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Arkansas Baptist Newsmagazine

6-3-1982

June 3, 1982

Arkansas Baptist State Convention

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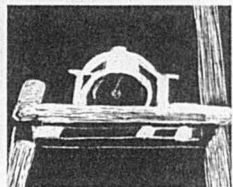
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JUN. 2 1982

June 3, 1982

Arkansas Baptist

NEWSMAGAZINE



Siloam Springs offers
physical and spiritual
refreshing



Siloam Springs, Arkansas Baptists' state assembly, offers a time for physical and spiritual refreshing: (clockwise from top left) a quartet of campers enjoy a game of dominoes; the gazebo provides a cool place for refreshing; the "Wonderful Tabernacle Band" rehearses for the worship service; counseling is provided to a young camper who made a spiritual commitment; pavilions provide space for Bible study or just relaxing. Center: the bell sounds the daily schedule.

Executive secretary search

Good spirit prevails as new nominee sought

The nominee for executive secretary, who the convention's search committee had voted unanimously to recommend, has declined, according to Kerry Powell, chairman of the committee. The search committee was preparing to present the individual, whom Powell declined to name, to the convention's Executive Board. This means the committee continues the search.

The Executive Board is empowered by the convention's constitution to "employ such paid agents as it may deem necessary..." The Executive Board has designated the Operating Committee as the search committee when an executive secretary is sought.

Powell, pastor of First Church, Forrest City, said, "An excellent spirit has prevailed within our committee from the beginning. We believe that we will be able to find God's man in the not-too-distant future to present to the Executive Board."

He said that the search committee had received approximately 35 names and that many of those which had been recommended were of the highest quality and

"could do an outstanding job as the executive secretary of Arkansas Baptists if God was in their serving in this position."

Powell expressed appreciation for the support that the committee had received from the Baptists of Arkansas. He said, "We earnestly desire the prayer of the Baptist people of Arkansas. Apart from divine guidance we will not be able to make the proper selection."

Powell said that the entire committee feels that the convention is in good hands until a permanent executive secretary is secured. "We are all pleased with the excellent work that is being done by Dr. L. C. Collins, who is currently serving as interim executive secretary," he said.

Other members of the search committee are Bernard Beasley of Hardy, Dwayne Fischer of Little Rock, Elmer Grier of Eureka Springs, Frank Lady of Jonesboro, Nina Hamilton of Hope, Bill Kreis of Paris, and Ferrell Morgan of Crossett. Also serving are Dillard Miller of Mena, who is president of the state convention, and Ken Lilly, a Fort Smith physician who is president of the Executive Board.

Two new writers for 'lessons for living'

Two new writers begin this week on series of lessons for the *Arkansas Baptist Newsmagazine's* "lessons for living" Sunday School lesson commentary section.

Lynwood Henderson, pastor of Calvary Church in West Memphis, is new writer for the International, or Convention Uniform, series. He is a native of Arkansas, a graduate of Stuttgart High School, Ouachita Baptist University and Southwestern Baptist Theological Seminary.

Henderson serves as Sunday School director and vice moderator of Tri-County Association. Henderson returned to Arkansas in 1978 after a 15-year pastoral ministry in three churches in Alabama. He is married to the former Lorene Gunnell of Arkansas County. They have five children and four grandchildren.

Jimmy Wayne Anderson, pastor at First Church of Leachville, is writing lesson commentary for the Life and Work curriculum. He is a native of Texas with health care and



Henderson



Anderson

pastoral experience in Texas, Indiana and Arkansas. He has been active in associational work, has taught at the university level and traveled to Japan to conduct an evangelistic crusade in 1977.

Anderson and his wife of 25 years have two children. Anderson holds degrees from Arlington State Junior College, East Texas Baptist College, Southwestern Baptist Theological Seminary, Indiana University Medical Center and Luther Rice Seminary.

BSU offers help to Academy students

The Baptist Student Union at the Air Force Academy in Colorado Springs, Colo. is seeking names of young men and women coming to the academy on June 28, 1982 who could use a helping hand. The BSU, according to director Don Gurney, will meet the young peoples' planes, provide transportation and overnight housing, and will help them report to the academy at the proper time on Monday morning.

Gurney asks that pastors, parents, friends

or the young people themselves write him at 1230 N. Cascade, Colorado Springs, Colo. 80903 in June, giving him names and addresses. The BSU will correspond with the students to secure flight arrival times and to provide additional information.

For similar help at West Point, contact Alton Harpe, 11 Washington St., Cornwall on Hudson, N.Y., 12520. At Annapolis, contact Dick Bumpass, Box 1509, Annapolis, Md., 21404.

In this issue

6

National Baptist and Southern Baptist women in Arkansas shared a unique feeling of oneness as participants in the first ever joint fellowship conference for women. Two hundred fifty attended the meeting held in Little Rock May 15.

15

Arkansas pastors were introduced to a new Sunday School Board program designed to infiltrate churches with committed, trained discipleship leaders. About 100 attended a weeklong workshop sponsored by the Church Training Department.

16

Adrian Rogers, former SBC president and pastor of Bellevue Church in Memphis, Tenn., told a Rome, Ga. press conference that Southern Baptists have developed a wide theological base while maintaining a narrow program of support for SBC programs.



Ordination for the gospel ministry plays an important role in contemporary Baptist life. Yet, all too often it is taken too lightly by churches and is frequently misunderstood. Ordination is a recognition of a call which has been given by God and confers no new right or authority.

The central part of the ordination service is the laying on of hands, which can be traced through the Old Testament, the New Testament and Judaism. As one studies the accounts, it is evident that some form of ordination was practiced by New Testament Christians, although not all laying on of hands was connected with ordination. In some instances there is no record of the laying on of hands for those whom God has called, and in other instances the laying on of hands took place on more than one occasion.

The background of our contemporary practice of ordination is found in the Old Testament. Probably, it had its inception as Jacob blessed Joseph's sons (Gen. 48:14-16). Jacob recognized that only God could give the real blessing.

In the appointment of Joshua to be the leader of Israel, it is quite evident that God is the one who chooses, and the laying on of hands is but a visible recognition of God's call. The Lord summoned Moses to present himself with Joshua in the tent of the meeting (Deut. 31:14-15). The Lord appeared in a pillar of cloud as a sign that he was commissioning Joshua as Israel's leader. Another visible sign of the ordination of Joshua was the laying on of hands by Moses (Joshua 34:9).

A part of the ordination of the Levites included the laying on of hands by the people. Several key words are used to describe the function of the Levite. Among these are "separate," "set apart," "anointed" and "ordain."

Little is known about the ordination of the prophets. They are referred to as the Lord's "anointed ones" (Ps. 105:15).

In the New Testament, also, laying on of hands was practiced to recognize those whom God had called. There are several clear examples such as the seven (Acts 6:1-6), Barnabas and Saul (Acts 13:3) and Timothy (I Tim. 4:14).

In the post-biblical period the same practice of laying on of hands was continued. There is no specific authority or new right

attached to the ordination service until after the time of Constantine. In 312, Constantine was struggling to establish himself as emperor of Rome. On the eve of the battle of Milvian Bridge, he saw a vision of the cross, and above it were the words "In this sign conquer." After establishing himself as emperor, in 313, he granted full liberty to Christians and all other religions.

In 325, Constantine issued a general exhortation for all of his subjects to embrace Christianity. In a few years, a great deal of heathenism was amalgamated into Christianity. Among the false doctrines which emerged were clinical baptism (baptismal regeneration) and the authority or the right of the ordained.

While God is the one who calls, there is an important responsibility of the local church to examine those who are being ordained for the ministry. The scripture is clear that it is not something which should be done hastily. Paul clearly says a pastor is not to be a "novice" (I Tim. 3:6).

A church should also use care in examining the character of a prospective candidate for ordination. Paul said that a minister should be above reproach (King James "blameless," I Tim. 3:2). When Paul's ministry was under attack, he defended it on the basis of his own good character (I Cor. 6:4-7a).

Much heartache can be traced to quick ordinations, where little examination of doctrine and investigation of character has been made of the prospective candidate. Such failure brings problems to churches and provides opportunity for non-Christians to attack the Lord's work in an attempt to justify their own sin.

Any church considering ordaining a candidate should recognize that a licensed individual can do everything that is necessary for the continuation of the Lord's work. Final ordination should come only after a person has shown through his life and ministry that he is qualified in character and doctrine for ordination.

Churches and candidates for ordination should recognize that the significance of ordination lies in a call from God, which is confirmed after proper evidence by a local congregation. In ordaining, a church is saying that it believes that this individual has the proper gifts of ministry, is doctrinally sound, is of good character and that it will pray and support him.

Arkansas Baptist NEWSMAGAZINE

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

VOLUME 81 NUMBER 21
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. Stubblefield, Magnolia, chairman; Charles Chesser, Carlisle; Lyndon Finney, Little Rock; Leroy French, Fort Smith; Mrs. Jimmie Garner, Trumann; Merle Milligan, Harrison; Tommy Robertson, El Dorado; Hon. Estelene 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.

Member of Southern Baptist Press Association.

The Arkansas Baptist Newsmagazine (USPS 031-200) is published weekly, except the third week in April, at July 4 and Dec. 25, by the Arkansas Baptist Newsmagazine Inc., 525 West Capitol Ave., Little Rock, AR 72201. Subscription rates are \$6.36 per year (individual), \$5.40 per year (Every Resident Family Plan), \$6.00 per year (Group Plan) and \$12.50 per year (to foreign address). Second class postage paid at Little Rock, AR. POSTMASTER: Send address changes to Arkansas Baptist Newsmagazine, P.O. Box 552, Little Rock, AR 72203



Woman's viewpoint

Ina Miller

Witness as you go

Last year when my husband, Russell, and I were asked to be a part of the witness training group going to Malawi, I wondered if I were really qualified! At a briefing session we were told that the most important qualities needed were love for the people and a desire to share our training material with the church leaders. They would learn witnessing principles that would encourage them to share the story of Jesus. This sharing would then become a way of life for them.

Amid packing, obtaining passports and visas, repacking, receiving injections and repacking, I prayed, "Lord, we want you to speak through us as we work with our missionaries and the Malawians. Will you show us how to teach this material so that they will receive the most benefit from it?"

In retrospect I see that God had already prepared a group of warmhearted career missionaries who welcomed us, some kind

helpful interpreters who had to slow us down sometimes, and classes full of men and women who were eager to learn.

As we studied our lessons, we made changes in illustrations that would be more realistic to the people. They readily understood the idea of one's living in his own power or living in God's power when we described a "bicycle Christian" or a "motorcycle Christian". They were anxious to witness in the villages, sharing what they had learned and practiced in our small groups.

The reports of their experiences can still speak to us today: as we go, we do witness. How we witness will be decided by us individually. We will either be unprepared, or we will be ready with God's Word and a clear message of who Jesus is in our daily lives.

Ina Miller is a wife and mother of two. She is a member at Mountain Home First

Church where she team-teaches with her husband, Russell, in a singles-career Sunday School class, sings in the choir, plays in a handbell choir and serves as Baptist Women Day president. She went to Malawi, Africa, in 1981 as a volunteer mission worker in the second phase of the Malawi-Arkansas cooperation.

Help for stress offered in column

Arkansas Baptists are now providing help, in a Christian setting, for church pastors, staff members and their families who suffer from the effects of normal stress in daily life.

The minister through counseling who offers an empathetic ear through the Ministry of Crisis Support begins this week a series to answer questions about that ministry and to deal with real-life problems.

Glen D. McGriff invites readers to write to him about problems that can be answered anonymously in his column. The first of these articles explains why pastors need counselors. It is found on page 9.

Dr. McGriff, a Southern Baptist pastor for 25 years, has specialized in crisis intervention and enrichment for marriage and family. In Alabama he founded an organization for promoting a Christian counseling program. He holds degrees from Samford University, the University of Alabama, and Luther Rice Seminary, with additional study at New Orleans Baptist Theological Seminary.

