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Arkansas Baptist State Convention

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JAN. 7 1981

January 7, 1982

Arkansas Baptist

NEWSMAGAZINE



Growing in wise
money management
page 15



Quotes out of context

I very seldom feel the need to write in and answer something in our newsmagazine but I just feel so deeply about the subject of tongues in our churches that I couldn't let this pass. The man who wrote in seemingly had some good points, but anyone who is a Bible studier knows that these quotes were taken out of context.

Yes, a gift of tongues is one of the gifts of the Holy Spirit, but Paul said more than this: "Love is the more excellent way." As we read chapters 12-14 in 1 Corinthians we find that Paul was trying to tell us that getting the gospel out, edifying the church is the most important thing to do. In 14:1, yes, Paul said desire spiritual gifts but rather that ye may prophesy. In 14:4, yes, Paul wrote that tongues edifyeth himself, but prophesying edifieth the church.

Christ didn't come to build himself a reputation on how spiritual he was, but to glorify the Father. Why, then, should we who are in him want any less? As a S.S. teacher who is trying to serve my Master to the fullest everyday, verse 19 sums up what I'm saying — "Yet in the church I had rather speak five words with my own understanding that I might teach others also, than ten thousand words in a tongue."

I believe God wants me to tell the good news that Jesus Christ loves us all; that he died for our sins and if I can intelligently relate this to the people he allows me to come in contact, I am edified by knowing I am where he wants me. We must live everyday the way Christ did — the same yesterday, today, and forever. — Sue Winchester, Jacksonville

'Tongues' rebuttal

If you think that the "secular humanism" discussion has attracted a lot of mail, wait until you see the variety of "interpretations" that the issue of "tongues" will attract. Doug Hines' letter of Dec. 10 prompts me to offer rebuttal to at least two of his arguments.

To "... desire earnestly spiritual gifts ..." (I Cor. 14:1) does not mean to "seek after" spiritual gifts. I agree with Earl Humble's statement: "No one should seek tongues as a gift because the Holy Spirit is sovereign in his distribution of gifts." The existence of a "desire" for something which only my Father can give to me "as he will(s)" (I Cor. 12:18) does not mean that I am to follow up on that desire by actively seeking out the object of my desire. When it suits God's purposes that I should have a gift, he will give it to me.

As for Hines' opinion that "we do not see these gifts (prophecy, healing, tongues, and interpretations of tongues) because we

aren't taught on this subject" and his relating this contention to the scripture, "My people perish from a lack of knowledge," I find two points of poor Biblical interpretation. His quote of Scripture is taken out of context, and his assumption that gifts increase as men study about them smacks of "works," which in no way is compatible to these "grace gifts" of the Spirit. — Bob Metcalf, Little Rock

Believers should unite

Oftentimes, it has proven easier to discuss the Holy Spirit with an unbeliever than it has for a Baptist to talk with a charismatic. But things are changing in our Southern Baptist churches, including how some pastors and their people look at the Charismatic Awakening which has been spreading like wildfire around the world for the last 20 years. While a few people are still openly hostile, others no longer view their charismatic brethren as "tainted Christians," or heretics of the faith. Yes, some churches and their members have split over the issue of gifts of the Spirit, but surely this is not pleasing to God.

And, while the Lottie Moon Christmas Offering is very special in missions, wouldn't it be a much better gift to give of one's self to his brother, and say, "I'm sorry," and present to God a unified body of believers? A healing within the Body would go a long way in missions too!

Certainly, Paul appeals to the Body in I Corinthians 1:10-11 to put away our discord and become united in faith. Would not a settling of differences among Baptists make a wonderful Christmas gift to God — as well as the giving of our monies?

I believe an answer is found in Ephesians 5 where we are told to walk in his ways and "be filled with the Spirit." Charismatics, like their traditional brethren, are simply filled with the Spirit to the point of surrendering to the Lordship of Jesus Christ. When this type of commitment or sanctification is achieved in one's life, it results in a Christian walk or lifestyle that is not generally known among the greater majority of people who take their Christianity lightly.

Charismatics have no more or less of the Holy Spirit than any other Christian. The difference comes when the Holy Spirit has more of them because of yielded lives. Many Christians without the name charismatic attached to them are in this category.

Charismatics are not "super Christians" and have weaknesses too, just like other Baptists.

I encourage Southern Baptists and charismatic Baptists to gather together informally this Christmas season in small-group fellowships in the name of Jesus and under

the power of the Holy Spirit, in a spirit of love and share their faith with one another and encourage one another in Jesus Christ. Let your small-group fellowship meeting be your special love offering to our Lord. — Alston A. Morgan Sr., Beverly Hills Baptist Church, Dallas, Texas

Was Jesus an animal?

No, but evolution science says he was. Evolution science teaches that man is an animal and that man's common ancestor came from the same source of life. If that is true, then, Adam and Eve were animals. If Adam and Eve were animals, so were their children and grand-children down to the generation of Mary, the mother of Jesus. If Mary, the mother of Jesus, was an animal, then Jesus is half animal and half God. The Bible refers to Jesus as being the Son of Man and the Son of God. If evolution science is true, then the death of Jesus on the cross for our sins was no better than the animal sacrifices in the Old Testament. If that is true, then, we may not have a Savior, but an animal sacrifice.

The question I would like to ask the evolution scientists is: "Was Jesus an animal?" Bible believing Christians have to reject science that says Jesus is an animal. The Bible is and always will be the absolute true Word of God. Jesus is not an animal. — John McMullen, Black Rock

ACLU anti-Christian

Christians would probably do best not to pay much attention to the evolution trial going on in Little Rock, but one fact emerges that we ought to understand and be governed by:

The real purposes of the ACLU are anti-Christian. They probably think of themselves as the successors of the deists of the French Revolution, who did such things as to change the days of the week to eliminate a day of rest, and in many ways tried to remove all reference to God from public life. This, of course, did not last, but France has suffered lasting harmful effects from it.

This is, as the ACLU professes to believe, a free country, and it is their right to work for these destructive purposes if they want to. It is also our right, and our duty as Christian citizens, to oppose them.

It is inexcusable that any Baptist minister or denominational agency would be a party to their monkey business. Those who do so do not represent me or my church, and are guilty of a serious mistake and misuse of God-given energy and money. — Clay Hale, El Dorado

by Millie Gill/ABN staff writer

Edwin A. Seale

has resigned as field representative for Ouachita Baptist University to accept a position as director of placement information at Southwestern Baptist Theological Seminary. He began his new duties Jan. 1.

Jimmy McCluskey

has been named dean for student services by Baylor University at Waco, Tex. He has been on the staff at Arkansas State University, Jonesboro. He was a member of Jonesboro Central Church, serving as a deacon, a teacher of seminary courses and as chairman of personnel long-range planning and building committees. He has served on the Arkansas Baptist State Convention nominating committee and the Baptist Student Union area committee. He is a graduate of Mississippi State University and the University of Mississippi. The Jonesboro church honored Dr. and Mrs. McCluskey Dec. 27. She has served as church pianist for more than seven years.

John Matthews

is serving as pastor of the Ozark First Church. A graduate of the University of Arkansas and Southwestern Baptist Theological Seminary, he has served on the staff of churches in Fort Smith and Forrest City. Matthews and his wife, Linda, have two children, Julie and Chris.

Earl Cumbie

has joined the staff of the Wynne Church as minister of education/outreach, coming there from the Oak Knoll Church in Fort Worth, Texas. He is a graduate of Hardin Simmons University, Abilene, Texas, and Southwestern Baptist Theological Seminary. His wife, Melony, is a graduate of Southwestern Baptist Theological Seminary and Dallas Baptist College.

Bob Scudder

has joined the staff of Bay First Church, serving as music/youth director. He is a graduate of Southern Baptist College and Ouachita Baptist University.

Frank Shell

began serving Dec. 27 as pastor of Clinton First Church. He is a graduate of the Univer-



Seale



McCluskey



Matthews



Cumbie

sity of Central Arkansas, Ouachita Baptist University and Southwestern Baptist Theological Seminary. He has served churches at Sage, Alicia, White Oak and Walnut Ridge. Shell is married to the former Carolyn Southerland of Batesville. They have four children, Jay, Sara, Joe and Susan.

Gordon Goodier

died in Dardanelle Dec. 21. A retired Southern Baptist minister, he had served churches in Arkansas, Missouri and California. He was a graduate of Ouachita Baptist University, Baylor University, Southwestern Baptist Theological Seminary and Andover-Newton Seminary, Newton Centre, Mass. Survivors are his wife, Mayble Cole Goodier, a son, Gordon Jr. of Houston, Texas; a sister; two brothers and three grandsons.

