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Arkansas Baptist State Convention

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February 5, 1981

Arkansas Baptist
NEWSMAGAZINE



One of the most cherished possessions of a devoted Christian is his church membership. For such an individual, changing church membership is a difficult experience. But there are a few factors which compel a person to find a new church home. When these events develop one should seek the guidance of the Holy Spirit.

There are some who move from church to church almost flippantly. For such an individual superficial factors will determine his actions. This discussion will be limited to those who cherish their church membership and find great difficulty in changing.

The factors which determine whether a person changes are the sum of many things. It is obvious that we can not provide all the answers. But we offer the following guidelines to assist in this important time since most individuals will change churches at some period during their lives.

When to change churches:

1. One should move his church membership when he moves to a new town or to another part of town too distant to attend services with regularity. Some people make the mistake of becoming inactive when they move. He may insist, "I'm able to go back to my home church occasionally so I am not going to change my membership." Unfortunately, if a person is not in regular attendance he will not grow spiritually and serve the Lord as he should.

2. When one finds his theological or practical views are no longer compatible with that of the congregation, it is time to find another church. It is far better for a person to quietly move his membership than to precipitate division or difficulty.

3. When one no longer enjoys the worship experience, it becomes essential to locate a congregation with which one can truly celebrate the victory which is ours through Christ Jesus.

4. When one feels no longer needed in his own church but feels a challenge and an excitement in another congregation, it is time to move.

When not to change membership:

1. When spiritual needs are being met, when one is experiencing fulfillment and when there is a sense of fellowship that enriches the life one can know that he is where God would have him to be.

2. One should stay when he is needed to help resolve a problem. When there is a division developing over a search for the right staff person, or a need for strengthening the teaching force or personal conflicts have developed between church members, a mature individual can sometimes help resolve the difficulty. When one can provide such healing he has an obligation to do so.

3. When one's abilities, presence and support is needed he should remain in his present church. Encouragement where one is needed enriches the life of an individual, strengthens a church and, most of all, helps in the furtherance of the work of the Master.

4. When there is no leadership from God to leave the church a member should remain. Most of all, a devoted Christian will want to have a clear word from the Lord when he takes the significant step of changing churches.

One of the blessings of our Baptist denomination is the fact that we have a wide variety of churches, ranging in size from few in attendance to many hundreds. There is a great diversity in worship styles. Some churches are completely informal, while others are highly formal. This wide diversity provides opportunity for an individual to find the type of church where he is most comfortable and where God can best use him. But no matter what Southern Baptist church God leads the individual to, he will find a commonality of mission, evangelism, and the teaching of God's Word.

Arkansas Baptist

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Love for God and man

by T. B. Maston

This, another expression of the vertical and horizontal nature of the Christian life, is more or less evident in the synoptic gospels, Pauline epistles, and John's writings.



Maston

Synoptics

When Jesus was asked about the great commandment in the Law, his answer was, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might" (see Deut. 6:5). Possibly after a pause for emphasis, quoting Leviticus 19:18, he added: "And a second is like unto it, thou shalt love thy neighbor as thyself (Matt. 22:36-40). What did he mean by "like it"? Like the first, it is a commandment of love. But possibly he meant that it was comparable to the first in importance. Neither was complete without the other.

There follows the statement: "On these two commandments hang (depend, RSV) all the law and the prophets" (v. 40). What is meant? It could mean that one who loves God supremely and his neighbor as himself will keep or fulfill all the basic moral law, which is summarized in the Ten Commandments.

Paul

Comparable to what Jesus said concerning love as the fulfillment of the law, Paul said, "He that loveth another hath fulfilled the law" (Rom. 12:8; Gal. 5:14). Paul also plainly revealed that God is the source of the love that reaches out through us to others. We are "taught of God to love one another" (1 Thess. 4:9; cf. Rom. 5:5). Also, love is the first and most basic fruit of the Spirit (Gal. 5:22).

This love, which has its source in God, is all-inclusive, seeking to flow out through us to all men. It is expressed in and through personal relations: the family (Eph. 5:22-25, 33), the community, and finally to all people (1 Thess. 3:12). Paul also says that love "binds everything together" or is "the golden chain of all the virtues" (Col. 3:14, Phillips). Love or agape is "the more excellent way" or "the best of all" (1 Cor. 12:31, NEB).

Paul spoke of the dimensions of Christ's love, a love that "passeth knowledge" (Eph. 3:19). The Christian's love for God and his fellowman can never reach the depths or the heights of the love of Christ, but from the perspective of those who do not know the love of God, we can approximate the depth of the love of Christ.

John

We should be grateful for John's gospel. It supplements the synoptics in many

wonderful ways. For example without John we would not have "For God so loved the world . . ." (John 3:16). Neither would we have a record of the words of Jesus: "A new commandment I give unto you, That ye love one another, as I have loved you" (John 13:34).

There is such an abundance of material in 1 John that all we can do is call attention to a relatively few references. John says that "God is love" (4:8, 16). One who loves is "born of God, and knoweth God" (4:7). Also, "we know that we have passed from death unto life, because we love the brethren" (3:14). "We love because he first loved us" (4:19, RSV). John even goes so far as to say, "If a man say, I love God, and hateth his brother, he is a liar." This is followed by an evident reference to the teachings of Jesus: "This commandment we have from him, that he who loveth God loves his brother also: (4:20, 21). He similarly says that one who loves the parent will also love the child (5:1).

Love of a Christian should move out in an expanding circle until it even encircles one's enemies (Matt. 5:44). There is no limit for agape in depth or range.

T. B. Maston is retired professor of Christian ethics at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

In this issue

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"Arkansas Baptist Newsmagazine" Board members bring varied backgrounds and different kinds of expertise to the task of directing the ABN's work.

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The hostages are home and Baptists join all Americans in thanksgiving. One Arkansan has Baptist connections.

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SBC President Bailey Smith, who has been a pastor in Arkansas, declares his intention to seek a second term in the denomination's top elected post.

Seminary extension high reported

NASHVILLE, Tenn. (BP) — For the third consecutive year, more than 10,000 persons participated in Seminary Extension study programs during 1979-80, according to Raymond Rigdon, director of the Southern Baptist Seminary Extension Department. In addition, a record number of Arkansas students enrolled was reported.

Seminary Extension, an arm of the six Southern Baptist seminaries, seeks to provide theological and practical study opportunities for pastors and others unable to attend a seminary.

Record highs were recorded in the number of extension centers, students and course enrollments, Rigdon said.

Courses were taught last year in 397 centers, an increase of more than nine percent over the previous year. The centers are located in 41 states plus Puerto Rico and four foreign countries — Cuba, England, Mexico and West Germany. The centers are locally operated, usually sponsored by a Baptist association and most often taught by pastors with seminary degrees, using Seminary

Extension Department materials.

Students enrolled in either a center or through Seminary Extension's Home Study Institute totaled 10,554, up 49 from 1978-79. Courses taken by these students increased by almost 1,000, to a record level of 15,919.