He and his wife, the former Helen Perry, are the parents of a son and two daughters.



One layman's opinion

Daniel R. Grant/President, OBU

Do we need foreign missionaries to America?

The greatest revivals reported in recent years have not been in the United States or in North America. They have been in such places as Korea, the Philippines, Brazil, Indonesia, and parts of Africa. Although the seeds from which most of these remarkable revivals eventually grew were planted by Christian missionaries from the United States, the revival movements were clearly the product of indigenous Christian leaders in the nations involved.

This unusual turn of events in world evangelism has caused the president of the Baptist World Alliance, Dr. Duke McCall, to ask the question, "How are we going to win the world for Jesus Christ when . . . we aren't doing too well in our own world of North America?" Then Dr. McCall, speaking recently at Midwestern Seminary, asked an even more provocative question: Is it possible that "we ought to think not only about sending, but also about receiving missionaries, about hearing what God is working out in such a magnificent and miraculous fashion through other peoples in other parts of the world?"

My first reaction was "How humiliating!" We in "Christian America" have long had a near monopoly in this matter of sending

Christian missionaries overseas to win the other parts of the world to Christ. Surely we should not admit that we now need the help of Christians from other parts of the world in winning to Christ the people of our own nation.

On more sober reflection I am convinced we do need their help. Think what an impact it would make on the international population of such cities as San Francisco, New Orleans, and New York to have teams of Christians from Asia, Europe, Africa, and the Americans to link arms and preach the simple Christian Gospel message with a sense of urgency seldom seen in this land. Although it's possible we Americans (or even we Southern Baptists) might insist on retaining "indigenous control" of the revivals, churches, schools, and hospitals that would grow out of these foreign mission efforts in the United States, who would dare deny the work of God in such revivals? Even so, it may take me a while to become accustomed to thinking of Korea as "Judea," and of the U.S.A. as "the uttermost parts of the world."

Daniel R. Grant is president of Ouachita Baptist University at Arkadelphia.

Dub Jackson joins McCall at BWA

DALLAS (BP) — W. H. "Dub" Jackson, former director of World Evangelism Foundation, Inc., Dallas, has been named assistant to the president of the Baptist World Alliance.

Jackson, a former Southern Baptist foreign missionary to Japan, turned over the work of the World Evangelism Foundation to the Southern Baptist Foreign Mission Board last December.

BWA President Duke K. McCall, said Jackson's first assignment was at the May meeting of the European Evangelism and Education Conference in Ruschlikon, Switzerland.

by Millie Gill/ABN staff writer

Edward L. Powers

is serving White River Association as its new director of missions. He came there from Mountain View where he was serving as pastor of the First Church. Powers is a graduate of Ouachita Baptist University and Southwestern Baptist Theological Seminary. In his 30 years of ministry, Powers has pastored other Arkansas churches at Harrison, Nimrod, Batavia, Grubb Springs, Everton, Bellefonte, Yellville and Prairie Grove. He and his wife, Phyllis, have two married children, a daughter, Sarah Andrews, and a son, Phillip Powers. They also have two grandchildren.

Huel Moseley

has resigned from the staff of Marianna First Church to become associate professor in Christian Education with Mid-America Seminary.

Ron Malone

is serving as full-time pastor of the Turner Church. He has been serving for the past year as interim pastor of the church.

Tim Porter

has accepted the call to serve as assistant pastor of the Batesville Fellowship Church.

Nathan Lewis

has joined the staff of Clinton First Church as minister of music/youth. He and his wife, Cynthia, have an infant daughter, Rebecca.

Mike Talley

has accepted the call to serve on the staff of Leonard Street Church in Hot Springs. A graduate of Ouachita Baptist University, he will serve there as minister of music and youth.



Powers



Talley

briefly

El Dorado Second Church

adults and youth will lead Backyard Bible Clubs and worker training sessions, as well as do survey work in LaPorte, Ind., July 9-18.

Hope First Church

recently voted to renovate their recreational activities building and to develop a broader recreational program for all ages of the church.

Fellowship Church

at Batesville celebrated its first anniversary May 9 with a service that included testimonies and special music. Pastor Lewis Gentry reported one addition by baptism and one by letter.

Yorktown First Church

will celebrate homecoming June 13 with former pastors and members as special guests. A noon luncheon will be a part of the day's activities according to pastor Dennis Tyner.

**Construction at OBU**

A construction crew busily works on the \$4 million health, physical education and recreation complex being built on the campus of Ouachita Baptist University. The project is part of the school's Centennial Advancement Campaign leading up to the 100 anniversary of the institution in 1986. Pickens-Bond Company of Little Rock is the primary contractor of the new structure, which when completed in the spring of 1983, will adjoin Rockefeller Field House.

DID YOU KNOW that Ralph W. Davis is Director of Boyce Bible School and that his office is in his home (not at Central Baptist Hospital), at 2121 No. Van Buren Street, Little Rock, Arkansas 72207, phone: 663-40987

Letter to the editor

Opposes recommendation

My letter is to state opposition to recommendation 4, Executive Committee's report during the convention in New Orleans, "Southern Baptist Convention Constitution, Article VI., Officers. — Approve for the second and final time the revision of this article which provides that either the president, the first vice-president, or the second vice-president shall be a layperson."

I am opposing for these reasons:

1. Insufficient publicity was given before the first reading at the last convention. Therefore, I believe that this was hastily rubberstamped because the messengers didn't realize the far reaching implications of such a move.

2. Messengers have shown flexibility in recent years in electing two laymen as pres-

idents of our convention and a woman as a vice-president. This indicates that if a layman or woman of this stature arises in our midst, messengers already have the spiritual insight to recognize them.

3. If we lock ourselves in to having to elect a layman, we are going to be sorely bewildered with the identity problem. What pastor knows many laymen outside his own congregation? As previously stated, from time to time, an outstanding layman may emerge, but these are few and far between. If any layman is nominated, most will just have to cast a blind vote in order to get on with the program. Remember, it is conceivable that with such careless selection, this person could step into the office of president should a vacancy occur.

4. Few laymen know the in-roads and workings of our convention. With the exceptions referred to above, this is similar to electing a pastor president of the American Medical Association. There are just not that many laymen in the know from whom to choose.

5. I personally feel that it is a wrong move to lock in our Convention from this time forth to say that an officer must be a preacher, layman, woman, a certain race, etc.

I hope messengers will have foresight to vote this recommendation down at its second reading, and that we will continue to trust our messengers to do the right thing.

— Bill H. Lewis, Bryant

National, Southern Baptist women commit

by Millie Gill

The 'oneness' shared as co-laborers with Christ was quickly sensed at a first-time meeting May 15 of women of Arkansas' National and Southern Baptist Conventions.

The 250 attending, through joined and uplifted hands, made visible this 'oneness' in a closing commitment service that complemented the day's theme, "A Three Fold Cord . . . Is Not Easily Broken," (Eccles. 4:12).

The joint fellowship meeting, held in Little Rock at Arkansas Baptist College, culminated three years of planning and preparation by representatives from the Consolidated Missionary Baptist, Regular Arkansas Baptist and Arkansas Baptist State Conventions.

Mrs. Robert Dickerson, Mrs. Cleofus Lomack and Mrs. Boyd Margason, presidents of women's work for the three conventions, shared cooperative goals in witnessing, missions education and mission action.

Informative conferences dealing with mission involvement, Bible study, personal witnessing, the Christian home, worship and music, and prayer life were included in the day's curriculum.

The conferences were led by the Rev. and Mrs. Marvin Reynolds of Alicia, Margaret Perkins of Birmingham, Ala., J. Everett Sneed of North Little Rock, Robert Dickerson of Pine Bluff, Robert Willingham of North Little Rock, Robert Ferguson of Little Rock, Grace Wiley of Pine Bluff and Mrs.

J. A. Hogan of Harrison.

Julia Ketner, Executive Director of Woman's Missionary Union for Arkansas Baptist State Convention, presided over the meeting. J. C. Oliver, president of the college, gave the welcoming address.

Musicians were Malvie Giles of Magnolia and Walter Edwards, Hazel Hynson and Zelda Pierce, all of Little Rock.

The necessity to unify and witness to a lost and dying world was underscored by keynote speakers Reynolds, Perkins and Sneed.

Reynolds, director of missions for Black River Association, said, "Today, I urge you to unite in a 'oneness' that will produce laborers for fields that are 'white unto harvest'. If you unite in love, in your vision for the world and in prayer, God will call out laborers to reap the harvest."

Perkins, consultant for Black Church Relations with both the Woman's Missionary Union and the Home Mission Board of the

Southern Baptist Convention, expressed her appreciation for the willingness of Arkansas women to join hands and step out in love to share the name of Jesus.

"Your salvation experience has given you the freedom for this task," she said. "You are now rid of the fear, guilt and poor self image that used to divert you in your witness. You are now equipped with an indwelling Holy Spirit that will guide you in responding to the needs of the world."

Sneed, editor of the *Arkansas Baptist Newsmagazine*, using the scripture text of Ephesians 2:11-18, spoke on the redemption and 'oneness' shared as believers in Christ. He said, "God only sees two kinds of people, the saved and the unsaved, when he looks on the world. Our pursuit, since we are redeemed by his blood, is to break down social, economic and racial barriers so that the Lord Jesus can be reflected to a lost and dying world." Sneed concluded the meeting with the commitment service.



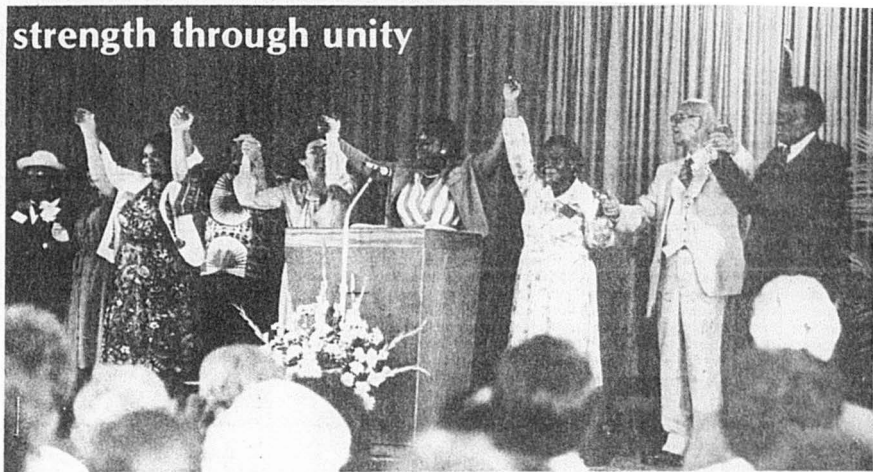
ABN Photos/Millie Gill

ABN editor J. Everett Sneed (upper right photo) distributes material during a conference on Bible study. Sneed was a featured conference leader and keynote speaker. Mrs. J. A. Hogan of Harrison (lower right photo, left), a conference leader and member of the joint committee on work between National and Southern Baptists in Arkansas, visits with speaker Margaret Perkins.

Robert Ferguson (left), director of Cooperative Ministries for the Arkansas Baptist State Convention, talks with Robert Dickerson, a Pine Bluff pastor, about the minister's church situation.



to strength through unity



Program personalities, (from left) Mrs. Robert Dickerson, Mrs. Boyd Margason, Margaret Perkins, Marvin Reynolds, Julia Ketter, Malvie Giles, Mrs. Cleotus Lomack, J. C. Oliver and Walter Edwards, lift clasped hands while leading the congregation in a chorus of "we are one in the spirit." The moment was one of the high points of the meeting, which stressed unity between black and white Baptist women in Arkansas.