Jerry Schaeffer

has written the 1983 study book for youth for the Home Mission graded series. It deals with church extension and is entitled "Churches Don't Grow on Trees." Schaeffer, in his eighth year as sports information director at Arkansas State University, is a deacon at the Jonesboro Philadelphia Church. A graduate of ASU, he was formerly on staff of both the *Arkansas Gazette* and the *Probe*, a publication of the Brotherhood Commission of the Southern Baptist Convention.

Robert Moore

has resigned as choir director of the Morrilton First Church.

Jeff Gaddy

is serving the Springdale Caudle Avenue

Church as music director. He is a student at the University of Arkansas.

Lewis E. Clarke

is serving as interim pastor of the Marianna First Church. He has been serving a church in Delhi, La.

Mike Fowler

is serving the Wabash Immanuel Church as pastor. He is a student at Mid-America Seminary.

Bernard Ford

is serving as pastor of the Fair Oaks Church, going there from the Blytheville Emmanuel Church.

Gary Brown

has been called by the Parkin Church to serve as educational/youth director.

Mark Lawson

has resigned as minister of youth of the Clarendon First Church, effective Jan. 17.



ABN photo: J. Everett Shoop

News about missionaries

David Smith, son of Dr. and Mrs. Lewis R. Smith, missionaries to Hong Kong-Macao, married Marla Janes on Dec. 12 in Little Rock. His parents are currently in the States on furlough (address: 4908 Franklin Rd., Nashville, Tenn. 37220). Missionary Smith is a native of Eatonton. His wife, the former Shirley Gibbs, was born in St. Augustine, Fla., and lived in Adel and Brunswick, Ga., while growing up. They were appointed by the Foreign Mission Board in 1959.

Mr. and Mrs. Emmett E. Powers, missionaries to Argentina since 1979, resigned from missionary service Nov. 26. They were stationed in Buenos Aires, Argentina, where he was a general evangelist. He was born in Memphis, Tenn., and grew up in West Memphis. She is the former Virginia Morris of Washington D.C. They may be addressed at 5815 River Run Trail, Woodbridge Apts., Fort Wayne, Ind. 46825.

Riherd completes 17th year

Leslie M. Riherd (right) celebrated Dec. 20 his retirement after 17 years as pastor of Newport First Church. During a morning worship service in his honor, Newport First Church member J. W. Carney presented a plaque to Riherd; the church also hosted a reception for Riherd and gave him a collection of tapes of sermons he preached during his tenure in Newport, letters of congratulations and a check from the congregation. Before coming to Newport, Riherd was pastor at Lepanto First Church and Batesville West Church.



Allen



Cecil



Dwiggins



Elder



Hlass



Horne



Landers



Medlin



Meeks



D. Moore



G. Moore



Price



Robinson



Shearouse

Sixteen from state graduate at Southwestern

Sixteen Arkansans were among 289 graduates who received degrees Dec. 18 from Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Receiving the master of divinity degree were Charles "Barry" Robinson of Texarkana and Douglas Alan Thorne of Camden.

The master of religious education degree was awarded to Charles Byron Allen of Bradley; Terry Lyn Dwiggins of Pine Bluff; Cynthia Louise Hlass of Russellville; J. Arthur Horne of Sherwood; David Eugene

Moore of Little Rock; Genevieve K. Moore of Little Rock; Toni Gail Price of Van Buren; Eric Edward Shearouse of Dumas; and Mary Elizabeth Walker of Marianna.

Stephen Phillip Landers of Little Rock received the master of church music degree.

The doctor of ministry degree was conferred on Del L. Medlin of Little Rock and Stephen Franklin Meeks of Pine Bluff.

James Winfred Cecil of Vandervoort and Harold George Elder of Fort Smith received the doctor of education degree.



Thorne



Walker

Southern awards degrees to five Arkansans

Five students from Arkansas were awarded degrees from Southern Baptist Theological Seminary during the seminary's 148th commencement Dec. 18 in Louisville, Ky.

The Arkansans were among the 208 members of the final graduating class under the presidency of Duke K. McCall, who is retiring after three decades as the head of Southern Baptists' oldest theological institution.

Robert Lynn Lyons of El Dorado (not pictured) received the master of divinity degree; Edmond James Pilote of Prairie Grove received the master of religious education/social work degree; Gregory A. Smith of West Memphis received the master of church music degree; and Donald W. Tyler Carr of Little Rock and Robert U. Ferguson Jr. of Mabelvale received the doctor of philosophy degree.



Carr



Ferguson



Pilote



Smith

New Orleans grants D.Min.

Rex M. Horne Jr. of Camden received the doctor of ministry degree Dec. 19 from New Orleans Baptist Theological Seminary.

The pastor of Brookwood Church in Oklahoma City, Okla., Horne is the son of Mr. and Mrs. Mayo Horne of Sherwood.

More than 110 persons graduated during the annual mid-year commencement exercises at the seminary.



Horne

Arkansan receives DMin

One Arkansan was among the 49 students who graduated from Golden Gate Baptist Theological Seminary during its mid-term commencement Dec. 11.

Donald Dean Jackson of Gould received the doctor of ministry degree from the Mill Valley, Calif., seminary.

Jackson holds the bachelor of science degree from Southern State College and the master of divinity degree from New Orleans Baptist Theological Seminary.



Jackson

Southern Baptist seminaries grant degrees to state students



A-B-N photos by Mike Gill and Bill Kennedy

The Arkansas Baptist Foundation encourages wise money management in Christians of all ages, from a child who puts a few pennies in the offering plate (inset, right), to a young person learning to give systematically (inset, left), to adults drawing up a will. See story on page 15.

In this issue

7

Degrees granted to Arkansans by four of the six Southern Baptist-owned seminaries during the institutions' winter commencements are reported.

9

A Baptist philosopher says that Christians must "come to grips" with humanism if they expect to speak to today's world.

10

For the first time, enrollment at Southern Baptist seminaries has passed the 10,000 mark, according to figures released by the Association of Theological Schools.

High school students lose high court appeal

by Stan Hastey

WASHINGTON (BP) — A group of high school students seeking to hold prayer meetings at their upstate New York school lost their legal battle here as the U.S. Supreme Court declined to review two lower federal court rulings against the students.

The action, taken unanimously and announced without comment, came just one week after a major ruling that students at state colleges and universities have a constitutional right to worship on campus. In writing for an 8-1 court majority in that case, however, Justice Lewis F. Powell Jr. warned that the decision should not be interpreted as signaling a similar result in the New York case.

Six students at the Guilderland, N.Y., High School took their principal, superintendent of schools and school board to court nearly three years ago after principal Charles Ciaccio and the board refused to grant them permission to conduct prayer meetings inside the school either before or after the school day.

But twice, in the U.S. District Court for the Northern District of New York and at the Second Circuit Court of Appeals, the students lost. They asked the Supreme Court last year to hear their appeal, claiming that the court of appeals decision "ignores the fundamental right of millions of students to be free of governmental control of their associations and the free flow of ideas."

They also claimed that in the use of school property for religious purposes, "a high school, during non-school hours, is identical to a college or university."

By rejecting those claims, the Supreme Court let stand the October 1980 court of appeals ruling which held, in part that school officials had a "compelling state interest" in refusing the students' request.

Sanctioning the prayer meetings, the lower court ruled, would have violated the no-establishment of religion clause of the First Amendment "by creating an unconstitutional link between church and state."

Further, the Circuit Court of Appeals held in its unanimous ruling, "the prayer meetings would create an improper appearance of official support, and the prohibition against impermissibly advancing religion would be violated."

School officials were further justified in denying the request, the ruling went on, in that they would have been forced to monitor the student group to insure safety and order, and "more importantly... to guarantee that participation in the prayer meetings would always remain voluntary."

Unlike the Dec. 8 Supreme Court decision holding that religious groups on college campuses have a constitutional right of free access to a public forum, the court of appeals held that "... a high school is not a 'public forum' where religious views can be freely aired."

The decision concluded: "We must be careful that our public schools, where fundamental values are imparted to our children, are not perceived as institutions that encourage the adoption of any sect or religious ideology."

By refusing to review the lower rulings, the Supreme Court technically did not endorse their findings but for reasons it chose not to disclose decided the time was not right for review of the issue.

Its action apparently means that the high court will avoid, at least for the time being, a major public flap over the sensitive issue of religion in the public school classroom such as that which followed its landmark 1962 and 1963 rulings that states may not require religious devotions in the schools.

