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Arkansas Baptist Newsmagazine

8-19-1982

August 19, 1982

Arkansas Baptist State Convention

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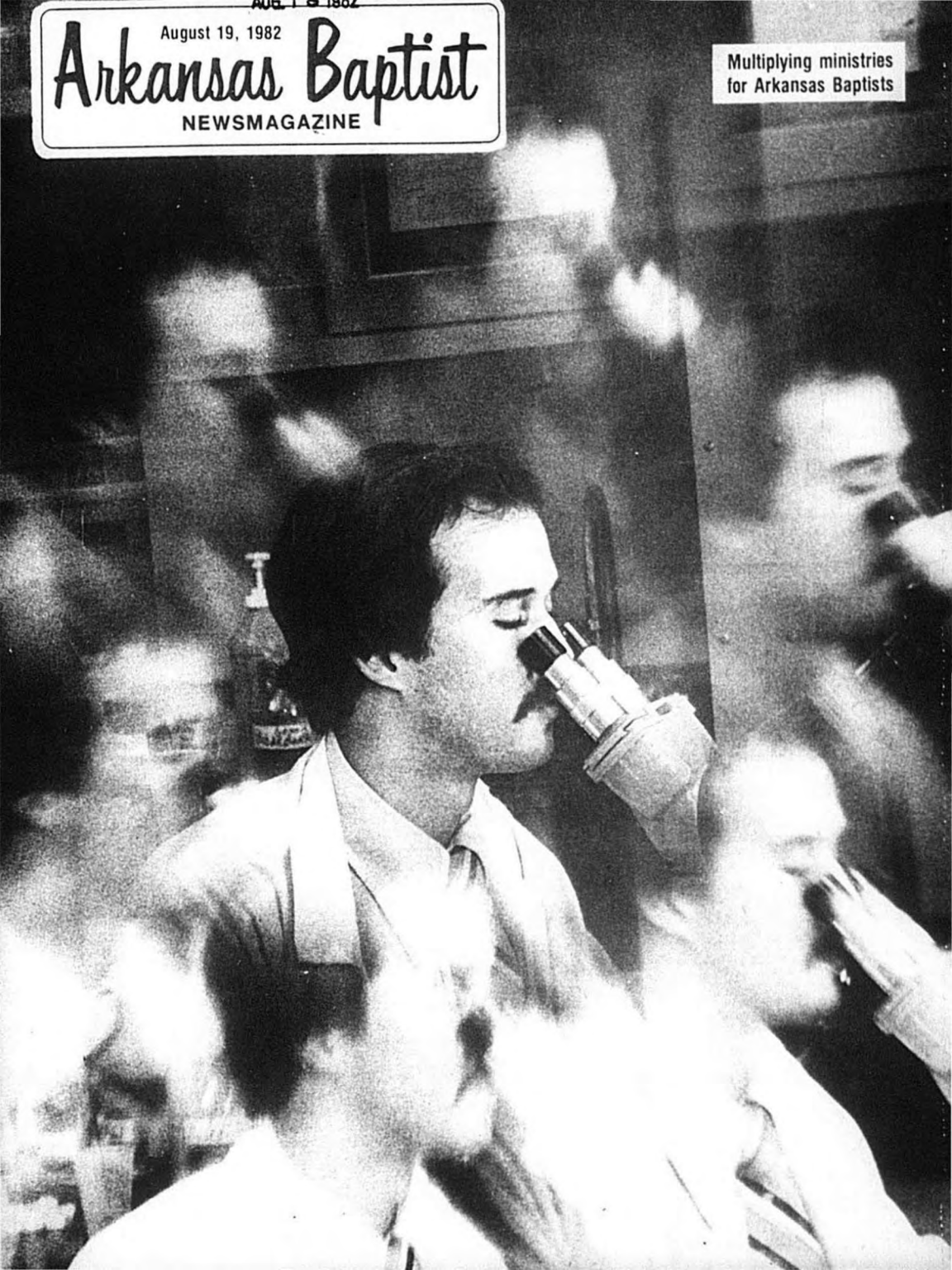
AUG 19 1982

August 19, 1982

Arkansas Baptist

NEWSMAGAZINE

Multiplying ministries
for Arkansas Baptists





ABN Photo/Miley Call

Providing scholarships for future medical missionaries is just one of the many ways in which Baptist ministries are multiplied by funds placed with the Arkansas Baptist Foundation. For more ways individuals and churches can help multiply the ministries, see accompanying article on this page.

In this issue

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The search is on again for a state executive board subcommittee assigned to nominate a new executive secretary to the Arkansas Baptist State Convention. For the second time, the convention search committee voted to recommend a nominee to the full executive board, and for the second time, the unnamed candidate declined.

8-9

Sure, drinking drivers on Arkansas streets and highways are a problem, but who is to blame? Part two of a series on drinking drivers, by ABN managing editor Betty J. Kennedy, finds there are too many kinks in the system to easily focus the blame on anyone.

10

SBC president Jimmy Draper talks straight with trustees of the Baptist Sunday School Board at the board's August meeting.

Arkansas Baptist Foundation: multiplying the ministries

What does the Arkansas Baptist Foundation have to do with multiplying the ministries of Arkansas Baptist agencies and institutions? What is the Arkansas Baptist Foundation anyway? We'd like to give you some answers.

Baptist work in Arkansas has many facets. It includes: ministries to troubled families and needy children; work with college students; institutions that provide a Christian atmosphere to children from troubled homes; evangelism through State, Home and Foreign Missions; college scholarships; money for needy preachers and their families; provision for a tape ministry of the Newsmagazine for the blind; gifts to the Cooperative Program; the list goes on and on.

Now, as we all know, these services take a lot of money, but we find that Arkansas Baptists have been and are generous in their support of the Lord's work. Many individual Arkansas Baptists who wish to have a continuing part in the ministry of a particular agency or institution, even after death, have made gifts in the form of an endowment to that particular agency or institution. That is where the Foundation comes in. After the gift is made, the Foundation's job is to manage and invest the endowment in order to earn income for the institution

or agency. The money that is earned is then distributed to that particular agency for the purpose of carrying on their work. One of the things the Foundation doesn't do is just accumulate assets. Rather, the income from these assets is continually being distributed and used to further God's work.

Another role of your Foundation is to encourage Arkansas Baptists to continue to support the various Baptist causes within the State and Southern Baptist Conventions. There are many needs and our agencies do a good job of using their resources wisely to meet the needs. The Foundation staff conducts conferences in churches and with individuals to try to demonstrate to Baptists how they can support Baptist work through their Wills or present giving. We try to show people how to best manage their money and save taxes while they support Baptist work.

The Arkansas Baptist Foundation is here to serve Arkansas Baptists, their agencies and institutions. We would be glad to help you fulfill your goals in the stewardship of your possessions. Please contact us if we may be of service. Together with your support, our experienced and knowledgeable staff, and the expertise of our Board, we can help multiply the ministries of Baptist work in Arkansas, our country and our world. — Lewis Beckett, Vice President

New writers begin 'lessons for living' series

Homer W. Shirley Jr., director of development for the Arkansas Baptist Family and Child Care Services, and John Matthews, pastor of First Church of Ozark, begin this issue as new writers for the ABN "lessons for living" Sunday School lesson commentary section.

Shirley will write comments for the current series in the Life and Work curriculum and Matthews for the Bible Book lesson series.

Shirley, a resident of North Little Rock, is a native of Mount Pleasant. He is a graduate of Southern Baptist College, Ouachita Baptist University and Southwestern Baptist Theological Seminary. He has held pastorates at Marmaduke, Sidney, Evening Shade, Clinton, Arkadelphia, Malvern and Crossett. He served as second vice president of the Arkansas Baptist State Convention in 1977, served on the state executive board and was chairman of the convention nominating committee in 1970. He served on the Family and Child Care board of trustees six years before assuming his current position in 1977.

He is a member of Park Hill Church, mar-



Shirley



Matthews

ried to the former Wilma Pauline Miller. They have one son and one daughter, both married.

Matthews has held the pastorate at Ozark First nine months. Prior to that, he served the Grand Avenue Church in Fort Smith and the Forrest City Church a total of nine years as a minister of education.

Matthews is a graduate of the University of Arkansas at Fayetteville and Southwestern Baptist Theological Seminary. He and his wife Linda have two children, Julie, age 12, and Christopher, eight.



Every Baptist would agree that a deacon is one of the most important people in a church. Across the years, however, many ideas have developed as to his role. Some have viewed him as a church business manager, while others have seen him as one who keeps the pastor straight. A few have felt that the system is a way of honoring outstanding men.

