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Arkansas Baptist State Convention

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L. 6 1982 July 15, 1982

Arkansas Baptist

NEWSMAGAZINE



Blazing a trail
for the blind:
page 2



ABN photo/Mike Gill

Royal Ambassadors of Arkansas helped break ground July 1 for a community service project at Burns Park in North Little Rock. RAs will cooperate with the City of North Little Rock, the State of Arkansas and the Lions Club International to notch a "braille trail" for the blind into the woods at Burns Park. Travelers on the trail, the first in Arkansas and one of three in the U.S., will be led by ropes, knotted to mark braille signs describing points of interest along the way. The RAs contribution will be manning the shovels and saws to clear the way for the project. A group from Virginia will assist the Arkansas boys this month.

In this issue

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SBC president James L. Draper has addressed Southern Baptists, who elected him at the 1982 Southern Baptist Convention June 15, in an open letter to the editors of the 32 Baptist state papers. The entire text of the letter, along with ABN editor J. Everett Steen's analysis of Draper's announced intentions, are in this week's "the editor's page."

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A state denominational worker in Missouri resigned at the request of the state's executive director after an investigation revealed he presented false credentials as a messenger to the 1982 annual meeting of the SBC in New Orleans. Four churches were cited for registration violations at the convention's 125th annual gathering.

McAteer had White House backing to seek SBC act

by Stan Hasteley

WASHINGTON (BP) — An aide to President Reagan has confirmed that New Right leader Edward E. McAteer received White House encouragement to work for Southern Baptist Convention support of a constitutional amendment on school prayer.

Morton C. Blackwell, special assistant to the president, told Baptist Press that he and McAteer confer regularly and consulted before the New Orleans meeting. During that conversation, Blackwell said, McAteer predicted the SBC would endorse the prayer amendment.

Blackwell, whose primary duty is to line up support for Reagan policies as White House liaison to Christian and other religious groups and to conservative political organizations, told Baptist Press: "I thanked him very cordially."

In an interview immediately following the convention, McAteer told Baptist Press that a White House official, presumably Blackwell, called him two weeks before the New Orleans meeting, asking him if the Baptist Joint Committee on Public Affairs would seek a resolution opposing the amendment and, if it did, to help deliver a resolution of support.

McAteer is founder and president of Religious Roundtable, an organization formed three years ago to work for New Right causes and support the candidacy of Ronald Reagan for president. The Southern Baptist layman, a member of Bellevue Church in Memphis, claims credit for recruiting prominent preachers, including Jerry Falwell, to New Right politics.

During his post-convention interview, McAteer declared of the resolution supporting the prayer amendment, "God intervened here today."

He said the 3-1 vote approving the proposed amendment was due primarily to the oratorical skills of a pair of prominent pastors who urged passage during convention debate. Charles Stanley of First Church, Atlanta, and Morris Chapman, of First Church, Wichita Falls, Texas, "carried the day," McAteer said.

In his remarks to messengers, Stanley declared that the Supreme Court decisions of 1962 and 1963 were "only one step in the demoralizing of America." The Atlanta pastor, a member of the national executive board of Moral Majority, said Reagan's prayer amendment represents an effort "to protect our religious freedom" and warned, "If we continue to remain silent we will one day lose our freedom in our church houses as well as the school houses."

Chapman told messengers that since the Supreme Court decisions 20 years ago, atheists, humanists and secularists have opposed prayer in schools. "That's not the company we need to be keeping," he declared. "It is not the company of the committed."

Chapman's remarks in particular were greeted with thunderous applause and shouts of approval. The vote to approve the resolution came within minutes.

Some observers feel Resolution 9, in which messengers to the 1982 meeting declared "our support of the . . . proposed constitutional amendment," is a reversal of previous SBC action. In 1980, messengers adopted a resolution which pointed out the Supreme Court "has not held that it is illegal for any individual to pray or read his or her Bible in public schools" and recorded "its opposition to attempts, either by law or other means to circumvent the Supreme Court's decisions forbidding government authored or sponsored religious exercises in public schools . . ."

Reagan, in a background paper released May 6, the day he proposed the amendment, said his action "seeks only a return to the situation before 1962 when voluntary prayer wasn't thought to conflict with the First Amendment."

Although McAteer did not speak during the debate on the prayer resolution, he played a major role in shepherding it through the resolutions committee, frequently advising committee chairman Norris W. Sydnor Jr., a Religious Roundtable leader in Maryland, and monitoring the panel's proceedings throughout the nearly 25 hours of committee deliberations. The vote within the committee to report out favorably the prayer resolution was 9-1, with only California layman David Maddox opposing it.

Sydnor's dependence on McAteer's advice also was visible during the floor debate on the committee's 24 proposed resolutions, when McAteer repeatedly offered suggestions on the platform to Sydnor and other committee members.

McAteer also said he did not regret the convention's refusal to go along with a separate resolution proposed by the committee to censure Baptist Joint Committee executive director James M. Dunn for criticizing Reagan's proposal.

"I'd like to impact the man for good," McAteer said. "I'm not for overkill." He is eager to give Dunn a new chance, he added, if the Washington leader will "repent."



A few days ago we received a letter from our new convention president, James Draper. We feel that Draper is on target in the approach that he has outlined. We urge that everyone assist Dr. Draper in following the plan that he has suggested in his letter; that is, careful appointments, promotion of the Bold Mission Thrust, cooperation with his vice-presidents, an openness with the press and other Southern Baptists. Dr. Draper's message to us is as follows:

I want to express to all of you my gratitude for the high privilege of representing you as president of our convention. I do not accept the position lightly, but seriously and prayerfully.

I realize these are days of great stress for the entire Christian community and especially for our Southern Baptist Convention. I understand the tremendous pressures we're facing. Both my father and my grandfather pastored Southern Baptist churches for a total of 90 years. Because of this background, I have a grasp of where we have been and where we must go. Our major challenge now is to join hands and hearts to complete Bold Mission Thrust. To that end I pledge myself this year as your president.

I need your prayers. Pray for the two vice-presidents, John Sullivan and Gene Garrison. We will meet in Euleus several times during the year to pray together and to discuss plans. I value the suggestions and guidance of these two co-workers. Pray also for the appointments which I must make. The individuals selected must have impeccable credentials both as Christians and as Southern Baptists. Their names will be released well in advance of the convention in Pittsburgh. I pray that these actions — consultation with the vice-presidents and early release of appointees — will help to build confidence and trust among us all so that we can convene in Pittsburgh next year with a renewed vision of reaching our world for our Lord Jesus Christ.

Because reckless accusations and slanderous charges have no place among Christians, I am determined not to dissipate my energies in responding to such behavior. I urge each of you to join me in prayer that we will turn our energies instead against Satan and the forces of evil. Truly we are in a spiritual warfare, and we must put on the whole armor of God in order to claim the victory that Christ has already won for us. May God lead us as we continue to be an even greater army for Him in these days.

Again, thank you for letting me be your president this year.

•Dr. Draper is on target with his recognition of the importance of the appointments of committee members. We commend his recognition of the importance of prayer and consultation. We urge that Dr. Draper use his power of appointment as a healing tool for the SBC by making fair appointments recognizing that we have a wide variety of views and that unity requires that

all sides have a voice.

•Dr. Draper is on target because he recognizes the importance of the Bold Mission Thrust. His lending of himself to that end is commendable. In the past some of our presidents have failed to give adequate support to all of our mission efforts. We urge Dr. Draper to lead the convention to new heights in following the Great Commission.

•Dr. Draper is on target with his plans to pray and counsel with his vice-presidents. All too often in political and Southern Baptist life vice-presidents have not been used to their fullest potential as sounding boards and prayer partners for the president. We urge both our president and vice-presidents to take these roles seriously.

•Finally, Dr. Draper is on target because he is proposing openness. Openness with the press and Southern Baptists is the best way to prevent either improper behavior or the appearance of impropriety. When there is a failure to provide information people will believe correctly or incorrectly that there is a coverup.

