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Arkansas Baptist Newsmagazine

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May 13, 1982

Arkansas Baptist State Convention

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MAY 12 1982

May 13, 1982
Arkansas Baptist
NEWSMAGAZINE



*Music
Arkansas*
A Conference for
Adults & Youth





What makes Music Camp so special? People, program and place. The State Music Department will be enlisting a number of qualified leaders from in and out of state for both Adult/Youth and Young Musicians camps, all on the beautiful campus and adequate facilities of Ouachita Baptist University. Young Musicians Camp this year will be June 21-24, and Music Arkansas for Adults and Youth will be July 26-30. Both camps will offer some of the very best in choral works, with instrumental work and private instruction at the Adult Youth camp. Music camp is special, and is getting better every year.

In this issue

6

Arkansas Baptist women held their first special interests conference in Pine Bluff April 29-May 1. Joyce Rogers of Memphis, Dr. Dorothy Sample of the Southern Baptist Convention WMU and Jeanette Clift George, a Christian actress, highlighted the meeting.

8

More than 275 leaders of associations convened at North Little Rock's Park Hill Church May 3-4 to receive training for a special church growth plan to be implemented around the state this summer.

Little Rock citizens organizing to get drunken drivers off roads

by Betty J. Kennedy

Public pressure is the way to get drunken drivers off the streets and highways, law enforcement officials told a group of citizens in Little Rock recently. The 60 or so persons showed their concern about the drinking driver problem by attending a meeting called by State Representative Judy Petty. Petty hopes a local chapter of Mothers Against Drunken Drivers (MADD) will eventually result from the meeting April 29.

MADD is one of several educational and lobbying groups with local chapters around the United States to fight what one of the State Police officers at the Little Rock meeting termed "nothing in the world but homicide". Drunk driving takes 25,000 lives annually in the U.S. as compared to 19,000 deaths to murder.

The crowd overflowed a room at St. James United Methodist Church to hear officers from the Arkansas State Police, deputies from the Pulaski County Sheriff's Department and a Little Rock Police officer explain the magnitude of the drunken driver problem.

The officers pledged that their agencies would continue to make arresting drunken drivers a priority, but several emphasized that their control ended when the suspect went to court and they testified against him or her. Captain Mark Bowman of the Pulaski County Sheriff's Department suggested that the public watch the courts, especially the appeals process from municipal court to circuit court, where penalties might be reduced.

Other officers expressed concern that penalties provided by current laws can be watered down unless public pressure convinces judges that the community wants tougher enforcement.

But State Representative Jerry Hinshaw of Springdale rejected the notion that the problem would be solved by "pointing fingers at municipal judges or criticizing officers." "There's been only one successful approach by states: getting the public to condemn drunken driving," he said.

Hinshaw then took the unusual action of announcing to the group a piece of legislation he will introduce in next year's session of the Arkansas General Assembly. Hinshaw dubbed the House bill the "Slammer

Bill" because it would make mandatory a 48-hour jail term for every person convicted of pleading guilty to a charge of driving under the influence of intoxicating liquor.

The bill would expressly prohibit judges from suspending the jail term and would prevent any judge from using Act 346 of 1975 to keep a drunken driving conviction off a drivers' record. Hinshaw claimed that repeat offenders often lied to the judge, claiming a previously clean slate, and got the benefit of keeping the conviction off the record, a discretion allowed judges in first offender cases under Act 346.

The lawmaker urged the concerned citizens present to support the bill through the House Judicial Committee, where it could be derailed. "Nobody could vote against the bill on the floor," Hinshaw claimed.

"If we get judges to do more than just the 48 hours it will depend on people like the group in this room," Hinshaw predicted.

The group then voted to name all present to serve as a steering committee for a MADD chapter and set the next meeting for May 20 at 7 p.m. at St. James Church.

New writer for 'lessons for living'

Charles Chesser, pastor of Carlisle First Church, begins this week as new writer of the Bible Book lesson commentary in the ABN's "lessons for living" section.

Chesser, a member of the ABN board of directors, has held the pastorate at Carlisle First 16 years. He has also served Arkansas churches in Collins, Amity, Antioch and Kibler.

Chesser is a native of Arkansas and a graduate of Ouachita Baptist University. He earned the B.D. degree from Southwestern Baptist Theological Seminary.

He is married to the former Hazel Courtney of Halley. They have seven children and seven grandchildren.



Chesser

Three named to executive board

The Arkansas Baptist State Convention nominating committee filled three unexpired terms on the convention executive board April 16.

Johnny Ross, pastor of Gould First Church, was selected to represent Harmony Association, with a term set to expire in 1984.

James Shults, a Pine Bluff layman, filled

an opening to represent Harmony Association. He will finish out a term expiring in 1983.

Jack Ramsey, director of missions for North Arkansas Association, was also named to the board. His term expires in 1982.

The new method of filling vacancies was adopted at last year's ABSC annual meeting.



No area in Baptist life is more important than the association, except the local church. Yet, in spite of the vital role that the association plays, often it is misunderstood. The association, being the closest unit to the local church, performs a unique function in tying together all that Baptists do. Associational Emphasis Week, May 17-23, will afford an excellent opportunity for churches to gain a better understanding of the role the local association plays in Baptist life and to pray for the work of the association.

The work of an association is biblically based. A careful examination of the ministry of Paul will reveal that, in large measure, his work was similar to that of the modern director of missions. Not only did he begin numerous churches and assist them in times of difficulty, but he even coordinated their efforts in assisting one another. For instance, he led the churches in the collection of gifts for the congregation at Jerusalem (Rom. 15:25-26).

The two main purposes of an association are to promote fellowship among the churches and to carry out the tasks that require the resources and strength of several congregations. Every church needs the assistance of the association in order to promote "koinonia," or fellowship. Every church gains strength from this inter-relationship.

The director of missions has many and varied responsibilities. First of all, he has many administrative responsibilities. He assists churches in discovering and setting goals. Realistic goals can be of great importance in motivating individuals and the congregation collectively.

Often, the association can provide materials to churches which will make them more effective. Most associational offices have an abundance of helpful printed matter on almost every area of church life.

Associational leadership also assists with the edification of churches. Time has proven the importance of religious education so associations often provide study courses and leadership conferences in the area of Sunday School, Church Training, Music, Brotherhood and a host of others.

The director of missions aids churches, particularly the small ones, with building programs and other special

needs.

The association provides an important link in denominational activities. The association acts as a contact between the local church, the State Convention, and the Southern Baptist Convention. Thus, by interpreting programs, the Cooperative Program is enhanced. The director of missions, also, helps local people to become aware of the value of the Cooperative Program as well as world missions causes.

The local association is often thought of in relation to direct missions or special projects. The director of missions often is involved in the development of new mission sites. This requires many hours of work in making a census to determine the feasibility of beginning a new work in a particular area.

Many of our associations provide camps, assemblies, and retreats which assist young and old alike to understand God's will for their life.

In most associations it would be difficult for the work to be carried on apart from the leadership of a director of missions. The director of missions usually carries a heavy responsibility and plays a vital role in the on-going activities of the association. In addition to other responsibilities, he serves as a counsellor both for pastors and laymen. Perhaps his most important function is to see that the priorities set by the association are carried out. During the Associational Emphasis Week your director of missions should be remembered in prayer.