Court strikes down policy banning worship on campus

WASHINGTON (BP) — Students at state universities and colleges have a constitutional right based on freedom of speech and association to worship on campus, the U.S. Supreme Court has ruled.

The court, 8-1, struck down a policy at the University of Missouri-Kansas City banning student worship and religious teaching in campus buildings or on campus property.

The policy, adopted by university trustees in 1972 and implemented in 1977, was challenged in federal court by Cornerstone, a non-denominational group of evangelical Christian students. Cornerstone members claimed the policy violated their rights of free exercise of religion and free speech.

Although a federal district court upheld the university, the Eighth Circuit Court of Appeals reversed the lower panel, setting the state for university officials to ask the nation's high court to decide the issue.

Speaking for the eight-member majority, Justice Lewis F. Powell Jr. declared that the ban violated the students' First Amendment Rights of free speech and association.

Noting that the university recognizes more than 100 student groups, religious as well as non-religious, Powell wrote that the "primary effect" of permitting religious groups to worship on campus would not be the advancement of religion.

He also declared that "an open forum in a public university does not confer any imprimatur of State approval on religious sects or practices."



As 1982 dawns, with it come new opportunities. We have a new year with 12 new months, 52 new weeks, and 365 new days. In America, it is traditional for everyone to make a long list of New Year's resolutions. Historically, these resolutions have been forgotten almost as soon as they were made. So in the place of self-made rules, let us resolve to cling to the things that are truly worth keeping.

First, let us cleave to the Word of God. It is the source of our salvation. Paul said, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth: to the Jew first, and also to the Greek" (Rom. 1:16). Again the apostle said, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16-17).

Another thing worth keeping is the Lord's Day. When we cease to keep the Lord's Day, we reveal that the individual, home, community or nation does not hold in reverence the high God of heaven. We live in an era in which many have very little regard for God and the things that are sacred. So it becomes the responsibility of Christians to set a proper example regarding the keeping of his day.

The Lord's Day has three primary purposes. These are: (1) the worship of God in his house with his people, (2) the rest of the body and mind from labor, and (3) the acts of mercy. The writer of Hebrews admonished the early Christians, "And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching" (Heb. 10:24-25).

The sanctity of the home is another virtue that needs to be strongly emphasized in this era of decaying values. The first institution created by God was the home. The entire society succeeds or fails in relationship to the home. When the home fails, the lives of children are wrecked, the morals of society collapse, and the stability of church-

es is undermined. It is imperative that we establish truly Christian homes.

Another thing worth keeping and strengthening is our commitment to missions. Southern Baptists talk a great deal about missions and evangelism. Though it is true that we are doing more than any other evangelical denomination in these areas, much more is needed, if every individual is to hear the Great Commission by the year 2000. Sharing of the good news has never been any more effective than the efforts of those who bear the message. If we are to have 5,000 career missionaries on the field by the year 2000, we must strengthen our efforts. Our mission resolve is worth keeping, but it must be strengthened.

Closely related to our mission efforts is the worth of the human soul. Jesus reminds us of this value as he said, "For what is a man profited, if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Matt. 16:26).

Another thing worth keeping is an emphasis on Bible doctrine. Plans should be made in our churches to emphasize doctrines to our people. This should include Sunday School, Church Training, preaching and every activity of the church. As our members learn and understand great Bible doctrines, they will gain strength for their daily lives and our churches will move forward for the Lord.

Finally, we would stress the importance of keeping New Testament churches. Paul reminds us that Christ loved the church so much that he gave himself for it (Eph. 5:25). The church is important because of its divine mission and because it is the one institution that is charged with the responsibility of evangelizing the world.

The question arises, "How are we to keep these worthy things?" Some will be kept because of their individual value. But most will require diligent effort, if they are to be retained. As we view 1982, let us commit ourselves to keeping those things which are worthwhile, those things which will strengthen us individually, which will strengthen our world and which will strengthen the cause of Christ. As we do this, 1982 will become a great year.

Arkansas Baptist

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

VOLUME 81

NUMBER 1

J. EVERETT SNEED, Ph.D. Editor

BETTY KENNEDY Managing Editor

ERWIN L. McDONALD, Litt. D. Editor Emeritus

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One layman's opinion

Daniel R. Grant/President, OBU

Quachita at 100 and Arkadelphia at 2000

As 1982 begins, some rather remarkable things are beginning for Ouachita Baptist University. The Ouachita at 100 Campaign is beginning to get a full head of steam, although plans have been under way since as early as our nation's bicentennial year of 1976. It all involves looking ahead to Ouachita's centennial year of 1986, trying to anticipate needs for then and beyond, and working together with friends of Christian education to meet those needs. The next few months and years should be the most exciting in Ouachita's remarkable history.

Another interesting beginning is the Arkadelphia 2000 A.D. Project, which involves looking ahead some 18 years down the road for this community. One of the truly outstanding things about this project is that it grew out of the cooperation of Ouachita and her ancient rival "across the ravine," Henderson State University. Much to the amazement of longtime Ouachita and Henderson graduates and other partisans, the two schools have been cooperating in a growing number of areas to strengthen the total academic resources available to the students and faculty of both institutions, and to the community and region. "Arkadelphia, 2000 A.D." involves five study teams, each with a Ouachita and a Henderson faculty member, along with a leader from the community, with the assignment of preparing background papers to help prepare Arkadelphia for the next two decades of opportunities and problems.

Four old-fashioned town meetings will follow on the heels of the work of these five study teams. The project is under the able "bipartisan" leadership of Dr. Dolphus Whitten, who graduated from Ouachita and taught for many years at Henderson, before becoming president of Oklahoma City University.

Exciting things happen when ancient rivals begin to pool their resources for the good of the community. Working together has all kinds of advantages over feuding and fighting, just as looking forward is so much better than looking backward. This is just as true for churches and conventions as it is for colleges and communities. I do expect, however, that Ouachita will continue to meet Henderson on the fields of athletic combat. Ouachita may be looking toward 100, and Arkadelphia toward 2000, but the millennium has not yet arrived for the Tigers and the Reddies.

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

We're going to level with subscribers

Postage for second class nonprofit publications will take a significant jump Jan. 10 since Congress voted to cut funding which helps nonprofit organizations afford to keep mailing to their subscribers.

Because we want our subscribers to know how much they pay for postage on their magazine, a new billing system will show the cost of mailing separate from the cost of production of *Arkansas Baptist Newsmagazine*.

The new method of detailing costs begins with the January statements to churches and individuals.

The subsidy to non-profit mailers is being phased out so that the organizations and their subscribers do not have to bear an intolerable cost increase at one time. Mail costs for the ABN have been increasing over the past 10 years on this plan and would have had six more years to reach full-cost level.

Subscribers can expect continuing increases in postage costs, and these will be passed on to subscribers and reflected on billing statements when they occur.



Woman's viewpoint

Mary Lou Heard

Have you started your Christmas shopping yet?

Getting excited about Christmas in January is not the easiest thing to do. Just getting everything packed away and forgotten is a monumental task. Can you think of someone for whom you wish you had done something special before the days ran out last month? Perhaps someone less fortunate that your children could have been involved in helping if their parents had made time.

In December Christians have many opportunities to witness through giving gifts. Our good intentions can be quickly crowded out by frantic searching for gifts we have known we were going to have to make or buy for family and friends since the January before. The days of December quickly vanish just from attending planned programs and meetings.

Growing up with gifts from a special aunt taught me many valuable lessons. Aunt Liz was 1,500 miles away and had dozens of nieces and nephews. She did not have to care. No one expected it. We saw each other for a week at a time with several years in between visits. Every birthday and every Christmas meant a special gift from Aunt Liz. Her gifts were tokens of love from someone I barely knew. I grew to love her in a special way. I wanted to know what she believed and what she thought. Her opinions were valuable to me because she loved me and I knew it. It took a lot of time for her to span the barriers between us but she did it. Her untimely death just before Christmas left me holding her Christmas gift that I had not mailed yet. Another lesson learned through sorrow.

The Old Testament references to gifts

are usually about bribes. Most of the New Testament references are about God's gifts to us, what we should do with them, or about giving to the church. We all have at least one gift to give but many are not using their gift. How many vacancies are there in your church for a teacher or worker right now? What is your gift?

As far as Christmas is concerned let us start right now, keep a list, and pray daily for the Lord's leadership in how we use our gifts and in how we use next Christmas for his glory. Have you started your Christmas shopping yet?

Mary Lou Heard is a member of North Little Rock Park Hill Church, where her husband, Cary, is pastor. A mother of three, she has a degree in home economics and education.

