

Ouachita Baptist University

Scholarly Commons @ Ouachita

Arkansas Baptist Newsmagazine, 1980-1984

Arkansas Baptist Newsmagazine

6-18-1981

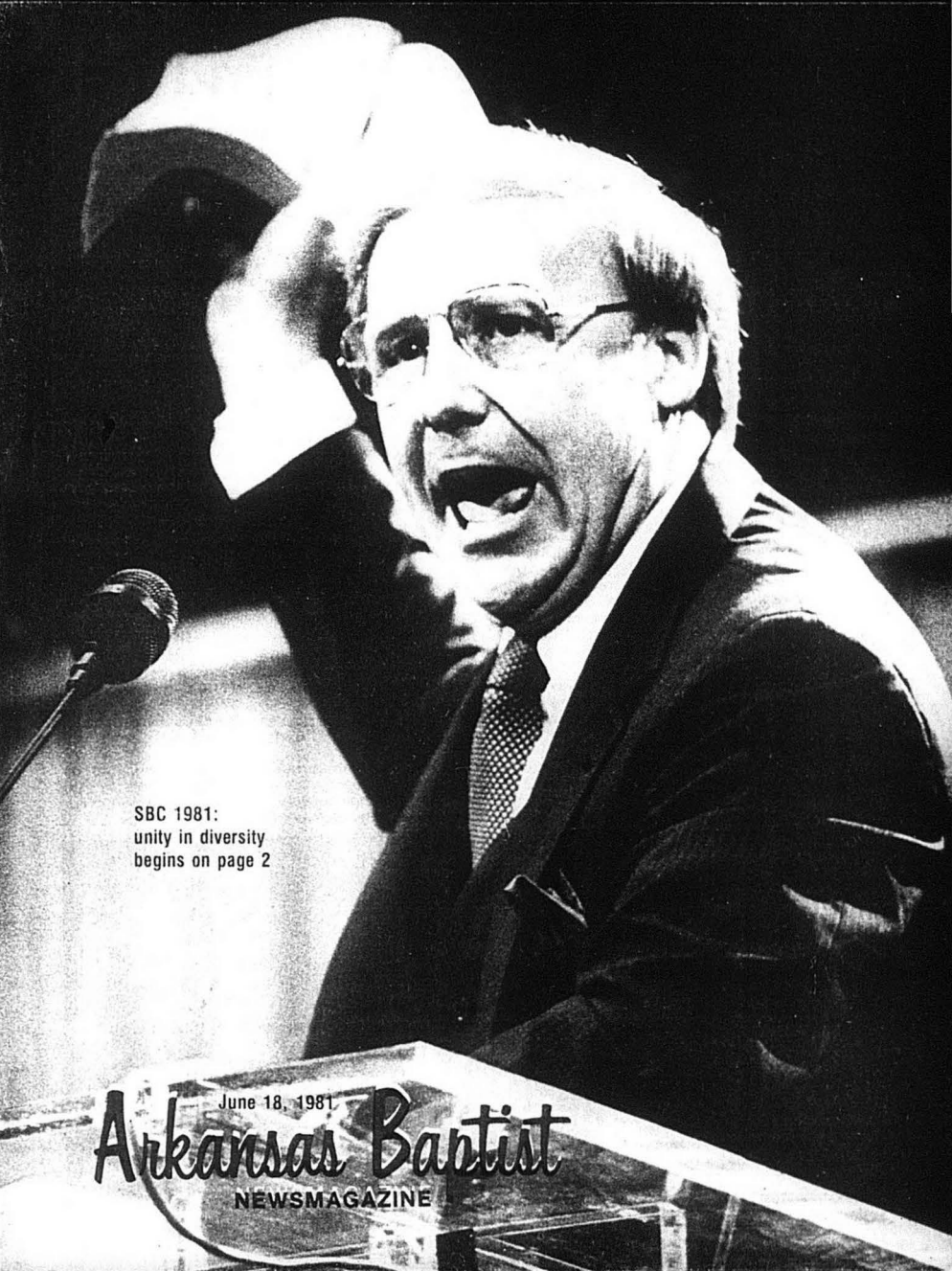
June 18, 1981

Arkansas Baptist State Convention

Follow this and additional works at: https://scholarlycommons.obu.edu/arbn_80-84



Part of the [Christian Denominations and Sects Commons](#), and the [Mass Communication Commons](#)



SBC 1981:
unity in diversity
begins on page 2

June 18, 1981

Arkansas Baptist

NEWSMAGAZINE

SBC messengers find unity

by ABN staffers and Baptist Press

LOS ANGELES, June 11 — Southern Baptists showed at Los Angeles that they can agree to disagree and still work together. More than 13,500 messengers from Southern Baptist churches across the nation had the chance to vote their convictions, and did so, including mounting the most serious challenge in many years to an incumbent SBC president. Although Bailey E. Smith was re-elected with 60.34 percent of the votes cast, the 39.30 percent for Abner McCall, chancellor of Baylor University, was a departure from the traditionally unopposed second term for presidents who want it.

McCall later said that he never expected to defeat Smith but claimed his showing reflected a strong protest to the current trend in SBC leadership. Describing himself as "standard bearer" for a geographically wide spread group of Baptists who oppose "narrow creedalism", McCall said Smith and his supporters should take note of the results of the election.

"If I were a leader and four out of 10 of my people indicated they were less than enthusiastic about the direction of leadership, I would take note," McCall declared.

While the strong showing of a chal-

lenger to an incumbent in search of a second term apparently surprised long time SBC observers, Smith characterized it as a decision of the convention for love and unity. "I don't see my election as a victory for any side," Smith declared. "I don't believe we have sides — differing emphases, but not differing sides," he declared.

Themes of unity and love for fellow Baptists permeated the sessions of the 124th annual meeting and predicted controversy was largely replaced by courteous acceptance of the decisions of the majority.

Convention Recording Secretary Lee Porter of Nashville requested that messengers not applaud at the announcement of votes to their liking and their compliance set a tone of putting differences of opinion behind after the majority had spoken.

President Smith acknowledged in his president's address that there was talk prior to the meeting of a split of the fellowship. "The only split will take place on Thursday evening at 9:15 when the convention adjourns" and Baptists "split" back to 50 states and missions fields around the world to serve the Lord, he predicted.

Baptists also were challenged to "quit calling each other names and start calling on the name of God" by James L. Mon-

roe of Fort Walton Beach, Fla., as he preached the convention sermon.

Other indications of the spirit of unity came as reports were brought by SBC agencies, as messengers responded to a lengthy report by the six convention-owned seminaries, as officers were elected, and as former presidents appealed for messengers to get together behind the denomination's Bold Mission Thrust emphasis.

In a runoff election, Mrs. Christine Gregory of Danville, Va., edged Stan Coffey of Albuquerque for first vice president.

Mrs. Gregory, retiring president of Woman's Missionary Union, auxiliary to the SBC, received 3,197 votes to 2,719 for Coffey, pastor of First Church.

Mrs. Gregory and Coffey emerged as the two leading candidates from a field of five which also included William A. Fortune of Knoxville, Tenn.; Don Kim of Los Angeles; and Neil Shirey of Long Beach, Calif.

Don Kim of Los Angeles survived a run-off election with James H. Morton of Livermore, Calif., for second vice president.

Kim, pastor of Korean-speaking Berendo Street Church, received 4,506 votes in the run-off, compared to 1,617 votes for Morton, pastor of Trinity Church.

Kim and Morton outlasted a field of

In this issue

2

Southern Baptists went to Los Angeles for the annual meeting agreeing to disagree and found they could work together. Auxiliary meetings are included in the reports.

12

The second of two articles on Guatemala, which is part of a series on Baptist work in Middle America, focuses on the Kekchi Indians.

16

No sooner did Christine Gregory retire as SBC Woman's Missionary Union president than she was elected first vice president of the SBC. In an article written before the meeting, Mrs. Gregory says women can and should do more in the denomination.

New Southern Baptist Convention officers were elected in the Tuesday session of the SBC in Los Angeles, Calif. They are (left to right): Bailey Smith, pastor at Del City, Okla., president; Christine Gregory, Danville, Va., first vice-president, and Don Kim, pastor at Berendo Street Church in Los Angeles.



in diversity

seven candidates.

Messengers overwhelmingly approved a revised report of the Committee on Boards after accepting two floor amendments substituting five nominees.