Beth Reynolds (left), missionary to Botswana currently on extended furlough and living in Alicia, arranges a missions display while husband Marvin, director of missions for Black River Association (background), goes over some sermon notes prior to the opening session of the conference. The program carried an emphasis on missions education and missions action.



Southern Baptist students present gifts

The president of Southern Baptist College, D. Jack Nicholas, received a gift from the graduating class of 1982 at a recent chapel service. The American and Christian flags were presented by sophomore class president Jimmy Williams from Sparkman, Ark. Class officers assisted in the presentation. Vice president Connie Neal presented the Christian flag and class secretary Kim James presented the American flag. The sophomore class raised money by collecting and selling aluminum cans. The flags will be used in the chapel, and on special occasions in the Southerland-Mabee Center.

Southern Baptist seminaries graduate 32 from state

16 Arkansans among Southwestern graduates

A total of 16 from Arkansas were among the 450 graduates receiving degrees May 14 from Southwestern Baptist Theological Seminary at Fort Worth, Texas.

Seminary president Russell H. Dilday Jr. conferred degrees and diplomas on the largest graduating class in the seminary's 75-year history.

Among those receiving the master of divinity degree were Kathryn Kem Bates, Montrose; Jimmy Wayne Bates, Montrose; Norman Lee Coad, Little Rock; Lindsay Wood Crain, a DeKalb, Texas resident who attended Ouachita Baptist University; Den-

nis Phillip Gibbons, Pine Bluff; James Lawrence Hensley, Texarkana; Stephen Douglas Kelley, North Little Rock; Roland W. Loe, Camden; Don Bedford Phillips, Pine Bluff; Rick P. Wolfe, a Fort Payne, Ala. resident with in-laws in Rogers; and Albert Lee Woods, Jonesboro.

Receiving the master of religious education degree were Richard Wayne Caldwell, Little Rock; Robert Louis Calvert, Little Rock; Max Stephen Griffin, Lufkin, Texas, with in-laws at West Helena; Rebecca Jane Lewis, Bryant; and Steve C. Masters, Little Rock.



Bates



Bates



Caldwell



Calvert



Coad



Crain



Gibbons



Griffin



Hensley



Kelley



Lewis



Loe



Masters



Phillips



Wolfe



Woods

Cosand



Hargrove



Parsley



Sisk

Douglas



Douglas



Griffith



McGinnis

Eight from Arkansas ear

Eight students from Arkansas received degrees during the 22nd annual commencement exercises at Midwestern Baptist Theological Seminary May 15.

Seminary President Milton Ferguson conferred degrees and diplomas on 98 graduates, for a total of seven doctor of ministry degrees, 67 master of divinity degrees, 16 master of religious education degrees, and eight diplomas of theology.

Rheubin South, executive secretary of the Missouri Baptist Convention, delivered the commencement address.

Arkansans receiving the master of divinity degree were Stephen W. Douglas, a grad-

Moseley



Overton



Arkansas students graduate from Southern Seminary

Seven students from Arkansas were awarded degrees from the Southern Baptist Theological Seminary during the seminary's 149th Commencement May 21 in Louisville, Ky.

John M. Lewis, pastor of First Church, Raleigh, N.C., since 1960, delivered the Commencement address to more than 280 graduates receiving degrees from the schools of theology, religious education and church music.

The May graduates were the first class to graduate under the presidency of Roy L. Honeycutt, elected in February as the semi-

nary's eighth president.

Arkansas students who received degrees include the following:

Master of divinity — Larry Dale Cosand, Bentonville; Robert Charles Parsley, Sheridan; Charles Martin Thielen, Hot Springs; Timothy Howard Moseley, North Little Rock.

Doctor of Ministry — Carl M. Overton, Crossett.

Doctor of Philosophy — Ronald Douglas Sisk, Pine Bluff.

Master of religious education — Gary Wayne Hargrove, Little Rock.



Thielen

Durbin



Felts



Suttle



Weaver

Arkansan among New Orleans grads

Mike D. Ray was among over 220 persons who participated in the annual graduation exercises at the New Orleans Baptist Theological Seminary, May 22. The total number of graduates for 1981-82 exceeds 340.

A native of Crossett, he has complet-



Ray

ed all the requirements for the master of religious education degree. He is the son of Mr. and Mrs. Johnny L. Ray of Crossett, Arkansas. He is married to the former Linda Frances Robinson of Poplarville, Mississippi.

The New Orleans Baptist Theological Seminary is one of six theological seminaries owned and operated by the Southern Baptist Convention. The institution is accredited by the Association of Theological Schools, Southern Association of Colleges and Schools and the National Association of Schools of Music.

Crucial questions for Christians

by Glen D. McGriff

"Why do pastors need a counselor?"

The answer to this frequently asked question is significantly related to one's definition and concept of "counselor." Some view counselors as advisors and problem solvers — someone with whom one shares their problems and, in turn, is given a solution.

When a counselor is considered to be a knowledgeable and experienced friend who cares enough to become a helper, the whole context changes. It then becomes understandable that everyone could find a counselor beneficial.

It is difficult for the pastor to establish deep friendships among his own parishioners. Fear of possible reprisal in forms of economic pressure or the loss of effective leadership by the erosion of respect are

among the factors involved. These factors are also barriers to open problem-sharing with denominational leaders such as associational missions directors. Such leaders may be considered as the pastor's only resource in making a needed move.

Feelings of intense vulnerability will often contribute to withdrawal from needed resources and the increase in emotional pain. The Ministry of Crisis Support is an effort of Arkansas Baptists to provide an authentic friend in an unthreatening atmosphere to all pastors. This is not to suggest that church members cannot be friends with their pastors. It is rather to point out that severe problems and personal crises produce areas of unique vulnerability. In such times of stress, an objective and caring friend can enable discovery of available alternatives and needed resources.

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



McGriff

Midwestern degrees

uate of the University of Arkansas; Margie Durbin of Altheimer; Edley Clay Felts, who claims Arkansas as his home state; Bill Griffith, Green Forest; Edward Gene McGinnis, Midway; and Mark S. Weaver, graduate of the University of Arkansas.

Recipients of the master of religious education degree included Jenni Lynnn Douglas, graduate of the University of Arkansas; and Michael Edwin Suttle, a graduate of Ouachita Baptist University.

Mrs. Douglas, an Arkansas native, was honored as 1982 recipient of the seminary's Broadman Award, presented to the graduate who has achieved the highest grade point average during seminary studies.

Your state convention at work

Student

Scattered real estate

Recent visits to the Baptist Student Centers at Beebe and at Clarksville have introduced some thoughts about the property that is maintained across the state by the Student Department. Just to visit all of the Baptist Student Centers in Arkansas would require a trip of almost 800 miles, very different from most other institutions, whose property can be seen in a short walk.

Students often say to fellow students, "I'll meet you at the BSU." This reference is to the center and not the Baptist Student Union, the organization. Much of the ministry of Baptist Student Union occurs on the campus away from the center. But the Baptist Student Center is an important support for the BSU program.



Sims

BSU is a recognized student religious organization on 27 campuses in the state. There will never be a day when student centers will be located on all these campuses. But state colleges and universities freely offer their facilities for meetings of Baptist students.

Baptist Student Centers are located in strategic areas near Arkansas college and university campuses. They provide offices, worship areas, lounges, kitchen and dining areas, prayer rooms, libraries and other facilities that support the ministry of BSU.

Though visitors are welcome, few Baptists have seen all of Arkansas' BSU centers. Remember that Baptist Student Union is more than buildings and property. Baptist Student Union is Christian college students gathering together in mutual support and reaching out in ministry to the students on their campus. — **George E. Sims, associate**

Stewardship

Summer stewardship

Church leaders sometimes expect a decrease in their summer offerings. Taught by experience, pastors and church treasurers brace for the summer slump in attendance and finances. It is better to anticipate the summer than to expect a decline.

Anticipation leads to planning. Faith is also a part of anticipation.

While people want to get away from it all, they cannot escape the fiscal realities of budgeting. Information on income and expenditures is in order during the summer months.

A stewardship testimony, given on a Sunday morning in July, is as much in order as one given in October. Biblical stewardship

isn't a seasonal affair.

The Father doesn't press his claims upon us once a year. A church encourages faithfulness in stewardship when it distributes tracts, bulletin inserts and conducts special studies on stewardship. Colorful posters from the Stewardship Commission also serve as reminders.

The Tither's Commitment program is a good mid-year check-up. Information on this activity is available from the Stewardship Department. Budget deficits can be dreaded and endured or turned into a challenge during the summer quarter. — **James A. Walker, director**

Vocational Guidance

Church vocations at Siloam

Arkansas Baptist Assembly at Siloam Springs has long been a center for life-changing decisions among the youth who have attended. Among those decisions have been a commitment to some type of church-related vocation. Through the Church Vocations Conferences provided by your state Church Training Department during each week of Siloam, many of these youth have received valuable information that helped to strengthen their decision or opened new doors of opportunity and awareness.

We have an excellent faculty already committed for the Church Vocations Conferences at Siloam this year. They will be

teaching the new book, *Pursuing God's Call: Choosing a Vocation in Ministry*, by Felix Montgomery. The conference will be designed to help youth interested in or committed to a church vocation to explore available career options and qualifications.

Pastors and church leaders, you can help by encouraging your youth who are interested in church vocations to sign up for the Church Vocations Conference at Siloam.

For more information about these conferences, contact Bill Falkner, Church Training Department, P.O. Box 552, Little Rock, Arkansas 72203. — **Bill Falkner, associate**

Evangelism

The CWT training process

Each certified Continuing Witness Training equiper enlists two apprentices to train in witnessing. This intensive training involves 13 weeks. For the apprentice this is a time of studying and on-the-job training in witnessing.

This intensified study centers on the following subjects: "The Role of the Holy Spirit in Witnessing", "Giving Your Personal Testimony", "Approach to Witnessing in the Home", "God's Purpose, Our Need", "God's Provision, Our Response", "Leading to a Commitment", "Follow Up", "Dealing with Questions and Objections", "Building Witnessing Relationships" and "Multiplying Witnesses".

During these weeks of training, the apprentice observes the



Shell

equippers as they present the model presentation to lost people. The model presentation deals with God's purpose, our need and God's provision, our response.

This training cycle requires a deep commitment from each apprentice. Each apprentice is required to memorize the model presentation of the gospel. They spend approximately three hours per week in individual study. This is in-depth Bible study and a study of practical witnessing skills. Each apprentice is required to attend two and one-half hours per week in training session at the church and out in the field witnessing.

Pastor, if you desire to involve your people in this type training, contact me at the Evangelism Department. We are planning two or three national training seminars in Arkansas in 1983. — **Clarence Shell Jr., director**

Christian Life Council Line up

The judge had sentenced them to one day at Cummins Prison. All were teenagers who had begun traveling a path that often leads to considerably longer terms. During a recent three-hour visit with Senior Chaplain Dewie Williams, the young men were seen several times, usually quietly standing in a row observing prison life. A return trip would be viewed with disfavor.

Others also should profit from standing in a row observing the futility of such a life. First, how about lining up our society's legal drug pushers. Let those who profit from the sale of ethyl alcohol, the number one problem drug, reflect that drinking was involved in a majority of cases of those imprisoned. Secondly, it would also be helpful for parents and grandparents to stand there. They should consider that extreme authoritarianism or permissiveness plus a

Family and Child Care

Tuesday night on the mountain top

It was a time for celebration, affirmation and recognition. I like that kind of meeting, especially when those involved are people I care about. That was the case Tuesday night as I attended the Annual Achievement Banquet, Arkansas Baptist Home for Children. You would have liked it, too, because you care about the children who live at the Children's Home.

Most of the children received a certificate for some area of achievement during the year. Some had excelled in one activity, while others had successfully participated in several aspects of our program. Some of the areas in which they have been involved were: honor roll, involvement in school and church organizations, health fitness classes, outstanding high school senior 1982, Boys' State delegate, WOW Club, Boy Scouts, gymnastics, etc.

