wonderful salvation knowledge with the masses."

"If you and I share with love of Jesus with others, then our nation will not decline, but in his word he promises that a nation that does not honor God will fall." "We must," Oakley said, "daily share this 'good news' with all we encounter."

Johnson, Executive Director/Treasurer of the Arizona Southern Baptist Convention, was Bible study leader. He emphasized the importance of preaching the doctrine of repentance to a disbelieving world. "The Bold Mission Thrust did not begin in 1976," he said, "but it began in John 20:21 when Jesus gave himself and his power to his disciples."

"We, however, have become so involved with building a crowd that our witness is not meeting the needs of the masses. We must open anew the crystal clear doctrine of repentance and magnify the word of God to those around us. When this is accomplished the Holy Spirit will put us in the path of productivity," Johnson said.

Other speakers were Bob Wiley, associate director of the Rural-Urban Mission Department of the HMB, and Daryl Heath, consultant in program promotion with the SBC Sunday School Board.

Conferences dealing with pulpit helps, creative visitation program suggestions, evangelism approaches in Sunday School, witnessing, revival preparation and church conflict were offered.

Charles Winters, pastor of the Greenfield Church at Harrisburg, left Little Rock expressing appreciation for the conference. He said, "I think this conference, more than anything else, has verified the value of the small rural church. It has been clearly revealed that both the pastors and congregations of these churches share a great responsibility in evangelizing our country."

Shell feels this three-day forum also established a cooperative working relationship between the Arkansas Evangelism Department and the Home Mission Board. He said Criswell, Oakley and Johnson had also agreed to return to Arkansas in the near future to speak at state-sponsored evangelism efforts.

Assisting Shell and Carter in local arrangements were Gerald Taylor, pastor of the Life Line Church, and C. A. Johnson, former director of missions for Pulaski County Association.

MEMPHIS, Tenn. (BP) — Mid-America Baptist Theological Seminary, following a successful appeal, has been accredited by the Association of Southern Colleges and Schools.

Mid-America was denied accreditation in December 1981 when the association's Commission on Colleges reversed the recommendation of its on-site evaluation team to grant the vital status.

"We're rejoicing that the committee reversed the decision of the Commission on Colleges, said Mid-America President Gray Allison. "We believe we deserve the accreditation. We don't think the accreditation makes us a better seminary, but it shows we have a good academic institution."

Mid-America, an independent seminary with strong ties to several Southern Baptist churches, has been in candidate status — an intermediate step to full accreditation — for five years. The appeal board that granted accreditation, retroactive to Dec. 8, 1981, is composed of presidents of seven colleges and universities in the association.

Arthur L. Walker Jr., executive director of the Southern Baptist Education Commission, said: "Accreditation is valuable for Mid-America. It reflects acceptance by other schools of like emphasis. This means Mid-America is recognized by its peers as offering work acceptable in the area of theological training."

"We're hoping with accreditation the (Southern Baptist) Foreign Mission Board will consider appointing our graduates without them having to go to one of the six convention-supported seminaries," Allison

said.

(In addition to such regional accreditation, the six Southern Baptist owned and operated seminaries are accredited by the Association of Theological Schools in the United States and Canada.)

Mid-America, which has 346 students in all programs, started in Little Rock, Ark., 10 years ago. In 1975 it moved debt-free into \$1 million facilities in downtown Memphis, adjacent to Bellevue Church. Bellevue housed the seminary for about 18 months until the facilities could be prepared for seminary use.

Since then, the seminary has been in its own facilities. It just purchased an additional 3.5 acres with three major buildings adjacent to campus for \$1.5 million from Al Chymia Shrine.

Bellevue, the seminary's largest single church supporter, contributes "four or five percent" of Mid-America's \$15 million operating budget, Allison said. The school charges \$200 tuition per semester. The rest of its support comes from "churches and individuals." Allison said the school has operated in the black every year.

"We're Southern Baptist and train folks for Southern Baptist ministry," Allison said. "Every one of our professors accept the plenary verbal inspiration of the Scriptures. All professors are Southern Baptists and have to be active members of local, cooperating Southern Baptist churches."

Asked if the seminary would seek budget support from the Southern Baptist Convention Cooperative Program, Allison said he would not speculate on that.

1981 Lottie Moon Offering exceeds \$50 million goal

BIRMINGHAM, Ala. (BP) — The 1981 Lottie Moon Christmas Offering for foreign missions has exceeded its \$50 million goal with a total of \$50,066,206.54.