Hot Springs couple to be medical workers in Nigeria

RICHMOND, Va. — Dr. and Mrs. Raymond E. Peebles of Hot Springs were named special project medical workers by the Southern Baptist Foreign Mission Board during its December meeting in Richmond, Va.

They will go to Nigeria, where he will be a physician and she will be a church and home worker. They are members of First Church of Hot Springs, where until recently Peebles worked as an anesthesiologist in private practice.

Born and reared in Arkadelphia, Peebles is the son of the late Mr. and Mrs. Earl Peebles, formerly of Malvern. He attended Ouachita Baptist University and the University of Arkansas at Little Rock. He completed his medical residency at Charity Hospital of Louisiana in New Orleans.

Peebles served in the U.S. Air Force and Navy, and has worked as an anesthesiologist at Hillcrest Medical Center, Tulsa, Okla. In Hot Springs, he has been associated with St. Joseph's Mercy Medical Center and Ouachita Memorial Hospital.

Born and reared in North Little Rock, Mrs. Peebles, the former Bonnie Boatman, is the daughter of Mrs. Flueretta Boatman of that city, and the late Andrew G. Boatman.

She received the bachelor of arts degree from Ouachita Baptist University. She has worked as a church secretary in North Little Rock and copy writer in Little Rock. During her college years she served as a Baptist Student Union summer missionary in Arkansas.

The Peebles have three grown children. A special project medical worker is a physician, dentist, nurse, or paramedic who volunteers to help meet critical needs in missions locations overseas for one year.

Boyce announces class schedules

The schedules for Boyce Bible School's January and third terms have been announced by Director Ralph W. Davis.

The two classes offered during the January ("J") 1982 term are "How to understand and study the Bible," 6:10-30 p.m., Jan 8, 15 and 22, taught by Davis; and "Romans," 8 a.m.-12:30 p.m., Jan. 9, 16 and 23, taught by Clyde Glazener.

The school's third term is set for Jan. 29-March 20, 1982. Classes scheduled for Fridays during the term are "Orientation to study and ministry" (0500), 6:7-55 p.m., taught by W. T. Holland; "Church public relations" (0848), 6:7-55 p.m., taught by Jimmie Sheffield; and "New Testament survey, part 3" (0560 C), 8:20-10:15 p.m., taught by L. L. Collins. Assembly will meet from 8 to 8:15 p.m.

Saturday classes are "Growing an evangelistic and ministering church" (0656), 7:45-9:40 a.m., taught by Larry Maddox; "Old Testament survey, part 3" (0520 C), 10:15 a.m. to 12:10 p.m., taught by W. T. Holland; and "Introduction to music" (0870), 12:50-2:45 p.m., taught by Peggy Pearson. Chapel is scheduled for 9:45-10:15 a.m.

Registration for the "J" term will be Jan. 8, 1982, 4-6 p.m., and for the third term, Jan. 29, 1982, 4-6 p.m. Books will be sold at both registration times. Classes meet in the educational annex, Central Baptist Hospital, Little Rock.

For more information about Boyce, contact Ralph Davis, 2121 North Van Buren St., Little Rock, Ark. 72207.

nist work grants.

Meals and lodging on campus are complimentary for registrants. There are no fees associated with the auditions.

Persons interesting in auditioning should send for a reservation application from Dr. Trantham at OBU, Box 789 or call (501) 246-4531, Ext. 129. All applications should be returned to Dr. Trantham by Jan. 18.

manager of KCB radio station, and will contain unedited readings of "a variety of the most prominent articles" from each week's newspaper, says Robert Parrish of the BGCT church ministries section.

Texas is the fourth Baptist convention to begin such a service for the blind. South Carolina began the program about two years ago, and now North Carolina and Arkansas provide such a taped newspaper.

Music auditions set by Ouachita

ARKADELPHIA — Music scholarship auditions for incoming freshmen and other new students for the 1982 fall semester at Ouachita Baptist University will be held Jan. 25-26 in Mabree Fine Arts Center at the University, according to Dr. William Trantham, dean of the Ouachita School of Music.

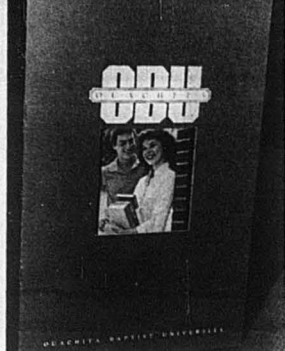
Auditions will be for music major scholarships, band scholarships, and accompa-

Texas newspaper taped for blind

DALLAS (BP) — Beginning in January, blind Texas Baptists will receive their copy of the *Baptist Standard*, journal of the Baptist General Convention of Texas, on tape.

Through a special arrangement between the *Standard* and the church ministries section of the BGCT, a cassette tape will be provided free of charge to the blind.

The tapes will be narrated by Carl Singer,



OBU releases 'view book'

The student recruitment effort at Ouachita Baptist University has been aided by the recent arrival of what recruiters refer to as a "view book," depicting college life. The new 12-page book includes color photographs of the campus and student life, along with a commentary on the school and its program. It replaces one that has been used for the past three years by Ouachita recruiters. The new book's cover is made of heavy purple stock with reverse lettering and a color photograph window featuring Gary Arnold, a sophomore from Arkadelphia, and Marcia Ramirez, a sophomore from Arkadelphia and the reigning Miss OBU. International Graphics, Inc. of Little Rock was the printer. Persons desiring a free copy should contact the Admissions Counseling office at Ouachita.

Southern receives \$50,000

Southern Baptist College has received a \$50,000 contribution from Mr. and Mrs. J. S. Wilson of Pilot Point, Texas.

Mr. and Mrs. Wilson are members of Pilot Point's Calvary Church, where Southern President D. Jack Nicholas was pastor from 1961 to 1963.

A veteran of World War I, Wilson was a railroad employee and has been active in Polled Hereford ranching.

Child abuse seminar set

SCAN Volunteer Service Inc. (Suspected Child Abuse and Neglect) will sponsor a training Jan. 13 and 14 for persons interested in volunteering their time to work with families who have a child abuse problem.

The training will provide information on the dynamics of child abuse, child management and development and observations on human behavior. There will also be a panel of parents who have received help with a child abuse problem.

The training will be at Pulaski Heights United Methodist Church from 9 a.m. to 3:30 p.m. For more information, including registration, call the SCAN office at 371-2773.

Baptists must 'come to grips' with humanism, philosopher urges

by Marv Knox

LOUISVILLE, Ky. (BP) — Contemporary Christians must "come to grips" with humanism if they expect to speak to today's world, Baptist philosopher Richard B. Cunningham told students and faculty members of Southern Baptist Theological Seminary.

"Humanism is among the most pervasive and influential universal ideologies of the twentieth century — at least in the Western world," said Cunningham, professor of Christian philosophy at the seminary.

He said it permeates most areas of contemporary life and culture and involves people who consciously consider the issue and call themselves humanists, as well as "vast numbers of people who live by humanist values, although they may not attach the label to themselves."

Cunningham identified two major divisions of humanistic belief, "naturalistic/secular" and "religious," each with variations.

"The heart of humanism is its emphasis upon the dignity and worth of human beings and their equal value as individuals," Cunningham explained. All forms of humanism stress the importance of human life, human responsibility and potential, the power of human reason to solve problems,

and sustaining power to act on behalf of humanity.

"It is evident that many Christians would share a number of these commitments and some Christians all of them, although any particular Christian might interpret them more within a theistic context," he said. "If that is true, then obviously there is some common ground between Christianity and secular humanism."

Nevertheless, the Christian faith takes issue with the naturalistic assumptions of secular humanism, Cunningham said. He claimed secular/naturalistic humanism fails to provide a "persuasive world view" which can justify its position and provide motivation for implementing it.

He called for Christians to "resist the naturalistic world view and principles of secular humanism and bring a reasoned critique to the radically secular position" while also affirming "a range of humanist values that we share in common with all humanisms, including secular humanism."

Contending that a true humanism must define human life in terms of a relation to God, Cunningham said the Christian faith provides a better framework for humanist values than does secular humanism, and it also provides a more dynamic motivating

and sustaining power to act on behalf of humanity.

Christianity surpasses secular/naturalistic humanism on several specific points, he explained. For instance, Christianity has a "defensible basis" for affirming the value and dignity of humanity, for its views humans as the "focal point of the whole created order" who "distinctively embody the image of God." Further, Christianity holds hope for life beyond, placing human life and death in a unique perspective and offering hope for an eventual balancing of good and evil.