The official action culminated a controversy which began earlier in the year when the committee, which suggests nominees for SBC agency trustee posts, bumped the names of 10 persons eligible for second four-year terms.

Messengers upheld a substitute motion by Ken Chafin, pastor of South Main Church, Houston, Texas, by a vote of 3,571 to 3,089 to restore four of those bumped.

Then they approved a motion by T. L. McSwain of Louisville, Ky., to replace Robert Parker, pastor of Louisville's Kosmosdale Church as one of the nominees for the SBC Executive Committee, with Eldred Taylor, pastor of First Church of Somerset, Ky. That vote recorded 4,075 for the motion and 3,448 against.

Arguments on the Chafin motion revolved around the question of which "traditional approach" would be followed. Traditionally, messengers have not challenged the committee's nominees from the floor, and traditionally the committee has not bumped names of those eligible and qualified for a second traditional term.

Chafin, who proposed the substitute, and former SBC President Adrian Rogers of Memphis, Tenn., who opposed it, argued in part on those bases.

Chafin, a former Committee on Boards chairman, said that he sensed thus far in the convention that "we should not depart from precedent," and argued that those who had served faithfully should

receive their second terms as usual.

Rogers, who appointed the Committee on Committees which named the Committee on Boards, said if the convention tries to do the work of the committee on the floor it would be like "taking the lid off Pandora's box" and would create unhappy situations in the future.

"What has served us well will serve us well" in the future, said, in reference to the tradition of not opposing committee nominees.

The result of Chafin's amendment returned Adon C. Taft of Miami, Fla., and Mrs. James S. Potter of Charlotte, N.C., to the trustee slate of the SBC Home Mission Board in place of Richard C. Brackin of Cocoa, Fla., and Mrs. Ronald (Anne) Carter of Greensboro, N.C.; Ben M. Erod of Georgetown, Ky., to the trustee slate of Southwestern Baptist Theological Seminary in place of Thomas M. Atwood of Clinton, Ky.; and William C. Ray of Elizabethon, Ky., to the trustee slate of New Orleans Baptist Theological Seminary in place of William Rowlett of Hopkinsville, Ky.

In an action before the convention began, a subcommittee of the committee on boards restored James M. Auchmuty Jr. of Birmingham, Ala., who protested being bumped, to the trustee slate of the SBC Sunday School Board, and Mrs. Grady (Bettye) Cothen of Nashville, Tenn., to the trustee slate of Golden Gate Baptist Theological Seminary.

The failure to nominate Auchmuty to a second term created controversy when the committee on boards presented its initial slate of nominees in March.

E. P. Wallen, pastor of Vineland Park Church of Hueytown, and one of Ala-

bama's two representatives on the committee on boards, suggested that Auchmuty not be renominated to the board. Wallen cited Auchmuty's written response to a letter he wrote asking for an explanation of spiritual beliefs. Wallen said he did not believe Auchmuty was qualified to serve on the board.

In light of the controversy that ensued, Auchmuty, pastor of Shades Crest Church, sent a copy of his response to Wallen's letter to Kirkpatrick and the other five members of the subcommittee on boards. The subcommittee met here this week to work out details of the final slate of nominees.

"When we saw the letter, all of us agreed in principle that he (Auchmuty) complied with the Baptist Faith and Message statement of 1963 and Resolution 16" which confirmed the validity of the original statement, Claude Kirkpatrick, committee on boards chairman, said.

The subcommittee offered a slot on the Brotherhood Commission trustees to Fred Wolfe, pastor of Cottage Hill Church of Mobile, Ala., who was originally picked to replace Auchmuty on the Sunday School Board, Kirkpatrick said.

Wolfe declined, citing his service on the SBC committee on committees as enough responsibility, Kirkpatrick said.

Mrs. Cothen, wife of Sunday School Board President Grady Cothen, had said she would not contest the incident. But because most trustees are routinely renominated unless they do not explicitly fulfill their obligations, failure to nominate her also caused a furor.

Morris H. Mills, who was originally nominated to replace Mrs. Cothen, agreed to accept nomination as an at-

Arkansas Baptist NEWSMAGAZINE

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

VOLUME 80

NUMBER 24

J. EVERETT SNEED, Ph.D. Editor
BETTY KENNEDY Managing Editor

ERWIN L. McDONALD, Litt. D. Editor Emeritus

Letters to the editor expressing opinions are invited. Letters should be typed double-space and must be signed. Letters must not contain more than 350 words and must not defame the character of persons.

Photos submitted for publication will be returned only when accompanied by a stamped, self-addressed envelope. Only black and white photos can be used.

Copies by mail 25 cents each.

Deaths of members of Arkansas churches will be reported in brief form when information is received not later than 14 days after the date of death.

Advertising rates on request.

Opinions expressed in signed articles are those of the writer.

Member of Southern Baptist Press Association.

The Arkansas Baptist Newsmagazine (USPS 031-280) is published weekly, except the third week in April, at July 4 and Dec. 25, by the Arkansas Baptist Newsmagazine Inc., 525 West Capitol Ave., Little Rock, AR 72201. Subscription rates are \$4.82 per year (individual), \$3.84 per year (Every Resident Family Plan), \$4.44 per year (Club Plan) and \$12 per year (to foreign address). Second class postage paid at Little Rock, AR. POSTMASTER: Send address changes to Arkansas Baptist Newsmagazine, P.O. Box 552, Little Rock, AR 72203

SBC messengers find unity in diversity (continued)

large trustee of the SBC Education Commission, Kirkpatrick said.

The challenge to Parker was made by McSwain on the basis that he and his church were not actively involved in the affairs of Southern Baptists and gave only about 1.5 percent through the denomination's Cooperative Program unified budget for world missions.

McSwain said Taylor's church gave in excess of 28 percent and that Taylor has been deeply involved in Southern Baptist affairs.

For the fourth consecutive year, the convention voted to reaffirm its 1963 Baptist Faith and Message Statement which declares that the Bible is "truth without any mixture of error."

In an apparently unanimous vote, more than 10,000 messengers stood to adopt a motion to reaffirm by Herschel H. Hobbs, retired pastor of First Church, Oklahoma City, who was a chairman of the committee which recommended the statement in 1963.

The motion by Hobbs asked the 1981 convention to "reaffirm our historic position that the Holy Bible, which has truth without any mixture of error for its matter, is our adequate rule of faith and practice."

It also reaffirmed "our belief in" the 1963 statement "including all 17 articles

plus the preamble which protects the conscience of the individual and guards us from a creedal faith."

In presenting his motion, Hobbs quoted a verse from Second Timothy 3:16,

explaining that the original Greek which says "all Scripture is inspired by God . . ." means that every single part of the whole is "God breathed."

"A God of truth does not breathe er-

Larry Maddox, pastor of Little Rock Second Church, presented a resolution in opposition to tuition tax credits. The resolution was incorporated into Resolution 10 affirming religious liberty and the separation of church and state and was passed by the messengers.



Resolutions reflect differing opinions

LOS ANGELES, June 11 — Speaking to a wide range of public issues, messengers to the Southern Baptist Convention adopted resolutions here Thursday denouncing the Equal Rights Amendment, secular humanism and anti-Semitism, while upholding religious liberty and the need for both peace and a strong national defense.

In all, 18 resolutions were adopted by the convention the last two days.

While resolutions passed at annual meetings of the SBC express the views of messengers present and voting, they have no binding effect on congregations or individual Baptists. Yet they are considered an important barometer of the mood of the denomination and provide messengers an opportunity to speak their minds.

Debate was spirited on a resolution on the role of women in society, particularly a section opposing the Equal Rights Amendment.

The action opposing the embattled proposal reaffirmed a position first taken last year.

In reaffirming its traditional support

for religious liberty and separation of church and state, the convention took a swipe at the religious right and went on record as opposed to current efforts in Congress to enact a tuition tax credit bill for parents of children attending sectarian schools.

Messengers overwhelmingly adopted an amendment to the committee resolution by W. W. Finlator of Raleigh, N.C., aimed at the religious right. It urged the SBC to "deplore and reject the arrogation of the right of any group to define and pronounce for all people what is the Christian faith, and to seek through political means to impose this faith upon the American people under a government which is mandated to safeguard God and respect the people of all religions and no religion."

The statement deploring anti-Semitism acknowledged a "common heritage of persecution and suffering for conscience sake" shared by Baptists and Jews and commended SBC president Bailey E. Smith of Del City, Okla., and other denominational leaders "as they seek sincere friendship and meaningful

dialogue with our Jewish neighbors."