We believe that most Baptists want to be involved in our convention work and that they wish to be informed. We believe this more than ever after the events that have transpired at our last convention.

The committee responsible for nominations to serve on our boards and agencies decided not to release the names of those nominated. This editor can see no necessity or valid reason for this action. (It should be noted that the recommendation was only that, a recommendation.) There is no SBC by-law to forbid early release but one requires release no later than the first day of the annual meeting. Further, this action was contrary to the action of the previous year, and to informing Baptists of what our convention was doing.

When these names were placed in the hands of the editors, 27 out of 32 of our Baptist state papers printed the names. We commend the Baptist messengers for the stand they took at the convention in New Orleans. When an effort was made to reprimand the editors who released the report prior to the convention, a substitute resolution was overwhelmingly passed calling for the release of all reports 30 days before the convention. Baptists want to have information and have a right to it.

We believe that Dr. Draper is off to a good start as our president. We commend him for avoiding "reckless accusations and slanderous charges." As your Baptist news source we pledge to follow Dr. Draper's example of openness and of reporting news to Baptists.

This could be Southern Baptists' greatest hour. But if it is we must follow the leadership of the Holy Spirit.

Arkansas Baptist

NEWSMAGAZINE

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

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The Southern accent

Dr. Jack Nicholas/President, SBC

Course credit for promiscuity and perversion

Most readers of this column will have read an article in the newspapers furnished by the Associated Press about Barry Singer, professor of psychology at California State University at Long Beach, California, who gave class credit to students for participation in sex orgies and homosexual encounters and admitted that he had sexual relations with some of his students, but insisted that he never initiated those relations or let them affect the students' grades. Dr. Singer announced that he was going to stop most of that but will still allow credit for such things as going in-drag to a gay bar, visiting nudist colonies, etc.

Most sober, sane, and respectable individuals will be shocked by such practices in a college classroom. They need to consider carefully, however, the disturbing fact that such conduct is the natural, logical extension of the "kinky" social theory to which

most contemporary behavioral scientists subscribe, and that social theory is presently profoundly influencing many areas of American education, government, law, and even religion.

That case is illustrative of the statement made in this column weeks ago that contemporary sex education where provided by the public schools ignores the traditional sexual values of our heritage, i.e. monogamous marriage, marital fidelity, etc. in favor of humanistic values which do not carry censure for pre-marital sex, marital infidelity, and the sexual perversions.

It may be claimed by some that this is an extreme example. Perhaps it is. A later news item carried the story that Barry Singer planned to resign from his position under pressure from local religious groups. It is to be noted that his behavior was not extreme enough to: (1) cause the university to termi-

nate him for cause (moral turpitude and gross misconduct) or (2) cause the American Psychological Association and the California Psychological Association to suspend his membership, or (3) cause SIECUS (Sex Information and Education Council of the United States) to renounce his practices. It is safe to assume that those organizations, which generally embrace the social theory by which he operated, did not regard Dr. Singer's behavior as sufficiently extreme or undesirable to warrant action.

It is imperative that contemporary Christians be aware of and respond to the pervasive presence of this pernicious social doctrine which is rapidly destroying and replacing the moral values of the Judeo-Christian tradition.

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

YouthLine

Getting beyond youth 'programs'

by Fred Holston

I am very pleased to say that my church is people oriented with programs that serve very valuable purposes. The emphasis is on teaching, training, and putting into practice what is learned.

There was one problem. Our youth program was just that, a program. It was not getting anywhere. We had Sunday School, Church Training, R.A.'s, G.A.'s, and Acteens for youth. If the church did something for the youth, a few, the same few, usually would take part. We were sort of stagnant. The youth were being taught and trained, but we were not putting into practice what we learned.

Our church finally realized that the youth were not getting very far, so the program was stepped up. We found a youth director willing to help us as youth get our act together.

We are now known as the Serving Saints. No, the youth have not changed just because we have a name. We are trying to live up to this name by doing for others, thereby glorifying God. We are not angels, but we all love the Lord and want other people to come to know and love Him.

Like the youth group, I had become stagnant. I was not really getting

anywhere. I am not sure why or how I had gotten in this state, but I had. It was not until the change in the youth program that I realized just how close to home this problem was.

It is difficult to say which aspect of the youth group helped me most. There are many things going on now concerning the youth. One which I felt served a valuable purpose was our morning devotion. We met before school in one of the classrooms. This was a needed time to help me get my day started.

If I had any questions about what this group could do, they were answered April 2. A tornado hit Nashville, killing a member of the Serving Saints and destroying thousands of dollars worth of property. The group joined in prayer to help the one member of the Serving Saints who had lost all of her family and her possessions. They also started search parties and clean-up crews to find what was left of her belongings, which were scattered over a mile or so. This group had their differences; some wanted one thing and the others wanted something else. But the very next day after this incident, they put all their differences aside and pulled together to

help the storm victims. I never realized how petty many of my problems were until I compared them to the problems which hit these people.

This group has taught me many things, one of which is that I get out of something exactly what I put into it. I have also learned to appreciate the knowledge that there are still youth who care about each other.

I feel I have really grown because of this group. It is hard to describe the feeling of being part of a group whose members want to help you with your problems as much as you want help. I personally have learned to care more for others.

As far as a group, we are really nothing but youth who love the Lord and want to share this love with everyone. I am proud to be growing with the group I know as the Serving Saints.

Fred Holston, 17, Nashville, Ark., will be a senior this fall at Nashville High School. He is the son of the Rev. and Mrs. John Holston, pastor of First Church in Nashville. Holston is editor of his school newspaper and was a representative to Boy's State recently.

Crucial Questions for Christians

by Glen D. McGriff

A few years ago my pastor was asked to resign on charges of immorality. What causes a pastor to fall into immoral conduct?

Few pastors could be judged as deliberate violators of expected moral behavior or conduct. However, you are not alone in your concern over this very painful experience that may occur more frequently than one would like to admit. Let it be understood that while such charges may be heard more frequently,

it is not suggestive of any wide spread departure on the part of pastors from basic traditional morality. Be it also understood that only a very minute number of ministers are ever considered to have deviated from moral integrity. Ministers as a whole can be categorically considered as maintaining the highest standards of morality.

Several factors can usually be discovered in the moral lapse of a minister. Among the common factors is an inadequate self-concept, a disregard for professional safeguards, a refusal to acknowledge personal vulnerability, and the failure to monitor the dissipation of one's own energy eroded by stress.

A professional hazard accompanying the ministry is a high level of stress. Physical and emotional fatigue resulting from stress creates excessive vulnerability. A good defense to such vulnerability is to schedule responsible rest, develop a positive spiritual identity, and maintain vitality in one's relationship to Jesus Christ and significant others, especially one's spouse and family members.

Dr. McGriff is Director of Ministry of Crisis Support for the Arkansas Baptist State Convention.

Inquires, 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.

missionary notes

Luanne Ward, missionary journeyman to Korea, has completed her two-year term of service and returned to the States (address: 10209 Raymond Dr., Little Rock, Ark. 72205), her hometown. Before she was employed by the Foreign Mission Board in July 1980, she was a medical technologist at Doctor's Hospital, Little Rock.

Letter to the editor

Reporting denounced

Since I served on the Committee on Boards of the Southern Baptist Convention in 1982, and since I felt morally obligated to abide by the committee's decision not to reveal our report until the first day of the Convention, I was somewhat perturbed

that the information leaked out and many state papers printed the report. In my opinion, the action of the person who leaked the report was dishonorable, dishonest, and deplorable. The action of our editors who printed the report was unethical, uncooperative, and unwise. — David Miller, Heber Springs



McGriff



Food and fellowship

Virginia Kirk and Jane Purtle

Summer cooking

"What a rich harvest your goodness provides! Wherever you go there is plenty." (Psalm 65:11-12)

July is the month for vegetables and fruits, an annual reminder of God's unailing provision. Yet with the heat of July, many cooks would like to avoid a hot kitchen and serve cool foods to family and guests. So recipes using fresh fruits and vegetables, that require little or no cooking, are this month's feature.