North Carolina continued to lead all other states in its involvement with Seminary Extension, with 78 centers, involving 2,297 persons. Texas was second, with 34 centers and 1,112 students, while Florida followed with 23 centers and 935 students. Eighteen states showed an increased number of active centers.

Arkansas reported a record 252 persons enrolled in its 13 centers, an increase of 45 from the 1978-79 school year. Of the total enrolled, 48 were involved in the Home Study Institute.

Home study participation during the year declined to 1,551, but these students were scattered over 48 states and 15 foreign countries. Several of the overseas students are in countries where Southern Baptists do not have missionaries, including East Germany, the Republic of Cameroon and Saudi Arabia.



One layman's opinion

Daniel R. Grant

Jesse-isms and evangelism

The tribute to Jesse Reed during the recent State Evangelism Conference turned out to be a happy evening filled with "Jesse-isms." The sayings of Jesse Reed, longtime Director of Evangelism for Arkansas Baptists, may not be as widely publicized as the sayings of Mao, Confucius, Benjamin Franklin, or even as Lou Holtz' "one-liners," but I wouldn't swap a one of them.

Some of the Jesse-isms are humorous and some are dead serious. All of them reflect the happy and radiant personality of Jesse Reed, Christ's unconquerable evangel.

He said, for example: "Without love, knowledge is a locomotive with a full head of steam, but with no rails laid to

guide it"; "It's all right to goof off occasionally. It shows you are in control of your work, and not your work in control of you"; "Keep it simple and do it"; "Leave tracts behind your tracks"; and "Keep records of everything." The latter were Reed's rules for soul winners.

Among the choice Jesse-isms were comments others made about him: "When I see'd him coming, I knowed he had his wick turned up too high," (an observation by a farm woman on how hard he was preaching); and "He might as well have et," (a comment on hearing Jesse Reed preach after he had said, "I can't preach very well on a full stomach").

It was humbling, gratifying, but also

disturbing, to hear Jesse Reed say, "I give thanks for my Christian parents and for Ouachita Baptist College." So many of those paying tribute to Jesse made mention of the many Ouachita experiences, friendships, and influences. I could almost see every one of Ouachita's more than 1,600 students bearing bold labels: "Handle With Care — A Christian Life is Being Shaped."

As Mrs. Grant and I shook hands with Jesse Reed at the conclusion of the program, his comment was clearly true to his character, "I only hope this evening has brought glory to God." We had no doubt.

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

Letters to the editor

Too much service?

In 1970 a pastor in our state was appointed by the S.B.C. President to the strategic Committee on Committees. In 1971, 1974 and 1979, he again was appointed to this important and influential position. Each of the four appointments were made by different S.B.C. Presidents.

In addition, in 1975, a lay-person from this pastor's church was appointed to the Committee on Committees which in turn nominated this pastor to the Committee on Boards. This means that this pastor served as one of Arkansas' two representatives on these two important Committees five out of ten years during the 1970-79 period.

In 1970, a layman from this pastor's church was nominated to the Committee on Boards. This same layman was nominated to the S.B.C. Executive Committee in 1974.

The year 1979 reflects more of the same. This pastor, serving on the Committee on Committees was involved in the selection of a lay-woman from his church to serve on the Committee on Boards. This Committee on Boards nominated this pastor to serve on the Home Mission Board.

In 1973 a pastor and another pastor's wife, serving as Arkansas' representatives on the Committee on Committees, nominated Mrs. Pastor's husband to serve on the Committee on Boards. That Committee on Boards nominated the

pastor who had served on the Committee on Committees to represent Arkansas on the S.B.C. Executive Committee.

Although these things have taken place within the context of the S.B.C. Constitution and By-laws, I do not feel that they fulfill the Constitution's intent. Similar happenings in the other States could be unhealthy for the future of our Convention.

I believe the Constitution and By-laws should be revised so that no person may serve on the Committee on Committees or Committee on Boards more than once during any 10 year period. Also it should be revised that persons serving on either of these two committees be ineligible for nomination by the Committee of Boards of that year to other Boards and Committees. These revisions would help eliminate a potential problem and secure a healthier future for our Southern Baptist Convention. — Jack Bettis, Fort Smith

Real root of evils

Speaking as an illiterate, I have waited for too long for someone educated to address one of the most serious sins that plagues our nation. It is directly responsible for hundreds of thousands of broken homes in our nation. I am astonished by the silence of God called preachers and their reluctance to search the Scriptures and preach the whole counsel of

God. Fighting homosexuals is far more popular, drawing amens, and getting the financial support for their own cause.

We stand in the pulpits and curse the use of alcohol and other forms of drug abuse. I say from experience, these are only symptoms of the real problem, which we are unwilling to face. If you want to argue this point, I invite you to discuss it with the Prophet Nehemiah.

Our nation and Christianity suffers today for the lack of a Prophet who will preach the sermons of Moses, Nehemiah, and John the Baptist. I challenge every man of the cloth, to search the Word and come to understand the effects of economic injustice, and the source and purpose of wealth.

We have spent untold thousands of hours in the last three years debating one of the most foolish subjects; the infallibility and inspiration of the Scripture. The authority of God's Word is closed to debate or question. We are sinning by wasting precious time on the subject.

President Harry Truman once said, "I wish I could find a one handed economist." This "on the other hand" philosophy has our world so confused that all we know is chaos.

I pray that everyone reading this will give some serious thought to what I am saying. Our new president and congress cannot solve this problem alone. We must know God's commands and obey them at all cost. — Jim Glover, Heber Springs



Woman's viewpoint

Mary Maynard Sneed

Time in a Glass

Having made very little personal gain on my New Year's resolutions in the first two score and two years of my life, last year I committed myself to just one resolution. I promised the Lord that, if I accomplished nothing else in 1980, as a responsible Christian, I would learn to manage my time more purposefully and efficiently, that I might better serve him in the days ahead. As I stand in 1981 on the threshold of a new decade, it is with a renewed sense of purpose and an overwhelming gratitude to God for one of the most memorable years of my life.

With the enthusiasm of a small child in a sudden rain shower, I stretched forth upraised palms to catch the minutes and hold the hour, thanking God not so much for the way his eternal hour glass contains the sands of time as for the way, in one unforgettable moment, they spilled over into my life.

The special blessing the Lord brought to me last spring was a 14-year-old, illiterate, non-English speaking Laotian girl, who had arrived in this country in January with a winning personality and an insatiable desire for learning. Phoumy (pronounced Poo Mee), daughter of Thongdy and Thone Symoungkhoun, had been in refugee camps with her parents, four brothers and two sisters, a grandmother, an aunt and two cousins since fleeing the communist takeover of Laos when she was four years old. Penniless and desperate, this family was looking for a sponsor, when God laid their need before the Park Hill Church of North Little Rock.