In spite of efforts to delete references to national defense needs in a statement on peace and national security, the convention adopted the committee resolution expressing both "our longing for world peace" and "the necessity of defense preparedness that will serve as a deterrent to war."

Other resolutions adopted urged strengthening family life, supporting the denomination's program to preach the gospel to every living creature before the end of the century, undertaking a major evangelistic outreach next year during the convention's annual meeting in New Orleans, condemned providing sexual information and contraceptives to minors without parental consent, the quality of television programming, pornography and violence in the cities, opposed a proposal in Congress to change the national election day from Tuesday to Sunday, and urged support for the mentally handicapped, the American Bible Society and congressional legislation requiring alcoholic beverages to have warning labels.

ror," Hobbs declared.

During discussion of Hobbs' motion, SBC President Bailey Smith of Del City, Okla., was asked if he felt the Hobbs motion would rescind resolution 16 adopted by the SBC in 1980 in St. Louis, which urged SBC seminaries and agencies to employ only persons "who believe in the divine inspiration of the whole Bible, infallibility of the original manuscripts, and that the Bible is truth without any mixture of error."

Smith said he saw no conflict between the Hobbs motion and the 1980 resolution, but Hobbs pointed out that a resolution is the expression of the viewpoint of the messengers to that particular annual session, and is not binding on succeeding conventions like a motion.

Messengers defeated a recommendation from the Executive Committee which would have required the convention officers to serve as a three-person committee to name the Committee on Committees.

The vote, taken by show of hands, appeared evenly split, but the recommendation which would have required a change in bylaws needed a two-thirds majority.

The proposed recommendation also would have instituted a requirement that one-half the members of the Committee on Committees be laypersons and that the names of committee members be published by Baptist Press at least 60 days before the convention.

In presenting the recommendation concerning appointment, Executive Committee member Nelson Duke of Jefferson City, Mo., said it was an attempt to "clarify the intent" of the existing bylaw.

However, opponents criticized the recommendation as a reaction to committee appointments of the 1979-80 president Adrian Rogers of Memphis and an attempt to limit the powers of the president.

Executive Committee Chairman Howard Cobble of Avondale Estates, Ga., reported the decision of his committee to withdraw from convention consideration a recommendation which would have changed the method for determining the number of messengers a church may have.

The recommendation, which would have tied the number of messengers to undesignated or Cooperative Program gifts, had drawn criticism following its adoption by the Executive Committee in February.

At the pre-convention meeting where the decision to withdraw the resolution was made, John McClanahan, pastor of First Church, Pine Bluff, Ark., and the

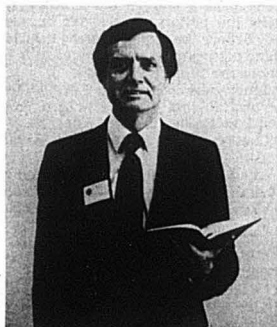
only Executive Committee member to speak to the withdrawal motion, said he supported withdrawal but noted, "I'd like to be on the record saying that we are not letting this matter die."

McClanahan said the present method for determining messengers adopted in 1888, which allows each church one messenger with an additional messenger allowed for each 250 members on the church roll or for each \$250 paid to the work of the convention is totally antiquated.

"We expect to operate a convention in the 80s with a basis of operation that is almost 100 years old," said McClanahan.

Messengers okayed a record \$93 million budget for 1981-82. The budget includes \$83.4 million in operating funds,

Pastor Bill Bennett, of Fort Smith First Church, was one of the speakers at the pre-convention Pastor's Conference.



John McClanahan, pastor of Pine Bluff First Church, opened the Tuesday afternoon session of the Convention with prayer.

\$3 million for capital needs and a Bold Mission Thrust Challenge budget of \$6.6 million.

Messengers also approved:

—deletion of the Home Mission Board's program of pioneer missions.

—designating the Historical Commission as the official repository for archives of the denomination, its agencies and officers.

—changing the charter of Midwestern Baptist Theological Seminary to allow for a wider representation of states on its board of trustees.

—a recommendation on world hunger.

—Atlanta as the 1986 site of the convention.

The convention also approved on first reading the adoption of two constitutional changes which must also be approved at the 1982 convention before being implemented.

The first would require that at least one of the three convention officers — president, first vice president, second vice-president — be a layperson.

The second constitutional change would change the quorum for agency boards from its current nine members to 50 percent of the members of the governing group.

Messengers refused to enlarge the Convention's Committee on Resolutions after extended debate.

The messengers defeated an amended recommendation from the Executive Committee which would have enlarged the committee from 10 to 12 members.

The committee's original recommendation would have enlarged the committee and required the Convention's officers serve as a committee to appoint the committee's members.

Executive Committee Chairman Howard Cobble of Avondale Estates, Ga., citing failure earlier in the day of a similarly worded recommendation on the appointment of the Committee on Committees, moved to drop the provision requiring that the officers act as a committee.

No action was taken by messengers on six motions presented for consideration by the convention. One motion, to appoint a task force to recommend ways to strengthen urban witness, was referred to the Home Mission Board.

The remaining five were referred to the Executive Committee. These included motions concerning standardization of SBC committee operations, Bold Mission Thrust, tax exempt status for pastors, funding for the Resolutions Committee and agency status for Baptist Press.

Positive tone set by Pastor's Conference

LOS ANGELES, June 8 — Setting a moderate tone for the Southern Baptist Convention to follow, the Southern Baptist Pastor's Conference avoided confrontation on the biblical inerrancy question, focusing instead on the Christian home, evangelism, and missions.

More than 7,000 pastors and their wives attended the sessions, listening to 15 sermons and seven testimonies, and electing a Houston pastor, Edwin Young of Second Church, as their new president.

Young, a graduate of Baylor University and Southeastern Baptist Theological Seminary, won election over two other pastors — Clyde Fant of First Church of Richardson, Texas, and William Crews, of Magnolia Avenue Church, Riverside, Calif.

Young won by an estimated 60-40 percent margin over Fant, a leader in the so-called "moderate" movement in the Convention.

Fred Wolfe, pastor of Cottage Hill Church of Mobile, Ala., was elected as vice president while Kenneth Wayne Fields, pastor of First Church of Grand Bay, Ala., was named to serve a second term as secretary-treasurer.

This year's president, Jim Henry of First Church of Orlando, Fla., said the program was planned to bring pastors together, and commended the "sweet spirit of togetherness" among the pastors who attended and spoke.

In an interview following the meet-

ing, Henry specifically mentioned the testimonies of the convention's six seminary presidents, saying he felt good about their testimonies.

Each of the seminary presidents told of his personal conversion experience and the greatest revival he had ever experienced. In recent years, several of the seminaries have been criticized for alleged liberalism.

Bill Bennett, pastor of First Church of Fort Smith (Ark.), opened the annual meeting with a plea for lay people in the churches to let their pastors play quarterback.

Two former SBC presidents, Adrian Rogers of Bellevue Church of Memphis, and W. A. Criswell of First Church of Dallas, preached sermons on the family and the church.

In another address, Sam T. Cathey, Southern Baptist evangelist from Hot Springs (Ark.), told the pastors the Bible clearly teaches that "Satan and demons are real, literal and personal," adding he knew the pastors believe this because they believe the Bible is literally true. He urged pastors to reject the temptation to ignore the subject of demons.

Other speakers included Calvin Miller, Junior Hill, Jess Moody, Richard Jackson, Fred Wolfe, Vance Havner, Harold O'Chester, John Bisagno and Arthur Blessett.

Tom Billings, pastor of First Church of Siloam Springs, Ark., delivered the benediction at the Sunday evening session.

Elected as new officers of the Southern Baptist Convention's Pastors' Conference were Ed Young (center), pastor of Second Baptist Church, Houston, Tex., president, and Fred Wolfe (right), pastor of Cottage Hill Baptist Church, Mobile, Ala. Extending his congratulations is Kenneth Wayne Fields, pastor of First Baptist Church, Grand Bay, Ala. The election took place June 8 in Los Angeles, Calif.



Photo by Ken Lawson

On the cover



Bailey Smith of Del City, Okla., was re-elected president of the Southern Baptist Convention in Los Angeles. The pastor of the First Southern Church preached to the 13,583 messengers during the Tuesday morning session.

Educators told they must confront stress

LOS ANGELES, June 8 — The 1980's will be full of stress but understanding the changes that produce that stress can make religious educators more effective during the coming decade, participants at the 26th annual Southern Baptist Religious Education Association were told at a two-day meeting.