We salute the 42 associations which serve the Baptists of Arkansas. We believe that these associations are an indispensable link between the State Convention and the churches. The assistance provided to the churches by the associations and the staff members is vital to the on-going of the Lord's work. Please take time to become better informed and to pray for the entire work of your local association May 17-23.

NOTE: See "Associational Leaders Attend Church Growth Conference," page 8 for an illustration of the association at work.

Arkansas Baptist

NEWSMAGAZINE

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

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J. Everett Sneed, Ph.D. Editor
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Erwin L. McDonald, Litt. D. Editor Emeritus

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Letters to the editor expressing opinions are invited. Letters should be typed double-spaced 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.

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The Southern accent

D. Jack Nicholas/President, SBC

Madalyn O'Hair has help

Although America's value system was influenced somewhat by rationalism and the Enlightenment, no one can deny that the primary source of our values was biblical. Judeo-Christian principles clearly prevailed in the development of the moral concepts, laws and institutions of our nation.

In my last article it was noted that there is an effort to eliminate these influences from American public life. It can further be observed that our government and its institutions often facilitate that effort.

The public schools, for example, have almost entirely eliminated Judeo-Christian values from their curricula and activities (in the name of separation, of course) and have been effectively mobilized as the arch-advocates of humanistic values.

To cite just one of several obvious examples, the schools, apparently fearing that a whole generation of young people might not get "the word" on sex, has presumed to

provide it.

Sex has been regarded by America and most other societies as a matter of morals and religion. The most highly developed societies, both Christian and non-Christian, have stressed definite moral principles pertaining to sex, including the ideals of monogamous marriage and marital fidelity and eschewing the sexual perversions.

But sex education as currently provided by the schools ignores those traditional principles in favor of humanistic values which do not carry censure of premarital sex, marital infidelity, or the sexual perversions. Thirty years ago the schools did not have courses in sex education but generally affirmed traditional values regarding sex, marriage, and the family. Too often today students are encouraged to regard extramarital sex, homosexuality, and the fractured family to be as acceptable morally as the societies historic values.

This is but one of several intrusions by

the schools into subjects historically handled by the home or the church. There is considerable unhappiness and uneasiness about this role of the schools as "tastemaker," "attitude-former," and "value-shaper," particularly when the tastes, attitudes, and values advocated deviate so sharply from America's traditional values.

A cursory examination of national test scores is sufficient to demonstrate that the schools need to discontinue their role as the official purveyors of humanistic values and return to the fundamental business of teaching the basic learning skills and preferably to do that within the context of America's traditional moral heritage, lest they produce a generation which not only cannot read nor write but are also unable to make the basic value judgments essential to the survival of the society.

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

FEDERAL COMMUNICATIONS COMMISSION

WASHINGTON, D. C. 20554

March 30, 1982

FCC responds to O'Hair rumor

It appears that no matter how much effort is spent to set the record straight, rumors die hard. State newspapers around the Southern Baptist Convention, including the *Arkansas Baptist Newsmagazine*, have recently been kept busy trying to quell a number of rumors involving an alleged petition by atheist Madalyn Murray O'Hair to ban religious broadcasting, supposed ties by Proctor and Gamble Co. with satanism and most recently a resurgence of a 10-year-old rumor about the making of a "sex film" about the life of Jesus.

From all the efforts the ABN has put forth to check out these stories, so far not one grain of truth has been found in any of them. Despite repeated affirmation of this, the office continues to be beset with phone calls from concerned pastors and others almost daily.

Reprinted at right is a letter from a Federal Communications Commission official not only denying the most recent O'Hair rumor, but also explaining how handling the mail input stemming from the rumor has cost taxpayers in excess of \$250,000.

Dear Editor:

Over the past eight years the Federal Communications Commission has received more than one million letters and phone calls concerning the so-called "petition by Madalyn Murray O'Hair" or "Rulemaking 2493." Supposedly, this is a petition to ban religious broadcast programming. As the accompanying release points out, there is not now, nor has there ever been, such a petition before the Federal Communications Commission.

This petition has caused many thousands of concerned citizens to expend countless hours and personal funds collecting signatures over a matter which does not exist. The resulting petitions have cost Congressional offices and the Commission thousands of man-hours in lost productivity. The cost to the American taxpayer has probably far exceeded a quarter of a million dollars.

These petitions are mailed to churches all over America asking that the church members duplicate them, collect signatures, and mail them to the FCC. By informing your readers of the facts of this situation, you can save many thousands of hours of wasted effort and many thousands of dollars of taxpayers money.

Thank you.

Sincerely,

William A. Russell, Jr.

Director

Office of Public Affairs

by Millie Gill/ABN staff writer

Chris Copeland

received notification May 3 of his certification for the American Protestant Hospital Association. This was awarded upon completion of a year's clinical pastoral training and approval of the board of directors of APHA. Chaplain Copeland is assigned by the Arkansas Baptist State Convention to the Booneville Unit of the Human Development Center.

Roy Hargrave

is serving as pastor of the Philadelphia Church at Jonesboro. He, for the past three years, has been serving as pastor of the Alexander Church, located north of Paragould. A native of Rector, he has also pastored churches in Missouri. He attended Southern Baptist College, Southwest Baptist University at Bolivar, Mo., New Orleans Baptist Theological Seminary and Mid-America Seminary. Hargrave and his wife, Marki, are parents of two children, Nathan and Rachel.

Leslie Riherd

is serving as interim pastor of the Rosie Church. He recently retired as pastor of the Newport First Church.



Copeland



Hargrave

Joseph Brannon

of Rosie died April 24 at age 71. He was the senior deacon of the Rosie Church and was a veteran of World War II. Survivors are his wife, five daughters, two sisters, three half-sisters and seven grandchildren.

Larry Grayson

has resigned from the staff of Camden First Church where he served as minister of youth and interim minister of music.

Elbert Warren

has resigned as pastor of the Pine Grove Church in Little Rock to become pastor of

the Leslie First Church. He and his wife, Kathryn, are parents of three daughters.

Steve Meeks

has been selected as the first recipient of the M. E. and Myrtle Williamson Award at Southwestern Baptist Theological Seminary. This award is to be presented annually to the most outstanding doctor of ministry prospectus. Meeks is pastor of the Forest Park Church in Pine Bluff.

Allen Simmons

has joined the staff of East End Church in Hensley as full-time minister of music/education. He was serving in this position on a part-time basis.

Harold Chandler

is serving as pastor of the Plainview Church in Little Rock.

Steve Harrelson

has joined the staff of Shannon Hills First Church as music director.

Eddie Card

has resigned his position as minister of music/youth at Hope First Church to join the staff of Central Park Church in Decatur, Ala.

briefly

Conway Oak Bowery Church

held deacon ordination services April 4 for Rick Kelley and Randy Sanders.

Liberty and Concord Associations

are cooperating in the Arkansas-Indiana Linkup by assisting the Calvary Church of LaPorte. The Indiana church is pastored by Don Travis, a former pastor in Liberty Association. Ron Williamson of Charleston recently returned from a revival in LaPorte. He is also a former Liberty Association pastor, now living in Concord Association. Concord sponsored his Indiana trip while Liberty churches are giving financial assistance to the LaPorte church.

focus on youth

Benton County Association

sponsored a Girls in Action Mother-Daughter banquet April 30. The event, attended by 218, was held at Rogers First Church under the supervision of Mrs. Bedford Jackson, associational GA director. She was assisted by Mrs. Carl Whitaker, associational WMU director; Bedford Jackson, associational director of missions; Ben Rowell, pastor, and other men of the host church.

