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Arkansas Baptist Newsmagazine

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**February 19, 1981**

Arkansas Baptist State Convention

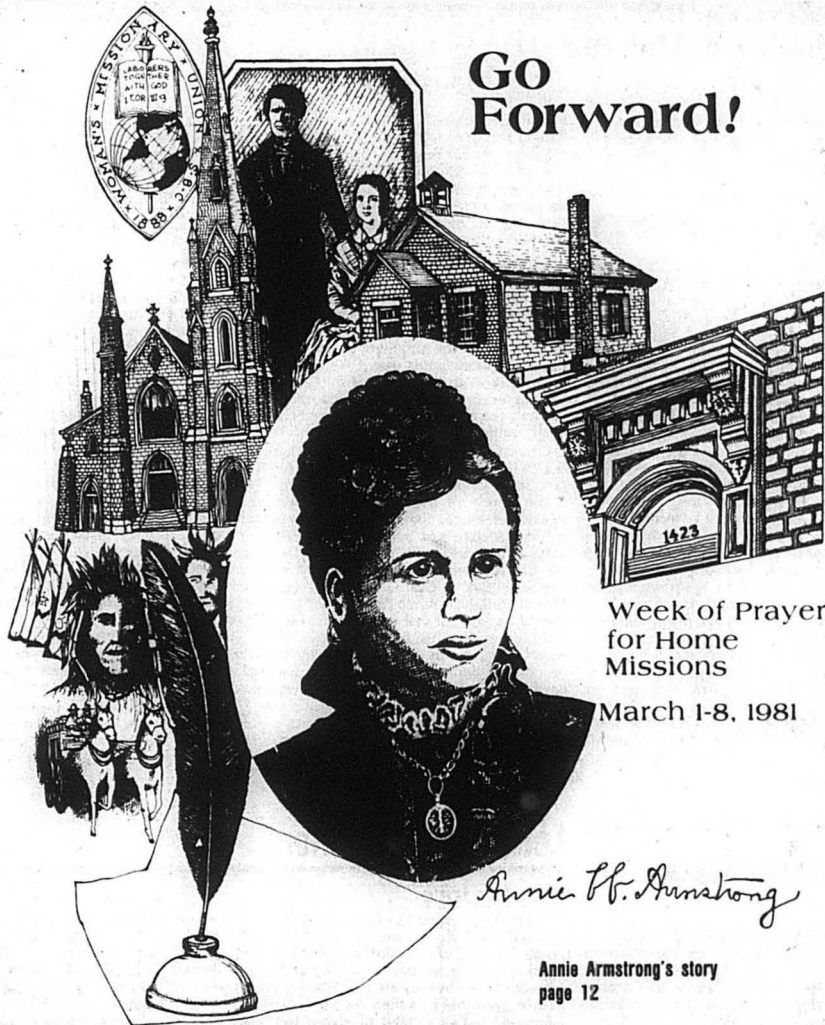
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Go  
Forward!



Week of Prayer  
for Home  
Missions

March 1-8, 1981

*Annie B. Armstrong*

Annie Armstrong's story  
page 12

February 19, 1981

Arkansas Baptist  
NEWSMAGAZINE

## Orthodox and heretic

by T. B. Maston

One can be orthodox and yet in some ways and to some degree be heretical. Let us briefly look at a few of the possibilities.

### Heresy of the secondary

It is certainly unwise if not actually heretical to make matters of secondary importance the primary test of orthodoxy.

There was a time when one who did not agree that God created the world in six days of 24 hours was considered a heretic. Some may still have that attitude, but the main thing about the creation is to believe that "in the beginning God..." (Gen. 1:1); and that he did the creating. How and how long it took him to do his creative work is secondary.

A few years ago one's particular viewpoint concerning the return of the Lord was considered by many the supreme test of orthodoxy. This, again was making that which was secondary the major or primary test. After all, the major thing is a belief that our Lord will return — how and when is his to decide.