The announcement, made by Foreign Mission Board president, R. Keith Parks, comes two weeks before the books close on the offering May 31.

"My deep conviction is that, given the conditions of our economy, this is evidence of the prayers of Southern Baptists and their commitment to world missions," said Parks. "This continued undegirding will help us to reach, as Southern Baptist desire, this world in our day."

According to Carl Johnson, FMB treasurer, the Lottie Moon offering, based on estimated receipts, will provide 47.7 percent of the FMB's total budget. The Cooperative Program, Southern Baptists' unified giving plan, will provide approximately 39 percent. The remainder of the budget, approximately 14.3 percent, will come from other sources such as interest on investments and other contributions.

The 1981 offering marks the first time an offering goal has been surpassed since 1979. Last year's offering garnered \$44,700,339.76, or 99.3 percent of its \$45 million goal.

W. Virginia director suffers heart attack

CHARLESTON, W. Va. (BP) — Thomas E. Halsell, executive secretary-treasurer of the West Virginia Convention of Southern Baptists, is in serious but stable condition in a Charleston hospital after suffering a massive heart attack at home April 26.

Mrs. Halsell requested news of the incident be delayed until a daughter could finish final exams at Purdue University and a missionary son in Hong Kong could be notified.

Halsell, 60, preached April 24 in Calvary Church, Grafton, W. Va., despite feeling chest pains during the day.

A temporary pacemaker was installed May 3 after medicine failed to regulate Halsell's heart rate.

Board names center for Cauthens

by Bob Stanley

RICHMOND, Va. (BP) — Southern Baptists launched construction May 11 on a new \$9 million missionary orientation center, to be named for Eloise and Baker James Cauthen.

During the groundbreaking for the new orientation center about 15 miles from Richmond, President R. Keith Parks announced that a major part of funds bequeathed to the board by the late Cecil B. Day, founder of Days Inns of America, will be used as an endowment to pay for training of missionaries at the center. This training portion of the center's work will be named for Day and his wife, Deen, who participated in the ceremonies.

Day, who died of cancer in 1978 at the age of 44, left what Parks termed "a significant portion" of his multimillion-dollar estate to missions, with equal amounts going to the Home and Foreign Mission Boards. The exact amount of the gift was not disclosed.

Parks said portraits and special plaques will be placed at the center, expected to be completed by the summer of 1984, to honor the Cauthens; Louise and J. Harwood Cochrane of Richmond, and the Days.

Cauthen retired in December 1979 after 26 years as executive head of the Foreign Mission Board. Mrs. Cauthen, the former Eloise Glass, was born in China as the daughter of missionaries, and she and her husband later served there as missionaries.

The Cochranes, members of Tabernacle Baptist Church in Richmond, donated the 233-acre site for the new orientation center and later gave other property in Richmond which will help finance the center's recreation building, to be named in their honor.

Cauthen said the challenges of today's complex world underscore the importance of such a training center to equip missionaries going out to 96 countries. The missionary enterprise, he noted, is growing more and more demanding in today's world, "where something is wrong in man's thinking, where somehow we can spend our billions and billions of dollars for the weapons of destruction that then leave us puzzled

over what to do with them... and somebody has to arise and say there is a better way — and that somebody comes to be Christian people we represent here today."

"There is a better way," he emphasized. "The dropping of nuclear bombs is not the ultimate thing to be done in this world in which we live. There's something beyond it and this orientation center says we bear witness that God has a better way and we're going to try to do what we can in the name of our Lord about it."

The board decided to build its own multiple-use orientation center after renting facilities for a number of years at Callaway Gardens, Pine Mountain, Ga. Because this resort center was available only in the non-tourist season, the program has been limited to two training sessions a year.

The new center will allow the board to hold three or four missionary orientation training sessions a year as it moves toward its goal of 5,000 missionaries by the year 2000; two training periods for missionary journeymen, the two-year program for recent college graduates; special orientation times for volunteers and student missionaries; and debriefing times for missionaries returning to the United States on their first furlough.

About \$2 million of the total construction cost has been received thus far, with special gifts from individuals expected to provide the remainder. The board anticipates no use of income from the Cooperative Program or the Lottie Moon Christmas offering for this purpose.