But Cunningham cautioned that Christians must realize they live in a pluralistic society. Therefore, they must co-exist with people who hold other viewpoints while advocating the distinctive Christian understanding of human life and value.

The best basis for that is for the Christian church to develop a policy that "involves the acceptance of a broad set of humanist values as the common ground for life together," he said.

"There is a theological imperative to affirm human values within a cultural pluralism, for God has unmistakably yes 'yes' to human beings and to the value of life... Christians can do no less."

BBI gains accreditation, Mid-America turned down

DALLAS (BP) — Baptist Bible Institute, Graceville, Fla., has received full accreditation from the Southern Association of Colleges and Schools (SACS).

Joseph P. DuBose, president of the Florida Baptist Convention-supported Bible school, was notified accreditation had been granted while attending the annual SACS meeting in Dallas.

To be accredited, a school must meet stringent guidelines concerning academic requirements, fiscal policies, the governance of the school and the institution's physical plant. Once accredited, its students may transfer course credits to another accredited school.

"We're elated," said DuBose, noting the accreditation will be "a boon to the school." DuBose said the seven-and-a-half year quest for accreditation has already "been a process which has strengthened our entire program."

Accreditation will help the Bible institute reach more students, said DuBose, and has already "lifted the morale of students and faculty — recognizing the quality of their work."

At the same SACS meeting, Mid-America Baptist Theological Seminary of Memphis, Tenn., an independent seminary with

strong ties to several Southern Baptist churches, was turned down for full accreditation by the association's Commission on Colleges.

John Floyd, academic vice president of the seminary, said he was "aghast" that the commission refused to endorse the school's request for accreditation.

The seminary has been in candidate status — an intermediate step to full accreditation — for five years. After making application for full accreditation, the school was visited by an evaluation team appointed by SACS. "They seemed well pleased," recalled Floyd.

Officials of the seminary were then invited to appear before the SACS Committee on Standards at the Dallas meeting. Expecting an affirmative response to their application, the seminary officials instead received notice of the denial of full accreditation by the Commission on Colleges.

"We feel we met all the standards of accreditation," said the disappointed Floyd. "We responded quickly and effectively to all the requests made by the visiting team." The Commission on Colleges, comprised of several representatives from each state of the Southern Association, has not yet informed the school as to why they turned

down the request for accreditation.

"We understand there were some (on the commission) who spoke out against us," said Floyd.

The seminary has chosen to make an appeal to an Appeals Board to be appointed within the next 30 days. After the board is appointed, Mid-America will have 60 days to argue its case.

"We should know something by next spring," said Floyd, adding, "We feel they will let us know why we were turned down so we can respond."

If the appeal should fail, the seminary will remain in candidate status and will reapply for full accreditation next year, said Floyd.

At the same SACS meeting, several Baptist educational institutions received "reaffirmation" of their accreditation: Houston Baptist University, Louisiana College, Southwestern Baptist Theological Seminary, Stetson University and the Stetson College of Law.

(The six seminaries owned and operated by the Southern Baptist Convention are accredited by regional accrediting agencies, such as the Southern Association of Colleges and Schools; the Association of Theological Schools; and, in some cases, by the National Association of Schools of Music.)

Board upgrades inadequate foreign missionary pensions

by Robert O'Brien

RICHMOND, Va. (BP) — The Foreign Mission Board took final action on a revised pension plan which upgrades inadequate retirement benefits for Southern Baptist missionaries overseas and many of the missionaries who previously retired or resigned.

The board, which endorsed the new plan in principle at its October meeting, approved it in detail at the December meeting. The plan goes into effect Jan. 1, 1982.

The new plan will increase cost of the board's pension contribution for career missionaries and missionary associates from \$1.2 million per year in 1981 to \$3.7 million per year in 1982.

Funds to cover improved pension contributions became available because of increased overall giving of Southern Baptist, the victory last year in Congress which saved nearly \$1 billion in U.S. income tax on missionary salaries and improved investment income.

The new plan will bring contributions to the pensions of the current missionary force into line with the minimum 10 percent of compensation per year recommended by the Southern Baptist Annuity Board for personnel of churches and denominational organizations.

The funds will be managed by the Southern Baptist Annuity Board, which already handles pension funds for 80,446 active and retired employees of many Southern Baptist churches and organizations, including the home office staff of the Foreign Mission Board.

The plan, which provides missionaries a retirement program transferable among other Southern Baptist organizations and churches, will place each missionary for the first time under a separate retirement account with the Annuity Board, according to FMB officials Carl W. Johnson, treasurer, and Winston Crawley, vice president for planning.

Under the previous plan, emeritus missionary couples who served for 25 years and until age 65 would draw only a maximum of \$480 a month. That amount was the ceiling, even if they served beyond 25 years. It dropped off sharply to a maximum of \$216 a month if the couple resigned anytime before age 65.

Besides pension provisions, the Foreign Mission Board has previously paid most of the medical costs for emeritus missionaries and will continue to do so. Nearly all missionaries also are in the Social Security program and receive Social Security benefits.

A feature of the new pension plan

upgrades long-term disability and death benefits for career missionaries and missionary associates and continues the board's full pension contribution for a disabled missionary until retirement. The missionary would draw 50 percent of compensation between the date of disablement and the beginning of normal retirement benefits, plus medical and other benefits.

The new pension plan, under which the board will begin contributing to each missionary's pension three years after appointment, also gives credits for all years served and removes the sharp reduction for time served short of a fixed standard, Crawley said.

Since final pension of a missionary currently serving will hinge on how many dollars in pension contributions and earnings are in his or her account at the time of retirement, no exact final retirement figure can be given for active missionaries.

But a final figure can be given for each former missionary. The upgraded plan includes provisions which will make a significant difference in the pensions of many currently retired and resigned missionaries.

For example, an emeritus missionary couple appointed at age 32 and serving 33 years to age 65 has received only \$480 a month. That same couple, with upgraded benefits, will now draw \$844.80 a month, according to Johnson. A single or widowed emeritus missionary in that category would increase from \$320 to \$495 a month.

An emeritus missionary couple who served 25 years to age 65 would increase from \$480 to \$640, Johnson said, while a single or widowed emeritus missionary in that range would increase from \$320 to \$375 per month.

Crawley said pension amounts for former missionaries will be computed on an individual basis and pensions for missionaries who overlap the old and new plans will be coordinated.

The new plan includes benefit improvements for the majority of those who have previously served as foreign missionaries, but Johnson and Crawley identified two categories of former missionaries who will get no benefit under the new plan: (1) former missionaries who resigned before 1968 and prior to age 40 got no benefits then and will get none now; (2) former missionaries who resigned with less than 10 years' service will get the same pension under both plans.

Under the new plan, missionaries will retain all pension contributions from the Foreign Mission Board, even if called to another area of service. They also may opt

to take early retirement beginning at age 62 and on completion of 25 years' service.

Annuity Board President Darold H. Morgan expressed excitement at the board's opportunity to expand its efforts to serve the needs of missionaries and noted that individual missionaries also may make personal contributions to the pension plan to further strengthen future retirement income.

HMB appoints 40 to mission service

ATLANTA (BP) — The executive committee of the Southern Baptist Home Mission Board appointed 40 persons to mission service during their December meeting in Atlanta.

Included are three missionaries, 12 missionary associates, 23 named to receive church pastoral assistance and two for language pastoral assistance.



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SBC seminary enrollment passes 10,000 first time

by Norman Jameson

NASHVILLE, Tenn. (BP) — A modest 2.6 percent increase at Southern Baptists' six theological seminaries pushed total enrollment to more than 10,000 for the first time.

Including the 509 enrolled in non-credit courses, campus enrollment in all categories for the fall 1981 terms is 10,058, up 251 over fall 1980, according to statistics released by the seminaries.

Enrollment in courses expected to lead to graduate degrees, as reported Oct. 1 to the Association of Theological Schools, is 9,298, up 2.9 percent over the 9,033 reported last year. ATS statistics show the remainder enrolled in associate or diploma programs.

Enrollment at the 192 seminaries reporting to ATS was 50,559, an increase of 1.9 percent, according to Marvin Taylor, ATS statistician. The 192 reporting seminaries is a net loss of one over last year because two Catholic seminaries closed their doors and Liberty Baptist Seminary joined ATS as an associate member.

Southern Baptist seminaries account for 18.4 percent of the enrollment in seminaries in the U.S. In 1980, SBC enrollment accounted for 18.2 percent of enrollments overall.

Southwestern Baptist Theological Seminary in Fort Worth, Texas, enjoyed the largest numerical increase among SBC seminaries with 138, showing an increase for the 17th consecutive year and putting their total at 3,934, including 97 non-credit students.