In the contemporary period, once again there is a tendency by some to make a secondary matter the supreme test of orthodoxy. This time it is one's perspective concerning the inspiration of the Scriptures. The major matter is an

abiding conviction that God inspired the writers and that the Bible has a continuing authoritative word to men of every age. We may consider the "how" of inspiration important, but it is of secondary importance and to make it the supreme test of orthodoxy is, from my perspective, heretical.

### Heresy of the closed mind

We may consider ourselves orthodox and yet tend to be heretical in our attitude toward and use of truth. This will be true if we use the wrong or an inadequate basis for the judgment of truth. In turn, the preceding is true if we accept something as truth simply because it is considered orthodox. The first question in one's search for truth should be "Is it true?" rather than "Is it orthodox?"

Orthodoxy may interfere with the search for truth by giving an immature or false sense of finality in that search. This is the heresy of the closed mind. We should remember that the most mature among us have not begun to comprehend all the truth in the Scriptures and in our Christian faith. Even Paul said, "Now I know in part" (1 Cor. 13:12). If that was true of Paul, how much more of us? We should be grateful that we can look forward to new insights, new discoveries of what God has for us. When we as individuals or as a denomination think that we have discovered all the truth, then we will begin to stagnate and die.

Closely akin to the preceding is the following: How tragic for an individual, a church, or a denomination to develop a

messiah complex, to feel that we have arrived, that we are the elect of the Lord destined by him to bring in his kingdom.

### The heresy of the daily life

There is an orthodoxy of practice as well as an orthodoxy of belief. The former cannot be substituted for the latter. I am sure that you will agree that all of us to some degree are guilty of the heresy of the daily life.

The Old Testament prophets faced this problem or one similar to it. Many of the children of Israel seemingly thought that they could be right with God without being right with their fellowman. Jesus faced a similar problem with the Pharisees, the orthodox party of that day. Jesus called them hypocrites.

The tendency to substitute religious formalities for basic morality and Christian living has been more or less prevalent throughout the history of the Christian movement. It is evident in the contemporary period. One may be very "orthodox" and yet not be a good Christian. To the degree that we are guilty, we should hear the Master say, as he said to the Pharisees, "These ye ought to have done, but not leave the other undone." (Matt. 23:23).

To adapt a statement of John Mackay's will we not agree that it is much easier to be a Southern Baptist, even an orthodox one, than to be a real Christian?

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



Maston

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## In this issue

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The SBC Christian Life Commission is launching a stepped up campaign to combat "dirt" on TV. Baptists are invited to join the Christian Citizenship Corps to help, using a form provided on page 16.

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Baptists are called to show the same pioneering spirit as Annie Armstrong did and to pray and give to "go forward" during the annual week of prayer for home missions. The emphasis is the story behind the cover.

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## Letter to the editor

### Plea for love

There are two words: Condemnation and compassion. If we as Christians could only feel compassion and love for those who are in the path of sin, the ones who do not know they are bringing sickness and trouble into their own lives by living and hating instead of loving and blessing others. We must say "Father forgive them for they know not what they do." Greater wisdom was never uttered than these words. Many times we cannot live beside those who are in sin, but we can pray for them and come to a feeling of compassion for them. The more love and compassion we can feel in our hearts for all others, no matter how low they have gotten, the more peace we will have in our own hearts. This is the

only way to lead them back to be loving and forgiving. This is Christ-like living; this is what we need today. Are you sick and without hope of getting well? Then ask yourself, who am I hating and condemning? Whatever you find in your heart, ask the Lord to forgive you and cleanse your heart; then you can feel that you can get well. Continue to love others and forget yourself and you will be well on the road to health and happiness. Read John 3:17-18. Jesus said "Follow me" to all of us believers. If Jesus said he did not come to condemn, but that the world through him might be saved, then we must not condemn; do you agree? Even as he did not. — Name withheld by request

## The pastor and his problems

## The editor's page

J. Everett Sneed



Perhaps the greatest calling in the world is that of pastor. Yet this place of service is not without its problems and difficulties. No one will escape without days of trial. No servant of God has ever been exempt from testing, not even Moses, Elijah, Peter or Paul. Solutions must come from God, but the congregation must help to carry the load.