Marinated vegetables

3 tomatoes, sliced	1/2 cup water
1 cup sliced cucumber	1/4 cup sugar
1 onion, sliced	1 teaspoon paprika
1 cup carrot rounds	1 teaspoon basil
1 cup sliced celery	1 teaspoon salt
1/2 cup cider vinegar	1/4 teaspoon black pepper

Arrange sliced vegetables in rows in a large, flat baking dish. Combine rest of ingredients and pour over vegetables. Cover and chill at least 4 hours or overnight, turning vegetables occasionally. Serves 6-8.

Peach trifle

- 3-4 cups sponge cake, cut into squares (can substitute any leftover cake)
- 1/2 cup jam or jelly
- 2 cups sweetened peaches (or other canned or fresh fruit), drained
- 3 oz. box instant vanilla pudding
- 1 cup whipping cream or 8 oz. carton dessert topping
- 1/2 cup chopped nuts (optional)

Place pieces of cake in large glass bowl. Spread with jam. Cover with fruit, using a small amount of fruit juice or sprinkle with a tablespoon or two of lemon juice. Make pudding according to package directions. Pour over fruit. Spread with topping and sprinkle with nuts. Store in refrigerator for an hour or more. Can be stored overnight.

Freezer zucchini jam

6 cups zucchini, peeled and grated	1 cup crushed pineapple
6 cups sugar	6 oz. package apricot jello
1/2 cup lemon juice	

Boil zucchini on low heat for 15 minutes with no water added. Reduce heat and add sugar. Raise heat and boil 6 minutes, stirring often. Add lemon juice and pineapple. Boil 6 minutes. Stir often. Reduce heat and add jello. Stir well to dissolve. Pour into sterilized jars and cool. Freeze.

Zucchini and tomatoes

1/4 cup margarine	dash of pepper
4 cups thinly sliced zucchini	2 peeled tomatoes, sliced
1 onion, sliced	(can substitute canned)
1 teaspoon salt	1/2 cup grated cheese

Melt margarine. Add rest of ingredients except cheese and cook uncovered 10-15 minutes or until squash is tender, stirring often. Sprinkle with grated cheese. Serves 4.

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

Arkansas all over

by Millie Gill/ABN staff writer

Max W. Deaton

began serving July 1 as pastor of the Otter Creek Chapel in Little Rock, coming there from a six-year pastorate at the Dallas Avenue Church in Mena. Deaton will lead the Otter Creek Chapel, now meeting at 14000 Otter Creek Parkway, in a growth and building program. He led the Mena church in a building campaign and in a growth program that resulted in 129 baptisms and 330 additions by letter. He is a graduate of Southwestern Baptist Theological Seminary and Ouachita Baptist University. He has served on the Arkansas State Convention Executive Board advisory committee to the state Pastor's Conference, as a leader in Baptist Association groups, and as pastor of other Arkansas and Texas churches. He and his wife, Joyce, are parents of two children, Tammie and Scott.

Randal Dean Pegues

has joined the staff of Camden First Church as minister of music and youth. A native of Houston, Texas, he is a graduate of East Texas Baptist College, Marshall, and Southwestern Baptist Theological Seminary. He was serving the Calvary Church of Beaumont, Texas, and has served on other Texas church staffs as well as on the staff of the Cullendale First Church at Camden. He is married to the former Sherry Lynn Anderson.

Elmer Goble

has been selected by the Home Mission Board of the Southern Baptist Convention to serve as coordinator at the 1982 Olympics in Los Angeles, Calif. He and his wife, Jacque, will leave for Los Angeles in August to assume the post where he will coordinate the efforts of Southern Baptist Convention churches as they provide assistance to the athletes. Goble will work through the six area Baptist associations, the California Baptist State Missions Department and the SBC Home Missions Board. Dr. Goble has been granted a two-year leave of absence by Ouachita Baptist University where he serves as director of both the Baptist Student Union and religious activities.

Charles W. Wright

has been named Dean of the School of Music at Ouachita Baptist University, effective Sept. 1. He has been a member of the faculty since 1964, serving as professor of music, director of choral activities and chairman of the Department of Music Education. Dr. Wright succeeds William Trantham who has chosen to return to teaching duties within the School of Music.

Jerry L. Winfield

has accepted the call of Ashdown First Church to serve as pastor, coming there from Howland Church in Paris, Texas. A native of Memphis, he is a graduate of Blue Mountain College, Blue Mountain, Miss.,



Deaton



Pegues



Goble



Wright

and will receive the master of divinity degree from Southwestern Baptist Theological Seminary at the summer commencement. He has previously served churches in Tennessee, Mississippi and Texas. He and his wife, Jane, have two children, Julie and Jake.

James R. Strait

is serving as pastor of the Marked Tree First Church, coming there from the Fisher First Church. Other Arkansas churches he has served include those at Walnut Ridge and Lake City. He attended Southern Baptist College, Arkansas State University at Jonesboro and Memphis State University, Memphis, Tenn. He is married to the former Carolyn M. Tapp of Trumann. They have three children, Tanya, Brannon and Caleb.

Charles Mays

received the diploma of theology from Mid-America Baptist Theological Seminary May 14. He is serving as pastor of the Morton Church at McCrory.

Dean Newberry

is serving as interim pastor of the Caudle Avenue Church in Springdale.

Ray Crews

has resigned as pastor of the Heber Springs First Church to become pastor of a church in West Plains, Mo.

Don Corbett

has resigned as pastor of the Delaware Church.

Charles Collins

has resigned from the staff of Fort Smith

First Church to move to Texas.

Steve Hoffman

has resigned as pastor of the Spradling Avenue Church at Fort Smith to move to Memphis.

Robert Berry

has resigned as pastor of the Hackett Memorial Church to move to Odessa, Texas.

Vick Neve

is serving as pastor of the Hackett Memorial Church.

Sam House

has resigned from the staff of Jacksonville First Church. He and his wife, Polly, have moved to Nashville, Tenn., where he has joined the staff of the Sunday School Board of the Southern Baptist Convention.

Everett Palmer

began serving June 27 as pastor of the Calvary Church in Walnut Ridge. He is a student at Southern Baptist College.

Eldon Long

is serving as pastor of the Twelve Corners Church in Benton County Association.

Alan Parks

has joined the staff of Piggott First Church as associate pastor in charge of music and youth activities. He came to Piggott from Livingston, Texas, where he served as high school band director and as music director of the Livingston First Church.

Wally Portmann

has accepted the call to join the staff of Fort Smith East Side Church. He will serve as minister of activities and youth. A native

briefly

Fouke First Church

has purchased a van and will organize a van ministry at the beginning of the new church year.

Lonsdale Church

observed homecoming July 11 with a noon potluck dinner and an afternoon musical program directed by Clarence Hill. Graham Fowler was speaker for the morning worship service. Lamar McGriff is pastor. The church was in a revival June 21-26 led by Joe Anderson and Clarence Hill.

Bull Shoals Church

recently held a deacon ordination service for Orville Mears and David Fox.

Mount Olive Church

at Crosssett honored Jim Wolfe July 11. He was presented with a love offering in recognition of his services as music director.

Forest Highlands Church

in Little Rock ordained Scott Willis to the gospel ministry July 4. He is a student at Southern Baptist Theological Seminary.

people Student-led Bible study groups reach students, develop leaders by Gail Rothwell



Winfield



Strait

of St. Louis, Mo., he is a graduate of Southwest Missouri State University, Springfield, and Southwestern Baptist Theological Seminary. His wife, Phyllis, is a graduate of Baylor University. They have two sons, Jeremy and Shaun.

Lee Bennett Moore

was ordained to the gospel ministry June 20 by Lavaca First Church. Harold Law was moderator of the ordaining council. Others assisting were Robert Brisco, Jack Bettis, I. B. Ballance, Murl Walker and George Domeser. Mike Kinsey was music director.

Jim Dann

has been chosen to serve as swimming coach for Ouachita Baptist University. In addition to his coaching, he will serve as building activities coordinator for the new \$4 million health, physical education and recreation building. He will also serve as assistant intramural director.