As the name of each child was called, he walked to receive

lack of agape love early influenced for evil the lives of many incarcerated.

Finally, the entire Christian community, beginning with pastors and deacons, should stand in a row and observe, remembering afresh the words of the Master, "Go ye . . . Ye shall be my witnesses . . ." (Matt. 28: 19-20; Acts 1:8).

While Chaplain Williams visited with the deeply impressed youths, he asked, "Well, fellows, what do you think of what you've seen?" Immediately one responded, "I want to be saved!" The Holy Spirit still convicts of sin, righteousness and judgment to come. Let us all be more responsive as instruments of conviction while the Spirit does his work under all circumstances. — **Bob Parker, director**

the certificate and was applauded by staff and peers. It was a good feeling to sense the meaning that this recognition had for the young person being honored and for those who joined in the celebration.

Growing up is hard to do. It's particularly difficult for a child who does not have the immediate, close support and care from his own family. In a sense, Arkansas Baptists become "extended family" members for the children in our care. You express your love and care in many ways. Your positive expressions to them give them encouragement, hope and one reason to achieve. The concluding special music challenged them to "Climb Every Mountain". I only wish you could have been with me. It was a mountain top experience and the view was refreshing. — **Johnny G. Biggs, executive director**

Royal Ambassador Song Contest

How To Enter

1. Submit a legible manuscript and cassette tape (optional) of your text to:
*Royal Ambassador Song
Baptist Brotherhood Commission
1548 Poplar Avenue
Memphis, Tennessee 38104*
2. Attach to each entry:
*Your name
Address
Zip Code
Phone Number including area code
(Self-addressed stamped envelope if you desire
your entry to be returned.)*

Guidelines

1. Your text should be written with the Royal Ambassador Pledge and Motto in mind.
ROYAL AMBASSADOR MOTTO —
*"We are Ambassadors for Christ"
2 Corinthians 5:20.*
ROYAL AMBASSADOR PLEDGE —
*As a Royal Ambassador I will do my best:
to become a well-informed,
respectable follower of Christ;
to have a Christlike concern for
all people;
to learn how the message of Christ
is carried around the world;
to work with others in sharing
Christ; and*

*to keep myself clean and
healthy in mind and body.*

2. Previously published materials cannot be considered as a contest entry.
3. If the selection committee deems no submission worthy of publication no winner will be announced.
4. Do not copyright your text before entering. Winning entry will be copyrighted at the time of publication. The copyright will be held by the Baptist Brotherhood Commission.
5. Entries will be returned only when accompanied by a stamped self-addressed envelope.
6. Contest begins April 1, 1982. All entries must be postmarked no later than September 15, 1982.
7. The tune must be singable by groups such as a congregation. It must be in a practical range for young voice. For consideration the octave range should be:
*treble clef range should be space "D"
above middle "C" to fourth line "D"
bass clef the male counterparts are to be
observed —
third line "D" to "D" above middle "C"*
8. The melody should have some degree of repetition so that it may be memorized easily.
9. The piano part should be simple enough for all pianists. (Accomplished accompanists can add notes when they play, but the beginner cannot take away effectively.)



Third Century Campaign



Total cash contributions received in office of Executive Secretary of Executive Board during the months of January through April, 1982. Second column shows total campaign contributions to date.

The campaign will also receive \$6,000 from a deferred gift. The donor is retaining income for the life of the surviving spouse.

Church	Year to Date	Total Gifts to Campaign	Church	Year to Date	Total Gifts to Campaign
Individual Receipts	\$ 7,837.00	\$ 156,925.26	Central, Bald Knob	396.54	3,017.92
Ark. Baptist Foundation		2,420.29	Judsonia, 1st		2,996.96
S A Whitlow Memorial		1,000.00	McCrory, 1st	160.43	2,018.33
Huber L Drumwright, Mem.	115.00	430.00	Morrow, disbanded		31.20
Russellville 1st	543.98	5,848.12	Pleasant Grove	100.00	400.00
Rose Hill		60.00	Rose Bud		529.26
Arkansas Valley			Searcy 1st	237.50	4,387.50
Brinkley 1st		1,300.00	Tupelo 1st	99.27	700.67
Clarendon 1st	200.01	1,990.82	West Point		45.00
Elaine		1,250.00	Royal Hill		50.00
Helena 1st	117.67	4,436.12	Carey		
Hughes 1st	200.00	2,750.00	Bearden 1st	370.00	1,850.00
Marianna 1st	80.16	1,574.76	Calvary, Camden		1,329.83
West Helena 2nd		765.30	Fordyce 1st	466.96	6,066.96
Ashley			Hampton 1st	100.00	2,850.00
Crossett 1st	600.00	5,000.00	Sparkman 1st	100.00	1,350.00
Hamburg 1st	600.00	2,400.00	Thornton 1st	50.00	717.50
North Crossett 1st	100.81	862.98	Caroline		
Shiloh	39.97	600.81	Biscoe 1st	183.13	1,990.91
Temple	150.00	750.00	Caney Creek		265.00
Bartholomew			Carlisle 1st	415.84	5,935.68
Corinth		192.00	Coy	47.38	372.57
Ladelle		347.55	Des Arc 1st	333.32	3,851.10
Monticello 1st		60.77	Empland 1st	350.00	2,350.00
Warren 1st	483.32	6,283.24	Hazen 1st	203.27	2,367.50
Wilmar		1,025.00	Humnoke 1st		500.00
Benton County			Keo	129.87	1,747.11
Bella Vista	485.03	4,567.38	Lonoke	50.00	1,800.00
Central Ave., Bentonville		70.49	Mt. Carmel	175.00	1,820.00
Garfield 1st		60.00	Toltec	224.36	2,266.67
Lowell		60.00	Ward 1st		30.30
Pleasant Hill	40.08	422.49	Wattensaw	129.23	1,382.96
Siloam Springs 1st	75.00	4,529.67	Centennial		
Black River			Dwitt 1st		4,000.00
Campbell Station	100.00	400.00	Faith	20.00	220.00
Emboden 1st	137.94	948.09	North Maple, Stuttgart	97.07	1,330.66
Immanuel, Newport		267.00	Reydel	100.00	1,155.00
New Hope #2, Hardy		50.00	Stuttgart 1st	624.00	10,124.00
Newport 1st	611.94	5,884.72	Central		
Swifton		600.00	Barcelona Road Mission	200.79	1,716.38
Walnut Ridge 1st	400.00	2,200.00	Benton 1st		7,700.00
Wouthside		75.00	Central, Hot Springs		4,000.00
Buckner			Highland Heights	300.00	3,882.47
Abbott	23.36	306.60	Hot Springs, 1st	720.00	3,600.00
Fellowship		160.00	Hot Springs, 2nd	100.00	12,100.00
Harcford 1st		500.00	Lake Hamilton	100.00	1,375.00
Haw Creek	99.87	1,358.00	Lakeshore Heights	60.00	600.00
Longridge, Booneville		140.00	Malvern 3rd	200.00	2,150.00
Mansfield 1st	219.82	2,120.06	Riverside	20.00	250.00
Midland 1st	121.96	1,210.74	Trinity, Benton	236.07	1,055.09
New Providence		164.32	Trinity, Malvern	86.65	519.90
Pleasant Grove #2, Abbott	50.00	400.00	Walnut Valley	98.26	765.78
Waldron 1st		3,200.00	Clear Creek		
Caddo River			Batson		50.00
Mt. Ida 1st	226.02	2,264.74	Clarkville 1st	414.14	4,171.67
Norman 1st		175.00	Clear Creek So., Alma		500.00
Oden 1st		400.00	Concord		756.59
Calvary			Mountainburg 1st		66.00
Antioch		100.00	Oak Grove		1,000.00
			Van Buren 1st	400.00	5,200.00
			Concord		
			Concord Association		3,000.00

Church	Year to Date	Total Gifts to Campaign	Church	Year to Date	Total Gifts to Campaign
Booneville 1st	66.68	917.05	Lee Memorial	549.00	3,400.15
Calvary, Ft. Smith		500.00	Linwood		100.00
Central 1st Southern		1,013.18	Oak Grove	68.37	655.69
Charleston 1st		100.00	Pine Bluff 1st		4,000.00
East Side, Ft. Smith	774.78	10,086.63	Pine Bluff 2nd		2,450.00
Fort Smith 1st	624.99	6,916.62	Rison		1,612.00
Glendale		156.00	South Side, Pine Bluff	1,000.00	2,050.00
Grand Ave., Ft. Smith		9,180.00	Star City 1st		1,473.73
Lavaca 1st		1,400.00	Watson Chapel		5,862.41
Mixon	200.00	132.00	White Sulphur Sprgs		2,788.63
Mt. Harmony		50.00			
North Side, Ft. Smith		100.00	Independence		
Oak Cliff	140.59	2,918.30	Batesville 1st		8,009.92
Palestine		100.00	Calvary, Batesville	1,000.00	3,703.50
Paris 1st	494.35	6,184.91	Calvary, Timbo	292.00	180.00
Pine Log		692.34	Cushman		83.91
South Side, Booneville	203.52	1,071.92	DeSha 1st		477.00
South Side, Ft. Smith		5,090.51	Floral	82.22	1,124.82
Spreading		1,192.50	Marcella		300.00
Temple, Ft. Smith		350.00	Mountain View 1st	216.31	2,679.17
Windsor Park		1,600.00	Mt Zion		302.37
			Pilgrims Rest		762.30
Conway Ferry			Pleasant Plains		125.00
Casa 1st	46.03	478.33	Ruddell Hill	132.31	1,583.48
Circle N Chapel		25.00	Salado		400.00
Morrilton 1st		1,030.00	Sulphur Rock	61.18	701.75
Nimrod 1st		400.00	West, Batesville	495.32	3,051.26
Solpohachia		74.00	White River		170.00
			Liberty		
Current-Gaines			Caledonia		200.00
Corning 1st		1,000.00	Calion 1st		1,783.70
Greenway 1st		405.72	Camden 1st	1,200.00	3,000.00
Piggott 1st	448.49	4,858.93	Ebenezer	200.00	800.00
Reactor 1st	170.00	2,260.00	El Dorado 1st	2,500.00	10,000.00
St. Francis		101.00	El Dorado 2nd		580.00
			Gallies		679.79
Dardanelle-Russellville			Harmony		800.00
Atkins 1st	218.05	1,994.65	Hillside		1,515.00
Centerville	74.66	857.70	Immanuel, El Dorado	1,259.51	8,061.50
Dardanelle 1st	315.74	3,511.50	Joyce City	218.04	2,167.26
Dover	122.62	1,192.64	Junction City 1st	100.00	1,275.00
Hector 1st	20.44	179.78	Liberty	76.16	773.33
Ola 1st		294.80	Midway		654.64
Pleasant View		300.00	Norphlet 1st	100.00	1,075.00
			Parkview	362.81	4,348.09
Delta			Smackover 1st	300.00	1,450.00
Bellaire		1,000.00	Stephens 1st		3,095.00
Collins		650.00	Strong 1st	489.61	3,843.70
Dermott		3,100.00	Trinity, El Dorado	100.00	1,000.00
Eudora		153.00	Urbana, 1st		120.00
Halleys		200.00	West Side, El Dorado		1,200.00
Jerome		523.90			
Kelso		300.00	Little Red River		
Lake Village	500.00	2,750.00	Center Ridge		225.00
McGehee 1st		3,700.00	Mt. Olive		700.00
Portland	123.52	1,612.44	Palestine	81.98	1,044.45
Temple, Dermott	180.00	480.00	Pines		585.32
Tillar 1st	40.00	220.00	Pleasant Valley		150.00
			Post Oak		76.47
Faulkner			Quitman		800.00
Conway 2nd	875.69	8,094.52			
Holland		350.00	Little River		
Pickles Gap	130.00	2,340.00	Aashdown 1st		560.00
Pleasant Grove	109.52	1,520.21	Dierks 1st	57.36	444.54
Wooster 1st	142.39	1,806.31	Foreman 1st	94.50	581.13
			Hicks 1st	66.04	656.61
Greene County			Lockesbury 1st	202.13	1,125.04
East Side, Paragould	196.18	1,896.34			
Immanuel, Paragould		200.04	Mississippi County		
Nutts Chapel		151.86	Blytheville 1st		8,740.00
Paragould 1st	750.00	7,500.00	Calvary, Osceola		250.00
West View Baptist Church		2,149.37	Leachville 1st	200.00	2,600.00
			Manila 1st	119.00	1,213.00
Harmony			Osceola 1st		2,000.00
Harmony Association		50.00	Wilson 1st		400.00
Anderson Chapel	83.94	151.56			
Centennial	357.84	3,364.17	Mt. Zion		
Douglas		165.00	Central, Jonesboro	600.00	5,200.00
Dumas 1st		3,590.00	Jonesboro 1st	831.32	13,358.32
Forrest Park	300.00	3,900.00	Monette 1st		1,500.00
Grady 1st		42.73	Mt. Zion		1,500.00
Green Meadows		1,820.00	Philadelphia	20.00	940.00
Hardin	336.81	3,009.65			
Immanuel, Pine Bluff		510.00			