Foreign Board begins work in Gambia, 96th country

RICHMOND, Va., (BP) — With the reapportionment of missionaries Ron and Anita Coleman Hunt, the Southern Baptist Foreign Mission Board moved to begin mission work in a 96th country, Gambia.

The board also appointed a couple to begin work in a new east Indonesian mission, named 25 other career missionaries and five special project workers and reappointed six other missionaries.

The Hunts, Oklahomans who were missionaries to Liberia from 1973 to 1979, expect to arrive in Banjul, Gambia's capital, in August and begin a year's language study. The West African nation, a former British colony, is a sliver of land encasing the Gambia River and surrounded on three sides by French-speaking Senegal. The two countries formed a confederation the first of the year, but maintain separate governments.

Hunt, a general evangelist, says only one other evangelistic group now works in the predominantly Moslem country. Hunt has been pastor of First Baptist Church, Vinita, Okla., since 1979.

Messengers to SBC must have credentials

Messengers to the Southern Baptist Convention annual meeting, scheduled June 15-17 in the Louisiana Superdome in New Orleans, La., must have proper credentials to be accredited to vote in the SBC business sessions.

All messengers must bring a properly filled out messenger card signed by the moderator of the church electing them. Messenger cards are available from the office of the executive secretary of the Arkansas Baptist State Convention, P.O. Box 552, Little Rock, Ark. 72203.

Requirements for proper credentials have been more stringent since a controversy at the 1979 meeting involving a number of violations in the registration process.

In lieu of a messenger registration card, persons attending the convention can be certified with a letter stating they were elected messengers of an SBC church.

Each "cooperating church" in the SBC is allowed one messenger, with one additional messenger either for each \$250 contributed to the work of the SBC or each 250 members. No church may have more than 10 messengers.

Churches allowed 10 messengers should elect no more than 10. There are no constitutional allowances for alternates. Persons elected must be a member of the church which elects them.

Taiwan Baptists send foreign missionary

TAIPEI, Taiwan — Baptist pastor Huang Gang-wei left for South Korea in March after his commissioning as a foreign missionary by the Chinese Baptist Convention. He will lead a Chinese congregation in Pusan. Korean Baptists sent their first foreign missionary in 1980 to American Samoa, where he works with Korean fishermen and merchants.

Private housing option open for New Orleans

NEW ORLEANS (BP) — There is another hope for persons who still need housing for the Southern Baptist Convention meeting in New Orleans June 15-17.

Following convention action, a bureau has been set up through Gene Richards, pastor of Bridgedale Baptist Church, Metairie, La., to offer accommodations with individual families in New Orleans.

Persons wishing to stay with a Baptist family in New Orleans during the convention should contact Richards at 504-888-6164.

Hum drum youth program?



Well, perk up!

A monthly series of idea articles begins June 10 in the Arkansas Baptist Newsmagazine

Your state convention at work

WMU

Parent to parent

Dear Parent:

If you have a grade-school daughter, I am writing to you. I have a daughter too. She's Leslie, age 11. She's in the sixth grade. Among the piles of books in her room is a "GA Member Handbook."

Yes, Leslie is a GA. A focal point in her room this week is an open suitcase we're filling with T-shirts and shorts. Leslie is going again this summer to our state GA camp. We considered several summer camps, and we think GA camp is best.

It has all the recreational advantages of a good secular camp, plus the educational and spiritual emphasis. We know and trust the leadership. And it's by far the most economical camp around.

To you, fellow parent, I recommend Girls in Action. Talk with your pastor and the WMU leaders of your church about how your daughter can claim the benefits of Girls in Action.

Contact your State WMU Office about GA camp and make plans for your daughter to attend this summer.

Sincerely,

Catherine Allen is assistant to the exec. director, WMU, SBC

Family Ministry

Glorieta single adult Labor Day conference

A group of Arkansas Baptist single adults will join more than 2,500 others for the annual Labor Day Weekend at Glorieta September 3-6, 1982. "I and Thou" is the theme for the weekend conference which provides single adults an opportunity for fellowship, learning, worship and inspiration.

The Arkansas group will travel by bus from Little Rock, leaving Thursday, Sept. 2, and returning Tuesday, Sept. 7, 1982. The group will spend one night in Amarillo, Texas, on the trip to Glorieta and the return trip to Little Rock. They will attend the outdoor musical "Festival of Stars" at the amphitheater in the Palo Duro



Jackson

Canyon State Park Monday evening, Sept. 6.