The word "deacon" in the New Testament is derived from the Greek word "diakonas," meaning "servant." In the time of Paul life was cheap. A man's power or station in society was often measured by the number of servants he owned. The word "servant" might be spoken like "leper." But the word was given a new and lofty meaning by the inspired men of the early church, for a deacon is a servant of the Most High God.

It is our belief that the seven men appointed in Acts, the sixth chapter, were deacons although the name was not specifically assigned to them anywhere in that scripture. These men were chosen out of a definite need. The Greek widows were complaining that the Hebrew widows were receiving a larger portion of the resources (Acts 6:1). The disciples said that it was not desirable that they would leave off the proclaiming of God's Word to distribute resources to the needy. The men functioned well. They solved a problem of fellowship as well as relieving the load of the apostles.

By the time of the writing of Philippians, the office seems to have been well established, for Paul addressed "... all the saints in Christ Jesus which are at Philippi, with the bishops and deacons" (Phil. 1:1). As a heretical ecclesiastical structure developed, by the end of the Second Century, the deacon's position was changed. From the position of lay servant he was moved to the lowest position of professional clergy.

The New Testament gives us great insight into the office as it outlines the requirements for those dedicated men. A deacon is to be one who is grave (serious). That is, one who has Christian purpose (I Tim. 8). This does not mean that he should not enjoy a good joke. Every pastor agrees that a good sense of humor helps. He also should be doctrinally sound (I Tim. 3:9), mature in Christian ser-

vice (I Tim. 3:10), a man with a Christian family (I Tim. 3:12), a man of controlled speech (I Tim. 3:8), a man of temperance (I Tim. 3:8), and a good steward of his possessions (I Tim. 3:8). In short, the requirements for a deacon are the same as those for a preacher, with the exception of being "apt to teach" (I Tim. 3:2).

Many concepts have developed concerning the function of a deacon. They are often referred to as "board of deacons." This conveys the idea of decision making, implying that they should have the responsibility of dealing with the business affairs of the church. On the other hand, it should be clearly noted that there are to be no levels of authority in a Baptist church. Every member is equal to every other member, and the congregation, under the leadership of the Holy Spirit, must have the final decision in all matters.

We believe the New Testament pattern indicates that a deacon should be a part of the pastoral ministry or spiritual team. They would work under the leadership of the pastor to assist the congregation in accomplishing its spiritual objectives. As a part of this endeavor deacons would:

— Assist in promoting a spiritual fellowship of the church. There is no group who can do more to strengthen the harmony of a congregation. Usually, deacons are people who have been a part of the church for a considerable period of time. They know the people. They are loved by the members, so they can assist greatly at this point.

— Assist in promoting or carrying the gospel. A deacon should be a witness both in his life and in his word. Often, dedicated laymen can do more in reaching the lost than a pastor can.

— Assist in caring for the needy in the community. A part of every church's responsibility is to minister to those who have real needs. It is tragic that we have not always fulfilled our God-given responsibility at this point. We believe that every deacon's meeting should provide a time for reporting on the witnessing and benevolent activities of the deacons.

The office of deacon is an exciting and rewarding calling. We thank God for the dedicated men who serve in this capacity. Today we have some of the finest men who have ever served as deacons.

Arkansas Baptist

NEWSMAGAZINE

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

VOLUME 81

NUMBER 31

J. Everett Sneed, Ph.D. Editor
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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 031-280) 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 \$15.00 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

Berdell Ward

A lesson from the classroom

A college senior about to begin practice teaching once expressed to me her anxiety about her upcoming assignment. I had a few years of teaching under my belt by then, and I could answer her with assurance.

"Don't worry, the students love student teachers."

"Oh," she sounded relieved, "is it substitutes they hate?"

"No, they may give subs fits, but they don't hate them."

"Then who do they hate?" she demanded, apparently convinced that someone must be the object of student dislike.

"First year teachers," I answered, knowing that she would inevitably be one if she stayed in the field.

"But why?"

"Because they are scared and unsure of themselves and try to compensate by making too many rules. Of course, the students are then challenged to test each one of those rules, and the poor teacher sees her worst nightmares about teaching coming true as she struggles with one discipline problem after another. Better to have plenty for your students to do and you'll have fewer times to worry about what they don't do."

This gem of wisdom, gained from experience, has been useful to me in parenting also. If I have learned anything from my own children, it is that too many rules spoil the soup. If I can deal positively with my children, I can deal with them so much more successfully.

Not that this is news. Christ, the master

teacher, gave us this example centuries ago. The Hebrews had started with a simple list of 10 rules and wound up with libraries full. The essence of the message of Christ concerning the Law was that negatives breed negatives and that positives create a more congenial atmosphere for the development of the human spirit. "Love . . . Do unto . . . Go ye . . ." They were commands, but they were positive ones.

Berdell Ward, a member of Park Hill Church in North Little Rock, teaches English and Speech at Ole Main High School in North Little Rock. She is a native of Pine Bluff, married to John C. Ward, a Little Rock attorney. Mrs. Ward is the mother of three and is active in church and community activities.



One layman's opinion

Daniel R. Grant/President, OBU

Comparing brain concussion and ego concussion

One of the worst things that can happen to a Baptist college president is to have a walking collision with a lamp post. The most obvious immediate problem is the lack of sympathy that can be expected from anyone who hears about it. Far from bringing sympathy, the result is snickers and sly accusations or questions concerning the sobriety of the president while walking into the lamp post.

In case the reader has not yet figured it out, I did in fact walk briskly into the lamp post in front of Evans Student Center on the Ouachita Baptist University campus recently while (obviously) looking very carefully in another direction. I was by myself at the time and it is now interesting to recall the thoughts that raced through my mind. My first thoughts were not really about the pain I was experiencing from the sudden contact with the iron post. Ouachita's business manager, Joe Franz, will be glad to know that my first concern was whether we would have to replace another one of those expensive glass globes that fit precariously on top of the iron post. After that split-second concern was put to rest (the globe stayed put after teetering dan-

gerously for awhile), my next concern was whether anyone had seen my stupid walk into the lamp post. After scanning the horizon carefully in all directions I decided my bruised ego was safely undetected and that I would have no embarrassing questions to answer.

It was then and only then that I turned my attention to the sharply throbbing knot on the side of my head. After all, concussion of the brain is not nearly so troublesome as concussion of the ego. Or, to put it another way, it is probably just as accurate to say, "Pride followeth a fall," as it is to say, "Pride goeth before a fall."

As it turned out, my rested pride had only a 24-hour rest. I discovered on the day following my accident that veteran business office employee Mrs. Mary Holiman had observed the whole thing. She was very compassionate in expressing appropriate concern, but all I could feel was my wounded pride coming forth again.

I have about decided that learning to control one's pride is even more important than learning to control where one walks.

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

missionary notes

Dr. and Mrs. Bill R. Swan, missionaries to Hong Kong-Macao, have returned to the field (address: Hoover Ct. D-12, 1 Travessa do Colegio, Macau via Hong Kong). Born in Fort Smith, Ark., he grew up in Pryor, Okla. The former Janet Morgan of Oklahoma, she was born in Vinita and grew up in Pryor. They were appointed by the Foreign Mission Board in 1975.

Mr. and Mrs. Clyde D. Meador Jr., missionaries to Indonesia, have arrived in the States for furlough (address: Star Route, Box 68, Tijeras, N.M. 87059). He is a native of Arkadelphia, Ark. The former Elaine Grisham, she was born in Lubbock, Texas, and grew up in Albuquerque, N.M. They were appointed by the Foreign Mission Board in 1974.

Oooo, I just can't stand to wait 'til Sept. 11!



Baptist Youth Day

Magic Springs

Contact Church Training Dept., P.O. Box 552, Little Rock 72203 for information.

Fouke First youth minister in Elkhart

Youth from First Church of Fouke, Ark. have returned from a mission trip to Wyndgate Church in Elkhart, Ind. The youth led six Backyard Bible Clubs with a combined enrollment of 150. They also held a lock-in, with several professing rededication of their lives to Christ. Deryl and Cathy Jones are youth leaders. Dale Wooten is pastor.

Immanuel members spend week in Rushville

Seven youth and three adults from Fort Smith Immanuel Church spent a week in Rushville, Ind. July 18-25. The group led a mission Vacation Bible School in Morristown, where two professions of faith were recorded, and assisted the Rushville church in an evening VBS that resulted in 22 professions of faith. Average attendance at the Rushville meetings was 123. The group also collected literature and hymnals from several churches in Concord Association and left them with director of missions James Walker for future use in starting new work.