The Highfill GA organization presented an "Apron Style Show," to emphasize the "Apron String" program theme. Music was presented by the Lowell Church GAs and Susie Ferguson of Sulphur Springs. Debbie Moore, GA director for Arkansas Baptist Woman's Missionary Union, was speaker.

Midwestern trustees focus on faculty, finances

KANSAS CITY, Mo. (BP) — Faculty and financial matters dominated discussion during the annual meeting of Midwestern Baptist Theological Seminary trustees April 19-20.

Trustees elected N. Larry Baker, a former Arkansas, as new academic dean, promoted four faculty members, approved one visiting professor, acknowledged the 20-plus years of service of three faculty members, and adopted a record 1982-83 budget.

N. Larry Baker, associate professor of Christian ethics since 1978, and acting academic dean, was unanimously elected academic dean, effective Aug. 1, 1982, succeeding John Howell who requested to be relieved of his administrative responsibilities in February 1982, in order to return full-time to the classroom and writing. Baker is former pastor of Fayetteville First Church.

The trustees promoted to associate professor and granted tenure to Maynard Campbell in the preaching department; Bob I. Johnson in religious education and church administration, and Thomas Meigs in pastoral care.

In addition, William Ratliff, who was previously granted tenure, was advanced to associate professor of theology and philosophy of religion.

A 1982-83 budget of \$2,478,587, a 13.4 percent increase, was adopted to provide for expanded programs of off-campus centers, staff and faculty salary increases, faculty additions and the establishment of an

office of institutional development.

During a special recognition dinner, seminary president Milton Ferguson presented 20 year plaques to three faculty members elected in 1960: Pierce Matheny, professor of Old Testament and Hebrew; William B. Coble, professor of New Testament and Greek, and Howell, professor of Christian ethics who currently is on study leave.

SBC day of prayer set for May 23

May 23 has been designated "Day of Prayer for the Southern Baptist Convention," by Jack Taylor, SBC prayer chairman.

Wm. L. Bennett, pastor of Fort Smith First Church, has been named as Arkansas prayer chairman and is requesting that Arkansas churches observe this special day.

missionary notes

Mr. and Mrs. Wilburn T. Stancil, missionaries to Argentina, may be addressed at Bolanos 250, 1407 Buenos Aires, Argentina. He was born in Memphis, Tenn. The former Patricia Adee, she was born in Kansas City, Mo., but also lived in Springfield, Mo.; Fort Smith, Ark.; Merriam, Kan.; and Raytown, Mo. They were appointed by the Foreign Mission Board in 1979.

Woman's conference speaker calls for submissive wives

by Bob Allen

Joyce Rogers, one of three speakers noting the Arkansas Baptist State Convention Conference for women, urged Baptist women in Arkansas to subscribe to what she called a God-ordained role of submission to their husbands. Mrs. Rogers, wife of Adrian Rogers, pastor of Bellevue Church in Memphis, Tenn., spearheaded a similar conference in Memphis in 1980.

Registration for the April 29-May 1 conference has not been confirmed.

Mrs. Rogers joined Southern Baptist Convention Woman's Missionary Union President Dorothy Sample and Jeanette Clift George, a noted Christian actress who portrayed Corrie ten Boom in the highly-acclaimed "The Hiding Place" to highlight the meeting. The conference, the first of its kind to be sponsored by Arkansas Baptists, was held at the Pine Bluff Convention Center.

Mrs. Rogers addressed the general assembly for three messages. In the first, she described womanhood as "a position of submission," but not a demeaning position. She called the role of wife as a "regal position," one of "delegated authority."

"I consider myself vice president of the Rogers Corporation," she said, "but he (my husband) is the president."

She told women, "You are never more like Jesus than when you are submissive, and you are never more like Satan than when you rebel against authority." She urged women to "become part of the righteous remnant that is crying out against the women's movement" and to "turn our eyes to the timeless principles" of the Bible for advice.

In her second message, Mrs. Rogers said

"Feminism and humanism are married." She identified "five destructive tenets of humanism — atheism, belief in evolution, amorality, an autonomous self-centered view of man and a socialistic one-world view — and said these views have permeated American culture. "I believe the effort to remove the Bible and prayer from schools is a humanistic effort to remove God from society," she said.

She repeatedly criticized "the liberals," and scoffed at those claiming to be Christian humanists. "It is impossible to be a humanist and a Christian at the same time," she said.

She said democracy, while it is by far the most preferable form of government, without God will lead to chaos. "It has got to be democracy with godly people in the rule," she said. "We have got to see that godly men and women are elected to public office."

Dr. Sample, a Flint, Mich. clinical psychologist, urged women in two messages to accept total forgiveness in Christ, in order to better meet the challenge to "reflect our God" in the world.

"Insecurity and inferiority are part of our nature because of sin," Dr. Sample said. "But God wants us to free — to use us in his world." She challenged women to "living in a vibrant relationship with God, in wholeness unto yourself and in loving, vibrant, living relationships with other people."

Mrs. George spoke during one session and presented a dramatic monologue "Mrs. Noah" in another. She challenged women to live with joy in a non-Christian world

being realistic about the fallen state of the world they are dealing with, to "claim personhood" guaranteed them in Christ's redemption and to "agree with God" about sin in their lives, wrong in the world and about forgiving but not condoning sin.

"We all know how Christians love to evangelize each other," she said. "Sometimes it is necessary for us to leave the shelter of the community to present the gospel to those who have not heard it."

Mrs. Rogers tuned a similar challenge in her final message. "As we have had our needs ministered to, if we do not now reach out to those around us . . . then this will all have been a miserable failure."

Others highlighted in the general session were Martha Branham, a soloist at First Church in Dallas, Texas; Deborah Atchison, a Pine Bluff native now also a soloist at Dallas First; and Gay White, wife of Arkansas Gov. Frank White. Mrs. White shared her Christian testimony.

Women at the conference selected from a list of 30 special interest workshops on topics such as dealing with negative emotions, organizing a family worship hour, parenting parents, facing crisis, meeting a husband's needs and on being a successful hostess.

Mrs. Atchison considered the conference a great success. "I think it was fantastic," she said. "The response I have had, from the women I have talked to, has been just marvelous."

An invitation at the close of the final service to stand to signify a desire for a deeper Christian commitment elicited a response from nearly every person in the auditorium.

A steering committee of five women was



ABN photo/J. Everett Sneed

Dorothy Sample, president of the Southern Baptist Convention WMU, addresses the crowd at the Conference for Women. Sample challenged women in both general assembly and workshop messages.



ABN photo/Bob Allen

Jeanette Clift George presents a dramatic monologue, "Mrs. Noah." The well-known actress/writer/speaker thrilled the audience with a stirring message on living the joyful life and with the humorous, yet thought-provoking dramatic presentation.