David and Linda Ford are the featured musicians. Dr. John Hunter, an internationally known speaker and author from Cumbria, England, will be the featured speaker.

Reservations will be accepted on a first-received-first reserved basis. Information about costs and registration may be obtained by writing or calling the Church Training Department, Arkansas Baptist State Convention, P.O. Box 552, Little Rock, Arkansas 72203, (501) 376-4791.

The Arkansas group will be limited to 44. Persons interested in being a part of the group should register as soon as possible to assure space on the bus and registration at Glorieta. Pastors and church staff will receive promotional material in about two weeks.

— Gerald Jackson

Christian Life Council

The camel nose principle

Years ago, when national prohibition was defeated, those promoting repeal promised strict controls and limitations regarding the sale of beverage alcohol. The nose was in the tent! Today, ethyl alcohol interests have almost free reign in the advertising and sales of distilled spirits, wine and beer. The camel today is 99 percent in the tent, accounting in large measure for the death-dealing, devastating effects of the number one problem drug consumed even by elementary children and teenagers.

Advocates of the camel nose principle say that since the nose has been allowed inside, why not the whole beast. To illustrate again: Legal gambling in Arkansas in the form of horse and dog racing already has been permitted to put in more than just its nose.

The tent dwellers (citizens of Arkansas) are being called hypocrites because the gambling beast isn't permitted all the way in. Bingo, lotteries and casinos compose other parts of the animal. Like liquor interests years ago, promoters of these speak of guaranteed controls.

Gracious advocates of all-out gambling for tax relief need to be reminded that the answer to their query as to why existing legal gambling isn't rejected, since it's wrong, is that the idea has already crossed the minds of many citizens. These believe over-crowded jails and other problems are enough proof to treat magical solutions with extreme caution. — Bob Parker, director

Family and Child Care

Sponsors needed for Children's Home residents

"Being sponsored means new clothes when your clothes are old, torn, or too small. It means a gift for Christmas or your birthday when other people forget or don't send you one. When someone cares enough to take the time and money to sponsor you, it means that person does care and is pulling for you; and that means a lot to anybody."

Those are the words of a teen-age boy who has lived at the Children's Home in Monticello. They express very vividly the value of the sponsorship program. It is far more than simply supplying the physical necessities of life, although these are very important. It establishes a relationship.

Many individuals and groups are involved in the sponsorship program. It makes missions very personal and tangible.

You may become involved in the sponsorship program in any or all of the following ways. Provide \$305 a year for clothing for a child, \$10 a month for the child's allowance, \$30 to send a child to summer camp, \$12 a month for school supplies, or \$10 a month for special needs for a child. Sponsors may be individuals, families or groups such as Sunday School classes, W.M.U. groups, Brotherhood or other organizations.

If you wish to sponsor a child you may do so by contacting Mrs. Eula Armstrong, P.O. Box 180, Monticello, Ark. 71655, phone 367-5358.

"Inasmuch as you have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:40). — Homer W. Shirley Jr., director of development

Freedom of Expression

by Charles G. Adams

Still visible in my memory is the towering presence of Paul Robeson, standing in the pulpit of Hartford Memorial Baptist Church in Detroit, Michigan, singing to the glory of God and the freedom of humanity. Outside the church building, there were FBI agents, taking down license plate numbers of cars parked around the building in order to intimidate those who had come to hear Paul Robeson sing and speak. The year was 1953.

In an historic meeting with President Truman in 1946, Paul called upon the President to make a formal declaration, disapproving of the widespread, anti-war lynchings of Blacks in the Deep South. The President refused. Paul then said to Mr. Truman that he could not distinguish between the lynchings and the Nuremberg war crimes trials. He explained that he meant by this that the United States could not logically take the lead in punishing the Nazis for the oppression of groups in Germany while the Government here permitted Blacks to be lynched and shot. The President, objecting, said that loyal Americans should not mix domestic problems like lynching with foreign policy. Robeson said he did not see how the two could be separated. (*The Philadelphia Tribune*, September 24, 1946.) In testifying before the House UnAmerican Activities Committee, Robeson had this to say:

"I stand here struggling for the rights of my people to be full citizens in this country and they are not. They are not in Mississippi and they are not . . . in Washington . . . You want to shut up every Negro who has the courage to stand up and fight for the rights of his people . . . That is why I am here today . . ." A congressman retorted, "Why do you not stay in Russia?" Robeson answered, "Because my father was a slave, and my people died to build this country and I am going to stay here and have a part of it just like you. And no fascist-minded people will drive me from it. Is that clear?" (HUAC Testimony, June 12, 1956)

Such a powerful, prophetic courageous testimony got Robeson cited for contempt of Congress. His watch was running fast ahead of his times and the land could not hear his words. He was so vilified and excoriated in the media that roving mobs attacked those who attended his concerts. Thus practically all of his appearances were cancelled and there was not a public

hall that could be rented for a Robeson performance.