The group was under the direction of Steve Wilks, minister of youth; his wife Kathy, and Anita Hammack.

Trinity Association donates to Indiana work

Five churches in Trinity Association donated a total of \$920 in the months of March through the end of June to go to work in Northeast Association in Indiana. The money is to be used to start new work among the Vietnamese and to aid already-started work with the Spanish-speaking. The new work is under the direction of First Church of Hammond, Ind. Arkansas churches teaming up were Pleasant Valley, Cor-

ners Chapel, Trumann First and Harrisburg First.

Batesville youth survey Loogootee

Youth from Calvary Church in Batesville returned recently from an eight-day trip to Loogootee, Ind. and St. Louis, Mo. In Loogootee, the youth held Backyard Bible Clubs, helped survey the community, and took part in revival services. The swing through St. Louis was for recreation. Jim Akins is minister of outreach and youth at Calvary.

Augusta group wins four

A group of 15 youth and sponsors from First Church of Augusta worked July 14-23 with Springs Valley Chapel in West Baden, Ind. The team enrolled 34 in a Backyard Bible Club, surveyed neighborhoods, led a tent revival, presented a concert and reported four professions of faith and several rededications. Charles Hick, minister of education, and David Frierson, a deacon, preached during the revival services.

El Dorado, Camden team up in LaPorte

A group of 23 from Second Church of El Dorado conducted six Backyard Bible Clubs, enrolling 102 children, and taught 20 adults from basic Sunday School books in LaPorte, Ind. Calvary Church of Camden followed up on the work, conducting a Vacation Bible School with 104 enrolled. The El Dorado group reported one profession of faith and topped off the week with a "family night" at the close of Backyard Bible Clubs, identifying for Calvary Church at LaPorte a number of prospects.

For a second time the nominee for executive secretary, who the Convention's Search Committee voted 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 that 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 continues to prevail within our committee. 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 now has approximately 50 names and that many of those which have been recommended were of the highest quality and "could do an outstanding job as executive secretary of Arkansas Baptists if God was in their serving in this position."

Powell said that the committee is considering only one person at a time. "This process," he said, "may require a bit more time than interviewing a number of people at once. But we believe that this is the best way to find God's man."

Powell expressed appreciation for the continuing support that the committee is receiving from the Baptists of Arkansas. He said, "We earnestly desire that the Baptist people of Arkansas continue to pray for us. Apart from Divine guidance we believe that 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 selected under the guidance of interim Executive Secretary L. L. Collins.

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 Ft. Smith physician who is president of the Executive Board. — J. Everett Sneed

Letters to the editor

Voting children 'unethical'

At the Southern Baptist Convention in New Orleans I witnessed something I feel to be highly unethical. Children about the ages of 10-12 were present as voting messengers to the convention. This struck me as being deceitful in that it circumvents the one person one vote rule, and harmful in that it causes ill feelings at a volatile juncture in our convention life. I am not against children attending the convention, but do not wish to see them used by their parents in an attempt to multiply their parents' votes. Incidentally, I have no idea for whom the children were voting and consider that to be extraneous to this matter.

I call on all churches to appoint as messengers only those 18 years of age and older to our next convention, and to support a prospective constitutional change to

limit future messengers in this manner. — Robert U. Ferguson Jr., Headland, Ala.

Convention too big

I wholeheartedly agree with Dr. Daniel Grant's premise that our Southern Baptist conventions are much too large. It used to be a wholesome, manageable gathering of compatible Christians visiting and worshipping and performing the matter of business.

The conventions have become unwieldy and placed in a setting where spirituality is hard to attain. If some of us have to "sit out" an occasional convention to get it "down to size," I'll take my turn!

The "Mayor Daley precinct" type of behavior at the last convention we don't need nor do they represent the nobler days of the past. I'll vote for cutting them to size. — Andrew M. Hall, Delray Beach, Fla.

by Millie Gill/ABN staff writer

Brian L. Murray has accepted the call as youth director of Harlan Park Church of Conway. His responsibilities will also include the church's college and career group. He is a licensed preacher who has served in the United States Coast Guard. He will be attending University of Central Arkansas this fall, majoring in mathematics and secondary education. He is married and the father of two children.



Murray

Roy McLeod

began serving Waldo Memorial Church as pastor July 11, coming there from Parks Church in Parks, Ark.

Bob Barnett

of Fort Worth, Texas, was ordained to the ministry by Fisher Street Church in Jonesboro July 25. Barnett served as minister of music at Fisher Street before moving to Riverside Church in Fort Worth.

Jess Lunsford

has been called as interim pastor of First Church of Heber Springs.

Carl Hogue

has been called as pastor of Life Line Church of Pleasant Plains. He and his wife, Esther, are in the computer service business.

Randy Pegues

has joined the staff of First Church of Camden as minister of music and youth. He, his wife Sherry, and their baby daughter

Lindsey, come from Beaumont, Texas.

Billy G. West

resigned effective Aug. 15 as pastor of River Road Chapel at Redfield. He will begin Aug. 22 a pastorate at Pioneer Church in Pioneer, La. West was River Road Chapel's first full-time pastor, serving the fellowship just under four years.

Jim Hogan

has been named pastor of First Church of Prairie Grove. An official starting date is pending. Hogan, his wife Susan and their son Joshua are presently of Fort Worth, Texas.

John Edwards

has resigned as pastor of Brown's Chapel, Route 2 Manila, to accept a pastorate at Alexandria Church near Rector.

Jim Duffel

has resigned as pastor of Etowah Church at Lepanto. He was a bi-vocational pastor, also serving as a school teacher and basketball coach.

Danny Brewer

of Dyess has been called as pastor to Brinkley Chapel in Osceola. He and Karen Sue Dean plan to be married this summer.

Alvin L. McGill

has accepted the pastorate of New Liberty Church at Burdette. He plans to move on the field by Sept. 1.

Mrs. Minnie Maudie Bailey Miller

of Benton, died Aug. 4. She was a member of Highland Heights Church, Benton, and the widow of Baptist minister L. G. Miller. Mrs. Miller, was chosen *Arkansas Baptist Newsmagazine* "Mother of the Year" in 1968 and was featured on the May 9 cover that year. Services for Mrs. Miller were Aug.

7 at her church. Survivors are three daughters, Lila Hughes of Jonesboro, Goldia Jones of Irving, Texas, and Sylvia Cantrell of Benton; eight grandchildren and 15 great-grandchildren.

Rev. and Mrs. Herman L. Lipford

will be honored Aug. 29 in recognition of their 50th wedding anniversary. Friends of the couple are to attend a reception in Waller Chapel of Little Rock Second Church given by their daughter Mina L. Apple (Mrs. Billy E.), and her family. Lipford has served on the Arkansas Baptist State Convention Executive Board and Mrs. Lipford has been president of the Pastor's Wives Conference and a member of the state Woman's Missionary Union Executive Board. He has been pastor of several Arkansas churches and has served on hospital, college and seminary boards.

Mrs. and Mrs. Ed Hardin

were recognized Aug. 8 by Dell Church for their years of service. They were presented with a plaque and scrapbook, as well as being honored at both worship services and at a noon meal. Speakers were Jesse Holcomb of Hot Springs and Henry Applegate of Lamar. Pastor Gene Dixon, assisted by Mrs. Wayne Griffin, Mrs. Robert Payne and Mrs. Edith Koehler coordinated the event.

J. O. Young

died Aug. 5 at the age of 73. A retired Arkansas pastor, he was a member of McGehee First Church. He had pastored churches at Fouke and Arkansas City. Survivors include his wife, Lura, a son, Dr. James Young, both of McGehee, and two grandchildren.

briefly

Little Rock First Church

hosted Dale Moody, senior professor of theology at Southern Baptist Theological Seminary, to lead in a study of Revelation at the church's annual Bible conference Aug. 8-11. Moody taught morning sessions in the chapel, and evening sessions in the sanctuary.

Blytheville First Church

is planning a seven-Sunday "Fall Roundup" special Sunday emphasis from Aug. 15 through Sept. 26. Pastor J. Edward North says the services are aimed to get the church back into the normal flow after a busy summer. The emphases, in order, are Back to School Day, Old Fashioned Sunday, Sunday School Appreciation Day, Labor Day Sunday, Arkansas Baptist Day, Fellowship Sunday and Drug Awareness Sunday.

First Church of Mena

scheduled a Lay Renewal Weekend Aug.

13-15. Activities were planned including a covered dish supper, coffees and luncheons and worship services. The lay renewal team took charge of Sunday School and Sunday morning service.