ABN photo/Bob Allen

Joyce Rogers, organizer of the Memphis conference that gave birth to the one held in Arkansas, opens up with women in a small group conference on "how to be a minister's wife and survive." Mrs. Rogers spoke to the general assembly on womanhood, humanism and witnessing.

appointed to organize the conference for women after the State Convention voted to sponsor the event in the 1980 annual session. Messengers to that meeting asked that the conference be planned to appeal to women of varying viewpoints. Mrs. Atchison said after the conference that she felt that goal had been met. "Dr. Sample, as president of the SBC WMU, clearly is a representative of all Baptist women and Mrs. George is respected in all circles as well," she said.

Carolyn Powell of Forrest City, a member of the steering committee, said the conference was not designed to be a theological debate, but a forum for specific needs of Arkansas Baptist women to be dealt with. "We tried to be as mainline as we could," she said.



ABN photo/Bob Allen

Some attending the Arkansas Baptist State Convention Conference for Women found it more meaningful than others. To the infant foster daughter of Nancy Browning of Judson, the main attraction was a comfortable place to snooze until it was all over. Mother, however, (out of view of camera) found the conference useful enough to be one of the first to put her name on an order list for cassette tapes of selected messages. Hostess Susan Cunningham (right, seated) answers questions for Browning and companion Kim Satley, also of Judson.



Food and fellowship

Virginia Kirk and Jane Purtle

Vacation Bible School

Vacation Bible School is approaching and it is time to make plans for all phases of it. We would like to renew and share some ideas on how and what to feed the children and workers during snack time.

The expense of providing food can be almost prohibitive to the Bible School budget. A list of needed items placed on the church bulletin board asking friends to donate will solve this problem. For example those who like to cook can sign up to bring two dozen cupcakes on a specific day, or perhaps four dozen cookies. Others can supply five pounds of sugar or 10 packages of powdered drink mix. If you have a local food processing plant, they will be happy to furnish ice which is an expensive item. Most everyone in the church would like to help with a worthy project like Bible School, and this method gives the opportunity.

The menu should vary from day to day. We have found the following menus please children: lemonade and party crackers spread with peanut butter, orange drink and homemade cookies, punch and potato chips, grape drink and brownies, fruit drink and cheese crackers. All of the drinks were made from a powdered drink mix. Many of the workers prefer a cup of coffee, so a source of hot water and instant coffee should be available.

If your church has a commencement that parents attend, you will probably have an informal reception. We have asked for dozens of homemade cookies, and the response has been wonderful. The same punch has been served several times. People always ask for the recipe. It is almost embarrassing to tell them that it is made of orange powdered drink mix, vanilla iced milk, and carbonated orange soda. Almost any ratio of these three will be good.

Eating together can be a learning experience for the children. Whether they are served in their own rooms or the church dining hall, there should be a prayer of thanks for the food. The children should be reminded to thank the people who serve them. They should be encouraged to clean up after themselves.

Our recipe is for old fashioned tea cakes. The recipe makes many dozen and is an unusually good sugar cookie.

Old fashioned tea cakes (sugar cookies)

- | | |
|------------------|----------------------------|
| 1½ cups sugar | ½ teaspoon salt |
| 1 cup shortening | ¾ teaspoon soda |
| | (mixed with buttermilk) |
| 2 eggs | 1½ teaspoons baking powder |
| 3 cups flour | 1 teaspoon vanilla |
| ¼ cup buttermilk | |

Mix shortening, sugar, and eggs together thoroughly. Stir in buttermilk with soda and vanilla. Sift flour, baking powder, and salt together and mix in. Drop by teaspoonfuls on a greased baking sheet. Flatten each one with the greased bottom of a glass that has been dipped in sugar. A little nutmeg can be added to the sugar if desired. Bake at 375 degrees until edges are slightly tan. Watch carefully.

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

Commissioning service inaugurates Honeycutt

by Marv Knox

LOUISVILLE, Ky. (BP) — Southern Baptist Theological Seminary inaugurated Roy Lee Honeycutt as its eighth president April 21 with an old-fashioned "laying on of hands" commissioning.

Honeycutt, 55, reaffirmed the seminary's "heritage of excellence and quality" in training men and women for ministry in local churches. He pledged to be "the kind of president you want and the kind of president God wants to have here during all the

days of my tenure."

About 1,400 persons witnessed the inauguration, a highlight of which was Honeycutt's commissioning. As he knelt at the altar, trustees, faculty, staff and representatives of the student body filed by to lay hands upon his head and whisper prayers of affirmation.

The new president said Southern is a "seminary of heritage and of hope — our

theme for all the years of the 1980s and '90s."

Sharing his desires for the future, Honeycutt said that when his presidency ends, he hopes he will be able to look back and see that Southern has been "a community of learning, and a community of faith."

"I know we are a school and not a church," he said. "But if we are not a churchly school, we have abandoned our tradition and calling."

Associational leaders attend Church Growth Conference

by J. Everett Sneed

The state Church Growth Conference was held May 3 and 4 at the Park Hill Church in North Little Rock to provide training for team leaders from each association. More than 275 associational leaders, including directors of missions, attended this conference. The plan was to have each member of the associational council present so that they could provide training in their own local association.

These team members will hold associational Church Growth Workshops in their own association to provide training, inspiration and materials to key leaders from each church. This workshop may be scheduled as a two-day event or on two consecutive evenings. Those who attend the associational workshop will return to provide training for their own church. The associational Church Workshop should be scheduled in June, July or August.

Churches will follow by conducting the Spiritual Directors Weekend in August or September to prepare churches for growth. This endeavor will deal with biblical foundations for growth, your church's attitude toward growth, barriers to church growth and how to shape the future for growth.

The final phase for the church is Priority Planning, to be conducted in September and October. During this time, the pastor and the key leaders will formulate growth

goals and actions to be approved by the church. Once these have been placed on the calendar, members are to be challenged to meet these goals.

The state Church Growth Thrust Conference for associational leaders dealt both with specific information and motivation. A number of specialists from both the Sunday School Board and the Home Mission Board were present to assist the state staff in providing training.

The three main emphases to be carried through 1982-85 as a part of the Bold Mission Thrust are: Reaching People, Developing Believers, and Strengthening Families. To assist in these emphases, a number of conferences were held to provide training for associational leadership.

William Tolar, Dean of the School of Theology at Southwestern Baptist Theological Seminary, Ft. Worth, Tex., brought the final message as a celebration to the rally. Prior to his message, he asked if the goals that had been set by our convention are realistic. He pointed out that under the "Reaching People" goal we hoped to have eight and one-half million people in Bible study through the Sunday School by the end of 1985. He said that this is two-thirds of all Southern Baptists. He said, "If a student made 66 percent on an examination which I gave, he would make a D. This is

passing but it is not normal."

Dr. Tolar pointed out that another goal was to have one million people trained to witness by 1985. He said, "We are asking for only one out of 13 to be trained to witness."

In emphasizing the practicality of the goal, Dr. Tolar said, "It is not a matter of can we reach these goals, but it is a matter of whether we are willing to do it."

Dr. Tolar concluded with a stirring message based on Matthew 14:13-14. He emphasized: (1) Just as Jesus saw the multitude, so must we; (2) Jesus was moved with compassion when he saw the multitude; and (3) The seeing and feeling of Jesus led to doing.

Dr. Tolar asked, "What can every Christian do?" In response to his question he said, "I can talk to God for others and I can talk to others for God."

In the conferences which were held, emphasis was placed on proper planning, evangelistic methods and methods for enlisting additional people in Sunday School, Bible Study, and training.