The SBRE met prior to the Southern Baptist Convention and looked at how to equip themselves, their families and their churches for the 1980's.

Elaine Dickson of Nashville was chosen president-elect of the SBREA for 1982 and first vice president for 1981. She is manager of the direct sales department of the Sunday School Board.

Other new officers include Charles Gwaltney, minister of education at First Church of Baton Rouge, La., president; Bruce Powers, professor of education and administration at Southeastern Baptist Theological Seminary, second vice president; Bill Ballou, minister of education and administration at Travis Avenue Church of Fort Worth, Texas, third vice president; Marvin Myers, a church administration consultant with the Sunday School Board, secretary-treasurer, and Ferris Jordan, professor of religious education at New Orleans Baptist Theological Seminary, assistant secretary-treasurer.

More than 325 people registered for the SBREA meeting.

Expand world missions view, WMU asked

LOS ANGELES, June 8 — Meeting in a county which represents a microcosm of the world's population, 3,000 Southern Baptist women spent two days hearing challenges to expand their concept of world missions.

The women, participants in the 93rd annual meeting of Woman's Missionary Union, auxiliary to the Southern Baptist Convention, also elected Dorothy Sample of Flint, Mich., as their new national president and Mrs. Betty Gilreath of Charlotte, N.C., as recording secretary.

Dr. Sample, wife of Richard Sample, a bivocational pastor and educator, holds two earned doctorates. She succeeded Mrs. A. Harrison Gregory of Danville, Va., who has held WMU's top elective office for six years. Dr. Sample is a psychological counselor and educator.

Mrs. Gilreath, a homemaker and former WMU president in North Carolina, succeeded Mrs. William Ellis of Shelbyville, Ky. Mrs. Gilreath is a current member of the SBC Committee on Order of Business.

While each woman was elected to a one-year term, former officers have usually served a maximum of six years during their tenure. However, during the Tuesday morning business session, women voted to limit the maximum number of consecutive terms to five.

WMU Executive Director Carolyn Weatherford of Birmingham, announced that Southern Baptist's Lottie Moon Offering for Foreign Missions reached 99.33 percent of its 1980 goal — \$44,700,339.76.

Despite barely missing its \$45 million goal, she said the offering represents a

10.1 percent increase over last year's offering and is the largest single offering ever given by Southern Baptists for a single purpose.

Goals for the offering for 1981, 1982 and 1983 are \$50 million, \$58 million and \$66 million respectively.

Keynoting the WMU meeting, Charles W. Bryan of Richmond, Va., challenged his listeners to expand their concept of missions by "opening windows on a larger world."

Bryan, vice president for overseas operations for the SBC Foreign Mission Board, said Christian missions has entered a new day which demands an expanded world view, a recognition of change, and a boldness to respond.

Frances DuBose, professor of missions at Golden Gate Baptist Theological Seminary, urged the women to make the biblical revelation the basis for their out-

reach.

On the theme of missions in California, DuBose called Baptist work in the state "a model of what black and white Baptists may do together."

"We are a former Southern and provincial people — white, rural-oriented, middle class, limited in our view of what God could do, often practicing select evangelism, too often too prejudiced to reach out to all," DuBose said.

The women also experienced a variety of international presentations. They included a multi-media show on the variety of missions in Los Angeles, special appearances by Chinese and Filipino choirs from the Los Angeles area, and a presentation on women's work in South Africa by Petty Watson of Cape Town, president-elect of the Baptist Women's Department of the South African Baptist Union.

Dorothy Elliott Sample (center) of Ainsworth Baptist Church, Flint, Mich., was elected national president of Woman's Missionary Union at the annual WMU meeting, June 8, in Los Angeles, Calif. Elected as recording secretary was Mrs. Betty Gilreath (right) of St. John's Church of Charlotte, N.C. With them is Miss Carolyn Weatherford (left) of Birmingham, Ala., executive director of WMU.



Photo by Warren Johnson

MSC orientation set

ATLANTA — An orientation conference for Baptists interested in serving as Mission Service Corps volunteers for one or two years will be held during Home Missions Week at both Glorieta and Ridgecrest Baptist Conference centers in July and August.

The orientation conference will be designed to help volunteers become aware of opportunities and needs, as well as to help volunteers already with assignments to prepare for their mission responsibility, said David T. Bunch, Mission Service Corps coordinator for the Home Mission Board.

Dates for the two orientation sessions are July 11-17 at Glorieta and Aug. 15-21 at Ridgecrest.

Reservations should be made by writing to Dr. Bunch at 1350 Spring Street, NW, Atlanta, Ga. 30367.

June 18, 1981

First Arkansas music secretary gets award

LOS ANGELES, June 8 — The Arkansas Baptist State Convention was among those presenting awards during the 25th annual Southern Baptist Church Music Conference here.

Ruth Nininger received the award, before 300 registered ministers of music, for her pioneer work in the area of church music. The 87-year-old woman organized in Arkansas the first state music department in the Southern Baptist Convention in 1941 and was elected the first state music secretary in 1944 where she served 13 years.

During the two-day meeting, Southern

Baptist church musicians presented honorary life membership awards to T. W. Dean, retiring dean of the music department at Hardin-Simmons University, Abilene, Tex.; Frank Charton, retiring state music secretary for the Tennessee Baptist Convention, Nashville; and Forrest Heeren, retiring dean of the church music department at Southern Baptist Theological Seminary.

They also heard addresses by David Matthews, pastor of First Church of Greenville, S.C., and Max Lyall, associate professor of music at Golden Gate Baptist Theological Seminary.



The fear of polarization that many of us felt prior to the convention did not materialize. Although the ingredients for division were present, the sweetest spirit that the convention had exhibited in several years was evident. Among the factors which provided this spirit of loving unity in diversity were prayer, the gracious presiding of President Bailey Smith, and a genuine desire on the part of most of the messengers to do God's will and to move the Southern Baptist Convention forward for Christ.

Such factors as the Chafin-Patterson debate, the nomination of a candidate against an incumbent president eligible for re-election, and the challenge of certain nominations for boards, commissions and standing committees could have produced great dissension. But, apparently, the convention has emerged stronger and more mature.

For several years apparent efforts have been made by Judge Pressler of Houston, Texas, and Paige Patterson, president of Criswell Bible Institute, Dallas, Texas, to gain control of boards and agencies of the SBC. Kenneth Chafin, pastor of South Main Church, Houston, Texas, and Cecil Sherman, pastor of First Church, Asheville, N.C., organized to counter this effort. These organizations produced the unusual events of this year's convention.

The first of a number of extraordinary events was the Chafin-Patterson debate. The topic was "Is Biblical Inerrancy a Factor Crucial to the Survival of Southern Baptist Life?"

A second event which held potential for divisiveness was the nomination of Abner McCall, immediate past president of Baylor University, in opposition to Bailey Smith who was completing his first year as president of the Southern Baptist Convention. Traditionally, an SBC president has been elected to a second term without opposition.

Finally, five of the nominations to boards, commissions, agencies and standing committees were successfully challenged. This, too, was an unusual event which could have inflicted deep wounds on the life of Southern Baptists.

Why did these events not have a polarizing effect on this year's convention? First, and most important, most Southern Baptists are not a part of any organization to bend, shape or control the SBC. Most Baptists love the Lord and the denomination and believe that the Bible is the Word of God "without any mixture of error for its matter." A motion to this effect, as made by Herschel Hobbs, was unanimously reaffirmed at this year's convention.

Second, the attitudes exemplified by those on the platform had a moderating and healing effect. Specific commendation goes to President Bailey Smith and to Registration Secretary Lee Porter. Dr. Smith, through his loving attitude, did much to keep the convention harmonious. Porter's patience in presenting the voting procedures and reminding the messengers that this was not a political convention but the Southern Baptist Convention, as he reported the results of the balloting, did much to promote common courtesy.

Finally, the 72-hour prayer vigil played an important role in keeping this year's convention from being divisive. Prayer rooms were provided in both the headquarters hotel and the Convention Center. Various individuals were assigned to pray around the clock. Every item of business, every message, and every song were bathed in prayer. Obviously, these prayers were answered by God. Dr. Smith has announced that he will follow this plan again next year. We would also encourage future presidents to follow this example.

What can be learned from this year's convention? First, there is far more that unites us than divides us. Southern Baptists believe in missions and evangelism. Both this year's convention and the response to the Bold Mission Thrust reveal this.