Church	Year to Date	Total Gifts to Campaign	Church	Year to Date	Total Gifts to Campaign
North Arkansas					
Batavia		507.40			
Bear Creek Springs	55.00	500.00			
Bellefonte		200.00			
Berryville 1st	30.00	510.00			
Bokley		1,310.00			
Cassville		150.00			
Deer		156.00			
Deer		2,940.00			
Eagle Heights	60.00	55.25		85.81	936.82
Emmanuel, Harrison		200.00		300.00	300.00
Eureka Springs 1st		551.00		300.00	2,100.00
Everton		2,893.91		233.11	2,350.85
Freeman Heights	365.19	55.05		200.00	1,640.00
Gaither		1,110.43		60.00	630.00
Grandview 1st	60.43	1,268.43			501.90
Green Forest 1st	263.25	330.00			
Grubb Springs		2,933.32			
Harrison 1st	733.32	889.66			
Hopewell (see below)		150.00			
Jasper 1st		805.18			
Lakeland		100.00			
Lead Hill 1st	77.67	1,950.00			
Marshall 1st		160.35			
Northvale	650.00	531.16			
Osage (See below)		257.00			
Parthenon		150.00			
Rock Springs	30.60	30.00			
Road		325.14			
St. Joe 1st		100.00			
South Side, Lead Hill		1,395.81			
Trinity		1,904.23			
Union					
Valley Springs	145.47				
Woodland Heights	165.83				
North Central					
Clinton 1st	195.00	3,118.00			
Formosa		10.00			
Leslie 1st		690.00			
North Pulaski					
Baring Cross	840.00	11,910.47			
Bayou Meto	340.84	2,163.68			
Bethany		1,215.57			
Calvary, No. Little Rock	554.96	7,214.56			
Cedar Heights	150.00	400.00			
Chapel Hill, Jaxville	150.00	150.00			
Graves Memorial	157.00	1,943.57			
Indianhead Lake		1,342.07			
Jacksonville 1st	804.09	8,968.34			
Jacksonville 2nd	500.00	500.00			
No. Little Rock 1st	400.00	5,400.00			
Park Hill	1,250.01	21,250.01			
Pike Avenue, NLR	589.73	6,540.88			
Ramout		710.00			
Sherwood 1st	315.20	1,727.94			
Ouachita					
Dallas Avenue, Mena		250.00			
DeQueen 1st	360.00	4,680.00			
Mena 1st		2,240.12			
Wickes 1st	60.96	592.66			
Pulaski County					
Archview	404.07	1,928.84			
Bryant 1st Southern		170.00			
Calvary, Little Rock		2,187.00			
Crystal Hill	162.00	3,852.79			
Forest Highlands	553.17	305.06			
Forest Tower		25.00			
Garden Homes		14,015.00			
Geyer Springs 1st		10,800.00			
Immanuel, Little Rock	182.84	2,267.46		114.80	865.21
Lakeshore Drive		3,125.00		935.32	13,469.32
Life Line		70.00		69.62	502.00
Little Rock 1st		1,825.13			1,940.00
Little Rock 2nd	166.68	2,417.26			500.00
Martindale		1,554.00		100.00	1,000.00
Parkway Place		1,590.22		119.20	900.96
Pine Grove	155.16	300.00			
Pleasant Grove	25.00				
Pulaski Heights	1,333.38	14,046.64			
Shady Grove		300.00			
South Highland	320.38	3,549.98			
Sunset Lane		1,250.00			
Tyler Street, LR	205.00	2,593.38			
Viny Ridge Immanuel	111.90	1,266.37			
Woodlawn	290.83	2,638.55			
Red River					
Arkadelphia 1st	857.09	9,679.32			
Arkadelphia 2nd		3,840.00			
Beech Street, Gurdon	374.46	1,523.39			
Belrine 1st		150.00			
Bethel		30.00			
Curtis	85.81	936.82			
Harmony Hill		300.00			
Malvern 1st	300.00	2,100.00			
Park Hill		2,350.85			
Prescott 1st	200.00	1,640.00			
Richwoods	60.00	630.00			
Third Street, Arkadelphia		501.90			
Rocky Bayou					
Belview		171.16			
Melbourne 1st		1,500.00			
Sidney		200.00			
Southwest Arkansas					
Beech Street 1st	400.00	4,894.38			
Bradley		1,225.00			
Calvary, Texarkana	200.00	1,719.19			
Canfield	47.39	360.30			
Central, Magnolia	1,127.00	17,195.00			
Foake 1st	185.16	1,784.02			
Hope 1st	798.88	9,532.10			
Immanuel, Magnolia		896.57			
Immanuel, Texarkana	20.00	320.00			
Lewisville 1st		250.00			
Memorial		1,000.00			
Shiloh Memorial		650.00			
South Texarkana		801.82			
Stamps 1st	200.00	2,600.00			
Tri County					
Calvary, West Memphis	461.40	2,615.91			
Cherry Valley		1,076.16			
Forrest City 1st	240.00	2,961.14			
Forrest City 2nd		559.11			
Farkin 1st		3,200.00			
Union Avenue, Wynne		100.00			
West Memphis 1st		7,000.00			
West Memphis 2nd	286.87	305.01			
Wynne	385.50	6,553.50			
Trinity					
Trumann 1st	340.00	4,660.00			
Washington-Madison					
Calvary, Huntsville		450.38			
Elkins 1st		150.00			
Farmington 1st	60.00	450.00			
Fayetteville 1st	1,152.55	16,584.64			
Huntsville 1st		100.00			
Immanuel, Fayetteville		175.00			
Johnson		100.00			
Liberty	222.61	100.00			
Prairie Grove 1st	238.10	2,532.08			
Rolling Hills		2,149.50			
University, Fayetteville		1,940.00			
West Fork	100.00	500.00			
Winslow 1st	119.20	1,000.00			
White River					
Cotter 1st		600.00			
Flippin 1st		1,474.69			
Gassville (see below)	74.55				
Lone Rock		273.21			
Midway	114.80	865.21			
Mountain Home 1st	935.32	13,469.32			
New Hope	69.62	502.00			
Whiteville		100.00			
Yellville	217.09	2,124.39			
Special Church Gifts (Not Endowment)					
Hopewell, North Arkansas		42.90			
Osage, North Arkansas		400.00			
Gassville, White River		1,620.00			

Pastors meet to master MasterLife

by Bob Allen

A revolutionary new Southern Baptist Convention Program designed initially to undergird churches with trained and committed leaders and then to multiply its fruits eightfold every six months was introduced in Arkansas May 17-21.

Nearly a hundred Arkansas church leaders, mostly pastors, spent a week on the campus of Ouachita Baptist University, wading through an intense 28-hour walk-through of the MasterLife Discipleship Training program of the Baptist Sunday School Board.

Persons completing the course were certified to organize and lead six-month MasterLife courses in their home churches.

The conference, sponsored by Arkansas' Church Training Department, featured Avery Willis Jr., former missionary to Indonesia and father of the MasterLife concept.

Willis described MasterLife as "the culmination of about 25 years of trying to find out how to help people grow as Christians."

The key concept behind MasterLife is multiplication. Learners at the weeklong conferences are trained in groups of eight led by "facilitators," persons who have been certified to lead a group by completing one MasterLife workshop. The facilitators work under conference leaders to oversee small group activity, even breaking down the eight into smaller subgroups.

When trainees complete the course, they

attempt to find a group of eight at home to commit themselves to the course. At the end of 26 weeks of two hours a week meeting time plus outside assignments, the members of the first group are certified to form new groups.

MasterLife materials cannot be purchased except for use in certified courses. Certification, Willis said, is the only way to guarantee that the impact of the material is not watered down into a "typical" study course. "People will try to make a program out of it," he said, "and it's really a lifestyle."

Willis said MasterLife affects a church by drawing leaders into a deeper commitment to Christ — initially the pastor at the training session, then the eight leaders chosen for the first six-month course, and then potentially to every church member. Changed attitudes and renewed commitment by leaders, Willis said, will bear fruit in virtually every arm of the church's ministry.

The MasterLife concept was born in Indonesia, where Willis, serving as president of the Baptist seminary, found a shortcoming in the curriculum. "We had a second story education without the first story of daily discipleship," he observed. He compiled the original MasterLife in Indonesia, and translated it into English while on furlough in Tulsa, Okla. in 1977.

The Sunday School Board adopted the plan as a pilot program in 1980. Original plans were for four workshops to be held, and then to back off for evaluation. Response to the workshops was overwhelming, however, and the board continued to meet requests for 17 workshops in 1981 and 37 to date this year. A total of 3,100 church leaders have completed workshops, and registration for six-month MasterLife courses in its two years in the U.S. is estimated at 10-15,000.

The workshop was the first in Arkansas. Church Training director Bob Holley said his department hopes to work the MasterLife concept into its program by hosting another workshop in 1983, hopefully with some Arkansans qualified to serve as facilitators. In the meantime, Holley hopes a number of pastors attending the Ouachita conference will follow up by organizing MasterLife groups at home.

Holley said he anticipates holding state-wide workshops for at least the next two or three years. Then, if the program is successful enough to warrant it, the training sessions might be organized on a regional basis.

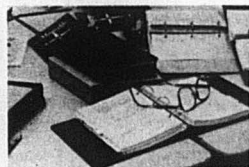
Bob Allen, a student at Southern Baptist Theological Seminary, is ABN intern for 1982.



ABN photos/Bob Allen



Phil Ayers, from Dallas Avenue Church in Mena (above), jots down some notes during a large group session. Arkansas Church Training director Bob Holley (center, left photo) participates in a small group discussion on witnessing led by Irene Barnes (right) from Tulsa, Okla. Avery Willis (right photo) talks about MasterLife.



Doctrinal unity, program unity rise, fall together, Rogers says

by Dan Martin

ROME, Ga. (BP) — Doctrinal unity and program unity in the Southern Baptist Convention rise and fall together, former SBC President Adrian Rogers says.

"You can't have one without the other," said Rogers, immediate past president of the 13.8 million member denomination and pastor of Bellevue Church in Memphis, Tenn., at a press conference in Rome, where he was preaching at West Rome Church.

Rogers, however, noted he is in favor of the denomination's cooperative missions, education and evangelism efforts, but feels it is "not only illogical, it is immoral to ask a man to support with his money and with his influence . . . things that are theologically repugnant to him."