One major segment of the program dealt with the Arkansas-Indiana mission linkage. Special attention will be given to this in the May 20 issue of the *Arkansas Baptist Newsmagazine*.



William Tolar (above right), dean of the School of Theology at Southwestern Seminary, seated with interim Executive Secretary L. L. Collins. (Above left) More than 275 associational leaders attended the conference. Personnel were (left, from left) R. V. Haygood, executive secretary for Indiana; Danny Moon, Brotherhood; Jim Hamblin, Home Mission Board; James Chatham, Sunday School Board; and Jimmie Gresham, Brotherhood Commission.



Walnut Street Church in Jonesboro dedicated this \$1.2 million building complex May 2. The buildings will replace a structure destroyed by fire two years ago.

Jonesboro church dedicates building

The Walnut Street Church, Jonesboro, held dedication services for their new 25,000 sq. ft. facilities on May 2. The new facilities were erected at a cost of \$1.2 million including land. The congregation owes \$175,000 on the plant which is designed to care for 750 people in the temporary auditorium and 400 people in the educational space.

The new buildings were erected to replace those that were burned approximately two years ago. The congregation has relocated on a 24-acre tract of land at 1910 Scenic Road.

Phase I of the construction includes a Day Care and Pre-school Educational wing, an interim auditorium and an educational wing for children. Future phases will include an office and administrative suite, educational wing, permanent auditorium and chapel. Construction is slated to begin on the office and administrative suite in approximately six weeks. It is anticipated that the final phase of the construction program

will not be completed for two to three years.

Recently the congregation held a Together We Build program and the members pledged \$340,000 to be paid over a three year period. Pastor C. A. Johnson said that the program not only made it possible for them to erect the second phase of their facilities without the heavy interest that would be incurred in long range interest, but also, brought "Great spiritual blessings to the congregation."

The temporary auditorium is a gymatorium which has multi-purpose usage. Presently it is used as a place of worship for the congregation, a fellowship facility and for basketball and skating. The floor has a hard surface material that permits basketball and skating without damage to its surface.

Members of the congregation have donated a \$46,000 Rogers Electronic Organ and a \$12,000 Yamaha Grand piano. The piano, organ and sound system will be transferred to the permanent auditorium when it is erected.

Speakers for the dedicatory service included former Pastor Darrell Whitehurst, currently pastor of the Coronada Church, Scottsdale, Ariz., and J. Everett Sneed, editor of the *Arkansas Baptist Newsmagazine*. The major message was delivered by Whitehurst, and Sneed brought a brief charge to the church.

Significant growth has taken place since Dr. Johnson became pastor in mid-October. Offerings have more than doubled in the last six months.

Johnson says that future plans include the development of additional family-type ministries, plans for outreach to all of the city, development of senior citizens ministries, youth ministries, a full Day-care ministry and additional involvement in missions.

Dr. Johnson is exceedingly pleased with the development that is taking place since the opening of the new facilities. He said, "There is an excellent spirit in our congregation which is revealed by increased giving and attendance."

Missions, track meet attract state RAs

Arkansas RAs descended on Levy Church in North Little Rock and on the Northeast High School stadium track (above right) Friday and Saturday April 30-May 1. (Below) Speakers and other participants for the annual RA Congress were (from left) John Hicks, Brad Taylor, Harold Gately, Dan Moon, who works in the language ministries division of the Brotherhood Commission, Arkansas Brotherhood director Neal Guthrie and David Dean, Eddie Wayne Thomas and David Pegram, participants in a special missions project to Indiana scheduled this summer. More than 900 RAs attended the meeting.



Reality, not illusion, goal of ASU student/magician

by Bob Allen

Amidst a repertoire of grand illusions such as levitation, dividing a person into thirds and an escape from a locked trunk, one of professional magician Lou Leventhal's favorite tricks is where he takes an artificial, hollow egg and appears to turn it into a real one.

To him, it's a pretty good illustration of what happened when Christ came into his

life.

Leventhal, 23, is a native of Maryland. He began to study magic at age nine. Five years ago, he was converted to Christianity from a Jewish background and three years ago he came to Arkansas as a student at Arkansas State University near Jonesboro. While in the state, Leventhal has been active in BSU work at Arkansas State and on the state level — he recently stepped down as state BSU president. He has also seen his magic "ministry" pick up steam literally by word of mouth to where it's a challenge for him to carry a 21-hour-per-week academic load and as many as 10 shows in a month.

Leventhal says his Jewish descent is no secret — it's not hard to figure it out with a name like Leventhal — but it's not something he likes to make a big fuss about. "It's so easy for that to become a gimmick," Leventhal said.

And despite the flashy tuxedo and the two tons of equipment worth \$25,000 behind Leventhal's classy act, his Christianity is anything but a gimmick.

The show puts Leventhal in front of unchurched people often, and with 45 minutes of magic and 15 minutes-or-so of testimony, Leventhal strives to demonstrate to non-Christians that "Christ is a real thing, and not just an emotional thing." For Christian audiences, Leventhal says he wants to

emphasize the validity of a daily walk with Christ, and to challenge them to live it.

Magic, with a basic premise of usingphony means to fool people into thinking they have seen something they have not seen, is a tricky vehicle by which to drive home the reality of Christian experience. Much of the work, Leventhal says, has to be done after the show.

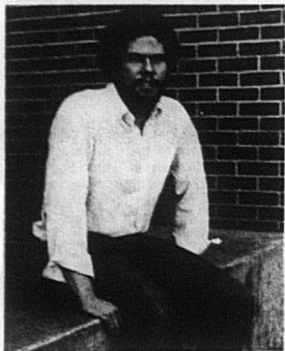
"There are two sides to me," he said. "The stage side, and the side that has to do this (minister) on campus."

Leventhal says his show is a good way to get an audience's trust, making his testimony more acceptable. It can have its drawbacks, though, if it prevents persons from being able to relate to him as someone no different than themselves. "It's OK when it builds bridges. When it builds walls, it's a hindrance."

Leventhal says he is beginning to feel led into magic full time. "I just want to be open. There's a good chance God might want me in foreign missions and have nothing to do with magic."

"I don't know where things are going to go. It seems like every since I've been a Christian, I've been in the spotlight. But if it stops, that's OK."

"I don't think it's the music that makes you a minister — and it's not the magic. It's allowing God to work through you."



Lou Leventhal

Foreign Board opens door to naturalized citizens

by Erich Bridges

RICHMOND, Va. (BP) — Persons born overseas who become naturalized U.S. citizens can apply for appointment as Southern Baptist missionaries to countries other than their original homeland, according to new Southern Baptist Foreign Mission Board guidelines.

Effective May 1, the guidelines extend eligibility for appointment consideration to naturalized citizens active in Southern Baptist churches, provided they meet requirements in education and experience. The rules seek to affirm appointment of those who've adopted the United States as their homeland, while encouraging growth of missionary movements in Third World countries.

The guidelines modify a previous policy that limited appointment eligibility to naturalized citizens who moved to the United States before completing secondary school and to those from countries to which Southern Baptists send no missionaries.

"I think this new step is more in line with the reality of the world in which we live and our own national makeup," said William R. O'Brien, Foreign Mission Board executive vice president. "We're a continental, multi-ethnic denomination. We're seeking ways to more effectively channel the energies

and spiritual gifts of all Southern Baptists as they make themselves available."