Second, Southern Baptists are not ready to be controlled by any individual or small group of individuals. We believe that these groups are dying. Baptists still believe and practice the individual priesthood of believers.

Most of us left Los Angeles feeling that the future of Southern Baptists is bright. This year's convention should provide great opportunity for Bold Mission Advance.

News about missionaries

Mr. Charles Smith, son of Mr. and Mrs. Edward L. Smith, missionaries to Botswana, married Debbie Jo Smith on May 16. His parents, in the States on furlough, may be addressed at 717 North Hughes, Little Rock, Ark. 72205. They are natives of Arkansas. He is from DeQueen, and she is the former Charlene Clements of El Dorado. They were appointed by the

Foreign Mission Board in 1971.

Dr. and Mrs. Bill R. Swan, missionaries to Hong Kong-Macao, have arrived in the States for furlough (address: 404 SE 5th, Pryor, Okla. 74361). Born in Fort Smith, Ark., he grew up in Pryor. The former Janet Morgan of Oklahoma, she was born in Vinita and grew up in Pryor. They were appointed by the Foreign

Mission Board in 1975.

Ann Wollerman, emeritus missionary to Brazil, has returned from Brazil and may be addressed at 1100 A Thelma St., Springdale, Ark. 72764. A native of Pine Bluff, Ark., she was appointed by the Foreign Mission Board in 1950 and retired in 1975.



One layman's opinion

Daniel R. Grant

A time to stop looking at the facts

Recently I had occasion to wonder if I had made a serious mistake when I invited Clyde Fant to preach at the Pastors' Bible Conference on the Ouachita campus this spring. He was in the midst of preaching a sermon and I must confess that I was in the midst of thinking about two or three selected problems of Ouachita administration, such as how to pay the increasing utility costs and how to replace that professor who left us for a job paying an additional \$10,000 per year.

In the midst of my wandering thoughts, I had the impression Dr. Fant said, "Stop looking at the facts!" Upon reflection, I felt sure I had not heard him properly, knowing that no preacher would insult his audience, and especially a college president, by going on record

against looking at the facts. My comfort of self-assurance was shaken when he repeated those words, and I realized it was the third point in a sermon on Paul's testimony, "I press toward the mark for the prize of the high calling of God in Christ Jesus."

Point one was "Take more risks," and point two was "Let's find more life in our living," and point three was "Stop looking at the facts." Dr. Fant reminded us that Paul was in chains in a Roman prison when he wrote those enthusiastic and optimistic words that have inspired Christians for centuries to stop engaging in self-pity and stop focusing on the facts of adversity. He never could have written with such power if he had spent his time dwelling on the facts of his human mis-

ery.

Clyde Fant then paused to smooth out the rough edges of point number three a bit by making it clear that we are not to ignore the truth of the world we live in. Paul simply didn't let it imprison his mind and spirit.

There is a time when it is good even to stop looking at the facts (of aches, pains, handicaps, burdens, and 101 other problems), and simply to press enthusiastically "toward the mark for the prize of the high calling of God in Christ Jesus." It is still a day of modern miracles that fly in the face of facts for Christians who press toward that mark.

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



Woman's viewpoint

Polly Reynolds

Starteam

What does this word mean to you? I don't have any inkling how you would answer this question, but before the next two years are over, I hope you will be able to pronounce it and will have positive experiences from it.

Some may already be familiar with Starteam. We have been aware of Starteam for many months and have tried to pronounce it many ways. The correct way to say this is "Star - team". Woman's Missionary Union has started a national enlargement plan, to work with churches not reporting WMU on the church letter. Those chosen to work with these churches are called Starteam. So whatever the word means to you, to me it means work.

Starteam members will go to churches without WMU and talk to pastors. We will meet with associational leaders and help begin WMU work.

We want to help make it possible for all our church members to have missions education and to make it possible for them to become involved in career and non-career mission service. We want our church members to hear and respond to God's call to missions service. We want everyone studying, supporting and doing missions.

We want to listen and talk to pastors about problems and be a part of the so-

lution to problems. Woman's Missionary Union, SBC wants to know how they can help in a positive way. We want to hear about the good things that are happening in churches because of WMU.

We want to work with Associational Directors of Missions to help strengthen WMU work in the association.

We want you to be familiar with the Bold Mission Thrust goal, to give every person in the world the opportunity to hear the gospel, and realize that WMU is a part of this goal through our tasks. Teaching missions is a part of Bold Mission Thrust. "When we know, we care" is a basic concept of mission study. A denominational leader said, "I did not know anything about missions until I visited the Home and Foreign Mission Boards." This ignorance of missions does not have to be. All of our people may not be able to visit the Boards to learn about missions, but they can learn through WMU organizations.

Starteam members want to say to you WMU has power to change lives and bring Christian growth.

Polly (Mrs. Gene) Reynolds is a homemaker, volunteer, and a member of Douglas Church. She is active in teaching the Bible, missions work and civic organizations, and she leads lifestyle evangelism workshops.

For sale 1965 Ford church bus

6 cylinder, 54 passenger. Low mileage since major work. Best offer.
501-655-8201 or 655-8428

Hughes pew cushions

Reversible or attached
Quality, comfort and beauty

**We believe we can
save your church money**

3 weeks delivery on fabric in stock
For free estimate call collect

Eugene Hughes, 353-8556
Route 2, Box 158A
Gurdon, Ark. 71743

FIBERGLASS

BAPTISTRIES / STEEPLES

LARGE SELECTION - FACTORY DIRECT

FOR FREE CATALOGS
CALL TOLL FREE
1-800-527-8438
OR WRITE



SUPERIOR FIBERGLASS, INC.
1000 N. W. 11th St. Allentown, Pa. 18106

BSU helps new students

The Baptist Student Union at the U.S. Air Force Academy is continuing a 12-year ministry designed to help new students feel at home on the Colorado Springs, Colo., campus.

BSU director Don Gurney assists students planning to enter the Academy by meeting their plane, providing transportation to campus, housing them overnight and helping them to report to the

Academy at the proper time.

The ministry is supported by the Southern Baptist Home Mission Board and the Colorado Baptist General Convention.

Names and addresses of students entering in June, 1981, may be sent to Don Gurney, Director, Baptist Student Union, 1230 North Cascade, Colorado Springs, Colorado 80903.



The Southern Accent

*This I believe:
about the church*

by Earl Humble

"Church" is the translation of the Greek word "ekklesia," the "called-out ones." The church was established by Jesus when he was on earth. There were at least "500 brethren" and likely more, when Jesus ascended (1 Cor. 15:6). The church did not originate on the day of Pentecost; it was then empowered.



Humble

Before Pentecost there were ordained ministers, a gospel witness, a commission, church ordinances and an organization. Peter served as moderator. The 120 members present held a prayer meeting and a business meeting (Acts 1:15-25).

The church as local congregation. Of 114 times the word "ekklesia" is used in the New Testament, it is used at least 85 times in a local sense. It is used 26 times in a larger sense than local. Sometimes it is the idealized use of the word to represent the whole body of believers, called the Body of Christ (Col. 1:18; Eph. 1:22-23).

It is to be noted that when the larger use of the word is used, it never implies any organization, such as a super-church, or a presiding bishop presiding over lesser clergy. This concept is utterly foreign to the New Testament.

The work of the church. The church has the supreme responsibility for the worship of God. It must also teach its members the truths of God as taught in the Bible. This edifies the body of Christ (Eph. 4:12). The church must evangelize the lost through its witness to Jesus Christ (Matt. 28:19-20).

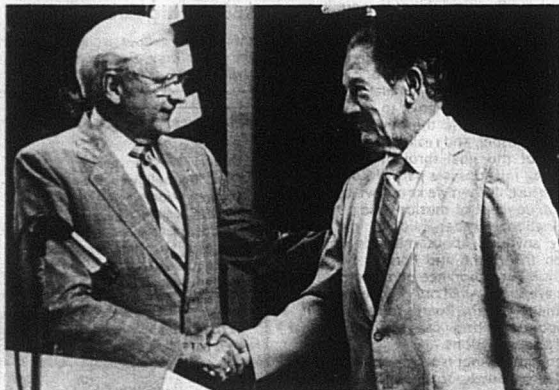
The destiny of the church. All true believers are to be presented to Jesus at the end of the age (Eph. 5:27; Jude 24).