Golden Gate Baptist Theological Seminary in Mill Valley, Calif., realized the greatest percentage growth. Its increase to 628 in all programs from 590 was 6.4 percent.

Two seminaries, New Orleans and Midwestern, suffered slight decreases. New Orleans dropped seven to 1,341 including 103 non-credit students and Midwestern in Kansas City, dropped eight to 520 including 38 non-credit students.

Enrollment at Southeastern Baptist Theological Seminary in Wake Forest, N.C., increased 22 to 1,268 in all programs, which includes no non-credit students.

Southern Seminary in Louisville, Ky., continues as the second largest SBC seminary with a gain of 68 students to 2,367, including 248 non-credit. Of the six SBC seminaries, Southern's student body contains the largest percentage of both non-credit and women students.

The 248 non-credit students is 10.5 percent of the reported student body, twice the average among SBC seminaries in that category, primarily because of 208 in evening division courses.

Southern's women compose 26.2 percent of the student body compared to the six seminary average of 19.2 percent. The 67 women at Midwestern compose only 12.9 percent of the student body, the SBC low.

In the ATS statistics from 192 seminaries, 11,683 women compose 23.1 percent of total enrollment, a jump from their 21.8 percent share in 1980 and their 10.2 percent

share in 1972.

Female enrollment at other SBC seminaries is 651 at Southwestern, 16.6 percent of total enrollment; 168 at Southeastern, 13.2 percent; 300 at New Orleans, 22.4 percent; and 121 at Golden Gate, 19.3.

The six seminaries graduated 2,282 students between Oct. 1, 1980 and Oct. 1, 1981. That total includes Southwestern, 843; Southeastern, 285; Southern, 576; New Orleans, 338; Midwestern, 108; and Golden Gate, 132.

Enrollment this fall measured in full-time equivalency in SBC seminaries is 8,077.

According to ATS statistics, the average seminary size in the U.S. is 263. With Southern Baptists supporting four of the five largest seminaries, the average size of their six is 1,676.

By comparison, the 48 Catholic seminaries in the U.S. this fall enrolled 5,760 students; nine Episcopal seminaries enrolled 1,072; seven Lutheran Church in America seminaries enrolled 1,430 and six United Presbyterian seminaries enrolled 3,208, of which 1,300 are doctor of ministry students.

SBC seminaries double their outreach through their cooperative effort in the Seminary External Education Division, which this year enrolled 10,347 students in 401 seminary extension centers and through the independent study institute.

The centers are in 40 states, West Germany, Cuba and Diego Garcia, an island in the Indian Ocean. Independent study students live in all 50 states, Puerto Rico, District of Columbia and in 19 other countries.

'Reasonable doubt' test not required to prove obscenity

by Stan Hasteby

WASHINGTON (BP) — The U.S. Supreme Court has ruled that juries in obscenity cases do not have to apply the "beyond a reasonable doubt" standard when deliberating whether the materials are obscene.

States may require the standard in civil cases involving obscene materials if they so choose, but "that choice is solely a matter of state law," the high court held in an unsigned 6-3 opinion. The federal constitution, the majority said, does not require such a standard.

Santa Ana, Calif., officials brought the appeal after a trial court imposed the beyond-reasonable-doubt requirement on a jury hearing a case involving 17 films shown at a local theater. Applying the standard, the jury concluded that 11 of the 17 were obscene beyond a reasonable doubt, while four were not obscene. It was unable to reach a verdict on the other two.

Following the decision, the City of Santa Ana filed a cross-appeal, arguing in a California appeals court that the beyond-reasonable-doubt standard is generally recognized to apply to criminal, not civil cases. But the state court upheld the jury finding.

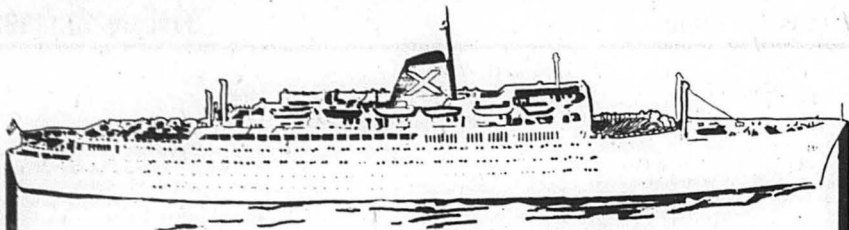
In reversing the California panel, the high court majority declared that the Supreme Court "has never required the 'beyond a reasonable doubt' standard to be applied in a civil case." Two other standards of proof, "preponderance of evidence" employed in most civil cases and the more rarely applied "clear and convincing" standard, have traditionally been used in civil cases, the court elaborated.

Three justices dissented, including William J. Brennan Jr. and Thurgood Marshall, who declared that the Constitution requires a strict standard of proof when First Amendment rights are at stake.

Justice John Paul Stevens also objected, saying he found it "distressing" that the court would consider "novel questions of this character so easy as not even to merit argument." He also expressed surprise "to find the court reaching out to decide such a question when its jurisdiction to do so is doubtful" and when no conflict on the issue exists in lower courts.

Although the majority ruling may help local officials in the regulation of obscene materials by sending them a clear signal that the beyond-reasonable-doubt standard does not have to be applied to determine obscenity, observers believe it does not perceptibly alter the high court's basic view of obscenity.

That view, announced in 1973, states that local communities may generally decide for themselves what constitutes obscenity.



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DAY 1: FLY USA/ATHENS — Cruise members are welcomed aboard our jet for a comfortable and exciting flight to Athens. Enjoy hearty meals aloft.

DAY 2: ATHENS/SHIP — On arrival in Athens we quickly pass through customs and immigration. We continue by motorcoach to see this famous city with emphasis on the Acropolis. As time permits, you may climb to the top to visit the Parthenon. We continue to the port of Piraeus and board our floating hotel.

DAY 3: AT SEA/PHILIPPI — This morning we arrive at this quaint Northern Greece city of Philippi where in Biblical times the Apostle Paul and Silas were imprisoned. We see the excavations of the city, the market place, arena and prison. Relax this afternoon onboard ship as we sail through the Dardenelles enroute to Istanbul.

DAY 4: ISTANBUL — This morning we arrive into this mysterious city of history and intrigue. Our exciting tour includes visits to the Blue Mosque, Topkapi, St. Sophia and the Hippodrome, famous sites of Constantinople. We'll also stop for a visit to the world-renowned Covered Bazaar with over 4,000 shops under one continuous roof. Here you'll be able to bargain for every kind of merchandise imaginable.

DAY 5: SEA/PERGAMUM — Sleep late. No morning call as we cruise down the Dardenelles enroute to Pergamum. We arrive following lunch for our visit to this famous Biblical site. The Church of Pergamum is mentioned in the Revelation. It was here that parchment was invented. They had a library here that rivaled Alexandria's. Early techniques in mental health were developed at Pergamum and we see the theatre, sacred tunnel and hospital cells and excavations of the acropolis and the Temple of Asclepius.

DAY 6: EPHEBUS/PATMOS — Today we visit one of the greatest sights in the Hellenistic world... Ephesus, a glorious Greek city of marble, site of the Temple of Diana (Artemis) — one of the Seven Wonders of the Ancient World, the vast, magnificent ruins of one of the most important cities of ancient Asia Minor, still undergoing excavation.

DAY 7: CRETE/SANTORINI — We arrive in the early morning at CRETE, the island known as Caphor (Deut. 2:23) and associated with Paul's Journeys (Acts 27). Crete was the brilliant center of the flourishing Minoan civilization (2500-1200 B.C.). Our visit includes KNOSSOS, capital of the Minoan antiquities. In the afternoon, we sail to SANTORINI, an island of volcanic ash rising 600 feet out of the Aegean Sea. Transportation to the top is by donkey, and the view is breath-taking. Some believe this is the region of the lost continent of Atlantis.

DAY 8: RHODES — As we approach Rhodes, we are reminded of the 100-foot Colossus of Rhodes — the sun god Helios in bronze — one of the Seven Wonders of the Ancient World, which guarded this harbor in ancient days. Today, as we enter the harbor, we see a part of the Knights' fortifications. Ramble aloft through the splendid Gate into the city and to the Street of the Knights, the Palace of the Grand Master, and the Hospital of the Knights, now a museum. Enjoy the bargains in Rhodian pottery in the picturesque bazaars. Enjoy relaxing ice cream and coffee at one of the sidewalk cafes. Enjoy this quaint, relaxing atmosphere until our late sailing.