William R. Wakefield, board director for south and southeast Asia and a member of the task force which developed the new guidelines, expressed excitement about sending foreign-born missionaries of varying ethnic groups to the nations in his area. He believes they will add "diversity and enrichment" to mission work and bring cross-cultural skills already learned in their move to the United States.

"Too often we've presented the image of a white, 'all-American,' group that doesn't fit what we really are," Wakefield said.

Eighty-one different ethnic groups speaking 75 languages worship in Southern Baptist churches, according to the SBC Home Mission Board. About 3,850 Southern Baptist congregations worship in languages other than English, with an estimated membership of 250,000.

They include almost 1,700 Spanish-speaking congregations, some 400 Asian groups (Koreans, Chinese, Vietnamese and others), 61 European groups and 432 "international" congregations that attract members from varying language groups. Thousands of foreign-born citizens also attend English-speaking churches.

Baptists talk urban evangelism

RIO DE JANEIRO, Brazil — Baptist nationals and missionaries from 11 nations met in Rio de Janeiro, Brazil, recently to compare notes on reaching cities for Christ. The Latin American Baptist Congress of Urban Evangelism and Missions, sponsored by the Evangelism Board of the Brazilian Baptist Convention, drew representatives from six Latin American nations as well as Angola, South Africa, Portugal, Canada and the United States. Participants exchanged ideas on effective evangelism in urban centers and examined models of practical ministry in a series of workshops. Missionary Roy L. Lyon of Texas represented the Southern Baptist Foreign Mission Board. Brazilian Baptists plan a world congress on urban outreach in 1983.

Church-staff golf scheduled

The annual golf tournament for church staff persons will be held on Monday, June 21, at the England Country Club beginning at 10 a.m. The country club is located on Clear Lake Road two miles west of England.

There will be two flights of competition for those shooting 90 and above and for those shooting 89 and below. For more information write or call Johnny Jackson in Little Rock, 1717 N. Mississippi, 72207 (663-6317).

High court deals setback to Southwestern Seminary

WASHINGTON (BP) — Southwestern Baptist Theological Seminary suffered a major legal setback when the U.S. Supreme Court declined to review a federal appeals court ruling which required it to file certain Equal Employment Opportunity Commission (EEOC) reports.

The high court's action left in place a ruling by the Fifth Circuit Court of Appeals in New Orleans ordering the Fort Worth, Texas institution to furnish EEOC with numerical data on the racial, sexual and ethnic makeup of its support staff and other "non-ministerial" employees.

The refusal to hear Southwestern's appeal left seminary officials and Baptist legal specialists concerned about the church-state implications of the Fifth Circuit's ruling.

The March 29 Supreme Court action is the latest development in a four-year dispute with EEOC over whether Southwestern or any of the other five Southern Baptist Convention seminaries comes under EEOC reporting requirements. Under agreement with EEOC and the other seminaries, Southwestern is serving as a test case.

Southwestern won the initial court test in January 1980, when U.S. District Judge Eldon Mahon of Fort Worth ruled that the seminary was not subject to EEOC jurisdic-

tion. When the federal agency appealed that ruling, the Fifth Circuit overturned portions of Mahon's decision. It held that while the seminary was "entitled to the status of "church" and that faculty and teaching-related administrators were exempted from reporting requirements, employment data must be provided on support staff and administrators performing tasks that "are not traditionally ecclesiastical or religious."

After the Fifth Circuit denied Southwestern's request for a rehearing, the seminary petitioned the Supreme Court to review the appeals court's ruling.

"Because the issue is tremendously important to the practice of separation of church and state," Southwestern Seminary President Russell H. Dilday Jr., said seminary officials are "keenly disappointed" in the high court's action following the Fifth Circuit Court ruling to stand.

"When official notification is received by our attorneys, we will know what courses of action are open to us in the case," he said.

Indicating that the issue is far from settled, Steve M. King, one of the attorneys for Southwestern, said the action "opens the door for continuing litigation." He suggested the likelihood on continued dispute be-

tween the seminary and EEOC over which administrative staff positions are traditionally "ecclesiastical or ministerial" as well as the possibility of conflict over any demands by EEOC for information beyond the data called for on the EEO-6 forms. The Fifth Circuit judge referred back to the district court for settlement any dispute between EEOC and Southwestern over the ministerial nature of specific administrative positions.

Warning that EEOC efforts to collect employment data will not stop at seminaries, King said if the government continues on its present course, it "will be taking on First Baptist Church, Dallas." He said EEOC attorneys have indicated they would not hesitate to take on churches with 15 or more employees.

Baptist Joint Committee on Public Affairs general counsel John W. Baker described the Fifth Circuit's decision as "a serious matter for churches," saying that it "appears to alter some of what were considered axioms of church-state separation."

"Apparently now the courts, rather than the church, may define who is a minister and apparently now the First Amendment may not protect a religious organization from ongoing government entanglement in its personnel policies," he said.

U.S. position will affect missionaries in Argentina

BUENOS AIRES, Argentina (BP) — The United States' response to British forces moves on the Falkland Islands, known in Argentina as Malvinas, will definitely affect the work of 60 Southern Baptist missionaries in Argentina, according to missionary J. Robert Burtis.

Reached by telephone April 27 in Buenos Aires, Burtis, chairman of the organization of Southern Baptist Missionaries in Argentina, said missionaries will stay unless a "national movement against North Americans" develops.

Threats of reprisals against British citizens living in Argentina had not been extended to North Americans, Burtis said, adding he knew of no incidents of violence or harassment aimed at Southern Baptists up to that time. He said he believes "the tension will build" if the U.S. takes a pro-British stand in the crisis.

Should a violent anti-American atmosphere develop, Southern Baptist missionaries might leave for Miami, Fla., or for Uruguay and Paraguay, Burtis said. He requested prayer that "we will be able to stand by in this time of crisis and pressure and have a ministry to the Argentine people."

Southern Baptists leave Nicaragua temporarily

RICHMOND, Va. (BP) — After consultation with Baptist convention leaders in Nicaragua, Southern Baptist missionaries Ed and Kathy Steele have left the central American country shortly ahead of their scheduled furlough.

The Steeles, music missionaries from Oklahoma, returned to the United States April 9. Their early departure leaves Nicaragua with no Southern Baptist missionaries.

Stanley and Glenna Stamps, Southern Baptist missionaries scheduled to return to a religious literature ministry in Nicaragua in May, have been advised by leaders of the Baptist Convention of Nicaragua to delay their return in view of the present unsettled situation regarding missionary visas and the recent departure of numerous missionaries of other groups. The Stampses came to Nicaragua in 1976 to open book-

store and literature work.

Don Kammerdiener, Foreign Mission Board director for Middle America and the Caribbean, said the present Nicaraguan government, established after the Sandinistas overthrew the Anastasio Somoza government in 1979, had not asked Southern Baptists to leave. Nevertheless, other groups, such as the Moravians and Jehovah's Witnesses, have been unable to stay.

Kammerdiener said there had been no threats directed against Southern Baptist missionaries or their property.

Steele said his responsibilities as music promoter for the Baptist convention were transferred to a national Baptist leader from El Salvador before the Steeles left Nicaragua. "We have full confidence in the ongoing music ministry," he said.