There with my shiny new degree in English and a secondary teaching certificate, hundreds of free hours burning holes in a fresh Priority Planner, boundless educational resources and an un-

increasing prayer, I was teaching an adult Sunday School class and singing in the Sanctuary Choir. Surely, God sensed that Phoumy's enthusiasm for learning and mine for teaching were an unbeatable combination. When the Symoungkhounes packed their possessions and moved to California at Christmas, Phoumy had already acquired a good comprehension of English, was reading and writing on approximately a third grade level, was a competent speller and was ready for sixth grade math. Now I am wondering what God has for me in 1981.

Mrs. Sneed of North Little Rock is the wife of the editor, a homemaker and the mother of two daughters. She holds the B.A. and B.S.E. degrees from the University of Arkansas at Little Rock and is a teacher and choir member at Park Hill Church.



The Southern accent

Humanism in the pulpit: you've got to be kidding

by D. Jack Nicholas

There has been growing concern expressed by many Christians in recent years about the prevalence of humanism in American education. Such concern is entirely appropriate for humanism represents a serious threat to the Christian worldview; and even now is all but officially sanctioned as the established doctrine of this republic.

However as inappropriate as humanism is as the dominant philosophy in the classroom, it is even more inappropriate from a Christian pulpit; and its dictum proceeds far too commonly from the pulpits of America.

There is much that is attractive about humanism. Humanistic psychology emphasizes the inherent splendor of natural man. It holds that man is innately good and will, if not suppressed and frustrated, develop into the beauty of



Nicholas

perfect selfhood much like the unfolding of a flower.

It is optimistic about the nature of man, about his potential and his future. It makes self the focus of existence, having coined such terms as self-concept, self-fulfillment, self-realization, self-actualization, etc. to emphasize the significance of self.

All of this optimism about man, however, is predicated on two other assumptions of humanism: (1) that man is perfectable apart from divine grace and (2) that there is no such thing as divine grace because there is no such thing as deity.

The notion that man is by his own efforts perfectable is unacceptable to the Christian who reads from God's Word that all are sinners and in need of divine redemption.

The exaggerated emphasis upon the "self" is totally inconsistent with the words of the Savior, "If any man will come after me, let him deny himself, take up his cross and follow me."

Considering both the impact that humanism has had upon American education and its natural appeal to human

pride, it is not surprising that a good deal of humanism has crept into the sermon materials presented from some of America's renowned pulpits.

It may be time that preachers take pause and carefully analyze the content of their sermons with the aim of sorting out humanism and retaining only gospel truth.

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

Pioneer missions needs

A Southern Baptist church in Circle, Mont., is looking for a retired or semi-retired musician to assist in training church members to sing in and direct choirs for preschool through adult ages. The church is not self supporting and would be unable to pay expenses. Interested persons should contact Ray Willis, Box 264, Circle, Mont., 59215.



Pastor Harold Plunkett and his wife were given a 1981 Monte Carlo automobile Dec. 20 by the congregation at First Church, Hartford, in recognition of their 29 years of ministry to the church. During the Plunketts' service the congregation has built a new auditorium and a combination education and fellowship building (in the background).



A note burning ceremony was held Sunday, Jan. 11, at the Prairie Grove First Church as Tommy Freeman, pastor of the church burned the \$20,000 note for the purchase of the lot adjacent to the church building. The note was paid off in one year by the congregation. Participating in the ceremony were Freeman, Lucian Loman, Larry Davis, Vol Eads, Vern Reeves and Paula Knox.

Baylor president sets retirement

WACO, Tex. (BP) — Abner V. McCall, 65, has announced his resignation as president of Baylor University effective May 31, 1981, and has been elected chancellor effective June 1, 1981.

Trustees, in their January meeting, also named Herbert H. Reynolds, 50, executive vice president, as McCall's successor at the head of the nation's largest Southern Baptist-affiliated school.

McCall, who has headed Baylor since 1961, will have no significant administra-

tive responsibilities as chancellor, but will take on assignments from the board of trustees and will consult with and advise the board and the president on matters of general policy.

Also, trustees said McCall will "advise and assist the president on external affairs and in maintaining and enhancing denominational, legislative, alumni and community relationships."

W. Dewey Presley, chairman of the Baylor board of trustees, said McCall

Kingsland First Church ordained Leon Johnson as a deacon Jan. 25.

Ward First Church celebrated three years of service Jan. 16 for Pastor Bill Hilburn and his wife, Mary, as well as 21 years of marriage for the couple. In addition, the church observed Baptist Men's Day Jan. 25. The morning and evening messages were brought by Gary Nelke and Tony Cochran. Bill Bailey directed the music and the all-men's and boy's choir. Hubert Talbert is the Brotherhood Director.

Hot Springs Park Place Church ordained Carl Braughton, Dick Dunn, Lanny Doden and Dennis Rawls as deacons Jan. 18.

people

Bill Bowen

has resigned as pastor of Little Rock Ironton Church to become pastor of First Church in Sugarland, Texas.

Hugh Owen

has returned to Benton Temple Church as pastor and is no longer serving at Magnet Cove Mission.

Norris Garner

has been called as pastor of Lonsdale Owensville Church.

Walter Yarbrough

began his service Jan. 11 as pastor of Donaldson Riverside Church.

Harold L. McConnell

has resigned as pastor of Ozark Roseville Church to become pastor of Huntington Fellowship Church effective Jan. 25.

Tommy Chandler

has been called as pastor of Portia First Southern Church. He is a student at Southern Baptist College and has served the church as interim since October.

Roy F. Lewis

has resigned as pastor of North Little Rock Baring Cross Church. He is entering private business and will be a bivocational pastor.

previously informed the board of his desire to be relieved of the chief executive officer's responsibilities after his 65th birthday.

In 1978, a trustee committee was appointed to study presidential succession. Later that year, a long-range plan was approved which called for McCall to remain as president until May 31, 1981, at which time he would become chancellor. It also named Reynolds as McCall's successor.

ABN Board members bring varied backgrounds to tasks

Members of the newly established Board of the Arkansas Baptist News-magazine were appointed at the 1980 annual meeting in Little Rock of the State Convention.

The nine-member board, which was proposed at the 1979 annual meeting of the Convention, was approved on a three-year trial basis last year.

Board members are:

Charles Chesser Jr., pastor of Carlisle First Church. A native of Arkansas, he holds degrees from Ouachita Baptist University and Southwestern Baptist Theological Seminary. Chesser has served as moderator of several Arkansas associations and recently completed two terms on the Arkansas Baptist State Convention Executive Board.

Lyndon Finney, assistant managing editor of the *Arkansas Democrat*. A graduate of the University of Arkansas, he previously worked for the *Southwest Times Record* and *KWHN-KMAG* radio, both in Ft. Smith; and the *Denton (Tex.) Record-Chronicle*. Finney is a member at Little Rock's Immanuel Church.