DAY 9: CYPRUS — This morning we arrive at Limassol. We visit the Kolossi Castle erected by the Knights of St. John of Jerusalem. Curium, the Roman Stadium and the Sanctuary of Apollo. It was on the Cyprus that St. Paul stopped on his first Journey (Acts 13:5) with Barnabas and John Mark. We sail at lunch time and have the rest of the day for relaxation.

DAY 10: HAIFA/GALILEE/JERUSALEM — Today we arrive at the port of Haifa and transfer to the Galilee region of Israel. Included in our tour is a visit to Nazareth, Tiberias, the Sea of Galilee, the Jordan River and Capernaum. Highlighting the day's activities will be a boat ride on the Sea of Galilee. We drive to Jerusalem to our hotel and overnight.

DAY 11: FLY USA — Those flying home in the morning transfer to Tel Aviv for their early morning flight. Those continuing their stay in Israel, begin their visit to Jerusalem with a walking tour of the Old City.

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For a brochure and reservations contact J. Everett Sneed by writing to **CRUISE, P.O. BOX 552, Little Rock, Ark., 72203** or telephoning **(501) 376-4791**. You may also want to attend a complimentary luncheon detailing this trip on **January 26th** at **Bearing Cross Baptist Church**. Contact **J. Everett Sneed** for details and reservations.

International Lesson

Jesus as servant

by Dennis M. Dodson, Monticello First Church

Basic passages: Matthew 12:15-21; Luke 22:24-27; John 13:1-16; Philippians 2:5-8.
Focal passages: Luke 22:24-27; John 13:1-7, 12-15

Basic truth: To recognize that Jesus, the Lord, was a servant and to respond to his call to live according to his example.

1. From Philippians 2:5-11 we learn about Jesus' attitude which caused him to empty himself of his eternal and equal existence with God, the Father to live as a man and to give his life for man. For that humble and sacrificial service, God, the Father exalted him as Lord of all.

2. Matthew 12:15-21 indicates the approach Jesus took for that life of service by quoting Isaiah 42:1-4. Jesus served in silence, not wanting attention or applause, but wanting only to show compassion and to care for those in need. This he did in silent submission to his oppressors.

3. The means for greatness can be determined in Luke 22:24-27. Jesus as Lord took a position among men as a servant that was a sharp contrast to what the world was experiencing about lordship. The desire of his disciples for the primary position with him had become a problem. Jesus pointed out to them that this was the practice of the Gentiles and was not to be the purpose of his disciples. The position he had taken as a servant demonstrated God's plan for greatness and it ought to be the pattern his disciples followed.

4. The model for greatness is shown in John 13:1-7, 12-15. Jesus while aware of his advent, authority, ascension and the acknowledgment of his lordship by his disciples demonstrates to them what he meant by calling himself a servant. By washing the disciples' feet, a menial task of a household servant, he took an immediate and present opportunity to illustrate his remarks on becoming great through service to others.

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Life and Work

How God leads his people

by Ralph W. Davis, Pulaski Heights Church, Little Rock

Basic passage: 1 Corinthians 2. **Focal passages:** 1 Corinthians 2:1-7, 10-16

Basic truth: A Christian's highest attainment is to acquire the mind of Christ, which is made possible only by the leadership of the Holy Spirit.

1. An example of how God leads his people is seen in the life of Paul. His faith was found in God's power, not in the wisdom of man. His message did not consist of sophisticated oratory or clever reasoning but of Jesus Christ and him crucified. Paul did not bear witness to his own power but to God's power which came through his surrender to the Holy Spirit.

2. God can use weak human beings in his service. Our power as Christian witnesses is not in our own wisdom, insight, education or ability. The Christian distinctive is servanthood, not lordship; faithfulness, not excellence; the power of God's Spirit, not skillful words of man's wisdom. We must depend on the Spirit of God, not on the spirit of the world. Our limitations, however, must be followed by our confidence in the power of God.

3. The goal of the Christian is to have the mind of Christ. This is Christian maturity. The unspiritual or natural man does not have the ability to understand spiritual reality, which God reveals in Christ and makes real in the life of the believer. He has the spirit of the world. On the other hand, the mature Christian possesses the mind of Christ by opening his life to the reality of faith. Our goal should be maturity, not superiority. The mind of Christ is true wisdom and is made possible only by the Spirit of Christ.

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Bible Book

The disciples' crisis of awareness

by Tommy Robertson, Liberty Association
Basic passage: Matthew 16:13-17:27. **Focal passages:** Matthew 16:14-21; 17:1-5.

Basic truth: It is common for us to hear what we want to hear and not listen to the truth. Because of this we miss the truth too often and pursue a mistaken course.

1. The apostles were beginning to see the truth, but were unwilling to accept the implications for their lives. They had come to accept Jesus as the Messiah, the Son of God, but were still holding on to their concept of a political ruler who would overthrow the Roman domination. They did not want to accept the possibility of Jesus' death even though he had repeatedly told them it was coming. We must be willing to not only accept the truth, but apply it to our living.

2. The religious leaders heard the truth, but utterly refused to believe it. Before their very eyes was eternal truth, but they saw him as an impostor. When they heard him speak their thinking was so clouded they became angry and plotted to kill him and stop his influence. We must be very careful, under the guidance of God, to recognize truth when we see it and accept it.

The depth of our faith too often leaves much to be desired. After the transfiguration Jesus came down from the mountain to find his disciples unable to heal a young lad brought to them. The Master healed him and then proceeded to state their failure was due to their lack of prayer and fasting. They had walked with him for months and had seen the confidence Jesus had in the Father, but their faith had not grown very much. We should not just talk about faith, but learn to have real confidence in the Lord in everyday life.

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Your state convention at work

Sunday School

The key is 43

Sunday School growth is spoken of, written about, dreamed of, hoped and planned for in many different ways. But, 43 is the key to our thinking in Arkansas about Sunday School growth for the next four years.

Why 43?

Well, now stay with me. 43 is the key as related to the Southern Baptist Convention goal of reaching a total of eight and one-half million enrolled by the end of 1985.

Still with me? Yes, but not fully informed as yet, I'm sure.

Forty-three is the key because this is the base number required to calculate the annual net gain of one, if the goal is to be reached. In other words, a church must gain one new member each year through 1985 for every 43 enrolled in Sunday School (1980 enrollment). This is only a gain of five in five years.

Much too easy, most folks would say.

Agreed, but this is the basic formula. The real requirement is for every church, every one of the 1,234 churches to do its proportionate part.

The key is what? 43.

Now, say it again.



Hatfield

The key is 43, a net gain of one per year for every 43 enrolled.

Got it?

Yes!

The key is 43. — Lawson Hatfield, director

Evangelism

Three conventions to meet for conference

The theme of the Joint Evangelism Conference will be "Evangelism, Every Christian's Task". The only hope to reach Arkansas for Christ is for every child of God to become involved in sharing Jesus. This conference will begin at 1:30 p.m., Jan. 25, at Park Hill Church of North Little Rock.

There will be three Baptist conventions participating in this conference. They are the Consolidated Missionary Baptist State Convention, with President P. J. James; the Regular Arkansas Baptist Convention Incorporated, with President G. R. Mazique; and the Arkansas Baptist State Convention, with President Dillard Miller.

The conference will be developed under the following themes: Monday afternoon, "Sin, The Tragedy of Humanity;" Monday evening, "Love, The Nature of God;" Tues-



Shell

day morning, "Salvation, Our Only Hope;" Tuesday afternoon, "Witnessing, By All Means Save Some;" Tuesday evening, "Evangelism, The Church's Task".

The purpose of this article is to make you aware of the in-state Southern Baptist program personnel. Dr. Cary Heard will be our host pastor at the Park Hill Church.

Glen Ennes, associate in the state Music Department, will be coordinating our music.

Dr. C. A. Johnson, former director of missions for Pulaski Association and now pastor of Walnut Street Church in Jonesboro, will give a testimony. Dr. Johnson will be speaking on "My Association United in Simultaneous Revival".

Wayne Davis, pastor of Oak Grove Church in Van Buren, will speak on "Agnostizing for the Lost." Davis' churches have consistently been one of the leaders in baptisms in our state.

David Miller, director of missions for Little Red River Association. Miller is a strong evangelistic, Bible-believing preacher. He conducts many revivals each year.

Dr. W. O. Vaught, pastor of Immanuel Church, Little Rock, will speak on "Belief Plus Nothing." Dr. Vaught's church is consistently in the top 25 in baptisms in our state.