Golden Gate Seminary to offer Ph.D degree

MILL VALLEY, Calif. (BP) — Golden Gate Baptist Theological Seminary will begin offering a doctor of philosophy degree (Ph.D.) this Fall. W. Morgan Patterson, dean of academic affairs, said the new degree will be offered in biblical studies and historical-theological studies.

According to William L. Hendricks, direc-

tor of Ph.D. studies, the degree program will require the completion of 40 hours of advanced study credits beyond a master of divinity or equivalent degree. A dissertation also will be required.

The program has been accredited by the Western Association of Schools and Colleges.

Evangelism

Variety of responsibilities for CWT participants

You will better understand the CWT process as you consider the participants and their responsibilities.

The pastor/leader has attended a national CWT seminar and gives overall direction in leadership to the process in his local church. He teaches the pastor/leader time to all those involved in the process of training. He receives the Pastor/Leader Manual in the national seminar and uses this as a resource.

The apprentices are lay persons who are committed to becoming certified witnesses. These committed Christians are involved in a 13 week training cycle in the local church. They too have a resource piece known as the Apprentice Manual.



Shell

The initial certified witnesses are those who have certified at a national training seminar. They may also have certified by completing the 13 week training cycle in the local church. This certification includes the memorization of the model presentation.

Equippers are certified witnesses willingly involved in training two others. At the completion of one equipping cycle in the local church, these certified witnesses are certified as equippers. They use the resource known as the Equipper Manual.

Encouragers are Sunday School members committed to assisting new Christians in growth. They are not involved in the CWT process. They share the Survival Kit with new Christians on a one-to-one basis.

Prayer partners are church members committed to pray regularly for those in training. These are selected by each witnessing group. — Clarence Shell Jr., director

Stewardship

Baptist gifts for Baptist churches

A serious problem for the Baptists of South Africa, is the large amount of money their members give to activities and projects working outside their own denomination. Some say as much as half of the money Baptists give to mission work is given to support para-church organizations.

This means that the Baptist Union does not have access to funds, given by Baptists, which might be used for their own work. The result is that that work is starved for funds. Not only is their present work cramped, but any expansion is curtailed as well.

Obviously, the practice of giving money to para-church, or non-church, activities will decrease the possibilities of one's own church efforts. And, these funds are never used to begin Baptist churches. Even those who establish churches, form them into new

Christian Life Council

This too is sin

The grossly overweight pastor waxed eloquently as sins of the flesh were categorically exposed afresh. He was afterwards challenged by a parishoner. The challenge was not direct; it came through the preacher's wife. She was told after the benediction, "I notice he didn't mention gluttony." The sin fighter got the word!

Even though, happily, overeating is usually religiously typed as a different class of sin, nevertheless gluttony is wrong. Medical researchers reveal that glandular deficiency, etc., rarely causes obesity. Whether we like it or not, the culprit usually is simply overeating. Unlike some sins of the flesh, the one hurt most is the eager eater.

The body of the Christian is the temple of the Holy Spirit and ought not be abused. Each additional pound puts unneeded strain

upon the heart. This organ already has a big job of pumping blood throughout the body.

The seriousness of gluttony multiplies when we consider many of the world's starving people could be amply fed with the excessive food consumed in just one evening at an "all you can eat" restaurant.

Yes, there are those who profit off this weakness of the flesh. Certainly they too, in this respect, are in a different category from the "booze merchants," gambling entrepreneurs and sex entertainment exploiters. Gluttony has been traditionally listed as one of the seven cardinal sins. Others are: pride, covetousness, lust, envy, anger and sloth. God, in Christ, can help us overcome temptation. — Bob Parker, director

Church music

Festivals an excellent opportunity

Festivals provide an excellent opportunity for choirs to develop by listening to other choirs, receiving constructive criticism, and participating in a mass choir experience. Participation in this year's festivals was: Handbells — 354, Youth Choir — 429, and Young Musicians — 1112 (five locations). Pictured is the Young Musicians Festival at First Church, Arkadelphia, with clinician Don Coleman from Popular Bluff, Mo.



International

Persecuted but triumphant

by Jon M. Stubblefield, Central Church, Magnolia

Basic passage: Revelation 6-7

Focal passage: Revelation 7:9-17

Central truth: God reveals the assurance of victory to his people who suffer for their faith.

1. Recently, while I was driving down the highway, a pair of rabbits suddenly crossed the road in my path. One made it safely; the other did not. A force beyond the control of the rabbit had done its destructive work.

Revelation was written to Christians whose survival was threatened. Believers were being cut down by evil forces beyond their control. Some would make it; others would not. Persecuted but triumphant is the theme of Revelation 7. Here is an appropriate commentary on Paul's word that "the sufferings of this present time are not worth comparing with the glory that is to be revealed to us" (Rom. 8:18).

2. God is able to number his own (Rev. 7:3-8), but they are also numberless (Rev. 7:9). What a beautiful contrast of ideas! Each of us is personal to the Heavenly Father. A woman was once asked, "What is the number of your children?" With feeling she replied, "They don't have numbers; they've got names." God's meticulous care extends to the fact that "even the hairs of your head are numbered" (Matt. 10:30). Can we not believe that he is touched by the things that really matter to us? God is able to name and number his own.

God's people are also innumerable. So many that they cannot be counted, they come "from every nation, from all tribes and people and tongues" (Rev. 7:9). A universal note is sounded: the gospel is meant for all people. There is room for all in the Father's house (John 14:1-6). Do you ever experience a homesickness of the soul?

3. Words of comfort and hope in Revelation 7:15-17 have brought help and strength to many. One day the hunger and thirst of the human heart will be fully satisfied, and the threatening conditions of this earth will pass away. The Lamb will shepherd the flock, and "God shall wipe away all tears from their eyes" (verse 17). This is our blessed hope!

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Life and Work

A holy people

by Jim Guffie, Calvary Church of Osceola

Basic passages: Deuteronomy 7:1-8:10

Focal passages: Deuteronomy 7:6-9; 8:1-3

Central truth: People set apart for God's service must be characterized by his righteousness and holiness.

1. The identification of Israel as God's chosen people reveals the distinction between the Hebrew-Christian faith and other religious expressions. In other religions, salvation is achieved by becoming merged with a "god" that is distinctly apart from the world. The God of the Hebrew-Christian faith acts in and through the world and the affairs of men. When the Deuteronomist identified Israel as a "holy people unto God," he was acknowledging Israel as a people set apart for service. Apart from the covenant relationship, Israel was just a nation among all nations. But in this relationship, she was a people set apart to reveal God's love.

2. The question "Why me?" has always been voiced by individuals whom God has called to do some specific work. Moses answered this question for Israel. Israel was not chosen because of her nobility, her wealth, or her power. Instead God's act was determined by his love and faithfulness. Christians, like Israel, are not chosen because of their merit. They are chosen to be the means by which God's love might be made known to a lost world.

3. Moses' exhortation for Israel to remember her past included not only the pleasant and profitable experience but the most bitter and difficult ones as well. The wilderness experience was a time of learning for the Israelites — a learning of dependence upon God rather than upon themselves. Like Israel it is only as the Christian relies on God for spiritual guidance and strength can he fulfill his role in God's service and learn from his experiences during his pilgrimage.