Fayetteville First Church

is planning to form a new Continued Witness Training class soon. The class participates in a 13-week course that teaches the procedure for making a witnessing visit, puts the information into practice and allows time for reporting. The program is supported by other church members, who participate as encouragers and prayer partners.

Hughes First Church

held a back-to-school revival Aug. 8-11. Ed North and Mike Wooten led the four-day meeting.

Lone Star Church

of rural Heber Springs was in revival July 26-Aug. 1. John Eason from Jonesboro, La.

was evangelist.

Wynne Church

is offering a Weekday Early Education program, beginning Aug. 23, for three- and four-year-old children. The groups will meet on alternate weekdays for half a day. The objective of the program is to provide a happy Christian environment for the children to grow spiritually, socially, mentally, emotionally, and physically. Each day's schedule will include free play, physical exercise, music, art, stories and opportunity to develop a positive self-concept and satisfying relationships with others the child's own age.

West Helena Church

held a homecoming celebration Aug. 1. Former pastor Wilson Deese attended the program highlighted by the dedication of a church history written by a charter member.

buildings

Lakeside Church

of Daisy celebrated the repayment of \$10,000 to the State Mission Department's Revolving Loan Fund in a special noteburning service Aug. 1. The 10-year loan was repaid within four years. R. H. Dorris, former director of State Missions, was guest speaker.

focus on youth

Springdale First

youth have completed a mission tour to Wyoming. Twenty-five members of the group had the opportunity to lead their first person to Christ, according to youth minister Rodney Thomas, and 126 professions of faith were reported.



Arkansas resident certified as literacy missions associate

BIRMINGHAM, Ala. — Barbara Russell of Pine Bluff (right) was among volunteers who received certification as literacy missions associates during last week's Literacy Missions Workshop at Samford University. Mildred Blankenship (left) assistant director of the SBC Home Mission Board's Christian social ministries department, directed the annual workshop, which drew volunteers from 20 Baptist state conventions.

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Crucial questions for Christians

by Glen D. McGriff

Give me your definition and what you believe the scripture teaches about submission and authority. (Following is a continuation of my answer given in the Aug. 5 edition.)

Jesus did not come stomping his feet and saying, "You got to buckle under". He stretched out his arms and said, "Come unto me." He came demonstrating his love, not demanding submission. Anytime you demand submission you get resistance. When you demonstrate love you get submission. We are asking people to submit to their own destruction because there has never been any demonstration of love. Until a wife can feel she can absolutely give herself in total abandonment to her husband, he has not communicated love to her sufficiently for her to understand in the language she knows. Most of what we call love is only camouflaged exploitation.

In Ephesians Paul said to women, "Wives, submit yourself unto your own husbands as unto the Lord." He doesn't say as if he is Lord. How do you submit to Christ? That is where the question is. That seems to be what this passage says. "Wives, submit to

your own husband, just like you submit to the Lord. Submit to his demonstrated love. Submit to his proven sacrificial position for your protection and your well being. Many men have never demonstrated that kind of love. They have been exploiting their wives since they started dating and have never stopped. Perhaps only a man who is filled with the spirit of God can demonstrate that kind of love. Now it will not be always unconditional, or always unmitigated, but it ought to be unmistakable.

Even the pastor does not have authority because he is pastor, he is pastor because he is demonstrating his love for the church. If he has to say, "Now I am the authority here", it is evident that he is feeling insecure. If someone is questioning his position he must not put his foot down but stretch out his arms. This is the way Jesus came, with outstretched arms. One can submit himself to love anywhere without fear. It is an unmistakable demonstration of love that is most lacking and significantly needed.

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

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 Life Drive, Little Rock, AR 72205.



McGriff

Boyce Bible School: Prospects for 1982-83

by Clyde Glazener

That Southern Baptist Theological Seminary is willing to invest the effort and resources necessary to provide continuing Bible School education in an off-campus program is truly commendable. That they are able to assemble such quality faculty as they have for this program in Little Rock is remarkable. They have brought together persons for the faculty who are qualified professors through academic achievement and personal experience. This commitment to excellence at the point of faculty qualifications is part of the reason Boyce is a



Glazener

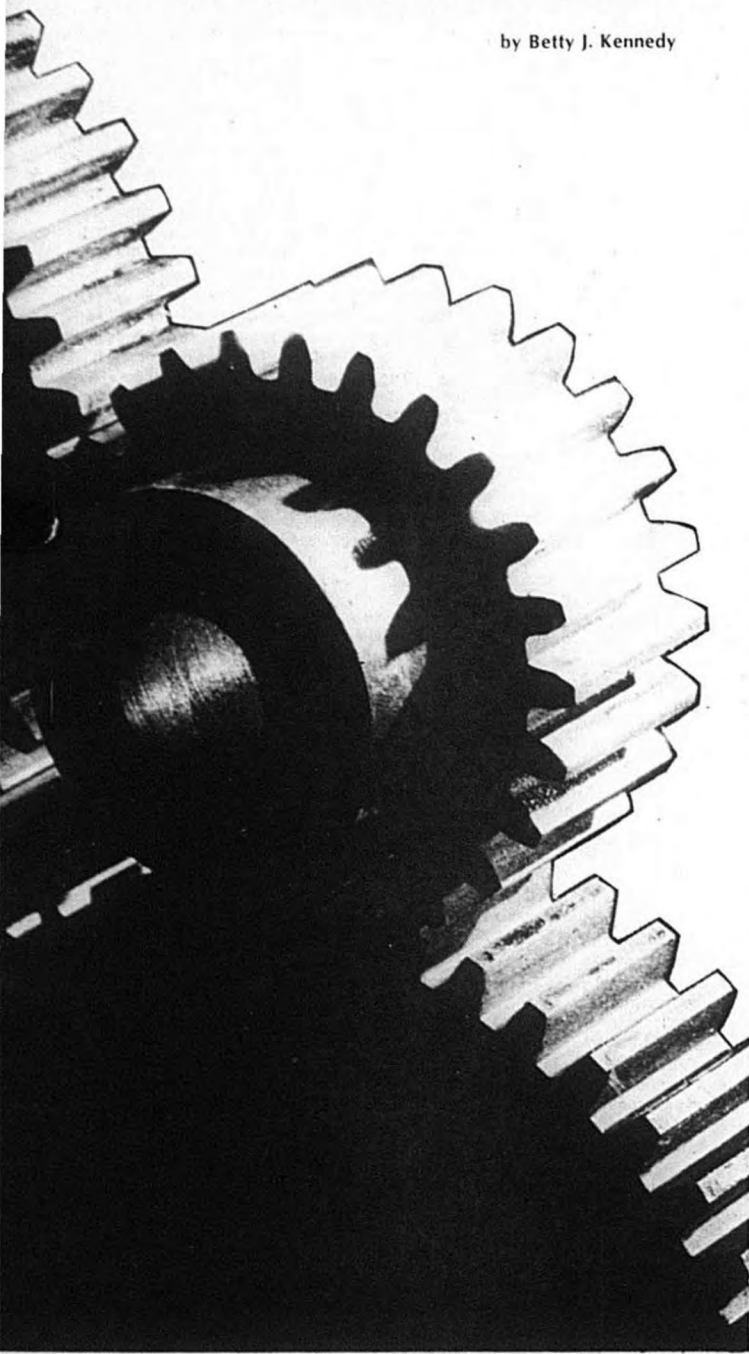
quality Bible School.

Since an increasing number of students are realizing the value of Boyce in practical ministry, the prospects for an even larger student body are excellent. One of the rich rewards for teaching at Boyce is the delightful association with many students who are deeply committed to Christ. Of course, that fellowship which students share with one another obviously is beneficial! Boyce Bible School is geared primarily for those who have not completed their college work. However, in all the best senses of the word, it is a quality program of training. I'm grateful for the opportunity to be a part of Boyce.

Clyde Glazener is pastor of Calvary Church in Little Rock who has taught at Boyce Bible School's Little Rock branch.

Is the system out of order?

by Betty J. Kennedy



Becky Smith (not her real name) has doubts about how well the system works. "The system" is the one that protects citizens from drunken drivers. "The drunk that almost killed me last May paid his little \$260 in fines and costs, spent one night in jail and still drives." She emphasizes the last part.

The driver, who pleaded guilty to "driving while under the influence" of alcohol, changed her life. Her car was hit broadside as she turned with the traffic light. Smith was only five blocks from home when she found herself face down on the asphalt with a broken neck, head and facial lacerations, concussion, broken ribs, and external and internal contusions.

After four days in intensive care, six weeks in traction, six weeks in a brace, and six weeks in a collar device, Smith faced the consequences of exhaustion, including personality changes from lack of sleep. She went through psychological testing to rule out brain damage and consulted a psychiatrist because the ordeal was a never-ending stress.