Earl R. Humble is professor of religion at Southern Baptist College at Walnut Ridge.



Southern Baptist College photo

The Arkansas Baptist Foundation Board of Directors met with the Board of Trustees of Southern Baptist College for a joint meeting on Friday, May 1, in the Southerland/Mabee Multi-purpose Building with Executive-Secretary Huber Drumwright as guest speaker. Following lunch in Gwinup Cafeteria the boards met separately for executive sessions.



Brotherhood Commission Executive Director James H. Smith (left) congratulates Billy Rogers of Earle for eight years as an Arkansas representative on the Commission. Rogers, who rotated off the Commission this spring, served on the Commission's Executive, Ministries, Coordination, Development, Baptist Men's and Search Committees. He is the owner of the Crittenden Land Co., and a deacon at Earle Church.

'Call' draws successful pastor to missions

by Erich Bridges

RICHMOND, Va. (BP) — Tom Elliff is a preacher. A highly successful preacher.

Elliff, 37, a 1966 graduate of Ouachita Baptist University, is pastor of Eastwood Baptist Church in Tulsa, Okla. He came to Eastwood barely a year out of Southwestern Baptist Theological Seminary, and in less than 10 years has led the church to quadruple attendance, almost triple membership (to 5,000) and launch several major building programs.

Today Eastwood is a multimillion dollar complex, complete with television and radio outreach, a mobile video unit, fully accredited primary and secondary schools with 60 teachers and 900 students, and a soon-to-be-opened Bible institute.

But Elliff is leaving all this to work amid the strife and human need of Zimbabwe, a nation born in bloody conflict, established by a shaky truce and still in the throes of social and economic upheaval.

Appointed missionaries in May by the Southern Baptist Foreign Mission Board, Elliff and his wife, the former Jeannie Thomas of Little Rock, hope to move to southern Africa with their four children next January, joining 41 other Southern Baptist missionaries already working in Zimbabwe.

He'll assist national pastors as a church development consultant, a specialist in the dynamics of church growth.

The consultant task joins several other job descriptions — rural evangelist, urban evangelist, church planter — under the broad heading "general evangelist," the No. 1 personnel need on Southern Baptist overseas mission fields. At last count, 392 general evangelists had been requested by mission workers in 62 countries. Eleven out of 12 such requests regularly go unfilled. Elliff is the first new general evangelist appointed for any of the seven countries of southern Africa since 1975.

Need, however, didn't motivate Elliff to volunteer for missions. What did was

the mysterious, indefinable inner stirring described by most missionaries as the "call."

"In January I was praying about goals and directions for our church, as I normally do," Elliff remembers. "Right in the middle of that prayer time, the Lord called me into missions."

He prayed and thought for several days about the incident, then told his wife. She responded by quoting a Bible passage she'd read two days earlier, revealing to her that the couple would become missionaries.

Further confirmation came when Elliff traveled to Kenya and Uganda in March with another prominent Oklahoma preacher, Southern Baptist Convention President Bailey Smith (Elliff and Smith are brothers-in-law). The two visited missionaries, preached, and talked to local pastors.

"I felt right in my element," said Elliff, barely containing his excitement.

Elliff admits such a move may be unusual for the pastor of a large, growing church, but insists that it "boils down to a call."

"When I made the decision, a lot of people thought, 'Ah, there must be problems at church,'" he recalls. "Things couldn't be better! The church is growing rapidly and we're entering all sorts of new ministries. On the logical side it might seem that this is foolish. But when God says do it, you do it, especially if you've preached that all your life."

"I'd challenge other pastors the same way. Are your goals just what you think a successful pastorate ought to be — First Baptist Church, county seat town, or whatever — or is your goal to be in the will of God?" he asks.

"If any man could get to the place in his life where all he wanted for his life was simply all God wanted for his life, then all his life he'd have all he wants."

"I'm not there yet. I'm working on it."



Tom and Jeannie Elliff admit that leaving the pastorate of large, growing Eastwood Church in Tulsa, Okla., for the difficult and potentially dangerous mission field of Zimbabwe may seem strange, but they insist it "boils down to a call."

News about missionaries

Mr. and Mrs. Harrison H. Pike, missionaries to South Africa, were presented a 25-year service pin at the recent annual meeting of the Baptist Mission in South Africa. Appointed by the Foreign Mission Board in 1956, they served in Brazil and Angola before transferring to South Africa in 1977. He is a native of Texarkana, Texas. The former June Summers, she was born in Fort Smith, Ark., and lived in El Paso, Texas, Liberty, Mo., and Texarkana, Texas, while growing up.

They may be addressed at P.O. Box 107, Newlands Cape 7700, Republic of South Africa.

Mr. and Mrs. C. Thurman Braughton, missionaries to the Philippines, have arrived in the States for furlough (address: c/o Virgil Braughton, 211 Pecan St., Hot Springs, Ark. 71901). Born in Altus, Okla., he also lived in Hot Springs, Ark., while growing up. She is the former Kathleen Blount of Little Rock, Ark. They were appointed by the Foreign Mission Board in

1967.

Mr. and Mrs. Dennis G. Folds, missionaries to Japan, may be addressed at 6-3-50 Osawa, Mitaka-shi, Tokyo 181, Japan. A native of Louisiana, he was born in Winnsboro and grew up in Lawtell. The former Judith Synco, she was born in Crossett, Ark., and also lived in Hot Springs, Ark., and Minden, La., while growing up. They were appointed by the Foreign Mission Board in 1980.

by J. Everett Sneed

Fourth in a series

Baptist work grows in Guatemala

The area in and around Coban is isolated from the rest of Guatemala by a range of mountains. Although the isolation is beginning to disappear today the area retains much of its traditional Kekchi Indian culture.

The town of Coban itself has a population of about 20,000 but serves a country with a population of approximately 50,000.

Many years ago the Germans came to develop the coffee farm in the area. They learned the Kekchi Indian language and utilized the Indians in the cultivation and development of their coffee plantations.

When the Spanish came to Guatemala they were unable to conquer the Indians. One of the reasons is because of the decentralization of the people who are scattered all across the area.

The Indians resisted the Spaniards, being the first to develop guerrilla warfare. A Catholic priest told the Spaniards that if they would withdraw the soldiers he would be able to conquer the people.

The method utilized by the Catholic priest was to teach Christian choruses to

the Indians. When they would inquire, of those who were singing the choruses, "Who is this Jesus?" The singers would say, "We don't know any more than you do, you will have to ask the priest to tell you more."

After two years the priest was able to get the Indians to pledge allegiance to Spain.

Baptist work was begun in Coban and the surrounding area in August of 1964. Our work has grown rapidly as there are now between 80 and 85 congregations. There are approximately 2200 members and there are about 4500 believers.

The churches impose very strict rules on those who are seeking membership. Missionary Dick Greenwood, who was the first Baptist missionary to become fluent in the Kekchi language, said, "An experience with the Lord brings a dramatic change in the lives of these people. "When Baptists came to the Coban area," Missionary Greenwood continued, "we started our work from scratch. This gave us opportunities here that we do not often have. We tried to develop a

work that would not be self-limiting in any way."

Among the concepts taught to the Indians are: (1) That there must be a total break with paganism; (2) That it is normal to "gossip the gospel"; and (3) That churches should be self-supporting.

In the past the Indians would go to the Catholic church on Sunday and then go to Xucaneb (the Holy Mountain) to offer the blood of a hen. Their idea was that they would use every form of worship just in case one of these was right. Today, however, Baptist believers have a total break with paganism.

Missionary Greenwood says that the reason that the work of Christians is spreading so rapidly is because of the concept that every believer is to "literally gossip the gospel everywhere he goes."

The Kekchi Indians believe that churches and their pastors should pay their own way. Recently, there were 22 pastors who came to Coban and everyone paid his own way entirely.

The Kekchi Indians also believe that every church should establish a mission

A Kekchi Indian boy (below, left) smiles without missing a beat as he claps accompaniment to a song at the San Jose Mission near Coban, where Missionary Dick Greenwood (below, right) preaches regularly. The church is one of some 80 congregations related to Southern Baptist work with the Kekchi people.



A Kekchi Indian woman walks down a street in Coban balancing a load of laundry on her head.



ABN photos/J. Everett Sneed

Boyce Bible School impresses me: here's how

by Huber L. Drumwright

and that that mission, in turn, should establish a mission as soon as it has become a church.