Evelyn J. Garner, homemaker and part-time secretary for Trinity Baptist Association. Mrs. Garner attended Southern Baptist College and Arkansas State University. She is married to Jimmie Lee Garner, director of missions for Trinity Association, and is a member of Lepanto First Church.



Stubblefield



Chesser



Finney



Garner



Milligan



Pendergraft



Robertson



Roy



Strother

Merle Milligan, office manager for 14 years for Flexsteel Industries, Inc. of Harrison. He attended Southwest Baptist College in Bolivar, Mo., and is a member of Harrison First Church.

Ross Pendergraft, Vice President of the Donrey Media Group in Ft. Smith. He supervises the operational functions of all newspapers of the Eastern Newspaper Division of Donrey, which includes dailies in Arkansas, Texas, Missouri, Kentucky, Indiana, Mississippi and Iowa. Pendergraft attended Arkansas Tech Col-

lege and is a member of Ft. Smith First Church.

Tommy Robertson, director of missions for Liberty Baptist Association since May 1980. Previously he was pastor of Sheridan First Church and has served other churches in Arkansas. Robertson is a graduate of Ouachita Baptist University and Midwestern Baptist Theological Seminary.

Elsjane Roy, U.S. District Judge of the eastern and western districts of Arkansas since 1977. A graduate of the University of Arkansas, she is a member of Lonoke First Church. Judge Roy has served on the Arkansas Supreme Court and Sixth Circuit Court, and was a member of the Arkansas Constitutional Revision Study Commission.

Lane H. Strother, a lawyer with the firm of Osmon, Wilber and Strother in Mountain Home. He attended Ouachita Baptist University, the University of Arkansas and Oxford University. Strother is a member of Mountain Home First Church and serves on the Ouachita Baptist University Development Council.

Jon Stubblefield, pastor of Magnolia Central Church. He attended the University of Arkansas and Southern Baptist Theological Seminary, where he earned a doctorate in New Testament. Stubblefield has been pastor of churches in Arkansas and Kentucky and was president of the Arkansas Baptist Pastor's Conference in 1980.

Officers of the board are Dr. Stubblefield, president; Judge Roy, vice president; and Chesser, secretary.

Your Will and Ouachita

You have a will . . . one way or another!

If you do not make a will, the state already has one made for you. And that means that the state will distribute your possessions in the way the Law demands . . . which may or may not be what you had in mind. We would be glad to send you information about wills, including the interesting booklet, "37 Things People Know About Wills That Aren't Really So." This is in absolute confidence with no obligation or cost whatever.

For information please write to **Lloyd Cloud**, Senior Development Officer, Ouachita Baptist University, Box 754, Arkadelphia, AR 71923, or call 246-4531, Extension 169.

Your state convention at work

Boyce Bible School third term announced

Registration for Boyce Bible School's third term is slated for Friday, Feb. 13, from 4 to 6 p.m. at Central Baptist Hospital in Little Rock. Classes will begin Feb. 13 at 6 p.m. and continue through April 4.

The fourth term runs from April 17 through June 6.

This extension of Southern Seminary has enrolled 102 students so far in the 1980-81 year, according to Ralph W. Davis, director of the school. During the 1979-80 terms, 135 persons attending classes at the Little Rock campus.

Faculty for the third term include W. T. Holland, Doug Dickens, Robert Holley, J. Everett Sneed, Clyde Glazener, Raymond Coppenger, Cecil Sutley and Davis.

Christian Life Council

Alcohol arrests fill 'Glamour slammer'

A recent news report out of Memphis and Shelby County, Tenn. tells of their nearly completed 12 story, \$48 million jail and "justice center." Since at least a few folks from neighboring Arkansas might in the future spend some time there, the following should be taken into account.

It's already inadequate for "week-end guests." Despite its size and excellent facilities such as an operating room and dental equipment, officials declare there still isn't enough room for those arrested every week-end on alcohol charges.

Could it be that the increased rate of expensive and beautiful propaganda pushing the sale and consumption of alcoholic beverages contribute to this problem? Could it be that with such propaganda devices as ex-athletes and coaches promoting beer sales, the number of "week-end guests" is increasing?

In line with all this, how tragic to consider that since 1960 death rates are down among every American age group except those 15 to 29. The Surgeon General of the United States, Dr. Julius B. Richmond, has stated that death rates for American young adults and adolescents are worse today than 20 years ago and that mixing alcohol and drugs while driving is to blame for much of that toll.

Many years ago during the Adolf Eichmann trial a psychiatrist said that this man, a tool of human extermination, was "perfectly sane." How tragic it is that many who are giving society much distress and sorrow are not psychotics but "sane" people who manufacture, sale and consume products of death and destruction. — Robert Parker

What is church growth?

In "Growing Southern Baptist Churches," a document prepared jointly by the Sunday School Board and the Home Mission Board, church growth is defined as "the divine-human process of adding to a church those who are saved through Jesus Christ, equipping them for responsible discipleship resulting in witnessing, ministering, and establishing new fellowships of believers."

This definition would suggest that healthy church growth demands that we give attention to both outreach and in-reach, evangelism and discipleship, numerical growth and personal growth, witnessing and ministry. These aspects of church growth are not inseparable, but are mutually supportive of one another.

The Church Training Program has a significant role to play in equipping church members for discipleship and personal ministry. To help churches plan a more effective training program, a series of Equipping for Church Growth Conferences will be conducted in 15



Holley

areas of our state the week of March 23-26. These conferences will deal with some biblical principles of church growth and how to equip members and leaders to help their churches grow.

These one-night conferences will meet in the following locations:

Monday, March 23: Fayetteville First Church; Mountain Home First Church; Jonesboro Nettleton Church; Blytheville First Church; El Dorado Immanuel Church.

Tuesday, March 24: Ft. Smith Grand Avenue Church; Harrison First Church; Batesville First Church; West Memphis First Church; Hope First Church.

Thursday, March 26: Russellville Second Church; Pine Bluff First Church; Monticello First Church; Hot Springs First Church; Little Rock Olivet Church.

The leaders of these conferences include John Hendrix, Henry Campbell and Luell Smith from the Church Training Department, Baptist Sunday School Board, and Robert Holley and Gerald Jackson from the Arkansas Church Training Department.

Pastors, staff members and all Church Training leaders should find these conferences very helpful as they plan for growth in their churches. — Robert Holley

Woman's Missionary Union

ANNUAL MEETING

First Baptist Church
West Memphis, Arkansas

March 17-18, 1981

Tuesday: 10 a.m., 1:30 p.m., 7 p.m.
Wednesday: 9:30 a.m.

"My life to give"

Personalities . . .

Bud and Jane Fray, Southern Africa
Helen Fling, WMU, SBC
Dr. and Mrs. Huber Drumwright, ABSC
Bill O'Brien, FMB
Rex and Sherry Holt, Togo

Meet other missionaries in small group sessions . . .
BYW "Night Owl" fellowship on Tuesday evening . . .
Nursery for preschoolers

Motel reservations made direct:

Holiday Inn, Ramada Inn, Mid-Continent Inn

Church recreation

Mini-rec lab set

A unique training experience for Church Recreation leaders will be available during the Mini-Rec Lab at Camp Paron, March 13-14.