Now, a year later, she has begun physical therapy, but has had to quit her job.

Smith is not the only victim or relative of a victim of a drunken driver who wonders how the system can be repaired. Perhaps the question is, more precisely, what part of the system can be repaired to stop drunken drivers?

Police officers who arrest the drunken driver often say the problem lies with the courts. But judges have publicly offered other reasons, including the state of the laws.

The fact is that there are bottlenecks all along the line. One of the tasks given to the national Commission on Drunk Driving, recently appointed by President Ronald Reagan, is to persuade local groups to find those bottlenecks. One local step toward this goal has been Arkansas Governor Frank White's appointment of his own taskforce to study the problem. Named chairman was State Representative Judy Petty, a Baptist.

Arkansas' system of dealing with drinking drivers begins with an arrest on suspicion of "driving under the influence" of intoxicating beverages. The driver has only to be "under the influence", not thoroughly "intoxicated", to be in violation of the law. Arkansas law sets 0.10 percent of alcohol to blood volume as cause to presume that the suspect is "under the influence" of intoxicating liquor.

Arkansas State Police Trooper Bill Roten emphasizes that Troop A (Pulaski and Lonoke Counties) arrests DWI drivers: they give no warning tickets. Roten explains that they are acutely aware that the DWI driver could cause a fatality accident at any time and the victim could be even a member of

This is the second in a series of articles on the problem of drinking drivers and the concern by Baptists and the community at large in preventing the injuries and deaths caused by drivers under the influence of alcohol. This approach in no way advocates a change from Southern Baptists' traditional stand on total abstinence from alcohol as the proper lifestyle for Christians.

the officer's own family, or the officer himself on patrol.

Troopers take the suspect to a local jail for a breath test. The alcohol content of breath gases is measured and the same standard of 0.10 marks illegal amounts. At this level of alcohol or above, the driver is charged with DWI, a misdemeanor.

A suspect can refuse the breath test or a blood test — and he has the right to get his own doctor or other medical personnel to draw the blood — but refusal carries the mandatory penalty of forfeiting his driver's license for six months. Arkansas' "Implied Consent" law (75-1045) makes giving implied consent for future tests a condition of being issued a driver's license.

Other methods have been used to gather evidence of DWI for court use. Little Rock police, through a federal grant, purchased video tape equipment and recorded every driver charged as he took the breath test and a sobriety test (walk a straight line, count fingers, etc) at the jail.

Little Rock Traffic Judge William R. Butler says that trials "went almost to zero when they were using the video tape evidence" because defendants were hard pressed to contest what the judge was watching on the screen and they pleaded guilty. Little Rock police have sent him no video tapes for more than a year, Judge Butler says.

DWI defendants most often are released on their own recognizance (provided a sober friend takes them home) or on a "driver's license bond" after being charged. They soon receive a citation setting a date for them to appear in traffic court to plead guilty or innocent. Judge Butler disposes of many guilty plea cases when the drivers come before him on Mondays, but he may pass (delay) the case a week so his probation officer can do some checking in second, third or subsequent offense cases.

The guilty pleas result in standard penalties in Judge Butler's court: first offense, \$159.50, a suspended jail sentence of 24 hours, \$25 costs to the state and \$5 for the breath test, plus attendance at driver school.

The Judge says he sets the 24-hour jail term because he interprets the law to mandate it, but he suspends it because the circuit court, on appeal, will suspend if he doesn't. Setting the jail term "would make me look like the guy in the black hat," Butler feels.

When it gets to second offense, he hands down a one year jail sentence, but suspends it. For a third offense he revokes the suspension, knowing that most drivers so sentenced will appeal to circuit court. If Butler's verdict and sentence is upheld in circuit court, the defendant will serve that year in the city or county jail.

Citizens may assume that judges impose penalties that vary because some are tougher than others. Yet, several judges have said publicly that the penalties under state law are unclear.

It is true that when Arkansas' criminal code was revised in 1976 by the General Assembly, traffic codes were not included in that work. Present laws governing traffic offenses, motor vehicle operation and driver licensing are sometimes of uncertain status.

A member of the Legislative Council staff admits confusion may result when new laws passed by the legislature do not specifically repeal the old ones they are intended to update. While the latest laws on DWI are generally assumed to supersede the old ones, the old ones are still on the books (both figuratively and literally) the staff member explains.

The state's judges might have difficulty knowing just which laws are in force when setting penalties for DWI convictions. When Judge Butler imposes the 24-hour jail term, he does it under a 1953 law. But Pulaski County Prosecuting Attorney Dub Bentley disagrees and has said publicly that he thinks the mandatory provision was superseded by a 1977 revision in the traffic code.

The tangle in the law books may or may

not explain why the same crimes do not always meet with the same penalties.

Judge Butler's experience — and he doesn't mind pointing a finger — leads him to believe that the problem with drunken driving laws is in the enforcement by the courts. He acknowledges that his suspension of sentence makes him appear lenient, but he sees tough penalties as futile because of such great chances of the driver getting reduced charges on appeal to another court.

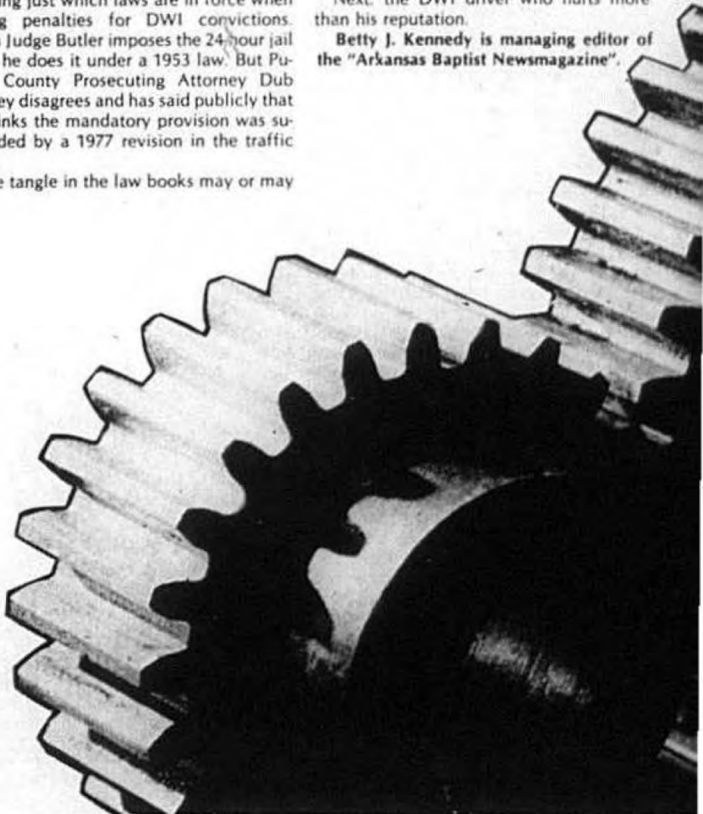
And he identifies inconsistent police procedures as another problem. Butler says DWI suspects are sometimes charged with first offense because someone did not check the computer for prior convictions. "You can only try them on what they are charged with," he laments.

The judge adds to these barriers the fact that drinking and driving is more accepted today. He sees drinkers who drive as being convinced that they won't get caught and that they can handle the combination without having an accident.

The fear of being caught and exposed used to be a deterrent, Judge Butler thinks. "When I was first elected," he says, "what people feared most was being listed in the newspapers as a DWI arrest."

Next: the DWI driver who hurts more than his reputation.

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



SBC must face problems, Draper tells BSSB trustees

by Dan Martin

NASHVILLE, Tenn. (BP) — The problems confronting the nation's largest Protestant denomination must be faced, Southern Baptist Convention President Jimmy Draper told trustees of the Baptist Sunday School Board.

"I think we have got problems in the Southern Baptist Convention," he said at the trustees' August meeting. "I think we need to face the problems. They are not insurmountable... they are not unscalable. But we do have some things which need to be addressed."

He said the factions in the 13.8 million member denomination can "keep on drawing our swords... or we can do what the Bible says and work to find the common ground."

Draper, pastor of First Church of Euless, Texas, was elected to a one-year term as president of the SBC during the denomination's 1982 meeting in New Orleans, winning a second ballot victory with 57 percent of the vote.

The visit to the trustees' meeting was the second Draper has made to the Sunday School Board in the two months since he was elected. Past presidents Bailey E. Smith spoke to only one trustee meeting in his two terms and Adrian Rogers did not attend any board meeting during his one-year term. The SBC president is an ex-officio member of the BSSB trustees.