Baptist Press obtained a tape recording of the press conference from West Rome church pastor Jerry Vines, who called the meeting.

The Memphis pastor told the press conference — attended by only one newspaper, Jack U. Harwell, editor of *The Christian Index*, journal of the Georgia Baptist Convention — that Southern Baptists "have made a golden calf of the program . . . It's almost easier to be against the Virgin Birth than the program."

By program, he said he meant the entire work of the denomination, of which the Cooperative Program is a major part.

The Cooperative Program is the denomination's unified giving plan, through which the 36,000-plus churches support missions, education, evangelism and other efforts, including state and national conventions, missionaries at home and abroad, theological education, colleges and universities, hospitals, child care facilities and other activities.

In 1981, according to the SBC Stewardship Commission, the churches contributed \$229,471,751, of which \$81,685,873 was channeled through the national convention.

For Rogers, an outspoken proponent of biblical inerrancy (belief that the Bible, in its original autographs, is without error), denominational support is linked to conservative theology.

"He said Southern Baptists started out with a moderately narrow theology," and while the denomination "always refused a written down, finely honed creed," there were common beliefs, such as "the inerrancy of the scriptures, salvation by grace through faith, the priesthood of the believer, autonomy of the local church, baptism by immersion of believers only, the security of the believer . . ."

Alongside that narrow theology, the denomination "had a broad program. Well, then somebody said about 1925, we need to narrow the program. So we got the Coop-

erative Program. So not only could we more or less believe the same things, but correspondingly and logically, we could support the same things."

After the "golden years" of a narrow theology and a narrow program, Rogers claimed that "what we have now is a broad theology where everybody is saying we have unity in diversity. But the unity in diversity is only theological, not program wise. And so now the sin . . . in the Southern Baptist Convention is not that you be aberrant in your theology; but the sin in the Southern Baptist Convention today is that you be

"the best (solution) would be to go back and narrow up this again, so we can say everybody more or less believes alike . . . Nobody's in a strait jacket."
— Adrian Rogers

aberrant in your program, that you don't do the program just right, that you fail to support everything."

He added the question revolves around "what we believe about the word of God. If we can't settle that, I believe it is the ultimate cancer that will destroy the organism. There are two different schools of thought; there is a continental divide; there is an east is east and a west is west. Either the word of God is infallible or it's fallible; it is inerrant or it is errant."

He charged the denomination has "many professors who do not believe the Bible is historically, philosophically, scientifically and theologically without error," a point inerrantists stress, maintaining the Bible is without error in all of these dimensions.

He said he would "fight, really, for the right of every man to believe as he wants," and added: "I don't want to talk too bravely, but I'd be willing to die for . . . the freedom . . . for you to believe what you believe. But don't you realize that when you're asking me to pay your salary or else be thought of as a bad boy, that you are forcing your beliefs on me . . .?"

He commented there are some within the denomination "who would like to put a steel band around our dollars. They say you do not have room to wiggle program-wise, but we've got plenty of room on the other side to wiggle theologically. And, again, I say, what is sauce for the goose is sauce for the gander."

Rogers said if he could prescribe a solution "the best . . . would be to go back and

narrow up this again, so we can say everybody more or less believes alike, everybody more or less supports alike . . . Nobody's in a strait jacket."

But, he added, "I sincerely doubt that will ever happen."

Rogers' "next best thing" is "that as we have widened the theology, correspondingly we widen the program" to allow freedom of belief but also freedom to support or decline to support the component parts of the denomination.

"I would say that perhaps we could remove tension from our Southern Baptist Convention if we would relax our insistency of Southern Baptists walking in lock-step program-wise," Rogers said. "We cannot put people in a strait jacket program-wise and have an unlimited freedom theologically."

He said he knows his proposal "strikes at the very vitals of what we are trying to do because someone says the genius of our Southern Baptist work is the concentration of our efforts in our programs," but adds, "First best is to have a commonality of beliefs and a commonality of program."

While Rogers says he does not advocate changing the wording of the 1963 Baptist Faith and Message statement in regard to the Scripture, he did say the problem could be solved if the statement were amended and "just simply said the Bible not 'has' but 'is' truth without any mixture of error, period." The average layman wouldn't see the difference, he added, but "that is where the theological fur would begin to fly."

He claimed that when denominationally employed persons sign the statement and still believe the Bible is fallible, the "problem (is) not theological but ethical."

Rogers commented that the 1981 annual meeting of the denomination in Los Angeles "was the biggest head-on collision we've ever had in the Southern Baptist Convention. I do think that we came away agreeing to disagree."

He added he was "grieved, strongly grieved" that SBC President Bailey Smith was opposed for re-election to a traditional second term, but added he thinks "a lot of the spirit of conviviality was due to Bailey's spirit of grace."

While participants came out of the convention "without being all bristled up," Rogers says he does not think "that the issues were dissolved just because we came out in sort of a nice feeling. The gut level issues were not resolved, and I don't think that they will be for a long time."

He predicted a large attendance for the 1982 annual meeting in New Orleans (June 15-17) and said: "I don't feel the conservatives are going to be asleep, or that they are not going to be interested, that they are not going to be there. They will be."

After visits, Graham, Smith see Soviet religion differently

by Norman Jameson

NASHVILLE, Tenn. (BP) — Billy Graham and Bailey Smith may have preached in the same Soviet churches within days of each other, but each came away from extended visits with a different view of religious life in Russia.

Graham, a Southern Baptist evangelist, said at the conclusion of a six-day visit to Moscow, where he addressed an international peace conference and preached in the Orthodox and Baptist churches, he saw no evidence of religious repression.

Smith, president of the Southern Baptist Convention, spent 15 days in four provinces of the Soviet Union as part of a Baptist World Alliance tour. His entire party of 34 North American Baptist preachers and laymen had their BWA allotment of four Russian Bibles confiscated at the airport upon entering the country.

Many of the party also had their English Bibles, commentaries and reference books taken and Smith said he knew of only one person who got his books back when leaving the country.

Denton Lotz, the BWA representative on the trip, had provided the Bibles for each party member, telling them to place the Bibles in their luggage in an obvious place and they would be allowed in.

Smith said the airport security guard told

him "very plainly" that "I'm taking these away from you because Bibles are prohibited in the Soviet Union."

Smith and Graham will share the platform during the Pastors' Conference rally June 13 in the Louisiana Superdome, an event preceding the annual meeting of the Southern Baptist Convention June 15-17.

Olin Robinson, president of Middlebury College, Baptist minister and frequent visitor to the Soviet Union, appeared on CBS Morning News May 14 and said he was "astounded" at Graham's statements.

Robinson, who was instrumental, with former president Jimmy Carter, in getting Russian Baptist dissident Georgi Vins out of the Soviet Union, said, "From the revolution on, religion has been something to be tolerated, tightly controlled and when convenient, used, in the Soviet Union."

"Even in the Baptist church where Dr. Graham preached and where I have preached on several occasions, each minister has been in prison at one time or another," Robinson said.

"I believe the Soviets used Dr. Graham for propaganda purposes," he said. "Dr. Graham's presence is very important to the Soviets. It lends validity to their enterprise. That doesn't mean he shouldn't go, just that he should be very aware."

Smith, who said the Bible is the issue in Russian religious freedom, said he never saw a Bible outside a church. Pastors wrapped their Bibles in newspapers to avoid being seen carrying a Bible on the streets, he said.

Preaching in four congregations where worshippers totaled 4,000, Smith said he saw only three Bibles.

At the Moscow Baptist Church, Smith preached to 2,000 who packed the aisles and stood outside in the rain to hear him. Yet, he pointed out after his return, permission to worship is not the same as freedom to worship.

In one church where 500 attended, Smith said he asked them all to recite with him John 3:16, the first verse many Christians learn from the Bible. He was chagrined and saddened, he said, when no more than a dozen of the congregation could recite the familiar verse, "For God so loved the world ..."

"I am more appreciative of America and the freedoms we have," said Smith. "I'm convinced America is special in the heart of God."

A second group of Baptist pastors was in Romania and Hungary, two other Communist-bloc countries, at the same time Smith's group was in Russia.

Political prophets needed, Dunn tells Texas meeting

DALLAS (BP) — Christians and Jews should take a prophetic role in politics and oppose those who would relegate religion to the afterlife, according to James M. Dunn, executive director of the Baptist Joint Committee on Public Affairs.

Dunn cited the biblical prophets as models for religious involvement in the political process because of their concern for how human beings treat each other. But, he added, there is a shortage of such prophetic voices today, even in pulpits.

"One can search the well-off suburbs for a long time without hearing the contemporary echo of the prophetic note," he said. "Some weeks the only courageous, compassionate correction of oppression one hears is from Bill Moyers on CBS News. It ought to be so."

Dunn spoke to the Religious Faith and Pluralism conference, sponsored by the Texas Baptist Christian Life Commission, Texas Conference of Churches and American Jewish Committee.

In his speech, Dunn outlined several dangerous extremes of prophetic religion, including a lack of specificity, fear of controversy, ignorance of the political process

and manipulation by political forces.

There is also the danger of "sacralizing the secular or secularizing the sacred," Dunn said. "The biblical social ethic has been largely ignored by the political religionists of the Right," Dunn charged, adding that in place of that ethic they have substituted the credo of political right wing extremists, making something secular sacred.

Dunn said the causes of hunger, social reform and peace need the attention of political prophets. He cited another contemporary concern: "court-stripping legislation," represented by constitutional amendments to overturn federal court decisions on school prayer, busing and abortion. Such challenges to the court system jeopardize the balance of power between governmental branches, he said.

To fulfill the role of prophetic religion, Dunn said Christians and Jews must first be educated in the biblical social ethic and informed about the world and government. Then, they must evaluate political policies and governmental programs.

Finally, prophetic religion must motivate political action and communicate its concern to these in power, he said.

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.

School prayer supporters pledge no New Orleans fight

by Stan Hastey and Larry Chesser

WASHINGTON (BP) — Conservative Southern Baptist leaders who support President Reagan's call for a constitutional amendment on prayer in public schools said here they will not press the matter during the upcoming meeting of the convention in New Orleans.

In interviews with Baptist Press before and after Reagan's May 6 announcement that he will soon submit such a proposal to congress, Houston appeals court judge Paul Pressler and SBC resolutions committee chairman Norris W. Sydnor Jr. said they do not intend to make school prayer an issue in New Orleans.

Asked if the controversial subject will be part of his inerrantist group's agenda at the annual meeting, Pressler replied, "I have no agenda — I never have." Pressler said he did not know how he was invited to the Rose Garden ceremony, attended by more than 100 religious leaders.

Sydnor, who described Reagan's support of a prayer amendment as "one of the greatest initiatives the president has made," nevertheless renewed an earlier

promise not to pursue any pet issues in his role as chairman of the powerful resolutions committee. He said that while he intends to work individually for passage of the amendment, he will not ask the convention to endorse it.

Other Southern Baptists invited to the White House ceremony included Dorothy Patterson, Adrian Rogers and Edward E. McAteer. Patterson said she and her husband, inerrantist leader Paige Patterson have long supported the return of formalized prayer to the nation's classrooms.

Rogers, though invited and sought out by White House aides virtually until the last minute to stand with President and Mrs. Reagan during the brief ceremony, did not attend. But McAteer, who heads The Roundtable and belongs to Rogers' congregation in Memphis, said his pastor supports the constitutional amendment. In Rogers' absence, McAteer was asked to stand on the platform with other leaders.

Meanwhile, two Baptist church-state specialists joined other national religious leaders in denouncing the president's proposal

at a Capitol Hill press conference.

John W. Baker, general counsel for the Baptist Joint Committee on Public Affairs, warned that involving government in prayer would "trivialize and secularize" it.

"Truly voluntary prayer has never been and could not be banned from public schools," he said. "What was banned was the use of the coercive power of the state to promote the religion of whichever religious group was dominant in a particular school district."