The Mini-Rec Lab will be a concentrated, local church-oriented conference for both lay and professional church recreation workers. Approximately five hours of conference time will be devoted to elective conferences including drama, camping, social recreation, planning and promotion, and others.

The conference leaders will include personnel from the Church Recreation Department, Baptist Sunday School Board, led by Ray Conner, department director. Other features of the Lab will include general dialogue sessions along with planned fellowship times.

The Mini-Rec Lab is an excellent opportunity to involve your church in the latest and best training in many areas of church recreation. Plan to bring your recreation committees, puppet/drama teams, staff members, and anyone interested in learning more about church recreation. Churches considering a recreation facility or staff member should attend. Specific helps for the small church will also be provided. Participants will be eligible for Church Study Course credit in their areas of speciality.

Plan now to be a part of this exciting training opportunity. For reservations or information, contact Bill Falkner, Church Training Dept., A.B.S.C., P.O. Box 552, Little Rock, Ark. 72203. — Bill Falkner, State Church Recreation Consultant



Falkner

On the cover



ABN photo Robert Dickey

Relief and happiness at the release of the 52 American hostages held in Iran for 444 days found expression all over the country last week, as it did in downtown Little Rock Jan. 22 at a noon celebration. W. O. Vaught, pastor of Little Rock Immanuel Church, led in prayer before a crowd at the Metrocenter Mall. Mrs. Hazel Albin (seated, third from right), mother of former hostage Robert Blucker and a member of North Little Rock Park Hill Church, attended the event along with Gov. Frank White and Pulaski County Sheriff Tommy Robinson. Harold C. Bennett, executive secretary-treasurer of the SBC's Executive Committee, spoke for many Baptists when he said, "All of us rejoice in the fact of the release of the hostages from Iran and pray that these ex-hostages and their families will be blessed with God's grace and by his presence."

MK Prayer Calendar

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

February

11 Phillip Bullington (Ghana) OBU, Box 602, Arkadelphia, AR 71923

25 Grady Brawner Spann (Brazil) OBU, Box 350, Arkadelphia, AR 71923



A plaque of recognition and appreciation of six years of faithful and efficient service as a member of the Board of Trustees of Arkansas Baptist Family and Child Care Services was presented to Jack Lovell at the traditional Christmas Board Meeting and Luncheon at the Arkansas Baptist Home for Children. Lovell (right), a businessman from Ozark, had served as president of the Board for the past two years. Johnny Biggs, Executive Director presented the plaque. — Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Service.

The Bible speaks on Christian citizenship

Reprinted from a pamphlet by the SBC Christian Life Commission.

Politics is the business of deciding who gets what, when, and where. Christians must not leave such important business to unbelievers. In these times, no one can be a good Christian who is not also a good citizen. The Christian faith demands responsible citizenship. Democracy, by its very nature, requires citizen participation in the processes of government at every level. The Bible explicitly calls for Christian citizenship.

The nature of government

Bible principles concerning the nature of government are as valid today as when they were first given.

1. Civil government is of divine appointment.

Civil government is a part of God's purpose for this kind of world. God's people have lived under many different forms of government. While no one form of government is divinely chosen, government itself is ordained of God.

"Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore he who resists the authorities resists what God has appointed, and those who resist will incur judgment!" (Romans 13:102).

2. Government leaders are servants of God.

(1) The Old Testament describes the desired character of a civil ruler. "Give the king thy justice, O God, and thy righteousness to the royal son! May he judge thy people with righteousness, and thy poor with justice! . . . For he delivers the needy when he calls, the poor and him who has no helper. He has pity on the weak and the needy, and saves the lives of the needy. From oppression and violence he redeems their life; and precious is their blood in his sight" (Psalms 72:1-2, 12-14).

(2) The New Testament identifies public officials as representatives of God's authority, worthy of respect and honor.

"For rulers are not a terror to good conduct, but to bad. Would you have no fear of him who is in authority? Then do what is good, and you will receive his approval, for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain; he is the servant of God to execute his wrath on the wrongdoer. Therefore one must be subject, not only to avoid God's wrath but also for the sake of conscience" (Romans 13:3-5).

(3) Civil government is temporal. No human form of government will last through eternity. All will eventually end. Only the Kingdom of God will endure forever.

"And in the days of those kings the God of heaven will set up a kingdom which shall never be destroyed, nor shall its sovereignty be left to another people. It shall break in pieces all these kingdoms and bring them to an end, and it shall stand for ever" (Daniel 2:44).

"Then, and not till then, comes the end when Christ, having abolished all other rule, authority and power, hands over the kingdom to God the Father" (I Corinthians 15:24, Phillips).

The call to citizenship

God's people are concerned not only about the world to come but also about the world in which we now live.

1. Christians are citizens of two worlds. Though these two worlds are never to be confused, faithful citizenship in the Kingdom of God makes demands upon the believer's cit-

izenship in the community, the state, and the nation.

" . . . Render to Caesar the things that are Caesar's, and to God the things that are God's (Luke 20:25).

2. Christians are called to transform this world. Obedience or disobedience to the Roman government were basically the only options available for New Testament Christians and their fellow citizens. We live in an open political system, however, which allows for much more influential participation in the processes of government.

"You are the salt of the earth . . ." (Matthew 5:13).

"You are the Light of the world. A city set on a hill cannot be hid . . . Let your light so shine before men that they may see your good works and give glory to your Father who is in heaven" (Matthew 5:14, 16).

Responsibilities of a Christian citizen

No single passage of scripture lists all the duties of a Christian citizen. Insights into what is expected of responsible citizens, however, are to be found throughout the Bible.

1. Give primary obedience to God. God alone deserves to have unquestioning obedience. Christians must exercise moral discernment in their support of government.

" . . . You have one master, the Christ" (Matthew 23:10).

2. Obey the law. Ideally, laws exist to restrain evil, preserve social order, and promote the general welfare. They are to be respected and obeyed in the context of Christian responsibility.

3. Pray for public officials. Prayer to God on behalf of government leaders properly complements active political involvement. Christians should pray for government leaders without attempting to make prayer a substitute for active political involvement.

" . . . I urge that petitions and prayers, requests and thanksgivings be offered to God for all men; for kings and all others who are in authority, that we may live a quiet and peaceful life, in entire godliness and proper conduct" (I Timothy 2:1-2, TEV).

4. Pay taxes.

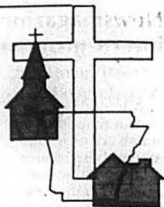
"Render to Caesar the things that are Caesar's . . ." (Luke 20:25).