Draper was introduced by BSSB President Grady Cothen, who nominated Duke K. McCall, retired president of Southern Baptist Theological Seminary, for the SBC presidency.

Cothen, who referred to Draper as "my president," noted the "tests" Draper will face during his presidency "will not be of the mind... nor of religion (although that will be tried seriously)... but the pressures brought to bear on him by all sorts of people to do all sorts of things for all sorts of purposes."

Draper, in his response, said problems often are of "perceptions" rather than "realities," and added: "Lots of folks have the perception that Grady Cothen and I are adversaries. We had coffee Sunday in New Orleans (before the convention began) and talked about what was going to happen. I know what he (Cothen) preaches and where he stands. I have great love for him."

Another "perception" he debunked is that he was "elected by Judge (Paul) Pressler," a Houston appeals court judge and a leader in the movement to turn the denomination to a more fundamentalist stance. "I haven't talked to Judge Pressler since the convention. In fact, I have talked to him only two times in my life. I am owned by only one person, Jesus Christ."

Draper acknowledged the pressures on him, from left and right and joked: "I figure if I work it right, I'll have everybody mad at me by Pittsburgh (site of the 1983 SBC)."

In a serious tone, Draper said: "There are some theological problems... The blanket charge the seminaries are liberal is not true, nor is the blanket defense that there are no liberals. We do have some problems. We must look at them; deal with them."

He noted the SBC "is trying to discover who we are. The church historians tell us that every 40 or 50 or 70 years, we have to rediscover our theology," and commented that there have been "three or four views on alien immersion in the last 150 years."

He said the views have covered the spectrum, from accepting to rejecting. Alien immersion is a term denoting accepting persons into membership of local churches who have been baptized in churches other than Baptist.

Draper commented that solutions to the problems will "take a great deal of patience," and warned: "We don't trust each other."

The problem is not whether someone is an inerrantist, holding a belief that the Bible, in its original manuscripts, is without error, Draper said. "It is not that simple... it is not just inerrancy," he added.

He said he believes "Southern Baptists are at that place where the question is whether we are going to practice what we preach."

Acknowledging his relative youth for the important post of president of the SBC, he noted there is a "generation gap from (Herschell) Hobbs, (W. A.) Criswell, (Ramsey) Pollard down to where I am," and said he believes the job should go to a "denominational statesman."

Hobbs, of Oklahoma City, Criswell of Dallas, and Pollard, of Memphis, Tenn., all

are past presidents of the denomination. All were elected when they were in their 50s and 60s.

"I am only 46. What business do I have being president of the SBC?" he asked, commenting that he is sure the "generation gap... creates some unease."

He asked the trustees to pray for him, and not to "believe everything you read in newspapers, not even Baptist Press (the denomination's news service)."

"Also," he said, "when you get irritated with somebody, pray for them. It is hard to stay irritated when you are praying for them."

He gave some advice to the BSSB, which publishes books, literature and other materials for use by the churches, and which has been under fire from some segments of the denomination for being "liberal."

"Please do not greet questions with hostility; do not consider inquiries disloyalty," he said. "Do not assume that when inquiries come, that there is malice behind them."

He commented that the right to question is "an inherent right that all Southern Baptists have," and recounted an experience he had when he wrote a letter to the BSSB. He said the response was "defensive."

"Don't be defensive. We cannot be that way," he added.

Draper also encouraged trustees to give the Sunday School the "priority" in evangelism. "The Sunday School is the greatest evangelistic tool you can imagine... and (that view) has a lot to do with the kind of literature you (BSSB) put out."

The Texas pastor flew into Nashville Tuesday afternoon, and left to return to Gulf Shores, Miss., where he was preaching, immediately after his speech.



NASHVILLE — Southern Baptist Convention President Jimmy Draper (left) talked with Sunday School Board President Grady Cothen before Draper addressed the board's trustees.

Cothen's retirement accepted, search underway for successor

by Linda Lawson

NASHVILLE, Tenn. (BP) — Trustees of the Southern Baptist Sunday School Board have approved President Grady Cothen's request for medical retirement in March 1984 and elected a seven-member committee to search for his successor.

Also adopted were criteria for presidential candidates and procedural guidelines calling for a new president to be presented for election at the Feb. 1983 meeting or at a called meeting as soon thereafter as possible. The timetable will allow the president-elect to have several months of orientation with Cothen before assuming the presidency.

The guidelines are virtually identical to those used in 1974 when trustees elected Cothen.

Layman John J. Bryan, a pathologist from Bluefield, W. Va., was elected to chair the search committee. Trustee chairman Alton McEachern, pastor of First Church of Greensboro, N.C., and executive committee chairman John Daley, pastor of Brook Hollow Church in Nashville, Tenn., were named voting ex-officio members.

Other members are: Loyd Batson, pastor of FBC, Pickens, S.C.; Warren Hultgren, pastor of FBC, Tulsa, Okla.; Raymond Langlois, pastor of Judson Church, Nashville; and Katy Stokes, homemaker from Waco, Texas.

The committee members were recommended by the trustee plans and policies committee following adoption of procedure guidelines.

Bryan said the committee invites any member of a Southern Baptist church to suggest candidates. He said recommendations should be made in writing and include a complete biographical sketch of the nominee and a concise statement of the reason for the recommendation.

"I am not a member of anyone's Baptist political party," Bryan said. "We will endeavor to earn your respect and trust."

Qualifications for presidential candidates were spelled out in five categories: personal, educational-intellectual, experience, denominational and spiritual.

An age range of 40-55 is suggested and candidates are to have "adequate formal education based upon significant native intelligence." Other criteria include "a man committed to the Bible as the Word of God, the diversity and integrity of churches, the doctrines expressed in 'The Baptist Faith and Message,' and a man 'in tune' with the total life of the denomination."

Spiritual qualifications stipulate "a man who is a born-again believer... and faithfully involved in a local church in friendly cooperation with the Southern Baptist Convention."

In his formal request for medical retirement to begin 18 months before he will be 65, Cothen said, "The Sunday School Board must have a chief executive officer whose health is robust and who can tolerate extended periods of extreme stress."

Expressing hope a new president can be elected early in 1983, he said, "Neither I,

the board officers nor the plans and policies committee believe it is wise to establish an interim presidency. I believe it is mandatory to have an orderly transition."

After first being urged by his doctor in the fall of 1981 to consider retirement, Cothen said further medical problems arose early in 1982 and "in consultation with my wife, I began to pray about what I should do both for the sake of the Sunday School Board and my family."

In February 1982, Cothen told McEachern he was considering requesting retirement at the August meeting of the trustees. In May Cothen confirmed his decision with McEachern and notified Daley and plans and policies committee chairman Harper Shannon, pastor of Huffman Church of Birmingham, Ala.

Calling Cothen "an authentic Southern Baptist statesman of unimpeachable integrity," McEachern said, "we hope to move with all deliberate speed to secure a successor and have him on board for a minimum of six months orientation with Dr. Cothen prior to his retirement in the spring of 1984. We welcome suggestions from across the convention."

Cothen said his eight years at the board have been the "most fruitful of the service God has allowed me to have. Excepting the churches, where obviously God's work is done, this board is one of the greatest forces for implementing the Great Commission in our world today."



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Arkansas Baptist Family and Child Care Services

Child of slain pastor moves in with aunt

CHICAGO (BP) — Nine-year-old Rhonda Behms, orphaned when her parents were stabbed to death in Chicago this month, is now living with an aunt, Mrs. Howard Brookins of Chicago, according to Metro Chicago missions director Everett Anthony.

Mrs. Brookins is a sister of Barbara Behm, who with her husband, Ronald, and their six-year-old son, Matthew, died in the tragedy. Behm was pastor of the South Shore Baptist Bible Church in Chicago.

Anthony said offers of help poured in from area churches when news of the slayings was announced July 1.

Two summer student missionaries who were living in the South Shore Church building have since moved out although they continue to work with the congregation. They are Steve McGlamery, from Illinois State University-Normal and Jeremiah Gardner from Little Rock, Ark.

Following the slayings, McGlamery and Gardner lived for a week in the home of a member of Cornell Avenue Baptist Church then moved into the home of a member from South Shore church.

HMB offers church bonds, defers fund campaign

by Jim Newton

ATLANTA (BP) — Expressing concern for churches caught in today's economy, directors of the Southern Baptist Home Mission Board took actions to help churches issue bonds to help buy property and build new buildings but voted to defer plans for a \$10 million fund-raising campaign to help start new churches "in unusual situations."