Mike Arrington

will receive the Ph.D. degree in history in August from the University of Arkansas. He is director of academic skills development and assistant professor of history at Ouachita Baptist University.

Focus on youth

Ouachita Baptist Assembly

youth camp was in session June 21-25 with Jerry Hill serving as director. Jeff and Linda Moore of Flint, Texas, were guests. He served as camp pastor and evangelist, leading the youth in services that resulted in 17 rededications and professions of faith.

Paris First Church

youth were in Western Grove July 5-9, assisting with a Vacation Bible School. They will assist the Cassville Mission with a VBS July 19-23.

Fouke First Church

youth will leave July 17 for Elkhart, Ind., where they will conduct Backyard Bible Schools, lead in a youth renewal and have an all night Lock-In with the youth of Wynd-Gate Church. Deryl and Cathy Jones are Fouke youth leaders.

JONESBORO, ARK. — Campuses like Arkansas State University here are finding that student-led Bible studies are reaching a larger, more diversified group of students than any other activity.

Bible study groups are the best resources BSUs have for recruitment and evangelism, according to Milt Hughes, Bible study and discipleship consultant for National Student Ministries of the Southern Baptist Sunday School Board.

Bible study is the emphases in this year's NSM program and a goal has been set to involve 50,000 students in some type of Bible study.

Arkansas State University, a campus of 7,500 students, presently has nine ongoing Bible studies involving more than 125 students.

Eight small-group studies meet at various times during the week in dormitory rooms, apartments or at the Baptist Student Union Center on campus. Approximately one-third of these students are not involved in any other BSU activity.

A large-group Bible study, led by BSU campus director Arliss Dickerson is held on Monday evenings.

When Dickerson came to Arkansas State three years ago from Henderson State University, Arkadelphia, Ark., the Monday study group averaged 15 students. Since that time the Bible study has grown steadily and now reaches more than 60 students each week.

Dickerson said his calling is to the total campus, "not just to those students who come to the BSU meetings. Because students are more aware of the needs of other students, Bible study groups are a witness and ministry to the campus as a whole," said Dickerson.

This is the first year that Bible study

groups at Arkansas State have been led by students. "Three years ago the idea was just a dream, and this year we have already had a total of 18 student-led Bible study groups," explained Dickerson.

Debbie Harless, assistant BSU director, was responsible for enlisting and training group leaders.

Harless said training students to be good Bible study leaders helps them to develop spiritual disciplines which enable them to be good church leaders. "I have a dual responsibility to develop not only good student leaders, but good church leaders," she said.

Both Dickerson and Harless feel the local church and BSU must work together in developing spiritual leaders.

Joel Wofford, a junior accounting major from Forrest City, Ark., and president of the BSU, led a Bible study last semester using the NSM resource, *Living Discipleship*, developed by Milt Hughes as the first phase of a systematic campus Bible study program.

Wofford said one benefit from leading the study was that it motivated him to study and learn more about the Bible.

He said the key to the success of his group was that everyone was willing to share their views and feelings.

"One thing I discovered that frightened me was how people observe the commitment we have made in our lives. I am trying to let Christ make the difference in my life and attitude," he said.

This semester Wofford is participating in a small-group study that meets at 9 p.m. on Thursday evenings.

In addition to the Bible study program, the Arkansas State BSU involves more than 130 students each week in some type of mission or study activity.

Come ride the
WMU chartered bus to the

North American Baptist Women's Union Meeting

Oct. 19-24, 1982

Kansas City, Missouri



Theme: **What We Yet May Be**

Hear: Dorothy Sample
Carolyn Weatherford
S. M. Lockridge
Millie Dienert
Kerstin Ruden
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One might misunderstand self-esteem if he confuses it with pride or conceit. Pride and conceit are wrong. Self-esteem, however, is healthy. What is self-esteem? It is a confidence in and acceptance of oneself. Put simply, it is self-respect. Three reasons why the bivocational pastor can enjoy self-esteem are:

First, the worth of man is a biblical concept. The Old Testament, as well as the New, teach that a healthy attitude toward oneself is necessary if one would be obedient to God. In Matthew 22:36-40 Jesus draws together Leviticus 19:18 and Deuteronomy 6:5 to say that a man is to not only love God and neighbor but he is also to love himself. In giving full devotion to God, man is to love his neighbor as he loves himself. This would say that the basis for loving and serving others and God is one's attitude toward himself. The converse of this would be a lack of personal faith in God because of a sense of inferiority.

The Bible emphasizes the worth of man. According to Genesis 1:26, man was created in the image of God and was given dominion over all the rest of creation. As a person of worth man became a partner with God in his creation.

The theme of man's worth recurs often in Scripture. The psalmist speaks of his own worth in Psalms 139:14-16 (KJV) as he speaks of his own uniqueness and individuality. He also speaks of the worth of all mankind in 8:3-8 as he reminds the reader that God is mindful of man whom he created just a little lower than the angels, and to whom he gave dominion over the works of his hands. One also sees in the Old Testament that man who was created with worth falls in his relationship to God and stands in

need of re-creation in the Lord Jesus Christ.

As one approaches the New Testament Jesus is seen as "the image of the invisible God," and it is in Jesus that the Father's image in man can be recreated (Gal. 2:20). As re-creation is accomplished through faith in Jesus Christ man becomes the workmanship of God created unto good works (Eph. 2:8-10).

The knowledge that man is of worth to God should not only raise the self-esteem of the bivocational pastor but it should raise also the self-esteem of all who would seek a sense of personal worth.

Second, bivocationalism has its roots in Scripture. The most famous bivocational pastor not only from biblical times but for all time was the apostle Paul. On his second missionary journey Paul came to Corinth. There he came in contact with a Jewish couple, Aquila and his wife Priscilla, and the Bible states that because they were of the same trade, Paul stayed with them and they worked; for they were by trade, tentmakers (Acts 18:3).

Luke, the evangelist and companion of Paul was a physician (Col. 4:14). It is highly possible that some of the disciples of our Lord continued to earn a portion, if not all, of their livelihood through the occupations they held prior to their calling to follow Jesus.

The Scripture offers a rich heritage to the bivocational pastor and this should help him to see that the bivocational ministry is within the will of God.

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Third, the very nature of bivocationalism fulfills the meaning of Christian calling. Every Christian is called and has a life of service to offer (Eph. 4:1). When the apostle Paul used the word "vocation" in Ephesians 4:1 he was referring to the calling of every Christian. What is that calling? It is "that Divine invitation or calling by which Christians are introduced into the privileges of the gospel." When does this calling come to the individual Christian? "The Christian's calling is God's summons to him answered at conversion; and his response is to be worked out in his subsequent behavior pattern."

In light of this interpretation of Paul's meaning of vocation, every Christian is to commit himself to the service of God. There is no teaching in Scripture that suggests a layman's commitment to the Lord is to be exceeded by that of his pastor or any other minister.

The minister does, however, have a special calling. While each Christian responds to the call to discipleship, the minister is called to his specific task. In referring to his own ministry, the apostle Paul introduced himself to the Roman church as "a servant of Jesus Christ, and an apostle chosen and called by God to preach his good news" (Rom. 1:1, TEV).

In Ephesians 4:11-12, according to Paul, the "apostle," "prophet," "evangelist," and "pastor-teacher," each received a specific call to become an equiper of the people of God. As the believer is called to minister in the name of Christ, so is he called to equip Christians for ministry.

There is no intention to minimize the ministry of the full-time pastor, and certainly all ministers are to live out their callings;

Arkansas layman on the air for Jesus

by Bob Allen

Southern Baptist missionaries go to 96 countries, using their time and talents to take the gospel to the world. Don Gephardt, a North Little Rock layman, uses his to bring them back home.

Gephardt, a member of Park Hill Church in North Little Rock, has been a licensed amateur radio operator for six years, and in the last three has learned that his hobby can be used in a meaningful ministry to foreign missionaries.