5. Support, preserve, and protect freedom. That form of government is best in which personal and religious freedom are guaranteed. One function of government should be to guarantee personal and religious freedom. Christian citizens should be eternally vigilant in the preservation of liberty.

"Stand fast therefore in the liberty wherewith Christ hath made us free" (Galatians 5:1, KJV).

Conclusion

Good Christians ought to be good citizens. In² Phillips' 1:27, Paul uses a word from which our word "politics" is derived. Translated "manner of life" (RSV and TEV), "conduct" (NEB), and "everyday life" (Phillips), the word is "politeusthe." The point made is a very important one. Paul is saying, "Let your citizenship be worthy of the gospel of Christ."



—tear out and paste into notebook—

Newsmagazine begins intern program

The Arkansas Baptist Newsmagazine has begun an internship program aimed at providing practical experience for persons considering religious journalism as a vocation.

The first intern, Robert H. Dilday, began work with the ABN staff Jan. 19. Dilday, a student at Southwestern Baptist Theological Seminary, will receive salary for living expenses as well as academic credit at the seminary through a program of joint supervision by the ABN and Southwestern.

The program is a first for both the Newsmagazine and Southwestern, although at least one other Southern Baptist Seminary now has provisions for academic credit for students to work with Baptist State papers or other Baptist publications.

Terms of internship with the ABN will be up to a year. A summer internship is being considered for a college or seminary student. During the internship, the student journalist will work to sharpen journalistic skills and learn about the philosophy behind Baptist state papers. Besides teaching the intern, the state paper staff hopes to learn from the person in training.

Arkansas Baptist Newsmagazine Editor J. Everett Sneed sees dual goals for the program: (1) to help assure the continued high quality of religious journalists, and (2) to provide practical experience for persons who are considering religious journalism as a vocation.

Dilday, 25, is a native of Fort Worth and has also lived in Atlanta, where his father was pastor of Second Ponce de Leon Church. Robert Dilday was licensed to preach by that church in 1975. He is a graduate of Baylor University and is a candidate for the master of divinity degree at Southwestern. Dilday is the son of Dr. and Mrs. Russell Dilday of Fort Worth. His father is President of Southwestern.

Dilday has been student assistant/newswriter in the Public Affairs division at Southwestern since June of 1978, and has been an intern with the Christian Life Commission of the Baptist General Convention of Texas for several months.

He holds membership in the SBC-wide Baptist Public Relations Association and the Texas BPRA.



Dilday

Hispanic relations improvement explored

DALLAS (BP) — Means to bring about improved Hispanic-Anglo relations, particularly within Southern Baptist life, have been explored in a meeting of denominational human relations leaders.

The meeting, sponsored by the Southern Baptist Christian Life Commission, was aimed specifically at helping the moral concerns agency of the 13.6 million-member denomination develop ways to help Southern Baptists deal with these cross-cultural relationships.

The meeting was held in the context of the rapid growth of Hispanic population within the United States. Hispanics currently are the fastest growing minority group, and are expected to become the nation's largest minority within the next

few years.

The concerns to bring about effective relationships were heightened by the influx of more than 100,000 Cuban Spanish-speaking refugees last year.

"For the Christian Life Commission the big human relations concern has always been improving relationships between blacks and whites," Foy Valentine, executive director of the Nashville, Tenn.-based commission, said.

"In the 1980s, without diminishing our commitment to work on improving black-white relationships, the Christian Life Commission is compelled to seek to find the mind of Christ and do the will of God in relating to Hispanics," Valentine said.

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Life and Work

Feb. 8, 1981

Luke 13:1-9, 22-25

by Richard Lisk

England First Church

is an absolute necessity for entrance into the Kingdom of God. There will come the time, however, when there will be no more time to repent. Obviously then the time for repentance is now.

One last thought perhaps is in order. Repentance was not something needed only in the past. It remains a central need in our lives.



Lewis

Bible Book

Feb. 8, 1981

I Corinthians 9:1-27

by Norman L. Lewis

Freedom and the Christian's rights

There seems to have been at least three points in the critical attitude taken against Paul by certain members of the church: (1) they complained that he declined to accept any maintenance for himself from the church, (2) that he was unmarried, (3) his liberal views both with regard to food that had been consecrated to idols, and reference to Jewish traditions and customs.

His reply is terse and strong, and is tinged with deep feeling. Without wasting time on preliminaries, he plunges right into his defense. Am I not free? Am I not an apostle? Have I not seen the Lord? Aren't you my workmanship in the Lord?

He is free to receive material maintenance from the churches if he feels inclined to do so. He was at perfect liberty to expect them to have supported a wife, had he chosen to bring one. He chose to work to support himself. He had refrained from exercising a liberty in order that the gospel might not be hindered. That is exactly what he was asking the Corinthian Christians to do in regards to meats sacrificed to idols.

All things to all men (v. 19-23)

Here Paul shows how he made various innocent concessions to Jews, Gentiles, the weak, and others, in order that he might gain the more for Christ. He was free, a Roman citizen, but although he was free, he had in a sense, made himself a slave to all that he might win the more to Christ. He says that to the Jews under law he became as they in order to win Jews. But at no time did he lower his Christian convictions.

Calls for discipline and self denial (v. 24-27)

On the Isthmus of Corinth was the huge marble stadium, scene of many races. In vivid sentences Paul contrasts the races of the stadium to the Christian race of life. In the stadium all the participants ran, but only one received the prize. In the Christian race all who run may be rewarded so run eagerly, earnestly, with complete abandon, giving one's best, always.

Paul knew where he was headed, "Toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3:14). His chief pursuit was the mission to which Christ had called him. He disciplined his body, keeping in shape physically, morally, and spiritually. He did not intend to announce the rules to others but be disqualified for violating them himself.

He was not afraid of losing his salvation but of forfeiting his crown through failing to satisfy his Lord.

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Coker

International

Feb. 8, 1981

Matthew 15:29-39

by Currey E. Coker
Pleasant Grove Church
Harrisburg

Turning from sin

Our lessons for the next five weeks come under the general heading of "Good News for Sinners." The texts for this series of lessons focus on Luke's account of Jesus' final journey to Jerusalem. Much of the material is found only in Luke and is not recounted in the other gospels. The passages we shall study include several of our most beloved parables. These include the Good Samaritan, the Prodigal Son and the Lost Sheep.



Lisk

Have compassion

Jesus departed with his disciples to the Sea of Galilee. They went up unto a mountain and sat. This place was in the land inhabited mostly by Gentiles. They, the inhabitants, glorified the God of Israel (Matt. 15:31). This indicates that these were Gentile environs. Jesus imparted the knowledge of the true God and the Messianic promises.

Jesus shows compassion for the ill

Great multitudes of people who were lame, blind, dumb, maimed, and many other infirmities were brought to Jesus. My, what compassion that Jesus showed. "And he healed them" (Matt. 15:30). Oh, the joy, the praise, the excitement, the satisfaction that took place these three days on this beautiful mountainside by the Sea of Galilee (Matt. 15:32).