R. G. Puckett, executive director of Americans United for Separation of Church and State, said his organization opposed a school prayer amendment because it would violate the "spirit and intent" of the First Amendment and would prove divisive.

Puckett denied the claims of amendment proponents that God had been thrown out of public school classrooms by the 1962 and 1963 Supreme Court rulings.

Puckett said it is "rather faulty theology" to assume that God could be removed from the classroom by the Supreme Court or restored to it by Congress.

Historians trace SBC growth from site of earliest church

CHARLESTON, S.C. (BP) — Southern Baptist historians traced the denomination's rapid expansion from its earliest origins, meeting in the city where its oldest congregation is celebrating its 300th birthday.

South Carolina Baptists and Charleston's First Church must be given an important place in those beginnings. Robert A. Baker told the joint annual meeting of the Southern Baptist Historical Commission and Society.

Baker, retired chairman of the church history department at Southwestern Baptist Theological Seminary, was awarded the Historical Commission's first Distinguished Service Award for longtime contributions to Southern Baptist history.

Baker said Charleston First "was busy with domestic missions before there was another Baptist church in the South."

He noted that William Screven "organized a Baptist church in Kittery, Maine, on Sept. 25, 1682, and that he and his church migrated to South Carolina in 1696... The best evidence reveals that Screven brought his church to Charleston in the fall of 1696 where, after a brief period, the older group of Baptists around Charleston united with this church."

The South Carolinians established

preaching points and missions, innovated the "associational missionary movement," and made strides in Christian and ministerial education. In fact, the Charleston Association "became the distinctive archetype for the organization of the Southern Baptist Convention in 1845," Baker noted.

J. Glen Clayton, curator of the South Carolina Baptist Historical Collection, said it isn't likely that Southern Baptists today would rally around one man, "even if we had another Richard Furman or William B. Johnson," two early leaders in South Carolina Baptist history.

Southern Baptists have capable leaders today, Clayton noted, but the situation is vastly different from the days of Furman and Johnson when cultural unity marked Southern Baptists.

"We are now diverse," Clayton said, and a once strong denominational loyalty is "now being strained on many fronts."

Clayton attributed the "cracking" of the SBC synthesis, to stresses in the cultural, denominational loyalty, financial, creedal and theological realms. The greatest threat, he added, was in what he called "ecumenical fundamentalism."

"The evangelicals are trying to dupe Baptists into thinking that there are no differences and that we all believe the same

things," Clayton asserted.

In the area of Southern Baptist expansion, growth in the South from 1800-1914 can be attributed to several factors, including racism, according to the chairman of Auburn University's history department.

J. Wayne Flynt, who won the commission's annual Norman W. Cox Award for the best article published by the agency in the past year, said, Southern Baptists took the cultural position on critical issues such as race.

"They were no better or worse than the Presbyterians, Methodists, village atheists, Unitarians, and secular southern intellectuals," Flynt said. "They both drew strength from their culture and by their endorsement reinforced and deepened its racism."

The SBC today has some 600 black churches affiliated and more than 200,000 black Southern Baptists (based on 1980 figures).

Other factors contributing to SBC growth, Flynt noted, included individualism, an appeal to the common man, and revivalism. Beyond their cultural endorsements, Flynt noted, Southern Baptists worked hard to win converts, with effective results... they (were) well served by bivocational ministers and the ease with which uneducated men could enter the ministry."

Baptist Congressman offers 'middle-ground' arms plan

by Larry Chesser

WASHINGTON (BP) — A nuclear arms control proposal aimed at uniting Americans divided over how best to prevent nuclear war has been announced by a Baptist member of Congress.

Rep. Albert Gore Jr., D-Tenn., believes there is acceptable middle ground between those who advocate overall freeze and reduction in the nuclear arsenals of the United States and the Soviet Union and those who insist with President Reagan that the U.S. must expand its nuclear forces to close a "window of vulnerability." That middle ground, Gore contends, could satisfy both groups to make nuclear war less likely.

In a recent editorial, the *Boston Globe* concurred, stating Gore's plan "wouldn't create an ideal world, but it would lead to a much safer one."

Gore's complex proposal is the product of a 14-month study group conducted as a member of the House Intelligence Committee. It calls for both superpowers to freeze and then dismantle their most threatening and destabilizing weapons — those capable of a first-strike against the other's land-based nuclear missiles. Gore contends it is these "counter-force" weapons that forces both nations to keep their nuclear launches on a hair-trigger alert.

The plan also would eventually reduce the number of warheads on each side to a level half the number allowed by Salt II.

The plan is intriguing not only because of

its content, but also because of the reaction it is drawing. Arms control specialists in Washington and Moscow have expressed interest.

Though expressing reservations about Gore's proposed selective freeze not going far enough, it is a "step in the right direction," according to an aide to Sen. Mark O. Hatfield, R-Ore., one of the legislative leaders of the growing nuclear freeze movement.

Gore told Baptist Press he has received a positive reaction from Reagan administration arms control officials.

The Tennessee Democrat said that while President Reagan's recently announced arms control proposal "does not appear, on the surface, to have many similarities to my proposal, I would not be surprised to see the structure of my plan appear on the administration's final draft when the talks have concluded."

Gore said there are both "positive aspects" and "remaining questions" to the president's proposal which he described as "clearly an opening position and not a proposed agreement."

Positively, Gore said Reagan's proposal signals that the president has determined that "arms control has an important role to play in enhancing our national security."

"This is a significant step for his administration to take," he said, "and it is a new departure."

Though all the details of the administration's plan are not available, Gore expressed concern over its continued reliance on counter-force weapons.

Gore credited the "tremendous outpouring of concern about the nuclear arms race" by Baptists and other members of the religious community with playing "an important role in convincing the president to move forward quicker than he had planned to do and in convincing the president to make a meaningful proposal and not just a cosmetic one."

With the emergence of the Reagan proposal, Gore says the role of arms control advocates is "somewhat changed." He warned against pushing proposals "contrary to the country's official negotiating position" but added that "it is important to provide a counterweight to those voices within the administration who don't put much stock in arms control."

He urged Baptists and others concerned about disarmament to "maintain a high degree of activity" on the issue.

A member of Mount Vernon Church in Alexandria, Va., Gore cited the importance of religion in shaping priorities. Pointing to the "many references in the Bible to the importance of peacemaking," Gore declared, "there is no higher priority for public office than trying to prevent a nuclear holocaust."

New Orleans Seminary Adopts Record Budget

NEW ORLEANS (BP) — A record budget of \$5,189,045, was adopted as trustees of New Orleans Baptist Theological Seminary held their spring meeting.

In other actions, trustees elected board officers, voted to increase student matriculation fees, approved building and renovation plans and promoted two faculty members.

William M. Hamm Jr., president of Berg Mechanical Inc. of Shreveport, La., was

elected trustee/president, succeeding Robert S. Magee, pastor of Temple Baptist Church in Ruston, La. Also elected were Dudley May, Baton Rouge, vice president; Guy T. Williams, New Orleans, secretary, and Frank W. Gunn, Biloxi, Mississippi, treasurer.

The matriculation fee for each student will be raised from \$200 to \$225 per semester, effective August 1982. The action is similar to that planned or taken by all six

Southern Baptist seminaries.

Trustees voted to keep all other student costs, including dormitory and apartment rents, at the 1981-82 level.

In addition, trustees approved the renovation of one-third of the second floor of the new Student Center Building to house the program of the School of Christian Training for the next four years. The partial conversion of the building purchased May 1981, will provide five faculty offices, four classrooms and one conference room.

Religious publishing house loses Supreme Court appeal

WASHINGTON, D.C. (BP) — A non-denominational, fundamentalist religious publishing company failed to convince U.S. Supreme Court justices to review the revocation of its tax-exempt status by the Internal Revenue Service.

The Gospel Worker Society, organized in 1906 for Christian single women devoted to gospel tract distribution and street evangelism, lost its tax exemption in 1978, when IRS ruled it no longer was operated for exclusively religious purposes.

At the time, IRS officials noted that the

society was conducting a commercial printing business, United Gospel Press, in Cleveland, Ohio, in competition with non-exempt companies in the religious literature field. Society records show that for the past decade, income has amounted to about \$650,000 yearly, with an accumulated total of more than \$5 million. Society officers maintain the money has been set aside for expansion of printing facilities.

But IRS officials convinced the high court not to review decisions of a federal district court and the U.S. Court of Appeals

for the District of Columbia upholding the revocation. Among its written arguments urging denial of the appeal, the government noted that present society membership consists of 23 women, most elderly and living in a Cleveland home maintained by the organization.

Attorneys for the society argued without success that its plan to expand printing operations is no different from those of other tax-exempt groups planning similar enlargements.

'Battle of New Orleans' taking shape.

NEW ORLEANS (BP) — Pastor Ron Herrod calls it the "20th Century Battle of New Orleans."

Herrod, chairman of Bold Mission-New Orleans and pastor of Kenner's First Church, is in charge of a "Baptist blitz" expected to bring 5,000 Baptists to the streets of New Orleans on Sunday afternoon, June 13.

"Our goal is to have 5,000 ministers and laypersons to disburse into inner-city residential and business areas for witnessing," Herrod said.

Two hundred trained group leaders have been enlisted to provide orientation for those participating and buses will take them to their areas of ministry, he said.

The witnessing event will precede a Sunday evening rally in the Louisiana Superdome where Billy Graham has been scheduled as guest speaker.

Herrod said, "The temptation is for people to come to the Graham rally only and miss the visitation. But the visitation among apartment buildings, residences and business places will provide the opportunity to invite unchurched people to attend the Graham rally."

"Among those who have agreed to assist with the visitation blitz are Bailey Smith, president of the Southern Baptist Convention, and Landrum Leavell II, president of the New Orleans Baptist Theological Seminary."

Graham and Cliff Barrows have been invited to participate, also, Herrod said.

The Southern Baptist Brotherhood Com-

mission is "cooperating in an effort to get 5,000 persons to witness throughout the city."

John Winters, director of Louisiana Baptist Men, said efforts are being made to enlist 1,000 men from outside the New Orleans area to assist with the program.

The schedule for the day begins at 1 p.m. with orientation of group leaders. At 2 p.m. there will be training, instruction and distribution of materials for canvassers.

Buses will leave the Superdome for the assigned witnessing areas and team members will be picked up and returned to the Superdome at 6 p.m.

The Bold Mission Rally begins at 6:30 p.m. in the Superdome with a concert by the Centurymen and Festival Chorus led by Buryl Red. Following other program events Graham is scheduled to preach at 8 p.m., Herrod said.

Messengers to the Southern Baptist Convention meeting in Los Angeles last June adopted a resolution supporting "Bold Mission-New Orleans."

Herrod said persons making visits will be organized into teams and disbursed to various areas of the city, some to include high-rise apartment buildings.

Statistics indicate the inner-city has approximately 110,000 households. "Obviously the task is enormous and the potential is tremendous," Herrod said.

Persons wishing to participate in the afternoon witnessing program may contact Herrod at P.O. Box 1357, Kenner, La. 70063.

John and Norma Ross of Renton, Wash., and William and Myra Mastriani of Grand Canyon, Ariz.

Missionary associates are Tommy Barton of Fort Worth, Texas; Michael and Janet Brooks of New Orleans; Jerry Geddie of Harlingen, Texas; Kenneth and Fayrene Grimes of Grand Terrace, Calif.; Barbara Harris of Richmond, Va.; William and Vivian Twa of Hillsboro, Texas; and Dennis and Sheila Watson of Brooks, Ga.

William Pinson named to lead Texas Baptists

by Orville Scott

DALLAS (BP) — William M. Pinson Jr., president of Golden Gate Baptist Theological Seminary, has been unanimously elected executive director of the 2.2 million member Baptist General Convention of Texas.