Gephardt brings the missionaries closer to their families and friends by using his radio and to patch telephone calls between foreign countries and the U.S. Phone patches, Gephardt explains, are cheaper than conventional overseas phone calls, and in some remote areas, the radio might be the only means of making contact back home.

"I have received many blessings," Gephardt says, "from helping these missionaries, and have become more aware of mis-

sion activities. The problems and joys that missionaries face each day have been brought closer to me."

More recently Gephardt has found a second outlet for his broadcasts — this time closer to home. He serves as communications director for a disaster relief vehicle recently put into service by the Arkansas state Brotherhood Department. The bus, through Gephardt, is equipped to handle essential communication in and out of a disaster area, where phone lines may be wiped out or at least overloaded.

Gephardt, who says he once mistakenly believed he had no talents to be used by God, is now finding that the opportunities for radio operators are more than one "ham" can handle.

Arkansas hams are included in an Oklahoma net which meets weekly in conjunction with their disaster relief program. The nets meet at 2 p.m. each Sunday on 725

KHZ, Gephardt says, and more Arkansans are needed. Persons unable to meet at that time, but willing to help if a disaster occurs in their area, may make arrangements with Gephardt by writing him at #5 Donaghey Court, North Little Rock, Ark. 72116.

The biggest need for the Arkansas disaster relief team now is permanent radio gear — both amateur and business band. Gephardt said the equipment will be purchased with donations, and asks that other operators keep an ear tuned for discount sources for the equipment.

"I would like to encourage the Baptist hams around Arkansas to pray about their use of their hobby to serve God," Gephardt said. "The disaster relief bus gives us a means of ministering to our fellow man in a time of need. We can also show them God's love while we are doing it. Each of us truly has a talent that God can use. Open up your heart and let God use you."

but the bivocational pastor is in a unique position to live out his calling in a distinct way.

Not all part-time pastors are bivocational, but those who are have opportunity to identify with secular employees on the job as well as those in the church. They have opportunities of service and witness that full-time pastors may not have. Their ministry can be expressed both in the secular realm as well as in the church related realm; whereas the full-time pastor is most often called upon to minister in the religious realm. The bivocational pastor can sometimes more easily identify with "vocation" or that call which comes to all Christians at conversion than can some full-time pastors. This may also put more pressure on him to live a consistently Christian life and witness. The bivocational pastor is not insulated from the "real world" as his full-time minister colleague may sometimes be.

One of my fellow pastors serves as the bivocational pastor of a church in the Trinity Baptist Association in Arkansas. In saving him, God called him to be a Christian witness. This brother spends a number of hours each week in pastoring his church, but he consistently lives his Christian witness. He works forty hours a week in a local factory where he also ministers for Christ

on the job. He is well-respected by fellow employees, and he has led others to Christ while on the job. He has even been responsible for some being baptized into churches other than his, since he realizes that one church cannot meet the needs of all people. While this man is not a full-time pastor, he is a full-time minister. His life is an example of how one can find fulfillment in a Christian calling.

It was the author's privilege to conduct a project with eight bivocational pastors from the Trinity Baptist Association in Poinsett, Arkansas. The title of the project was "Building Self-image in Bivocational Pastors." The man mentioned above stated, "For twenty-five years I have felt guilty, because I was not a full-time pastor, but I guess I was wrong. God has used me on the job as well as in my church. He has even allowed me to lead one church to call a full-time pastor, and I guess that has been a ministry within itself. I wish I had known all of this 25 years ago."

The bivocational pastor need not see his ministry as second-rate. He, like the full-time pastor, can realize a success in ministry. He can enjoy healthy self-esteem.

Nodell Dennis is pastor, First Church, Trumant, Ark.

Boyce Bible School meets a definite need

by S. Cary Heard

The experience of teaching at Boyce Bible School convinced me that this extension of Southern Baptist Theological Seminary meets a definite need in the lives of those God has called to serve his churches.



Heard

About one third of the pastors in Arkansas are bivocational, and a large number of these do not have their college or seminary work. Boyce provides them with the opportunity to acquire the training and the broadened perspective they need to more adequately fulfill their calling.

Among the students I have taught I observed such an eagerness to learn and such an appreciation for those who are willing to provide them with the opportunity to do so that I am convinced God was behind the creation of Boyce and he will continue to bless its ministry.

There is another need that Boyce meets, and that is the need to be faithful as a steward of the blessings God has entrusted to us. Our Lord said "unto whomsoever much is given, of him shall be much required" (Luke 12:48). Southern Baptists gave me my education at Baylor University and Southwestern Seminary, and I would consider it a breach of trust not to respond when the opportunity to share the benefits of my training with others is presented to me. Boyce is truly a blessing to all of us who share in its ministry.

Dr. Heard is pastor at Park Hill Church in North Little Rock.



Judge Harris gets Hays award

Federal District Judge Oren B. Harris was the first recipient of what Second Church of Little Rock hopes will be an annual award honoring Christian citizenship and remembering the late Congressman Brooks Hays. Judge Harris (left) got a plaque from the church's pastor, Larry Maddox, at the testimonial dinner July 3. Harris, Senior Judge for the Western and Eastern Districts of Arkansas, was chosen from a nationwide group of nominees. Among those testifying at the dinner to his applying his Christian faith to all areas of public service were Arkansas' Senator David Pryor; Judge Harris' pastor, Don B. Harbuck of First Church in El Dorado; and Federal Judge Thomas C. Eisele.

Besides recognizing Christian citizenship and serving as a memorial to Hays, the award should encourage persons in public life to apply the gospel in all areas of public service, according to Pastor Maddox.

Arkansas couple named home missionaries

ATLANTA — Donald and Doris Seigler of Fayetteville were among 58 persons appointed to mission service by the Southern Baptist Home Mission Board during its June meeting.

Seigler becomes director of associational missions for Mountain-Western associations in New Mexico. Prior to appointment, he was director of missions for Washington-Madison association in Fayetteville.

He is a graduate of Wayland Baptist College, Plainview, Texas, and Southwestern Baptist Theological Seminary, Fort Worth, Texas. He has been pastor of churches in Utah, California, Texas, Arkansas, and New Mexico.

Missouri state worker resigns over SBC registration by Dan Martin

NEW ORLEANS (BP) — A state denominational employee has resigned and four churches have been publicly cited in an investigation into registration irregularities at the 1982 Southern Baptist Convention.

Jim Thomas, 48, church training director of the Missouri Baptist Convention, resigned June 23, at the request of MBC Executive Director Rheubin South, after an investigation revealed Thomas presented false credentials to register as a messenger at the annual meeting of the 13.8-million-member denomination.

Thomas, a member of First Baptist Church of Jefferson City, Mo., was one of 10 persons asked to return ballots and other credentials after it was discovered their churches had more messengers than permitted under Article III of the SBC Constitution which allows a maximum of 10 messengers per church.

In addition to the Jefferson City church, which registered 11 messengers, including Thomas, the other churches publicly cited for having too many messengers were: Riverside Church of Jacksonville, Fla., 15 messengers; Second Church of Memphis, Tenn., 13, and First Church of Tucker, Ga., 11.

Registration Secretary Lee Porter, of Nashville, Tenn., reported the 125th annual meeting of the SBC registered the second highest number of messengers ever, 20,438, second only to the 1978 meeting in Atlanta, when 22,872 messengers registered. (In the Thursday morning session of the meeting, Porter had reported for the Credentials Committee on the irregularities, publicly citing the churches and individuals involved.)

He will write the churches cited since it is not a matter between the SBC and individuals, but between the denomination and churches.

Thomas told the *Word and Way*, news-journal of the MBC, he was not elected a messenger from First Church, but his former associate, Gil Brink, was. Thomas said when he heard Brink joined a church in California, where he has accepted a new position, and was no longer eligible to be a messenger from the Missouri church, Thomas signed his pastor's name to a letter certifying he had been elected.

However, Brink notified First Church he could no longer be a messenger and Mrs. Nelson Duke, wife of the pastor, was certified as the tenth messenger. Earlier, the congregation elected her as first alternate.