Many of the Kekchi Indians have suffered because of their concept that every Christian should communicate the gospel. The Jerusalem Church at Pocola was burned and the members' lives were threatened if they continued their Christian worship services. The church conducted a service the next evening with 25 people present. As a result of their Christian witness most of the men who helped burn the church are now Christians.

The church at Meria Cinda (pretty Mary) was started by the use of a tape recorder. Manuel Yxaul, who had just received Christ as his Saviour, took his tape recorder and played a Christian song to the first man that he met. The man had never seen a tape recorder previously, nor had he heard a Christian song before in his life. After he had played the song he asked him if he wanted to hear more and the man replied, "No."

He repeated the same process with a second man he met, again receiving a negative reply. The third man he met said yes so he went home with him and that night there were five people converted. As a result of this beginning, today there is a church that runs approximately 150 in attendance.

One of the major problems that confronts the missionaries in the area surrounding Coban is travel. Roads are simply dirt trails and the people are scattered over many miles of countryside. Whenever possible, the missionaries fly to the interior.

On a typical trip to the interior the missionaries would leave on a Friday morning, conduct worship services on Friday night, Saturday night, Sunday morning and Sunday night and return home on Monday. In a typical evening service they would preach and sing until about 10 p.m. and then show a Christian film most of the remainder of the night.

In order to show films a generator must be taken into the interior as there is no electrical power available.

Missionary Greenwood says that the greatest need is to train leadership. But great strides are being made in training pastors. Periodic training conferences are held in Coban in which doctrine, stewardship, homiletics, Sunday School organization, Old Testament and New Testament interpretation are taught.

There are many cults that would prey upon the Kekchi Indians. But Missionary Greenwood says, "The best way to protect against spurious doctrine is an aggressive program of Bible study."

For something to impress a person, he must have a contact with it. The Boyce Center has made an impression on me. I had heard that Arkansas Baptists had entered into this effort to provide theological training here at home through cooperation with the Southern Baptist Theological Seminary, and what I had heard sounded good. An impression, however, is something more than just a report. For the past seven weeks I have taught a Bible course at the Boyce Center. My class of 32 students has been studying the Epistle to the Hebrews.

After 27 years of service in the School of Theology at Southwestern Baptist Theological Seminary, I think I have a basis for evaluating the courses of study offered through the Boyce Center. The curriculum at the Center is comprehensive. Courses of a practical nature, as well as those of a classical nature, are offered side by side, courses in ministry alongside courses in biblical interpretation. The course taught by Ralph Davis, which follows my course in the Saturday schedule, is in Baptist polity. Other courses survey the Old Testament and the New Testament. The curriculum is comparable in every respect to the program leading to the Diploma in Theology at Southwestern where I taught.

The requirements in attendance, the measurement by testing and the textbook that is required reading are all comparable to that which I would have had in a diploma course on a seminary campus. The work done in the Boyce Center is quality work, and I hope and pray that more and more of our people

may take advantage of this opportunity.

This month I was elected by the trustees of Southern Baptist Seminary to the Board of Overseers of the Boyce School. In a letter from President Duke McCall, informing me of the responsibility for which I have been selected, there are three paragraphs that I feel are very revealing. I quote them because of their importance.

"Southern Seminary is known far and wide for its commitment to academic excellence. Somehow this is interpreted to mean that the institution is concerned only with the preparation of individuals with previous academic credentials and strongest academic abilities. Actually, academic quality is determined not by the capacity of the student but by the ability of the institution to match the needs of the students with its academic program.

"God has called certain men into the ministry without providing them thus far with the opportunity to secure a college degree. It is the privilege of Boyce School to serve such God-called ministers by giving to them the best possible preparation for an effective ministry for the Lord Jesus Christ.

"The trustee charge to the Boyce Board of Overseers is that you and your colleagues should establish the policies within which the students in this division of Southern Seminary will be equipped to be more effective servants of God."

Huber L. Drumwright is Executive Secretary-Treasurer of the Arkansas Baptist State Convention.



Dr. Drumwright leads a room full of students in the study of the book of Hebrews.

ABN photo/Maria Gil



Miller

International
June 21, 1981
Deuteronomy 4:1-2; 5-10
by Norman Miller
Barton Church

Recalling God's action

When we face a problem we often wonder what God will do. One of the ways that we can know is to recall how God has acted in the past. God's actions recalled is our present and future hope.

Recalling God's commandments (Deut. 4:1-2)

God's commandments are to be heard. We hear them by listening to God, for he is our teacher. Not only are they to be heard, they are to be obeyed. Along with obedience comes the receiving of the promises of God. God promised life and a land to them if they obeyed.

God's commandments are also not to be altered (v. 2). They are not to be altered in content by adding to or by taking away. They are not to be altered by failing to obey them.

Recalling God's teachings (Deut. 4:5-8)

God's teachings are personal. God ordained Moses to be God's teacher to Israel. What he taught had a personal application to the people, and also has a personal application for us today.

God's teachings are profitable. They were designed to teach them how to live in the promised land (v. 5). They were also designed to give them wisdom and understanding (v. 6).

God's teachings are privileges. Verses 7 and 8 give four privileges of God's people: (1) Greatness — "What nation is there so great." (2) The presence of God — "Who has God so nigh unto them." (3) The activity of God in their prayers — "The Lord our God is in all things that we call upon him for." (4) A superior law — "That hath statutes and judgments so righteous as all this law."

Recalling God's actions to others (Deut. 4:9-10)

The people of Israel were eyewitnesses to God's deliverance and to the giving of the law. They were to make their experiences known to their children by teaching.

The first characteristic of the teachers were to be watchful of themselves. They were warned not to forget, nor to depart from what they had seen. Qualified teacher-parents must have real knowledge and real experience in order to teach their children (v. 9).

The second characteristic of the teachers was to tell and re-tell the events in Horeb when God gave them the law. What they had learned they were to teach their children.

The Outlines of the International Bible Lesson for Christian Teaching, Uniform Series, are copyrighted by the International Council of Religious Education. Used by permission.

Celebrate the victory for Christ

How long will people follow a loser? Not very long. How long will they follow a winner? To and through the bitter end.



Walker

John assured the believers of Christ's ultimate triumph. Though persecuted, the Christians followed a winner.

Revelation presents the victory and the Victor. Christ reigns forever over Satan. Today's lesson draws three pictures of the victorious Christ.

The wedding feast

The fall of Babylon in chapter 18 is quickly followed by Christ's triumph in Revelation 19. The chapter opens with a multitude praising, "Hallelujah!"

There's cause for rejoicing. The marriage supper of the Lamb brings spontaneous praise from the multitude. John defines the praise as "many waters" and "mighty peals of thunder." Following biblical imagery, John describes the marriage as a celebration.

The marriage supper confirmed God's relationship with his suffering people. Thoughts of love, joy, fellowship and trust were stirred when the saints learned they were "his bride."

The victorious martyrs

Ideas on the thousand years of Revelation 20 range from those who see a victorious Christ on a throne in Jerusalem for 10 centuries to those who dismiss the period as a figure of speech.

Some of John's readers became martyrs. They lost their lives for Christ. Others suffered for their faith. Both groups were assured, in verses 1-10, that they would rule as "kings with Christ." They shared their Lord's victory. The oppressed were glorified with the risen, victorious Christ.

Those who were often crushed by the

Attendance report

June 7, 1981											
Church	Sunday School	Church Temp.	Church adms.	Bryant				El Dorado			
Alexander				First Southern	294	72	2	Fairview	145	67	
First	105	33		Indian Springs	120	70	1	West Side	464	461	1
Viney Ridge Intermediate	71	40	1	First	352	84		Forest City, First	598	101	
Alpha, Clear Creek Southern	203			Calnet	417	154		H. Smith	2,060		10
Alphata, First	154	11		Camden, Collierville First	257		1	First Grand Avenue	1,225	67	9
Bainbridge, West	204			Cherokee Village, First	105	29		Missouri	21		
Nursing Home	33			Conover				Wrentham	15	22	
Northville, First	47			Oak Brewery	128	39		Casteville	111	30	
Berryville			1	Parkway Gap	154			Century, First	136	52	
Freeman Heights	284	146		Second	454	201	2	Grandview	72	48	
Northville	112			Crosscut				Green Forest, First	193		7
First	379			East	385	76		Hampden, First	150	61	
South Side	156	134		Galston Olive	281	194		Henry, First	126	50	2
West Spt. Mt., First	131	54		Daniels, First	116	9		Harrison			
				Nursing Home	34			Eagle Heights	245	101	3
				Des Arc, First	174	62		Northside	173	57	2

Life and Work

June 21, 1981

Revelation 19:6-8, 20:4, 11-15

by James A. Walker
Secretary of Stewardship
Arkansas Baptist State Convention

Roman heel anticipated a better day because John gave them a vision of victory.