Pinson, 47, will succeed James H. Landes, 69, who retires this year after having been Texas Baptists' highest administrative leader since 1974. Pinson will be executive director-elect until Jan. 1. He will join the BGCT July 1.

Search committee chairman Dewey Presley said the committee considered more than 100 individuals.

Pinson said he accepted the post because it is "a continuation of my call to missions." He said among his goals for Texas Baptists is "the need to major on new church starts for reaching the cities. He also noted there is a need to reach out to all language groups and pledged that "in all things, I will stress the unity of the convention."

As executive, Pinson will be coordinator and liaison between the executive board and 23 colleges, hospitals and childrens' homes, plus state, home and foreign mission programs supported by the 4,500 Southern Baptist churches and missions through the Cooperative Program. The 1982 Texas Cooperative Program budget is \$45.4 million.

Pinson was named president of Golden Gate seminary in 1977, after two years as pastor of First Church of Wichita Falls, Texas. From 1963 to 1977, he was professor of Christian ethics at Southwestern Baptist Theological Seminary in Fort Worth, Texas, and was associate secretary of the Texas Baptist Christian Life Commission from 1957 to 1963.



Pinson

HMB appoints 45 to mission service

ATLANTA (BP) — The Executive Committee of the Home Mission Board in its May meeting approved 45 persons for mission service, including 10 missionaries, 11 missionary associates and 24 who will receive church or language pastoral assistance.

Appointed missionaries were Manuel and Ivette Alonso of Paterson, N.J.; Bernard and Margaret Dougharty of Santa Fe, N.M.; William and Katie Duke of Shelbyville, Ky.;

Baptist hymnody symposium set

NEW ORLEANS — A symposium on Baptist hymnody is being planned at New Orleans Baptist Theological Seminary for Saturday, June 12, the day before the pre-SBC conferences. This one-day meeting focusing on Baptist traditions of congregational song will include presentations of recent research in this field, panel discussion, and an old fashioned sacred harp sing including dinner on the grounds. A special feature of the symposium will be an exhibit of historic Baptist hymnals.

The program committee for the Symposium consists of professors who teach hymnology in three SBC seminaries. Hugh T. McElrath, Southern Baptist Theological Seminary; William J. Reynolds, Southwestern Baptist Theological Seminary; and Harry Eskew, New Orleans Baptist Theological Seminary. Further information on the Symposium may be obtained from Professor Harry Eskew, New Orleans Baptist Theological Seminary, 3939 Gentilly Boulevard, New Orleans, Louisiana 70126.

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International

Mary: A woman favored by God

by Lynwood Henderson, Calvary Church of West Memphis

Basic passage: Luke 1-2; John 2:1-12; 19:25-27

Focal passage: Luke 1:26-38; John 19:25-27

Central truth: Persons who are submissive and willing will be used by God in the working out of his purpose.

1. God communicates his will. "If only I knew what to do" is a commonly heard lament. Yet, for the Christian, there should always be that calm assurance of God's leadership in whatever we do. God may not send Gabriel (as he did to Mary) and he might not speak through a donkey (as he did Balaau's), but he will direct our lives into areas of service to others and to him as we are open to his call. An old gospel song says, "I'll be somewhere listening for my Lord." It is highly probable that, when we don't discern God's purpose in our lives, it's because we're just not listening.

2. God compensates our weaknesses. Mary had many questions about how God would accomplish what he said would happen. It's highly unlikely that she had any better understanding of the process even after she was told how it would occur. The assurance was given her that it was not a great performance that was expected of her but a great faith. "With God nothing shall be impossible," she was told, and that seemed to be enough to help her say, "I'll leave it in his hands."

3. God consummates his purpose. She was "blessed," she was "highly favored," yet she suffered heartbreak at the foot of the cross. Perhaps still not fully understanding all those things she had so long hid in her heart, she yet was there. The promise had been claimed by her faith. Her commitment, "be it unto me according to thy word," now found security in the protection of the one provided by God to be as a son to her.

Conclusion: God reveals his purpose to us as we are open to such revelation. He provides the means to accomplish that purpose. He always brings to completion that which he begins in us.

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Life and Work

Provision for the poor

by Jimmy W. Anderson, First Church of Leachville

Basic passage: Deuteronomy 15:1-18;

23:15-25

Focal passage: Deuteronomy 15:1-5a, 7-11a;

23:24-25

Central truth: God's care for the poor involves our providing for their needs.

Care for the poor is to be based on stewardship. Christian stewardship is based upon our belief that God is the owner of everything. We are stewards of what we possess. It is more than accident that care for the poor follows a section on tithing. Part of your responsibility to God is caring for the poor.

It is God's desire that there be no poor (v. 4). His plan for abolishing debts every seventh year and allocating the second harvest for them are designed to eliminate poverty. God is wise and knows that the poor are a permanent part of society (v. 11; Matt. 26:11).

Our hearts are not to become hard in helping the poor (v. 7). We are to be generous in our help to those in need. Our assistance is to be sufficient for their need whatever it might be. Our giving is to be without limits. When we give in this spirit and manner, we have the promise of God's blessing.

The child of God is not to be demanding of everything that is rightfully his (23:24). The hungry are to be allowed to eat from the field as their need dictates. Provision for the poor included leaving the second harvest for them, forgotten sheaves (24:19), and the edges of the field for them to harvest (23:20).

The poor have responsibilities in this matter also. They are prohibited from taking more than they need. No grain or grapes could be carried from the field (23:24-25). They were to work for what they received. Grain, olives and grapes were left for them to harvest.

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Absalom's death and David's grief

by Charles Chesser, First Church, Carlisle

Basic passage: II Samuel 17:1-18:33

Focal passage: II Samuel 18:1, 5-9, 14-15, 17, 33

Central truth: Absalom losing his life and David losing his son emphasize the fact that there are no winners in wars and family feuds.

1. A political or military leader is usually no stronger than the wisdom and loyalty of those who advise and support him. Hushai advised Absalom while his heart and loyalty were with David. Athithophel's good military strategy was refused by Absalom while Hushai's was accepted. This wounded the pride of Athithophel and he committed suicide. Perhaps he saw that the course Absalom was following would lead to defeat (II Samuel 17:1-23).

2. Even so-called "little people" make substantial contributions to worthy causes. While David was at Mahaniam a group of supporters brought life-sustaining supplies — food, bedding and other practical items (17:27-29). Such things are as essential for the life and success of an army as military supplies.

3. Justice with mercy wins over injustice with vengeance. David was occupying the office given him by divine appointment. Absalom, driven by hate and blind ambition, sought to usurp the throne at the sacrifice of his father, God's anointed. David instructed his men to "deal gently ... with the young man, even with Absalom" (18:5).

4. A father's grief is dramatically expressed: "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" (18:33). Absalom was willing to destroy his father, but his father was willing to die for him. This reminds us of our Lord who was willing to die for a world that was willing to crucify him! We wonder, too, if David thought back to a time when, if he had lived right, perhaps none of this would have happened.

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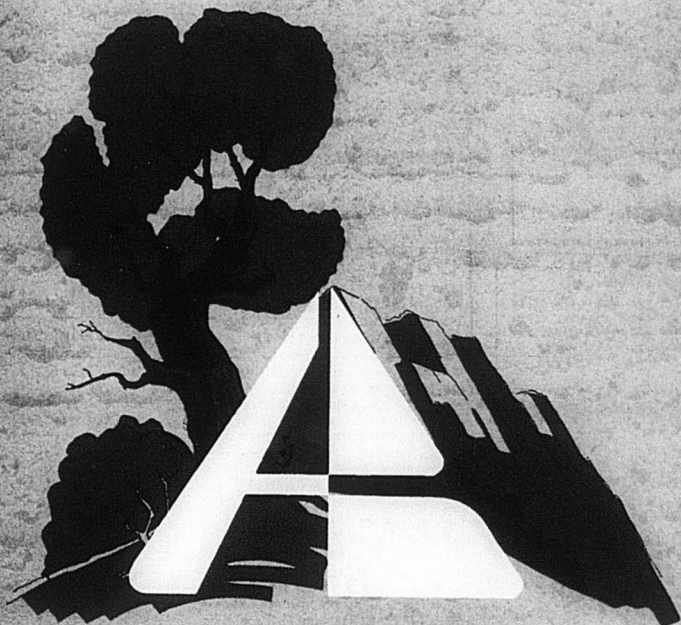


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Outcomes in a church

by Lawson Hatfield

What are some of the objectives that a church can expect to accomplish through participation in the 8.5 by 85 growth emphasis? What are the expected outcomes in a participating church?

First, a church engages in goal setting and planning for growth. Sunday Schools do not grow without prior planning.

Planning for growth in Sunday School can best be done by using the 1982-83 *Sunday School Plan Book*. This book has been provided free through your associational Sunday School (ASSIST) director. Contact your associational office for information on where and when each church Sunday School director will receive his free copy of this book. Hopefully, the Guidebook will be interpreted in an Associational Church Growth Workshop this summer or early fall. The Guidebook will be available to directors in this meeting. The books were recently delivered to associational Sunday School directors at the State Church Growth Conference, May 3-4, at Park Hill Church, North Little Rock. The associations which were not present will receive these books for distribution the latter part of May or early June.

Planning should include goal setting and a project to help reach the goal. One way a church could set a numerical growth goal is to determine to do its proportionate share of the total SBC goal. The total SBC goal is important in helping a single church know what its part of the total goal may be. In Arkansas the proportionate goal is for each Sunday School to add a net gain of one new member for each 43 members enrolled. Simply divide your enrollment by 43 and the answer represents a fair and reasonable net gain for each year through 1985. It is important that all the churches, large and small, set their own goals and work to reach them.

To help reach the goal, the state Sunday School department will assist the churches in an 8.5 Enrollment Campaign. This assistance is available primarily through the associational Sunday School director and the director of missions (or moderator) in cooperation with the state Sunday School department.

Now hear this. For involvement in an associational enrollment campaign, there is financial assistance available from the Nashville Sunday School Department of \$1500. In addition, the state department will assist with additional resources and training sessions. But, of course, we can't do it without your concern and invitation. Our goal is to

help 15 associations in each of the next three years. May we hear from you?

In addition to planning and goal setting, another outcome is that workers will meet regularly for prayer. Another action is to compile an accurate enrollment. Most importantly, names of prospects should be collected into a prospect file. A church needs at least as many prospects as it has members on the Sunday School roll. A people search or action enrollment campaign helps locate prospects.

Another growth outcome is to create new teaching units in preschool and children's departments and classes in youth and adult divisions. New units produce more members and more conversions faster than existing units.

The state Sunday School department will provide a new enrollment/attendance project for the spring of 1983. It is new to the state, but was implemented successfully in Harmony Association in 1982. This is called "The Way of the Cross" campaign (not the same as the 8.5 Enrollment Campaign). Materials will be printed and available on a cost recovery basis for every church in Arkansas which wants to participate. We suggest the six-week-long campaign be conducted simultaneously across the state starting on Sunday, Feb. 27, and proceeding through April 3.

An important outcome which will offer stability to the growth effort is the emphasis to be placed on worker training and the Sunday School Standard. Could you possibly think of a more important outcome than training in the basics of teaching and in witnessing?

The Nashville board will give us a quarterly computer read-out of the results in growth for all churches in all associations. For this to properly reflect every church, quarter by quarter, the Nashville Sunday School Board will provide quarterly postage paid return cards for the use of the churches. Such cards have already been sent to a select group of churches (enrollment of 1000 or more) and will also be distributed at the summer conference centers at Glorieta and Ridgcrest, Sunday School weeks. By Aug. 1 every church will be on the mail list. Report postals will be sent to the churches each quarter through Sept. 1985.

Another positive action for growth will be the statewide observance of Great Day in the Morning on Oct. 31 in 1982.

Outcomes are important. Let's help shape them. The key is 43.

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