In 1950 the State Department cancelled Paul Robeson's passport so that he was barred from singing abroad even while he was being denied the privilege of performing at home. The passports of his wife and son were also canceled. The Robeson family became prisoners in their own country, persecuted by the government yet accused of no crime. Their only wrong doing was to hold opinions which were not popular — views which were ahead of the times.

This was a shameful period in modern American history when both freedom of speech and freedom of assembly were taken away. It was in this period that Paul Robeson came to Detroit. The only public place in the city opened to him was a Black Baptist church. Here is where I saw him, heard him and was inspired by his talents as an artist, his fervor as a believer in God and his courage as a fighter and martyr for freedom. He was a gentle giant, the greatest American I have ever known and the most perfect manifestation of the mind and spirit of Jesus Christ that can be imagined.

In time, Paul Robeson prevailed in court, got his passport back and traveled abroad to speak and to sing; but the involuntary hiatus of 11 years had taken an awful toll. Paul's health was broken; but he lived to see his ideas become popular, his name cleared, his genius honored and his people somewhat freer. He lived to see the First Amendment prevail through the dust and mist of Government oppression and popular disapproval.

What is religious liberty but freedom of speech and freedom of assembly? Yet there is current movement in America to conform public assembly and expression to some group's standards of religion, morality and decency.

The New right is but the old wrong of calling on government to establish religious forms and values. There is a strong political push to get government-sponsored prayer back in public schools. But if religion is to remain free it must never be legislated. James Madison said, "The same authority which can establish Christianity, in exclusion of all other religions, may establish, with the same ease, any particular sect of Christians, in exclusion of all other sects."

The New Right is but the old wrong of

political and religious censorship, a great enemy to the First Amendment. Academic

freedom is being choked by the tough hand of presumptuous censorship. Education is not indoctrination but liberation. The mind must be fully informed in order to be fully free. Exposure to the views of others will both strengthen and weaken one's allegiance to previously prescribed values. The risk must be taken in the faith that truth will prevail without being imposed and isolated. Unless we want our students to be insular, entropic, narrow and ignorant, we will fight hard to defend freedom of expression in education.

Absolutely no power theological nor political must be permitted to dictate the content or appropriateness of the preacher's message. We do not agree with former presidential candidate, John Anderson, who said that preachers ought to stay out of politics. We may not agree with the politics of some; but we must defend their right to speak the truth as they see it. Voltaire is credited with this saying, "I disapprove of what you say, but I will defend to the death your right to say it."

Wouldn't it have been easier if Christ had not outspokenly criticized the status quo — if Moses had never confronted Pharaoh; if Daniel had never disobeyed Nebuchadnezzar; if the three Hebrew governors had never refused to bow before the golden image; if Martin Luther had never taken a stand against religious tyranny; if Roger Williams had never espoused human rights and religious liberty; if Thomas Jefferson had never declared political independence in the name of God; if Paul Robeson had stayed in acting and out of foreign and domestic policy; and if Martin Luther King Jr. had stayed into philosophy and out of politics, into theology and out of ethics, into the pulpits and out of the streets, into church services and out of the bloody battle for justice and world peace? Religious liberty must be preserved in order that civil liberty be enhanced. Likewise civil liberties must be practiced in order that religious liberty may survive.

Charles G. Adams is a pastor and representative of the Progressive National Baptist Convention on the Baptist Joint committee on Public Affairs. This article was provided by the BJC to promote observance of the 1982 Religious Liberty Day in June.

International

All things made new

by Jon M. Stubblefield, Central Church, Magnolia

Basic passage: Revelation 21-22

Focal passage: Revelation 21:1-7, 22-27

Central truth: Heaven is a place where God's people will enjoy his presence and fellowship forever.