Authorization of the H.M.B. Service Corp., a wholly-owned subsidiary of the Home Mission Board, to handle church bonds implements earlier action in March accepting "in principle" the gift of the Broadway Plan of church bonds from the family of the late J.S. Bracewell of Houston, founder of the Broadway Plan.

As soon as possible on a state-by-state basis, the Home Mission Board will offer bonds under the name, "the Broadway Plan of H.M.B. Service Corp.," using the "Broadway Plan" as the registered trade name.

Robert H. Kilgore, HMB Church Loans Division director and president of the H.M.B. Service Corp., called the step "highly significant" as the Home Mission Board seeks to help establish 15,000 new churches by the year 2000 as part of Southern Baptists' Bold Mission Thrust goal of 50,000 SBC churches by the turn of the century.

HMB directors, however, deferred plans for a \$10 million fund-raising campaign as another part of the board's strategy to help finance new church buildings "in unusual situations" where cost of construction is higher than the churches' ability to secure financing.

Acting on the recommendation of its church loans committee, the board cited three reasons for delaying the fund campaign: the recession and business climate which is less than desired for success; a proliferation of fund-raising campaigns totaling \$500 million by other Baptist groups; and the massive staff time involved in a two-year campaign with 22 fund drives in various cities, each lasting 13 weeks.

Pointing out that "deferred" does not mean "cancelled," the committee recommended the board keep all its options open for use at a later date when the climate is more satisfactory, and that the campaign be extended longer than two years.

In a report to the directors, HMB president William G. Tanner said gifts through the Annie Armstrong Easter Offering for Home Missions had reached \$18,072,192 as of Aug. 3, an increase of about \$800,000 or 4.6 percent over gifts for the same period last year. Although he expressed gratitude for the increase, Tanner encouraged continued giving to help meet the \$22 million goal, which requires a 19 percent increase.

Tanner pointed out the offering goal, which finances almost half the HMB's budget, jumped from \$17.2 million last year to \$22 million this year.

Larry High named N.C. managing editor

RALEIGH, N.C. (BP) — Larry E. High has resigned as editor of the Maryland Baptist to become managing editor of the North Carolina Biblical Recorder.

High, 32, has been editor of the 18,000-circulation publication of the Maryland Baptist Convention since October 1979. His resignation is effective Aug. 31. He will assume duties on the 116,500-circulation Biblical Recorder Sept. 13.

In North Carolina he will work with R. G. (Gene) Puckett, recently elected editor of the news journal of the Baptist State Convention of North Carolina.

It will mark the second time the two have worked together. In Maryland High

was associate editor. When Puckett resigned in 1979 to become executive director of Americans United for Separation of Church and State, High was named acting editor and then was elected editor.

Puckett, who assumed the North Carolina editorship Aug. 1, said High's title of managing editor "was deliberately chosen to reflect the maximum responsibility of the job."

High, a native of Baltimore, is a graduate of the University of Maryland with a bachelor's degree in journalism and Southern Baptist Theological Seminary in Louisville, Ky., with a master of religious education degree.



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Jack T. Riley, pastor
David Miller, minister of education-administration
David Branton, minister of youth and music

International Timothy: Paul's troubleshooter

by L. L. Collins Jr., Interim Executive Secretary, ABCS

Basic passages: Acts 16:1-5; I Corinthians 4:14-21; 16:10-11; I Thessalonians 3:1-10; 2 Timothy 1:3-7

Focal passages: Acts 16:1-3; I Corinthians 4:14-17; I Thessalonians 3:1-8

Central truth: Paul worked through Timothy, who served him as a special messenger and troubleshooter.

Usefulness in God's service demands that we do not permit anything in our lives that would hinder anyone. While circumcision was not essential, Paul had Timothy circumcised so that he would be able to serve in the Jewish community without criticism.

There may be things we need to add or remove from our lives to be more effective. This principle speaks to those things that are not wrong. We do not have a right to do or fail to do anything that would hinder our being able to witness for Christ.

Paul had direct contact with many churches who looked to him when they were in trouble. If one involves himself in the lives of others he will inevitably be called on in crisis situations. Often one has more to do than he can do. This situation can be neglected or met by calling on another. Paul chose the latter.

Of all the churches Paul ministered to none seemed to have the problems the Corinthian church had. Unable to go Paul sent Timothy.

On another occasion Paul was disturbed by the suffering of the people at Thessalonica. Unable to minister in person, it is still possible to communicate concern through another. Timothy not only communicated Paul's concern to the church, he was able to return to Paul and set his mind at ease because the people were comforted.

Many people may need someone who can minister to others in our behalf. Distance, responsibility or any number of other things often keep us from a personal involvement in the needs of family or friends. In these times we can be grateful that there are still Timothies who will minister in our behalf.

It is also important that I understand that I can also be a Timothy for another. Ministering to the needs of a friend's family in his absence is the act of a Timothy. Perhaps there is as much honor for one who serves as Timothy served as for one who serves as Paul served.

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Life and Work The nature of faith

by Homer W. Shirley Jr., Family and Child Care of Little Rock

Basic passages: Hebrews 11:1-12; 13:20-21
Focal passages: Hebrews 11:1-3; 6; 13:16; 39-40; 13:20-21

Central truth: Faith reaches into eternity past and eternity future to give assurance and confidence to believers in the present.

1. Faith gives reality to hope (Heb. 11:1-3). It is proof that what we see with the physical eye is not all there is. It brings into focus truths that cannot be proven in a test tube. Through it we perceive that the whole scheme of the created order came into being and is wonderfully coordinated as a result of God's command. Therefore what we see did not derive its being from visible matter. In other words, it had its origin in God.

By the same token, the future has its origin in God. We have confidence of its reality because the same God holds the future who has created in the past and left his footprint in the present.

2. Faith is required for a proper relationship to God (Heb. 11:6). Belief that God exists is a pre-requisite to our approach to God. Otherwise we will not make an attempt to communicate with him. But to those who in faith depend upon him, he becomes a rewarder.

3. Faith keeps leading onward (Heb. 11:13-16). It is progressive not regressive. It reaches forward not backward. It challenges believers to press on to better things and higher relationships. It leads through death to a fuller realization of life beyond. Life in this world is temporary but not terminal. It is preparatory for heaven which the same God who created this earth has also prepared for people of faith. He not only has prepared a city for them but he gladly identifies with them by giving them approval to call him their God.

4. Faith links God's people of all ages (Heb. 11:39-40). God's redemptive purpose must be realized in each age through faith. Thus each of us is linked to the generation before through their faithful witness. We must be faithful in sharing this witness with people of our days so that all of God's people will come to full realization of God's promise.

This is all made possible through the resurrected Son of God who has established an eternal covenant with his people of faith (Heb. 13:20-21).

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Bible Book Affirmation of faith

by John C. Matthews, First Church of Ozark

Basic passage: Psalm 27
Central truth: David was an example to us of faith and praise.

Have you ever wondered how people facing illness or death manage without faith? How do people in financial or emotional difficulties meet them without Christ? How do they comfort their children or have peace of mind? Being alone and helpless against the enemies of this world is a terrible thing. David experienced such a dilemma, and Psalm 27 shows us his way out.

1. David's dilemma — David faced a situation in which a great host of enemies were surrounding him (v. 2-3). Even his mother and father had forsaken him (v. 10). Where could he turn? To whom could he go?

2. David's desire — Even in the midst of the worst circumstances, David continued to seek God (v. 8) and to sing praises to him (v. 6). How could he do it? Would you or I have done the same? No. David's desire was for God to hear, have mercy, and answer. And because of his praise, God taught him, led him, and delivered him (v. 11-12).

3. David's direction — Many people have faith in themselves or in their own resources. David knew he needed to move in the direction of faith . . . but faith in God, not in himself. He knew that the only light able to overcome the darkness of this world was the true Light (v. 1). He knew that the only power strong enough to overcome the enemy was the Lord's strength (v. 1). God, and God alone, offered David safety (He will set me on a rock, v. 5) and salvation (v. 9). Do you not want safety, security, and salvation? Then learn from a "man after God's own heart" and from Psalm 27:4, to desire:

- (a) the company of God (to dwell in his house)
- (b) the countenance of God (to behold his beauty), and
- (c) the counsel of God (to inquire of God, and obey his answers).

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Evangelism

Receiving Jesus Christ

Salvation in Christ is received as a gift. Romans 6:23 "The gift of God is eternal life." To receive the gift, one must receive Jesus Christ. John 1:12 "But as many as received him, to them gave he power to become the sons of God."