Pastor Nelson Duke, a member of the SBC Executive Committee, said he was astonished when the church was cited for violating registration rules. "We had been very careful to elect only 10 messengers and then some alternates," Duke said.

"I am truly sorry about the whole affair, but the church was careful to abide by the

rules," he added.

Thomas, who has been church training director for the convention five years, is a native of Monette, Mo. He has been pastor of churches in Missouri and Texas, and educational director for a number of churches, including Park Temple Church, Fort Worth, Texas; North Phoenix (Ariz.) Church; Lamar Church, Wichita Falls, Texas; Queensboro (La.) Church; Tower Grove Church and First Church of Ferguson, both in the Greater St. Louis area.

In an interview with *Word and Way*, Thomas expressed sorrow and regret for registering illegally, calling his actions "the most stupid thing I've ever done."

Baptist Press contacted the pastors of the other churches publicly cited for violations.

H. Edgar Twine, pastor of the Jacksonville church, said the situation was a "misunderstanding which got compounded." He said the church elected 10 messengers and five alternates, but presented credentials to all 15 persons. The action, he said, was to insure that the church had its full allotment of messengers in New Orleans.

Most of the messengers, he added, had never been to a convention before and were not aware of how the meeting operates. "They thought we would sit by delegations," he added.

Twine acknowledged that the church "probably should not have given the cards to the alternates." He said the registration controls "are good and the procedure is quite proper."

When informed of the over-registration, five of the messengers returned their ballots — all unused — and other credentials.

James W. Hatley, pastor of Second Church in Memphis, said he "understands and concurs with the action of the credentials committee. The error was human, unintentional and regrettable."

He said the church elected nine messengers, but was told three of them would not attend. Then, four members of one of the church families asked for credentials to be able to attend. The confusion occurred when two of those who said they would not attend in fact did.

In that confusion, Hatley said, the church came up with 13 messengers. The extra three turned in their ballots immediately, all unused.

"To make sure we didn't have too many, my wife, my son and I did not use our ballots either," he said.

R. D. Mullis, pastor of the Georgia church, said: "I am sorry it occurred. It was innocent. I feel badly about the fact we had to be exposed, but I take full responsibility."

He said the church "properly prepared" 10 messenger cards, and then a retired minister asked for permission to attend as a

messenger. Permission was granted, Mullis said, adding: "My wife and our minister of education's wife relinquished their cards to allow our former pastor and his wife to attend. At the convention, someone told me the man's wife did not come to the convention, so I told my wife that she could register. She did."

"The next day I learned the other woman had registered. Lee Porter called me that night, and at nine the next morning we were at the registration desk. I gave the gentleman there all of the materials. The ballots had not been used."

Porter told Baptist Press the investigation is continuing. "I think we are going to uncover some more irregularities," he said.

Porter said the matter of registration "is a question of integrity. I am not playing political games or trying to politicize the registration. What I am trying to do is to insure the integrity of the registration and balloting process."

He said he is going to "follow through" with the registration investigation, and that if he uncovers other irregularities, he will "name names" and publicly cite churches.

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He knew how to prepare a sermon

LOME, Togo — The two Southern Baptist missionaries and three Togolese pastors had come to the Baptist church in the Mono River area of Togo to teach leadership training conferences. But as they moved their tents from church to church,

they realized they were drawing a crowd. At one church, 250 people joined the 20 church leaders who had been invited for training. Taking advantage of the opportunity, the three pastors added an evangelistic message to their lessons. At the end of Peter Oyakale's lesson on how to prepare a sermon, five adults came forward saying they wanted to become Christians.

ipants visited alongside members of a nearby church, more than 40 persons accepted Christ.

Evangelism needs prompt moves

MONTEVIDEO, Uruguay — Faced with a critical need for field evangelists, the Uruguay Baptist Mission has voted to relocate missionaries Wally and Betty Poor and Jimmie and Norma Spann in areas of Uruguay where Baptist work is weak or nonexistent. Both couples will move from Montevideo, where the Poores divide their time between mass media work and a church they lead, and where the Spanns are involved in urban evangelism and theological education. The Poores, both Missourians, will move to the department (state) of Canelones and the Spanns, both Texans, to the department of Maldonado.

160 Haitians train to WIN

LIMBE, Haiti — A recent Witness Involvement Now evangelistic school at the Baptist Theological Seminary of Haiti at Limbe drew 160 leaders of Haitian missions. The five-day school was directed by Southern Baptist missionary Wayne Frederick, Guadeloupe, with the assistance of missionary Tim Brendle, Haiti; Haitian pastor Andre Jean; and Jules Casseus, Haitian president of the seminary. When the partic-

Baptist congregation loses tax appeal over parsonage

by Stan Hasley

WASHINGTON (BP) — A Southern Baptist congregation in Maryland failed to convince the U.S. Supreme Court to decide if the state may deny property tax exemption to a residence owned by the church and used by its minister of music.

First Church of Silver Spring, Md., asked the Montgomery County supervisor of assessments seven years ago to exempt a parsonage housing the congregation's minister of music. The request was denied, setting in motion a long legal dispute that finally ended June 21 with the high court's refusal to review the case.

Between its original application in 1975 and the final resolution of the case, the church appealed to a property tax appeals board, the Maryland Tax Court, a county circuit court, the Maryland Court of Special Appeals, the Maryland Court of Appeals and the U.S. Supreme Court.

But at each level the supervisor of assessment's original decision to deny tax exemption to the parsonage was left standing.

Attorneys Garland E. Lowe and John W. Baker, both members of the suburban Washington, D.C. congregation, asked the nation's high court to review the case, arguing that "the state has no authority to examine the religious doctrines of a church or to determine ecclesiastical matters for a church."

They argued further that Montgomery County became excessively entangled in their congregation's affairs by an intensive examination into the minister of music's contributions to the "spiritual" needs of the church.

In addition, they noted that the county exempts three Roman Catholic parsonages and convents, thus favoring one religion over another.

For its part, the state of Maryland argued in a written brief that denying property tax exemption to an "alleged parsonage" for an "alleged minister" did not interfere with the free exercise of religion nor did the county review of the minister of music's duties to the congregation improperly entangle the state in church affairs.

"Governmental decision-making affecting only property taxation, rather than ideology, is not an area where strict separation of church and state entanglement must apply, the argument continued.

Further, according to Maryland Attorney General Stephen H. Sachs, the distinction made by the church between its parsonage and Roman Catholic properties was invalid, since "a state may impose different standards of taxation on different classes of property if the distinction rests upon reasonable consideration of the distinctions between those classes as a matter of public policy."

As is customary, the high court did not indicate its reason for rejecting the case.

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Your state convention at work

Missions

American society, a changing mosaic

Americans continue to identify with their ancestral roots and mother tongues, according to a report by the Commerce Department's Census Bureau. The report is based on a 1979 population survey which asked questions on ancestry, country of birth, mother tongue, current language spoken at home, ability to speak English, and ability to read and write in any language.

In Arkansas English, Scottish, Irish and German are the largest ancestry groups. Other ancestry groups include Spanish, American Indian, Italian, African, Polish, Russian, Asian, and Pacific Islanders. Approximately two percent of Arkansas' population is ethnic, accounting for more than 50,000 people. This does not include the 16,000 hearing impaired persons of which 5,000 (pre-vocationally deaf) would be classified as "ethnic" because of the unique cultur-

al qualities of the deaf community.

Arkansas Southern Baptist Churches have an opportunity to do "foreign missions" at home through ministry to ethnic persons in our communities. Churches and associations can (1) discern the need, (2) share findings with church and associational leaders, (3) determine ministry approach, (4) cultivate the people and (5) begin to minister. The objectives of Bold Mission Thrust can only be reached through the evangelizing of our nation's vast ethnic population and the establishment of ethnic congregations. Programs must be developed among our churches which meet the needs of those they are seeking to reach. The "winning of America to Christ" requires ethnic congregations. — **Randal Cash, Director of Language Missions.**

Christian Life Council

Dissecting cadavers

Doug Dickens, pastor at First Church in Hot Springs, recently made an interesting observation and application from the life of the late poet, Gertrude Stein. In his church's weekly newsletter Doug pointed out that years ago she had almost been awarded a medical degree by the John Hopkins University Medical School.