1. The wife-mother of a young father and his small son suddenly died. Upon returning from the cemetery after her burial, they faced the prospect of a long and difficult night. The little boy was afraid to sleep in his own bed, so the father placed him in the big bed beside him. As darkness blanketed the room the stillness was broken by an urgent question, "Daddy, is your face turned toward me?" With a voice of assurance the father replied, "Yes, son, it is." Soon the little fellow was fast asleep. Then, the brokenhearted father cried out to his heavenly Father, "Lord, is your face turned toward me? If it is, then I believe I can make it through the night."

Man's greatest desire is to experience God's intimate presence and to have continual fellowship with him. This will be achieved in the new Jerusalem. Now God may seem far away at times; there he will always be near. As Paul confessed, "Now we see through a glass, darkly; but then face to face" (I Cor. 13:12a).

Borrowing from the motif of the wilderness wanderings, John affirms that God will "pitch his tent" among his people (Rev. 21:3). Surely, the trials and sufferings of this life recede into the background when we consider this bright promise regarding our future. God's face is, indeed, turned toward us!

2. God had declared, "Behold, I make all things new" (Rev. 21:5). A beautiful description is given. The sting of death will be gone. Tears will be dried, sorrow will vanish, and pain will cease. No temple will be needed, since sacrifice for sin has been completed and God's people will know his immediate presence. The sun and moon will be gone, since the "glory of God" and his Lamb will provide the light. The gates of the city will never close. Continual access to God is assured!

No sinners will be there, "but only those who are written in the Lamb's book of life" (verse 27). Enrollment in this book takes place the moment "the new birth" becomes a reality in a person's life.

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Did You Know that a minister can earn a Diploma in Christian Ministry at Boyce Bible School by taking 62 hours of work during three or four years time?

Life and Work

A faithful people

by Jim Guffie, Calvary Church of Osceola

Basic passages: Deuteronomy 10:1-11:31

Focal passages: Deuteronomy 10:12:21; 11:26

Central truth: That which holds life together is faith, and is made effectual by our obedience to God and our love of our fellow man.

1. Moses used a rhetorical question to state that God expected nothing less from Israel than total loyalty and obedience to him as the Lord of the covenant. But God is not a selfish tyrant who demands these things just for worship's sake. He is a God of love who designs the greatest good for his people. Moses called upon the Israelites to open their hearts in order that they would be pliable and amendable to the direction of God. The removal of obstructions made it possible for Israel to obey God's law and fulfill their obligation as a priest-nation. Moses' exhortation calls to us today as God's people to fulfill our role as priests in seeking to carry the good news to all the world.

2. God's justice is not swayed by a person's position and power. He provides justice for the weak and defenseless as well as for the strong. Israel is called to reject God's impartiality by dropping their prejudices and selfish views. Then Israel's fair treatment of the fatherless, the widows, and the strangers in the land would be a witness to other nations of the love and concern of God to them. In his parable of the judgment (Mat. 25:31-46), Jesus said much the same thing. Our character is revealed by the way we treat the poor and helpless, and our witness is either enhanced or diminished by our treatment.

3. God made every provision to enable Israel to fulfill her role as a priest-nation. However, he left the people free to choose whether or not they would do so. Israel's choice was faithfulness or disobedience. The former would result in a blessing, the latter in a curse. Like Israel, we are free to choose. But we are also responsible for our choice.

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Bible Book

Absalom's revolt and David's escape

by Charles Chesser, First Church of Carlisle

Basic passages: 2 Samuel 14:1-16:23

Focal passages: 2 Samuel 14:21, 23-24; 15:2-6, 10, 13-14

Central truth: David's reluctance to settle old conflicts and Absalom's uncontrolled ambition result in a conspiracy to overthrow the king.

We are studying biblical history and some of it is rather ugly. These pages are not as rich in concepts as we find in some other passages of scripture, but they are not without value. We must learn from history — from both good and bad examples.


1. Unresolved conflicts usually do not go away. David had been able to adjust to the death of Amnon, but could not face Absalom, his oldest son's murderer. His heart went out to him but he could not bring himself to face Absalom and discuss their conflict (13:39; 14:24).

2. Unworthy means are not justified even when motivated by worthy ends. Joab knew that David longed for reconciliation with Absalom, so he resorted to deception in order to achieve this desired goal. David was a sensible man who could have been treated. He likely would have appreciated straightforward honesty. As it turned out, his objective was only partially achieved. Absalom was permitted to return home but was not given an audience with his father for another two years (14:1-33).