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Bible Book

David's sin and God's judgment

by Charles Chesser, First Church, Carlisle

Basic passages: I Samuel 10:1-12:31; (I Chron. 19:1-19; 20:1-3)

Focal passages: II Samuel 11:1-5, 15; 12:4-5, 7a, 10-12

Central truth: David's sin was willful and God's judgment inevitable.

In the first chapter of the basic passage a devastating war affecting the lives of thousands had been unnecessarily precipitated. The Ammonite King, Nahash, had died. David sent a friendly embassy to comfort Hanun who had succeeded his father to the throne. Advisors to the king were suspicious of these men and counseled him to send them away in disgrace — half-shaven and half-clothed. This insult was not overlooked by David and war ensued. We wonder how many other wars could have been as easily avoided as this one! In looking at the focal passage these thoughts stand out:

1. No one is immune to temptation (11:1-5). This is an experience common to all — even kings. Various reasons can be suggested for David's temptation and fall, but the hard truth is that he had relinquished control of himself. We, too, are "kings and priests unto God" and are to reign over our passions. He looked with lustful eyes, desired to have, and used the power of his office to obtain. He found to his sorrow that one sin leads to another. He went from lust to adultery, to deceit and finally to murder.

2. None is exempt from the law of the harvest (12:10-14; Gal. 6:7; Job 4:8). We sin willfully and are punished rightfully. David sinned grievously but he also repented. He was pardoned but this did not suspend the law of the harvest. His punishment was long and hard.

3. One's sin, when seen objectively, is ugly indeed. God used Nathan and his story of the little ewe lamb to touch his heart and prepare him to receive the accusation, "Thou art the man".

4. Don't lose sight of the total man. His bad example in yielding to sin is well known. He also gave us some good examples. His acceptance of what he couldn't change in the death of his son and through repentance and turning to God he didn't stay down after falling.

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DID YOU KNOW that several students commute to Boyce Bible School from 75 miles from Little Rock and that one student traveled 205 miles to Little Rock for one year?

High court strikes rule on church solicitation

WASHINGTON (BP) — A sharply-divided U.S. Supreme Court struck down a provision in Minnesota's charitable solicitations law which exempted from registration and reporting requirements only those religious organizations that received more than half of their contributions from their own members.

The 5-4 court majority held that the law's application only to religious organizations which solicit more than half their income from non-members violated the First Amendment's ban on establishment of religion.

Justice William J. Brennan Jr., writing for the court, declared that the principle effect of the law's "fifty percent rule" is "to impose the registration and reporting requirements of the act on some religious organizations but not on others."

The 50 percent rule, Brennan concluded, "sets up the sort of official denominational preference that the framers of the First Amendment forbade."

The court majority declared that laws granting denominational preferences can only be justified by a "compelling governmental interest." While acknowledging that Minnesota has a "significant interest in protecting its citizens from abusive prac-

tices in the solicitation of funds for charity," the justices said the state failed to demonstrate that the 50 percent rule is "closely fitted" to a "compelling governmental interest."

The controversial provision was challenged by four members of Sun Myung Moon's Unification Church soon after it was added to Minnesota's charitable solicitations law in 1978. Before the legislature added the 50 percent rule, all religious organizations were exempted from the act's coverage.

A U.S. district court agreed with the Unification Church, holding that application of the law to any religious group violated the First Amendment. Last year, the Eighth Circuit Court of Appeals agreed with the district court that the 50 percent rule is uncon-

stitutional but disagreed that no part of the act could be applied to religious organizations.

In affirming the court of appeals decision, the Supreme Court noted that its ruling did not grant the Unification Church a blanket exemption from the act, suggesting that exemption could be denied on grounds other than the 50 percent rule.

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A specific growth goal

by Lawson Hatfield

The bottom line of planning for growth in a church includes setting a realistic, measurable goal. Such a goal is best set in a time frame. Time is important in getting ready for visitation, follow-up visitation and more visitation. But goals can be reached. Goals can be reached if they are realistic, challenging and practical. Goals can be reached if at least one person is touched by the fire of growth enthusiasm.

What is a realistic, challenging and practical goal? It may vary from one church to another. In the light of experience and in relationship to the national goal of reaching eight and one half million enrolled by the last Sunday of September 1985, some conclusions may be reached.

The Arkansas proportion of the total national goal is 3.17 percent. This means our state (at the time of the goal setting procedure, 1980) had 3.17 percent of the National Sunday School enrollment. Translated into a numerical goal is the need in most churches for practical consideration.

A realistic goal for each church to consider is to set an annual goal in 1982, 1983, 1984 and 1985 based on the factor of 43. Forty-three is the base figure because it represents the Arkansas proportion of the national goal.

Please simplify, you probably are thinking. Good thinking. Simply divide your 1980 Sunday School enrollment by 43. The answer is your fair part of the state and national goal.

For example, a church with 258 enrolled in 1980, when divided by 43, results in an annual net growth goal of six per year, 1980 through 1985. Some churches have close to the same enrollment today as in 1980. For this reason it means you can divide your present enrollment by 43 and arrive at your annual suggested goal.

A few churches are already exceeding this goal. Many are not. Each church is encouraged to set its own goal in the light of a challenge to do better in outreach.

In 1980 there were 7.3 million enrolled in Southern Baptist Sunday Schools. The Arkansas goal, based on our percentage of the national enrollment is to increase from 242,792 (1980) to 270,975 (1985). This is a gain of 28,183 or an average of 5,636 per year, 1981-85.

During the past two years our rate of growth has been higher than in previous

years. In this two year period our net gain was 12,602. This puts us a little ahead of our annual growth goal. Let's keep it going.

The purpose makes the goal important. The purpose is to reach people for Bible study, salvation and church membership.

Three decades of growth

One element in this work of a church and denomination relates to statistics. To some degree, we all reflect on and compile statistics. Some people are sure numerical goals cannot be a spiritual function. But numbers are not all bad. Consider — Jesus called his disciples one by one; and sent them forth two by two. The twelve disciples were listed by three names each in four groups. The first five books of the Bible are known as the Pentateuch, (which means five books). I'm sure there is a sixth in the Bible and I know the perfect number is seven. Ten days are counted, as are twenty and forty days. There were five hundred who saw the Lord on one occasion after his resurrection. Six hundred and sixty-six is a bad number and 1000 years indicates the great reign of Christ.

Numbers are important in the Bible. So important are numbers that one book in the Bible is called the book of Numbers. Smile. All this seems to say numbers are not all bad, if not all good.

As we look to the first half of the 1980's as important in Sunday School growth, let's reflect on the past three decades of Sunday School growth in Arkansas.

In the 1950's the net growth was 48,106. This was when the "Million More In Fifty-Four" campaign brought a new gain of over 16,000 into our Sunday Schools. Even in that decade there were three years in which net losses were reported. In the 10 year span of the 60's there were five years of net loss in enrollment. The net growth was a mere 209. This was a most frustrating decade. It could be called the terrible 60's.

The picture brightened in the 70's. The net gain was 25,060. Still there were three years which reflect net losses in this time frame.

Still better, in the two years of the 80's the net gain already is 12,602. This is already half the growth of the 70's. We must avoid any loss years, and produce strong growth years if we are to be more effective in leading people to Jesus. Yes, numbers are important to all of us. Now, why don't you set a growth goal?

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