She developed brilliance and competence in dissecting cadavers, but the faculty apparently denied her a degree because she had no interest in treating human beings.

The application made is that too often preachers and others treat the Bible like dissecting a dead corpse rather than presenting it like the living word.

This pastor further observed that churches tend to get so busy with programs, budgets, buildings and beliefs that we get away

from people. We must remember that Jesus set himself squarely before living, breathing, hurting human beings — this is where Jesus set his church.

Thanks Doug for a timely reminder to be more positively and realistically alert to minister in the name of our living Lord to the needs of living people.

One of the finest reminders of who we are and how we are to behave as God's people existing among living people is found in Galatians 5:22-23. Also, Paul puts forth a reminder that if Christians live in the Spirit they are to walk in the Spirit (v. 25). The fruit of the Spirit are concrete evidences of the Christian's walk being in the Spirit as they relate to other people. They are love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self control. — **Bob Parker, director**

Family and Child Care

God don't make junk . . . nor just statistics

"I don't want to know your name, just give me your Social Security number" was the reply given my friend when calling an office for personal assistance. We can laugh about the incident but on the other hand, it may reflect a serious fault about the depersonalization of our society. Is it true that we are losing sight of the worth and value of every person? Surely, we will never allow numbers to become more important than people.

In preparing our annual report, I was completing the section on Emergency Care. For reporting purposes, I had written that we had served 331 children in our two Emergency Receiving Homes during this year. I asked Doug McWhirter, director of these programs, to complete the paragraph. He shared "331 children who

needed our ministry because of neglect, abuse and abandonment is an alarming statistic to us. But it is not just another story of numbers to God our Father. For he knows each of the 331 by name and need and does he not grieve and long for his love (and purpose and plan) to be known by each of them?"

This is our Christian belief and perspective and should be the interest of each of us as we relate to the world. Each person is important; God is our creator. Every person should be treated with respect and dignity. Each person's life struggles need to be accepted and shared. It is my prayer that we will never lose sight of the value and significance of each person. Haven't you heard, "I am me; I am good, because God don't make no junk". — **Johnny G. Biggs, executive director**

Stewardship

Per capita gifts increase

On an average Sunday morning in 1981, the 1260 Southern Baptist churches in Arkansas had 28.34 percent of their total membership in Sunday School.

Those present gave considerably more than church members who weren't active in Sunday School. In 1981, Baptists attending Sunday School gave \$12.96 weekly, per capita, for local and world ministries through their churches. The weekly gifts translate into total annual gifts of \$673.92. The 1980 weekly per capita gifts averaged \$11.53.

How do these figures compare with the gifts of resident mem-

bers? The average Arkansas resident member gave \$279.61 annually or \$5.38 weekly. Total membership giving figures were lower with \$3.67 weekly or \$191.05 annually through the local church.

Arkansas Baptists were above the Southern Baptist Convention average. The average SBC resident member gave \$5.01 weekly through his church. When all members are considered, the figure drops to \$3.60 weekly.

Giving improves in Baptist churches as members participate in Sunday School. In most churches, a minority of the members give most of the funds to underwrite the church's ministries. — **James A. Walker, Director**

Evangelism

The CWT encourager

The pastor or leader of the Continuing Witness Training process assigns a person to an encourager immediately after he accepts Christ. It is best to assign man to man, woman to woman and youth to youth within the Sunday School department. In making the assignments, geographical consideration should be given. The encourager and the new Christian should both receive assignment notification by mail.

The encourager will live out his commitment to the new Christian. He will gladly accept the assigned new Christian. The encourager will then deliver and explain the "Survival Kit" to the new Christian. The new Christian will understand his encourager is will-



Shell

ing to assist him in every way possible for 11 weeks. A weekly telephone conversation will help answer the new Christian's questions and motivate him to growth in Christ. The new Christian will be encouraged to attend Sunday School, be faithful to the worship services, and become involved in weekly visitation.

The pastor and church should give recognition to the faithful encouragers. At the end of the 11 weeks, a letter of appreciation should be sent. The new Christian, no doubt, will express sincere appreciation to the encourager. The encourager process will help assure our churches that every new Christian will grow in the grace and knowledge of the Lord Jesus.

I like this process. I hope that you will want to try it. Contact me for future CWT Seminars, dates and places. — **Clarence Shell, Director**

Senior Adult Ministry

Senior conferences scheduled for September

Inspiration, fellowship, worship, training and sightseeing await senior adults and their leaders at the Senior Adult Chautauquas at Ridgecrest and Glorieta. The week of Sept. 20-24 has been designated as Arkansas Senior Adult Chautauqua at Glorieta. A chartered bus will leave from Little Rock on Saturday morning, Sept. 18, and will return the following Saturday. The week of Oct. 4-8 has been designated as the Arkansas Senior Adult Chautauqua at Ridgecrest. A bus will leave on Saturday morning, Oct. 2, and will return the following Saturday.

Churches should have received information about these two Chautauquas along with registration information. Reservations



Holley

should be mailed to our office as early as possible since we are only holding 46 reservations for each of these weeks. Additional information and registration forms should be requested from our office.

The Mid-South Senior Adult Convention is another excellent opportunity for senior adults in Arkansas. The Convention, sponsored by Arkansas and five other states, will be held at Bellevue Church in Memphis, Monday through Wednesday, Sept. 6-8. Inspirational messages, fellowships, interest conferences and Bible study will highlight the program. Leadership training sessions will be conducted for those who work with senior adults.

For additional information and registration forms, write Church Training Department, Arkansas Baptist State Convention, P.O. Box 552, Little Rock, Arkansas 72203. — **Robert Holley**

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International

Cornelius: A gentile convert

by Gene Petty, Ouachita Baptist University
 Basic passages: Acts 10:1-2, 30-35, 44-48
 Central truth: The power of the gospel removes the scales of prejudice from the eyes of the believer.

Cornelius is a perfect example of an individual who wants to know God and do what is right but simply does not know how. Peter is an example of an individual who is blinded to present spiritual need and opportunity by former prejudices. Although the focus of the lesson is on Cornelius, the truth is not complete with the insight of the apostle Peter.

We know from verses one and two of our lesson that Cornelius is a gentile who is a military commander over 100 men from Italy. This fact would seem to preclude any interest in religion of any kind, yet we also learn from these same verses that he was a devout man who gave alms liberally, prayed constantly, and who "feared God." This last characteristic of his life was also true of many individuals in New Testament days and these individuals came to be known as "God Fearing." They were people who wanted to know the truth about God, but more importantly, they also wanted to serve him with all their life. Cornelius was one of these persons.

We can learn from them in that their desire to know and serve God came from within their heart and then they sought to find expression for that in the true and living God. So often in our day we need a physical (or visible) God to generate the kind of commitment we find in Cornelius.

God honored this kind of devotion by using Cornelius to bring the gospel to an entire city of lost people. When asked to do something strange and out of the ordinary, Cornelius instantly obeyed our Lord and sent for Peter at Joppa. Upon Peter's arrival and subsequent insight into the truth that God is no respecter of persons, the entire city of Caesarea heard the gospel and many believed. They were so impressed that they asked Peter and the apostles to remain a few more days and so God used Cornelius to share the gospel with a pagan city in his day.

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Life and Work

Jesus — Our savior

by C. A. Johnson, Walnut Street, Jonesboro
 Basic passages: Hebrews 4:14-5:10; 7:1-8:2; 9:11-14, 27-28; 13:10-12
 Focal passages: Hebrews 5:1, 7-10; 7:23-27; 9:27-28

Central truth: Jesus, our great high priest, completely fulfills man's need for a sacrifice and thereby provides man's access to God.

1. Jesus meets God's qualifications for high priesthood. A priest must be taken from among men to minister to men (5:1) and he must be appointed by God to minister on the behalf of men before God (5:4). This was an honor no man took upon himself. He must be called of God. Jesus perfectly met these requirements.