Each of these men believe in and practice evangelism. They will have a special message from God to your heart. I ask you to plan, prepare and pray for a great Evangelism Conference. — Clarence Shell Jr., director

Stewardship

Tax seminar set

The income tax picture gets more complicated every year. Pastors and church staff members join the ranks of the con-



Child Care officers elected

The Board of Trustees of Arkansas Baptist Family and Child Care Services, in their December meeting, elected these persons as officers for 1981: Arthur Melson (left), Siloam Springs, president; David McLemore (center), Dermott, vice-president; and Raymond Reed, Warren, secretary-treasurer. They represent a wide perspective of business and professional skills, as do all of the trustees. Melson is a banker, McLemore is a pastor, and Reed is an associational director of missions. Their services are deeply appreciated. — Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.

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Your state convention at work

fused when they face tax forms. The 1981 Tax Recovery Act has added new laws that leave the average tax payer frustrated.

A tax seminar will give guidance to pastors and staff members with their tax problems. Church financial secretaries would also find the seminar helpful.

Levy Church, 3501 Pike Avenue, North Little Rock, will host the 1982 tax seminar. Conferences sessions are set to begin at 9:30 a.m. on Jan. 27.

Participants will have opportunity to question conference leaders. The conference, sponsored by the Stewardship Department, is free. — James A. Walker, director

Foundation

Staying green in the Lord

Staying green in the Lord results in spiritual growth. It is an exciting adventure. It is a spiritual challenge.

Paul describes the pilgrimage when he states, "When I was a child, I spoke as a child, I understood as a child, but when I became more mature, I put away childish things" (I Cor. 13:11). Just as fruit grows

when it is green but begins to decay when it ripens, so it is with the individual Christian. When we are green, we grow. When we think we have attained — become ripe — we begin to rot.

Possibly no other area of life reveals this progressive action as does the area of stewardship. As a child we are content to drop a few coins in the offering plate as a gift to Jesus. As a young person, the model of the tithe has taught us systematic and proportionate giving.

Further along we begin to realize that it is God who gives us the ability to get wealth. Thus, we become aware that the manner in which we

- earn our living
- manage our resources
- give systematically and proportionately
- plan the final distribution of accumulated possessions is the practice of Christian stewardship. Our growing commitment is defined by our actions.

January is traditionally the time Southern Baptists give emphasis to the matter of

wills. The increased value of our estates brought about by appreciation and inflation makes it even more imperative that we "grow in this grace also."

Basically, the laws of each state provide that during life one has the right to use, give or distribute property to whomever, whenever and in whatever amounts one desires. At death, that right ceases and such distribution becomes a privilege that is available only to those who have followed legal channels. Possibly the most popular of these channels is a will.

Your Arkansas Baptist Foundation offers guidance for writing a will. Materials designed to assist you at that point are available, or, upon request, one of the staff will be glad to schedule a personal conference in your home. These services are without cost or obligation. Don't neglect this vital area of Christian stewardship! Define your growing commitment — today! Contact the Arkansas Baptist Foundation, Box 552, Little Rock, Ark. 72203, telephone, 376-0732 or 376-4791. — Harry D. Trulove, president; Lewis W. Beckett, vice president.

MK Prayer Calendar

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

January

- 11 James Spann (Brazil) Rt. 8, Box 408, Fayetteville 72701
- 14 Edie L. Walker (Brazil) OBU Box 547, Arkadelphia 71923
- 15 Melanie R. Crockett, (Argentina) OBU Box 146, Arkadelphia 71923
- 19 Robert A. Giannetta (Italy) OBU Box 1506, Arkadelphia 71923
- 19 Steven Swedenburg (HMB) OBU Box 625, Arkadelphia 71923
- 27 Roger King Orr (Colombia) OBU Box 510, Arkadelphia 71923
- 30 Krista Le Spencer (Indonesia) OBU Box 491, Arkadelphia 71923

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Seminary to appeal ruling in EEOC case

FORT WORTH, Texas (BP) — Southwest Baptist Theological Seminary has filed a petition for certiorari with the U.S. Supreme Court requesting that the Supreme Court hear the seminary's four-year-old lawsuit with the Equal Employment Opportunity Commission.

The application is the procedure through which the court is asked to hear the seminary's appeal of a decision by the Fifth U.S. Circuit Court of Appeals in New Orleans, according to Jenkins Garrett, seminary attorney.

The petition is being filed by Garrett, of

Fort Worth, and the firm of King and Spalding of Atlanta, Ga. Former U.S. Attorney General Griffin Bell is a member of the Atlanta firm and a long-time friend of seminary president Russell H. Dilday Jr.

Also joining the case is Charles Allen Wright of Austin, Texas, an expert in constitutional law.

In a July 17th decision, the Fifth Circuit Court ruled that the seminary is a "wholly" religious institution entitled to the status of the church but that employees who perform tasks "which are not totally ecclesiastical or religious," are not ministers entitled to First Amendment protection.

The ruling was made after the EEOC appealed to the Fifth Circuit Court. A lower court decision by U.S. District Judge Eldon Mahon in Fort Worth in January 1980 had refused to grant EEOC's request to force the seminary to file employee information forms.

The original lawsuit was filed by EEOC in 1977. The seminary officials declined to file Form EEO-6 which gave demographic information on all seminary employees.

Two major questions for review are being presented to the Supreme Court. The

court is being asked to decide if the equal opportunity clause of the Civil Rights Act of 1964 authorizes EEOC to have jurisdiction over the religious affairs of the churches. Also, the court is being asked to determine if the religious clauses of the First Amendment forbid EEOC from taking jurisdiction over the religious affairs of the churches.

According to Garrett, the Fifth Circuit Court decision grants EEOC jurisdiction over churches with more than 15 employees. This violates freedom of religion as found in the First Amendment, Garrett said, because the federal court said EEOC would have the jurisdiction to decide which employees perform ministerial tasks and which do not.

Garrett said the court will consider the application and decide if they will grant permission for the appeal to be filed. If so, attorneys for the seminary and EEOC would file a brief with the court and then present oral arguments if requested to do so. If the Supreme Court denies the request, Garrett said, the case would revert to the Fort Worth court for Judge Mahon to decide how the ruling will be applied.

Moon loses battle over charter for 'seminary'

WASHINGTON (BP) — Unification Church officials have failed to persuade the U.S. Supreme Court to review the denial of a charter to the group's Barrytown, N.Y., seminary.

In a one-line order, the high court refused an appeal brought by the controversial Sun Myung Moon and other church leaders, claiming that the school was the victim of discrimination by the New York State Board of Regents.

Nearly four years ago, the regents, charged by New York law with granting charters to institutions of higher education, refused a charter application from the Uni-

fication Theological Seminary on grounds it was academically deficient and fiscally questionable.

After losing in two state courts, church officials asked the Supreme Court to step in and accused the regents of conducting "an extraordinarily lengthy and unprecedentedly attenuated" investigation.

But the regents countered by saying that the church's religious beliefs were "irrelevant" to their investigation and said that church leaders "seek to use what they themselves call their 'unpopularity' as a sword to obtain the right to operate a college without meeting standard academic and fiscal requirements."

House 'church' loses high court tax appeal

WASHINGTON (BP) — Individuals hoping to avoid property taxes by declaring their houses as places of worship received a legal setback as the U.S. Supreme Court refused to hear the appeal of a Minnesota couple who tried the ploy.

Douglas and Carolyn Page, of Eden Prairie, Minn., applied for property tax exemption in 1978 on their single family dwelling after Page was "ordained" as a minister in the Basic Bible Church of America. The church's head, Pope Jerome Daly, a disbarred attorney convicted of selling marijuana, also inducted Page into his "Order of Almighty God."

After the Hennepin County tax assessor denied the application for the exemption, the Pages took him to court. But after a trial, the Minnesota Tax Court upheld the ruling, a decision later affirmed by the state supreme court.

The Pages' attorney asked the nation's high court to review the case, arguing that his clients' free exercise of religion had been denied.

But attorneys for Hennepin County countered that "there is no constitutional right to have one's home granted a real estate tax exemption simply because one worships in it."

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Journeyman application deadline approaches

RICHMOND, Va. — The application deadline for the 1982-84 term of the Southern Baptist Foreign Mission Board's missionary journeyman program is Jan. 15. Applications must be postmarked by that date.

The missionary journeyman program is designed for Southern Baptist college graduates interested in using their skills on overseas mission fields for two years.

Those interested in applying for service in 1982-84 should contact Everett Burnette or Judy Brummett, Personnel Selection Department, Foreign Mission Board, SBC, P.O. Box 6767, Richmond, Va. 23230. Telephone: (804) 353-0151.