3. Uncontrolled ambition can cause one to lose his objectivity. Absalom had many things in his favor. He was a handsome man — virtually a physical specimen (14:25). This was a help to him as he "stole the hearts of the men of Israel" (15:6) from his father. But Absalom was not perfect. His flaws show up in this revengeful spirit and in his wild ambition.

We can say of David that he accepted this temporary defeat with a great deal of grace (16:9-12), and resignation.

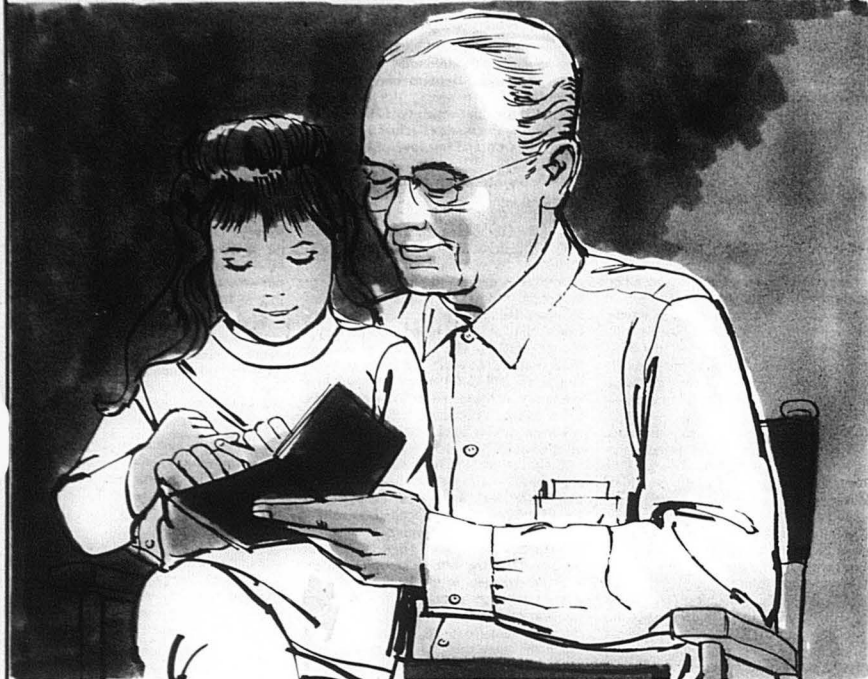
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There are three questions that I will try to answer for you. (1) What is it? (2) What's in it? (3) How do I get it?

First of all — what is it? The *Sunday School Growth Journal* is a 16-page monthly tabloid that looks and reads like a newspaper. It gives the latest news on Sunday School from around the convention and practical ideas for reaching and ministering to both members and prospects. It is informative but it is also inspiring to see what other churches, in maybe a similar situation to yours, are doing.

The second question — what is it? Every month there is a lead or cover story that highlights one particular church or one entire convention with several churches mentioned from that state. The April issue cover story concerns an ACTION Campaign in Nashville Baptist Association, Nashville, Tenn.

8.5 by '85
What's It All About?

Sunday School Growth Journal

by Martin Babb



Babb

Several of the participating churches are pictured along with the results and observations of their part of the campaign.

Church news is not just on the cover. It is all through the 16-page tabloid. In the past year three churches from Arkansas have been highlighted. Those churches are Geyer Springs First, Little Rock; Grand Avenue, Fort Smith; and First Church of Little Rock. (These are not the only growing churches in Arkansas. If you have a growing Sunday School write to the *Sunday School Growth Journal* c/o Material Services Department at the Sunday School Board in Nashville.)

You will also find growth helps for preschool, children, youth, and adult workers in Sunday School, and for workers with deaf, mentally retarded, and ethnic groups. In the April issue the article entitled "ADULTgrowth" talks about starting new Sunday School classes.

Do you think you have a small church? One of several small churches mentioned last month had an enrollment of 50 in Sunday School with an average attendance of 27. In one year they grew to 116 enrolled with 58 in average attendance. Every month there is a story about a small Sunday School that is growing.

One final question — how do I get it? One way is to order it on the Church Literature Dated Form, item number 1008-3 under the heading "Sunday School and Family Periodicals." It will not come with your other literature, but is shipped separately to your church every month. On bulk shipments mailed to one address, the cost is \$1.11 per quarter each; a single subscription is \$6.00 per year. If you know someone who has a copy get it from him when he is finished. There is usually a subscription form somewhere in the paper.

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