2. A high priest ministers on man's behalf with the things pertaining to God. Man is a sinner and thus alienated from God. There is no way man can approach God directly. He must have an intercessor, a priest to intercede for him. Jesus, truly God and truly man, called of God, becomes the one and only link between God and man.

3. A high priest must have compassion on the people for whom he ministers (5:2). Jesus perfectly fulfills this role. By virtue of his kinship with mankind he experienced dangers, temptations, sorrows and trials. We have a great high priest who fully knows and understands our situation. Therefore, we can obtain from Jesus all the strength and compassion we need to maintain our confession and resist temptations.

4. His high priesthood encourages us. Jesus was tempted and tried, but remained steadfast throughout and is now at the throne of God. This gives every believer a powerful incentive to persevere in faith and obedience.

5. As high priest, Jesus is man's savior. He offered himself as the perfect sacrifice to God for the sins of men. His sacrifice was once and for all. Year after year the ritual of the Day of Atonement had to be observed under the Jewish priesthood. Now the sacrifice of Christ need never be made again. The path to God is open forever and can never be closed again. Nothing can be added to what Jesus has done to open and keep open the door to God's presence.

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Bible Book

Praise to the Lord of Zion

by Don Hook, retired Baptist minister
 Basic passages: Psalms 24; 46; 84
 Focal passages: Psalms 24:1-4; 46:1-2; 84:1-12
 Central truth: God is in his holy temple where needy mankind may worship him and find security, sanctuary, and sustenance.

The word "Zion" means "fortress." Mt. Zion is the older and higher part of Jerusalem, and is often called the city of David. It was the site of the ancient Tabernacle and the Temple. It was regarded by God's chosen people as the "holy hill" or dwelling place of God. "Zion" is more often used in the Bible to describe God's people collectively. God is the Lord of His holy hill, Lord of His temple, and Lord of His people who through Jesus Christ abide there (Pss. 24:3-5).

1. Zion is a sanctuary and refuge where protection from our enemies may be found. Zion is a hiding place from the storms of life; it is a haven of rest (Ps. 46:1-2). In Zion there is an altar where God, the judge, is propitiated, and where God, the savior, extends mercy and cleansing. Blessed indeed is the person who dwells there (Ps. 84:3-4).

2. To the child of God Zion is home — home where the heavenly Father is Lord of the house. Zion is that perfect home where love in all of its intimate fullness dwells. Zion is home — where all the members of the family of God are with their compassionate and sympathetic understanding. Zion is home — where a bounteous table is spread (Ps. 84:11). It is home — where there is rest and refreshment for the weary (Ps. 84:5-6). It is a longed-for home where all the blessed provisions of grace are found (Ps. 84:2).

3. Zion is a place of praise where a heart's adoration is lavishly poured out. It is a place where "I love you" is audibly and overtly expressed to the Lord of Zion, and to every member of his royal family. It is the place where gratitude to the Lord of Zion is demonstrated gladly (Ps. 84:10).

If others should ask us to show them the way to Zion (Jer. 50:5), could we (John 14:56)?

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Lottie Moon offering exceeds \$50 million goal

Southern Baptists have cause to celebrate, Beth Savers Wildes, public information director for Woman's Missionary Union, says, because they have exceeded the \$50 million national goal for the Lottie Moon Christmas offering.

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The 1981 offering totaled \$50,784,173.38, \$784,173.38 over the goal. In 1980 the offering totaled \$44,700,339.76. The 1982 offering was 13.6 percent higher than the previous year's total.

Arkansas was one of 14 state conventions to collect more than a million dollars. Arkansas Baptists donated \$1,695,188.89 to the 1981 offering, an increase of 11.9 percent over the 1980 offering of \$1,514,785.07.

The national goal for the 1982 Lottie Moon offering is \$58 million.

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missionary notes

Mr. and Mrs. William C. Viser, missionaries to South Brazil, have arrived in the States for furlough (address: c/o Clarice Gary, 3610 Potomac, Texarkana, Texas 75503). He is a native of Memphis, Tenn. The former Susan Sims, she was born in Camden, Ark., and grew up there and in Hot Springs and Pine Bluff, Ark. They were appointed by the Foreign Mission Board in 1978.

Kimberly Magyar, daughter of Mr. and Mrs. John C. Magyar, married Brian Robertson on May 22 in Conway, Ark. Her parents are in the States on furlough and may be addressed at 14706 B. Perthshire, Houston, Texas 77079. Both are natives of St. Louis, Mo. She is the former Joyce Rauls. They were appointed by the Foreign Mission Board in 1969.

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CIA will act if evidence proves use of missionaries

by Anita Bowden

WASHINGTON (BP) — CIA administrators declared they would take corrective action if anyone presents "hard evidence" that CIA agents are posing as missionaries or involving them in intelligence gathering.

CIA director William Casey met June 8 with Southern Baptist Foreign Mission Board President R. Keith Parks and Executive Vice President William R. O'Brien to discuss the agency's position concerning missionary involvement. Casey strongly affirmed the board's position that to involve missionaries in intelligence activities violates the First Amendment to the Constitution regarding separation of church and state.

During the 30-minute meeting with Casey and Director of External Affairs Billy Doswell, Parks also said any CIA use of missionaries "jeopardizes not only the work of missionaries but has the potential of putting them in a dangerous situation and even jeopardizes their lives as well as our being able to stay and work in various countries."

Parks said Doswell told them that if anyone could present hard evidence that missionaries are being used as agents or that agents are posing as missionaries the agency would take action.

In a phone conversation with Baptist Press June 9, Doswell's deputy, Lavon Strong, supported Doswell's statement and added that evidence could be presented either to Casey or the President's Intelligence Oversight Board, an independent group set up to watch for misbehavior in intelligence activities.

Casey said Casey was "very strong in his affirmation that the executive order by former president Jimmy Carter prohibiting use of missionaries as CIA agents could be carried out."

Casey also told Parks and O'Brien that he "personally has strong objections to any utilization of missionaries by the CIA." He said the use of missionaries as agents is not wise and that the CIA "had not and would not use missionaries." He also affirmed that agents would not pose as missionaries or use mission activities as front organizations.

Parks requested the meeting, set up through the office of U.S. Sen. Mark Hatfield (R-Ore.), because of board concern over "persistent rumors of contact" (by CIA agents) with missionaries. The board has no knowledge of any Southern Baptist missionaries involved in CIA activity, but concern over the image of all evangelical missionaries prompted Parks' request for the meeting.

Since late 1975 when former president Gerald Ford acknowledged that the CIA had used missionaries in the past and may again, the Foreign Mission Board has urged that legislation be enacted to prohibit missionary involvement in intelligence activities.

Parks said he was "grateful for Casey's comments" and pleased with his affirmation of the board's stance. Vice President George Bush, CIA director under Ford, has expressed interest in the board's position and requested follow-up information on the meeting's outcome.

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Reagan vows to fight for tuition tax credit

by Stan Hastley

WASHINGTON (BP) — President Reagan vowed here to fight for his tuition tax credit bill and denied that his support for the troubled measure is politically motivated.

Asked during a June 30 news conference if his call for tuition tax credits was issued for political reasons, Reagan replied that in eight years as governor of California and 17 months as president, "I don't practice political ploys to get votes. I do what I think is right."

Although he did not elaborate on his game plan to pressure Congress for the measure, he insisted anew that the proposal "is simply a recognition of the unfairness" of a system that taxes citizens for the support of public schools even when they send their children to private institutions.

Reagan assailed critics who charged the

plan would hurt public schools. "How?" he demanded. "We're not taking anything away from the public school system. What would hurt the public school system is if all of the independent schools closed and those thousands and thousands of youngsters were dumped on the public school system."

The President also denied that tuition tax credits would benefit upper-income families, insisting that a "overwhelming majority" of families whose children attend non-public schools, earn less than \$25,000 a year.

At its recent meeting in New Orleans, the Southern Baptist Convention overwhelmingly expressed opposition to the plan, calling on Reagan to reconsider his support of tuition tax credit bills now languishing in Congress.

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