Jesus shows compassion for the hungry

After the three days of Jesus' healing and teaching, Jesus had compassion on these hungry people. Though they did not have the comforts of home on this beautiful mountainside, the people did not complain. The words of Jesus were food for their souls. Their ills were healed. Their souls were filled.

Jesus asked the 4,000 men besides the women and children to sit. (Notice the organization which Jesus used.) He took the seven loaves and the few small fishes, gave thanks, broke the food, and distributed it to his disciples. The disciples gave the food to the men, women, and children. They did eat and were filled (Matt. 15:37). Seven baskets of uneaten food were picked up. Notice the conservation of food which Jesus used. Then Jesus sent the multitude away. He departed by ship to Magdala.

Our gratitude

May we too show compassion to those who are in need. May we share our time, our talents, and our means which God has so richly bestowed upon us with others — the rich, the poor, the red, yellow, black, and white, the old, the young, anyone who is our neighbor. May we have compassion and share the love of God.

No one is excluded from the love of God. No one would be left out in the sharing of the gospel. When we help the hungry, hurting people, we follow Jesus' example. When we minister to the people at home and around the world, we help show the love and compassion of Jesus.

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

Turning from sin

According to Mark 1:15, Jesus began his public ministry with a call for repentance. According to Luke 24:47, He ended his public ministry with a call for repentance. These and other verses make it clear that the need for men to repent was a central point in the teaching of Jesus. This point is the central thought in our lesson for today.

Many of those who heard Jesus and John the Baptist speak felt that while others needed to repent, they did not. They felt that because of their religious and biological heritage as the chosen people of God, they were automatically a part of the Kingdom of God. Being such, as they felt, they had no need to repent.

It was the challenging of this position that made the preaching of Jesus and John so pointed and controversial. Both said that even the chosen people of God stand under judgment and need to repent.

The nature of repentance

When we say "repent" we often have our attention focused on the events of the past. This view, however, misses the real nature of repentance. The essence of repentance is not so much a concern for the past and its failures as it is a concern for all future actions. It means a determined change of attitude and actions. There is another biblical word which is mainly concerned with sorrow for past sins.

The End of Time

Jesus not only emphasized the need to repent but he also emphasized the urgency of immediate action. Repentance

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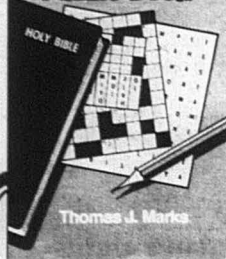
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Tai D. Bonham is executive secretary-treasurer, State Convention of Baptists in Ohio.

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BROADMAN

U.S. must keep word, Baptist ethicist says

by Tim Fields

NASHVILLE, Tenn. (BP) — Even though Americans are justified in their anger, the United States must keep its word to Iran, Southern Baptist ethicist Foy Valentine says.

Valentine took issue with those who urge the Reagan government to abrogate the agreement which released the 52 Americans held hostage in Iran for 444 days.

Valentine said the view was most strongly expressed by a *Wall Street Journal* editorial Jan. 21, which called for Reagan to renounce the deal and commented: "Two wrongs don't make a right. Extortioners and kidnappers don't deserve to be treated honorably; but as an honorable nation, America must continue to be honorable ourselves and to act honorably."

Valentine, executive director of the Southern Baptist Christian Life Commission, said revelations that some of the former hostages were grossly mistreated in addition to being kidnapped and imprisoned, leave Christians, like all Americans, intensely angry and compelled now to deal with that anger.

"This anger has arisen out of our feelings about the insult to our nation and the grave injustices against our fellow citizens," he said. "But the Iranians precipitated their injustices against us because they felt we were responsible for the grave injustices visited on them by the shah."

Another ethicist, James Dunn, executive director of the Baptist Joint Committee on Public Affairs in Washington, D.C., urged patience and a recognition that the entire nation of Iran is not responsible. "Americans, of all people,

should understand the limits of national responsibility. We would not like to be held accountable as a nation for the bloody terrorism of the Klan, the psychotic fanaticism of a Jim Jones cult or the criminal corruption of a Nixon administration."

Glenn Igleheart, director of the interfaith witness department at the Southern Baptist Home Mission Board in Atlanta, encouraged Southern Baptists—as well as all Americans—to avoid a "new open season on hating Middle Easterners..."

He noted Iranians and other persons from the Mid-East face the possibility of violence, vandalism and discrimination as "national anger transfers to somebody nearby." In that situation, Baptists should respond with a commitment to minister rather than retaliate.

C. Welton Gaddy, pastor of Broadway Church of Fort Worth, Texas, said he is "very anxious that our government not respond at the same level as did the government of Iran. When you return evil for evil, you perpetuate the cycle of evil, but when you return good for evil, you break that cycle."

"I am concerned about what has happened to these people (the hostages), and about the primitive, barbaric actions against them. But, I am also concerned about the possibility of us responding with equally hateful, savage actions," he said, adding he believes President Carter's restraint "paid off in the long run."

William Pinson, president of Golden Gate Baptist Theological Seminary in Mill Valley, Calif., and a former seminary ethics professor, said he applauds the Reagan administration's decision to look over the agreement between the U.S.

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Jan. 25, 1981

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Alexander		135	39
First		62	38
Very Ridge Immanuel		92	28
Alpena, First		74	23
Albia, First		96	42
Batesville		252	70
First		194	46
Nursing Home		74	
Bentonville, First		432	2
Berryville		171	91
First		233	77
Freeman Heights		136	62
Blue Eye, Mo.		204	2
Booneville		117	89
First		215	94
Blue Mountain Mission		130	72
South Side		377	125
Bryant		461	365
First Southern		408	114
Indian Springs		96	26
Cabot		377	125
First		461	365
Hts. Carmel		408	114
Cherokee, Cullendale First		96	26
Crandon Village, First			
Conway		117	52
Harlan Park		111	82
Oak Bowery		162	68
Pickles Gap		479	198
Second			
Crossett		474	97
First		322	94
Mount Olive		224	122
Temple		145	25
Danville, First		29	
Nursing Home		564	562
El Dorado, West Side			
Eureka Springs, First		6	
Beaver Lake-Mission		9	
Forest City, First		560	99
Fl. Smith		1,140	367
Grand Avenue		32	
Milston		88	47
Westside		92	46
Fouke, First		138	38
Caesville		124	36
Genery, First		93	53
Grandview		152	77
Hempston, First		117	57
Harrison		262	212
Hardy		173	66
Eagle Heights		83	37
Northville		376	68
Woodland Heights		119	76
Hot Springs		274	67
Grand Avenue		167	62
Hervy's Chapel		344	45
Park Place		165	121
Hughes, First		265	92
Jacksonville, First		151	63
Jonesboro		372	142
Friendly Hope		184	91
Nettleton		695	173
Philadelphia		139	42
Kingston, First Southern		260	98
Lavaca, First		196	106
Little Rock, Crystal Hill		210	93
Magnolia, Central		62	31
Manfield, First		121	59
Monticello, Second		378	179
Mountain Home, East Side		367	58
Mulberry, First		317	1
North Little Rock, Starhill		61	
Pargount		217	74
Center Hill		133	67
East Side		113	42
First		596	161
Park, First		137	49
Southside		218	38
Pea Ridge, First		486	112
Fine Bluff		164	84
Centennial		586	155
Central		788	3
First		481	29
Hardin		42	49
Lee Memorial		73	45
Watson Chapel		294	124
Francis Grove, First		1,372	12
Rogers		134	77
First		85	32
Immanuel		409	90
Russellville, First		65	29
Sandusky, Okla., Faith		290	109
Springdale		125	71
Berry Street		240	103
Emdale		230	115
First		96	30
Texasiana, Shiloh Memorial		185	69
Van Springs			
Van Buren, First			
Vanderhoop, First			
Walnut Ridge, First			
Ward, First			
West Helena, Second			
West Memphis, Ingram Boulevard			
Woolster, First			
Yellville, First			