The great white throne

Can a glorious future lessen the pain of a terrible day? The promise was enough for New Testament saints. Domitian would not always occupy the throne. God, through Christ, will occupy the judgment throne. All people, small and great, will stand before him to give an account.

Roman decrees weren't the last word on life and death, rewards and punishments. God keeps his own set of books. Judgment for works is from the "books." The book of life declares what was determined through faith in Christ. The Christians faced their tomorrows through their victorious Savior.

This lesson treatment is based on the Life and Work Curriculum for Southern Baptist Churches, copyright by The Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.



Hacker

Bible Book

June 21, 1981

I Samuel 27:1-29:11

by S. D. Hacker
Independence Association

Rising threat of the Philistines

The real test of one's character is how he reacts under pressure. It is one thing to react under short-term duress, but quite another to suffer a long, long period of trials. The 444-day American hostage ordeal tested the mental, physical and emotional endurance of the hostages. David, in a similar yet quite different predicament, was offered asylum in a foreign land by his natural enemies who were determined to use him against his own people and ultimately against God.

When you lose, what do you lose?

Have you ever wondered how one would feel to be driven out of his own land by a rejected king? We can see David taking refuge in Gath and losing some of what made him invincible against Goliath. What do you lose while fleeing threats of men?

Dangerous counselor

Chapter 28 tells of Saul's visit in the day of trouble to a witch of Endor. Some occult sympathizers twist this story to prove the value of witch counsel; however, the story condemns such black art. The witch was startled beyond measure when Samuel appeared in response to her incantations. There is no doubt that Samuel actually did appear to Saul to tell Saul of his doom.

A warrior with the wrong army

David's sojourn with Achish compelled him to join the Philistine army in its preparation to attack Israel. This was part of the enemy's arrangements to humiliate David and protect themselves. Achish seemed to have high esteem for David, but the warlords persuaded Achish to dismiss David from their army.

David set free

God did not lead his own against his own. God overruled what seemed the inevitable fate of David to fight Israel, and freed David to reclaim his identity with his own nation.

Conclusion

We can only be freed when we break ties with the enemy, when we submit to God, and when we find our mission in life. David found his victory.

This lesson treatment is based on the Bible Book Study for Southern Baptist Churches, copyright by The Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

CHURCH STEEPLES

PREPARED WITH THIS STRUCTURE
COLONIAL, CONTEMPORARY & MODERN
DESIGNS—OUR 20th YEAR WITH OVER
1500 STEEPLE INSTALLATIONS

WRITE OR CALL FOR COLOR
LITERATURE & PROPOSALS
—SOME MODELS
IN STOCK

32
MODELS

BAPTISMAL POOLS

Glasstech P.O. Box 910
Roswell, Ga. 30077

TOLL FREE
800-241-3152
FAX (678) 583-1111
1000 N. W. 10th St.
Miami, FL 33136

PEW CUSHIONS

Reversible or attached upholstered type
For free estimate contact

FLOWERS MANUFACTURING, INC.

P.O. Box 587, Keene, Tex. 76059

Phone: AC 817-645-9203

Woodland Heights	98	52		Standil	83	50	2	Rogers, Immanuel	
Hot Springs				Paragould	244	272		Russellville	
Grand Avenue	365	86	1	Calvary	42	75	2	First	487
Harvey's Chapel	130	89	1	Central Hill	427	212		Second	194
Park Place	252	95	1	East Side	432	96		Sandusky, Okla., Faith	
Reactor Heights	78	32		First				Springdale	40
Hughes, First	177	74	3	Paris	360	51	3	Berry Street	67
Jacksonville, First	369		2	First	58		1	Caulett Avenue	101
Jonesboro	162	110	1	Southside	218	77	9	First	1,080
Friendship	264			Pre Ridge, First	117	52		Texasiana	170
Hattieson	164	113	1	Pine Bluff	563			Highland Hills	71
Philadelphia	160			Centennial	190	28		Van Buren, First	302
Magnolia, Central	625	121	5	First	540	103	1	Vanderwood, First	52
Monticello, Second	219	52	1	Lee Memorial	154	69	1	Walnut Ridge, First	244
Mulberry, First	215			Springur Springs	158	59	1	Ward, First	123
Nazareth, Ridgeway	191	68	2	Wilson Chapel				Wacoer, First	96
North Line Rock	53	40		Warrior Grove, First					

'Plain Jane' WMU president says women can do more

by Catherine B. Allen

BIRMINGHAM, Ala. (BP) — After six years as the leading elected lady in Southern Baptist life, Christine Gregory is alarmed at the poor visibility for women in the largest U.S. Protestant denomination.

"Women are still not given proportionate opportunities to use their God-given gifts to edify the body of Christ," she said. "Either women are pushed

well as laymen, are the best hopes for expansion in missions. Although Southern Baptists support 6,000 missionaries, more than other evangelical groups, they want to double that number by the year 2000.

"Laypersons can broaden the base of mission support. Their involvement is the only practical way to expand," she said.

"My dream is that the presidency of the Southern Baptist Convention will alternate between laypersons and professional persons," Gregory said.

As president of WMU, she worked full time without salary. She traveled almost one million miles on five continents and all over the U.S. More than half the time she was away from her comfortable home in Danville, Va.

When WMU launched its three-year emphasis on Life-Changing Commitments, Gregory set an example for other women by revamping an old coat. She gave the money earmarked for a new coat to a missions offering. "I don't feel the need of a new dress every time I go somewhere," she explained. "I haven't bought a dress in ages."

How will Christine Gregory gear down to life in Danville? "I'm not looking for any other office," she said. "Old women should train the young, then move on. That's biblical!

"Yet this is not the end, but a beginning, for me. I thought I was committed to missions before. Now I know I am, but in a new way."

Gregory will dig into volunteer service. A long-time champion of mission action in Virginia, she plans to develop a program of literacy missions in her area. She expects to conduct Bible clubs for children in her shaded backyard, based on WMU's Big A Club, a Bible teaching program for children who do not attend church. "Mission action is my first and last love," Gregory explained. "Ministering and witnessing are the greatest honors in the world."

Mission action for Christine Gregory is not occasional food baskets or old clothes distribution. "I mean personal evangelism linked with a serious attack on a social problem, such as alcoholism, illiteracy, ethnic isolation, mistreatment of the aging," she said.

"Women can handle these problems better than the government. Maybe better than men too. Women are organizers and implementers. But they have to be trained. They need to learn how to survey their communities, then to match opportunity with resource.

"We have failed to make women



Training and motivating women to win this world is the bottom line of missions education, Christine Gregory believes.

realize the bottom line of missions education. That bottom line is to train and motivate people to win this world. That's all!"

Gregory feels WMU enrollment and sense of direction are taking flight. Prior to her administration, and for three years during it, enrollment declined. She attributes recent growth in statistics to the Baptist Young Women (BYW), the WMU organization for ages 18-29, which she says rose from a struggle.

Now she wants WMU to give careful attention to older women which will soon make up the largest single segment of the American population. She also thinks WMU could lead in "regrouping the family," helping all ages to come together in the interest of Christian love and ministry.

"WMU must continually examine its past and methods of programming," she said. "Today's woman does not need or want the wordage of the past. She wants to cut to the hard core of worthwhileness in missions. Women have loved the intensive training WMU has given them.

"The firm goal, the training and commitment of WMU not only are the life-line of missions, they are also the hope of women to develop all the gifts God gave them."

Address change???????

Two weeks before change of address send name label below and new address to:
ARKANSAS BAPTIST NEWSMAGAZINE
P.O. Box 552
Little Rock, Ark. 72203

01957 CGP SEC
PITTSBURGH COMMISSION
121 5TH AVE NORTH
NASHVILLE, TN 37203

down by false teachers, or they are not being challenged to use their abilities in the denomination."

Gregory arrived at her analysis from nationwide observation. She completed her six-year tenure as 12th president of Woman's Missionary Union, a 1.1 million-member auxiliary to the Southern Baptist Convention, at the annual meeting, June 8, in Los Angeles. When elected, she warned that she was a "plain Jane, down to earth" woman.

She is convinced that laywomen, as