To receive Jesus as Savior and Lord, one must repent of his sins. The Holy Spirit convicts of sin, righteousness, judgment (John 16:8). Acts 3:19 states "Repent ye therefore, and be converted." Repentance is a recognition of personal sin, a genuine sorrow for that sin and a turning from that sin. True repentance is illustrated by an army marching in a certain direction. The



Shell

command comes, "To the rear march". The soldiers make an about face and go in the opposite direction.

To turn to Jesus one must have faith in Christ. Ephesians 2:8 says "By grace are ye saved through faith." Faith is not just believing facts. Faith is putting our complete trust in Jesus. If a person is going to fly the plane, he must believe the plane will fly. He must commit himself to the plane. He must trust the crew and the plane to carry him to his destination. Faith is believing, trusting, and committing oneself to Christ.

In true faith and repentance, the believer confesses Jesus as the Lord of his life. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Allowing Shell to be Lord is giving Jesus control of our lives. — **Clarence Shell Jr., director**

Family and Child Care

Lord at work in hearts of youth

It was a good week, from the time we loaded our gear and started our trip to the Ozark Mountains and beautiful Siloam Springs Baptist Assembly grounds.

Our first stop was at Conway at the Kings Pizza Inn, where the owner had invited us to have pizza. The lunch was delicious and to make this stop extra special several sponsors were there to meet the children they sponsor.

We arrived at Siloam about 4 p.m. and everyone was settled in time for the evening meal. The services were special from the beginning because we had an intermediate boy make a profession of faith at the very first service of the week.

All of our children found their places for class the next morning and some of our counselors found places of service where they were needed. Even with the rain everyday, we managed to partici-

pate in the recreational program, and although we did not come out as winners — at least we were represented very well.

One highlight of our week was a hamburger cook out for all our children and staff at the home of the Arthur Melsons in Siloam Springs. Mr. Melson is president of our board of trustees. The fellowship, food, and loving concern was felt and appreciated by everyone there.

Who can estimate the worth of a soul? We had 10 professions of faith in Christ and 12 rededications made during the week. Camp sponsors provided the money, Siloam provided the setting, and the Lord was able to work in the hearts of our youth. Thank you sponsors, and praise the Lord for Siloam! — **Eula Armstrong, director of special activities, Arkansas Baptist Home for Children**

Christian Life Council

Christian life without Christ?

Bruce McConkie, one of the twelve apostles in the Mormon hierarchy, recently addressed students at Brigham Young University in Salt Lake City. He reportedly was seeking to dissuade a group of Mormon students from emphasizing a personal relationship with Jesus Christ. McConkie humbly said of himself that "it just may be that I have preached more sermons, taught more doctrine, and written more words about the Lord Jesus Christ than any man now living." Further, he said that belief in such a personal relationship with Christ is both improper and perilous.

What do Mormons do with such as the 23rd Psalm and "For me to live is Christ" and "I can do all things through Christ who strengthens me." (Phil. 1:21; 4:13). As sincere and earnest as they have been through the years, explanations concerning such teach-

ings which de-emphasize a personal relationship with our Lord are inadequate, unreasonable and totally unacceptable, especially by those who have responded to the Savior's knock on our heart's door. (Rev. 3:20).

Be kind to and love the clean cut, earnest and sincere young "missionaries" who occasionally frequent your neighborhood, but always be cautiously aware that the heresy they too often successfully are spreading is contrary to basic biblical Christian teaching. Also, be aware that this heresy is in the same league with Rev. Moon's "Christ sprinkled" teachings. Both have enough Christian "bits and pieces" to be inviting to some unwary seekers after truth. — **Bob Parker, director**

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HMB names seventy to mission service

ATLANTA (BP) — Seventy persons were approved to fill mission assignments across the United States during the August session of the full board of directors of the Southern Baptist Home Mission Board.

The directors named seven missionaries and 13 missionary associates and slated 50 for pastoral assistance.

Missionary associate appointees included Elmer and Jacquella Goble of Arkadelphia, Ark.

The Gobles will move to Los Angeles, Calif., where he will coordinate Olympics ministries. He has degrees from Baylor University and Southwestern seminary and has held the position of director of religious activities at Ouachita Baptist University since 1975. Mrs. Goble is a graduate of Ouachita Baptist University and works as a speech pathologist.

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U.S. churches gain members, lose ground

by Norman Jameson

FORT WORTH, Texas (BP) — In classic two steps forward, three steps back routines, churches in the United States gained members but lost ground in 1980.

The 1982 Yearbook of American and Canadian Churches, published for the National Council of Churches, indicated U.S. church membership increased one percent in 1980 to 134,816,943. But the percentage of the U.S. population recorded on church membership ledgers slipped from 60.5 percent in 1979 to 58.7 percent in 1980.

"The numbers show we're really not making great strides forward in reaching the unconverted portion of the population," Justice Anderson, director of the World

between growth through expansion and growth through extension, pointed out.

"If we're going to avoid what's happening to some of these other denominations we're going to have to have evangelism that is not just to an individual and having him come into my church, but to begin new congregations in extension growth," he explained.

Anderson contrasted growth by expansion — a single church growing fatter — with growth by extension — churches planting other churches. He feels a church's responsibility is to plant another church and that unless a large church is actively reaching into isolated pockets of people it can impede overall church growth in a community.

Too often, he claims, worship in a large church becomes a "spectator sport" and members measure the church's value by what services it can provide the membership rather than how the members can serve God through the church.

To move Southern Baptists beyond their 1.7 percent growth of 1980, Anderson thinks the convention will have "to recapture our tradition of the past that has contributed to our great Baptist growth, the bivocational minister. If we're going to multiply churches in the city we're going to have to have bivocationalists."

"We need a radical change in our concept of professional ministry," Anderson said. "We're not really training people for this in our seminaries."

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Mission/Church Growth Center at Southwestern Baptist Theological Seminary, said.

Southern Baptists gained 1.7 percent in membership in 1980. (In 1981 they gained 1.3 percent but comparable 1981 figures for all denominations are not available.) The 1980 growth, as encouraging as it is when compared to declines in four major mainline Protestant denominations, can be attributed primarily to biological and transfer growth, Anderson said.

"If we're going to increase our growth as we should we're going to have to start more churches," Anderson, who differentiates

BSSB trustees authorize record budget, promotions

NASHVILLE, Tenn. (BP) — Charles H. Johnson was named secretary of National Student Ministries by the trustees of the Baptist Sunday School Board during their semi-annual meeting.

Johnson, 48, has been director of the student ministries department of the Missouri Baptist Convention since 1974. He succeeds Charles Roselle who retired this year.

In other action a record 1982-83 budget of \$138.9 million was adopted, funds were authorized to build a Nashville uplink station for the board's satellite telecommunications network and an increase in 1983 conference center rates was approved.

A native of Nashville, Tenn., Johnson was student director and professor of Bible at Southwest Missouri State University, Springfield, for nine years before assuming his present position. Earlier he served churches in Arkansas and Texas as asso-

The image of a bivocational — holding a secular job to support a church planting effort — is not the stuff of dreams for most seminary students. Instead they see themselves as fast track professionals stepping quickly from small churches to more prestigious pulpits.

Southwestern's world mission/church growth center will address help to the bivocational with a conference in February in conjunction with a conference on prison chaplaincy.

Anderson, a missionary in South America for 17 years, listed several needs of Southern Baptists, a traditionally rural denomination if they are to increase their growth rate or even hold their own as the nation urbanizes.

Among them is the need for radical change in the concept of professional ministry: a need for church members to assume stronger roles in witness, decreasing their "staff dependency;" a need for spiritual renewal and dedication and a need to penetrate sectors of society that are untouched with the gospel because of ethnic, cultural, economic or social barriers that Christians allow to impede witness.

"Are we really being missionary and evangelistic?" Anderson asked. "Are we really reaching out to sectors of society that have not been penetrated with the gospel? What are we doing to really get out and reach people through conversion growth?"

ciate pastor and minister of education and youth.

During questioning from trustees before his unanimous election, Johnson said, "Student ministry is a ministry of Southern Baptists in two locations — to and through the local campus and local churches. It is not one or the other; it is both. I think churches are hurting in how to minister to university students. I will take that as part of my responsibility."

Affirming his belief in the Bible as the inspired word of God, Johnson said, "I have studied, taught and preached this throughout my ministry." He added that evangelism must be a priority in student work. "A commitment to evangelism is my anchor," he noted.

The 1982-83 budget of \$138.9 million represents a 13 percent increase over the 1981-82 projection of \$122.9 million. In his report to the trustees, board president Grady Cothen said the board is beginning to feel the effects of the nationwide recession.

Sales for 1981-82 are projected to be approximately 10 percent above last year but four percent below budget.



Johnson