and Iran very carefully.

"We need to get the facts. Obviously, there is going to be lots of venting of frustration and emotion which has been bottled up for 14 months, and that makes this a dangerous time. We could overreact, and that is not a Christian response," Pinson said.

He added he believes what the Iranians did was "wrong, and when folks do wrong, they ought to be reprimanded and encouraged to do right, but not from a view of retribution, and not in hate. As Christians, we ought to seek justice and order."

Valentine said the United States has a very special role to play in the moral leadership of the world. We want to demonstrate the patience of strength and the wisdom of maturity.

"We have a right not to be happy after being lawlessly mistreated by a minor nation but let us not assuage our injured pride with a vindictiveness unbecoming our great country.

"In America we are committed to the rule of law. We will not stoop to the level

of uncivilized barbarity which Iran manifested in this whole episode. We want to be a nation recognized in the world and in history for authentic integrity."

Valentine said this country's experience with the Civil War should now be a reminder of how slowly old wounds heal and of how terrible are the scars of anger, violence and unresolved hatred.

"God has shown us a better way," Valentine said. "It is the way of forgiveness for those who have sinned against us. It is the way of love and brotherliness. In the strength of moral superiority, both Christians in particular and Americans in general can bear witness for peace with justice."

Tennessee journalist dies following wreck

NASHVILLE, Tenn. (BP) — Bobbie Durham, 34, an editorial assistant for the *Baptist and Reflector*, died Jan. 20, five days after she was injured in a traffic accident.

Mrs. Durham, who has worked for the newspaper, journal of the Tennessee Baptist Convention, since 1971, was critically injured when her small car was struck by a fire truck Jan. 15. At the time of the accident, she was enroute to the Nashville airport to provide news and photo coverage of the departure of six Tennessee Baptist laymen who were going to Upper Volta in aid in relief projects of the convention and the Southern Baptist Foreign Mission Board.

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Bailey Smith will seek second term as president

by Dan Martin

NASHVILLE, Tenn. (BP) — Bailey Smith has ended speculation about his future plans with an announcement he will seek renomination as president of the Southern Baptist Convention.

"I plan to be renominated," Smith told Baptist Press. "People in high denominational posts as well as people in the field

Southern Baptist Church of Del City, Okla., would not run again, primarily because of pressures on his family in the wake of controversy over his remarks about Jews. He added that although he had received many threatening and abusive telephone calls at his home, his wife, Sandy, has encouraged him to seek a second term even though the position puts him in a sometimes uncomfortable spotlight.

Traditionally, presidents of the 13.6 million-member denomination have served two one-year terms. Two recent presidents, Rogers, pastor of Bellevue Church at Memphis, Tenn., and James L. Sullivan, retired president of the Southern Baptist Sunday School Board, declined to be renominated.

Rogers, president in 1979, said he wishes to devote full attention to his pastorate, and Sullivan, president in 1977, cited travel pressures.

Smith said he has heard no report of an opponent, but other SBC leaders say he may face a challenge at the Los Angeles meeting. Traditionally, second term incumbents have been unopposed.

Such an opponent likely would come from a group formed to counter the influence of a faction promoting biblical inerrancy. The inerrantists, led by Paul Pressler, a Houston appeals court judge, and Paige Patterson, president of Criswell Center for Biblical Studies in Dallas, are on record in their attempt to control SBC agencies and institutions by electing trustees committed to biblical inerrancy.

A key cog in the strategy is election of presidents committed to the inerrancy of the Scriptures, as is Smith. The president controls the machinery which appoints trustees.

A leader in the counter group, called "denominational loyalists" or "friends of missions," Cecil Sherman, pastor of First Church of Asheville, N.C., commented: "I find it (the announcement) interesting. I am glad to get a verdict."

Sherman, also president of the Baptist State Convention of North Carolina, said he does not know if an opponent will be proposed to Smith's re-election.

"I am watching and waiting, and I am not alone in that," Sherman said, indicating a key factor in whether opposition will develop in Smith's appointments to the committee on committees and the committee on resolutions, which will be announced about an hour after the convention begins June 9.

Sherman, however, said a meeting is

planned "sometime in February, some place in Texas" to discuss the issue. The core of the group will be "about the same" as a group which met in Gatlinburg, Tenn., in September.

"Several of us have pondered several names (of candidates), but have not decided about offering any of them. We will talk about that in Texas," he said. Neither Sherman, nor his brother, Bill, pastor of Woodmont Church in Nashville, would reveal those being considered.

Sherman said the February meeting will discuss if it is best to offer opposition, and, if so, the chances of success. The final determination, he added, will be made after "Smith makes those (appointments). We will see if he is an independent person or is part of the Pressler-Patterson group."

Bill Sherman said the counter group is not "out smarting for a fight," and if Smith is "fair and honest and open, there is a good possibility everybody will be willing to live and let live."

However, he said, that is "not the signal we have been receiving from this group, those who are 'going for the jugular' of our convention and seeking to put in only their own kind and to exclude anyone who disagrees theologically with them."

Smith, in his remarks to Baptist Press, said he has not made his choices for the two key committees. "I will appoint people who have a commitment to evangelism and to missions and who love the Word of God, but they also must be sold out to the goals and the system of the Southern Baptist Convention.

"I do not want troublemakers on those committees. I will do my best to bring harmony and peace (to the convention) and I think that will be reflected in my nominations."

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have been encouraging. I feel I need to do it."

The announcement ended rumors Smith would bow out, as had his predecessor, Adrian Rogers, after serving a single term at the helm of the nation's largest Protestant denomination.

He added some of those encouraging him are "seminary professors," and said Joe Ingram, executive director of the Baptist General Convention of Oklahoma, has asked to be allowed to present Smith's name to the 1981 annual meeting of the Southern Baptist Convention in Los Angeles.

Rumors indicated Smith, pastor of First