The problems of the pastors are many and varied. Perhaps the worst is when a pastor is terminated. Sometimes churches deal more harshly with their pastor than would a secular employer.

Some time ago, we learned of a pastor who had been on vacation with his family. When he returned to his church, he learned that he had been terminated without warning. In response to his inquiry, he was told, "You have been here too long and it was easiest to let you go when you were away."

On other occasions pastors fall into despair or depression. This can be produced by a variety of stresses including a workload that is too heavy, the pressure of the problems of church members, personal problems or divisions in the church.

Another problem that is prevalent in this era of inflation is that of economic pressure. Many pastors do not have adequate salaries to properly meet their family's financial needs. In some instances churches fail to recognize their pastor's needs and set salaries too low. Other churches want to have the full services of pastors when they simply do not have adequate financial resources. Churches need to recognize that the pastor has expenses that most other members do not have and to make arrangements to properly support the pastor and his family.

A mounting problem of pastors is unfulfilled dreams and goals. Often, when a young man responds to God's call to the ministry, he feels that many will respond to God's message of salvation and the churches he serves will grow. As the years pass, only part of the

dream materializes. It is difficult to accomplish the work of the Lord. Added to this is the unwarranted criticism, apathy, indifference and a lack of cooperation on the part of the congregation.

A statistical survey revealed that one man out of 10 who enters the ministry drops out somewhere along the way. The top reasons given in order of their frequency were these: inadequate salaries, overly heavy workload, fish bowl living, and opposition to pastoral leadership.

The question arises, "How can a pastor cope with all of these pressures?" First, and most importantly, a pastor needs to remember that he is not alone in his work. If God called him, the Holy Spirit will be with him in his work. It is vital to seek God's leadership through prayer. Divine guidance can provide divine wisdom in finding solutions to problems.

Keeping a properly balanced schedule is of great importance in both avoiding and coping with problems. A pastor's activities must include time for study, exercise, eating of properly balanced meals at their regular time, time with his family, visitation of prospects and the sick, and work on church administration.

Every congregation needs to recognize the importance of the pastor's job and try to be understanding even when mistakes are made. It is important that the lay leadership accept some responsibility for the work of the church. The Bible teaches that everyone is responsible for the spreading of the gospel. Practically, it is completely impossible for a pastor and his staff to do all of the witnessing to the lost, minister to the needs of the people and all of the training of the Christians.

Problems are resolved when both the pastor and the members recognize that all are to serve under the leadership of Christ, and that members are to assist the pastor in performing the task of carrying the gospel and enriching the lives of each other.

# Arkansas Baptist

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Arkansas' third largest publication

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## One layman's opinion

Daniel R. Grant

### As we rejoice in freedom for the 52 hostages

At the risk of beating a dead horse, I want to share a few thoughts that came on strong during the 444 days of captivity for the American citizens held hostage in Iran. There are many lessons to be learned from this terrible page in American history. Some of these lessons, of course, relate to the kinds of preventive measures we need to take as a nation to lessen the chances for repetition of this kind of thing. Still other lessons focus on what we might do better if and when it happens again.

Important as these lessons are, it is far more important for the Christian to learn some lessons about the stark inconsistency in our concern for human freedom and our lack of concern for spiritual freedom. The value and sense of urgency we place on human freedom is all too often in sharp contrast to the lack of a sense of urgency and even indifference concerning our neighbors who have never experienced the spiritual freedom. Who has not often heard a sermon illus-

tration describing graphically the small child trapped in an abandoned well, and the mobilization of an entire community to bring freedom to the child. The whole ordeal of holding 52 Americans captive for 444 days, with an entire nation hoping, working, and praying each day for their release, reminds us even more powerfully that we Christians have never mobilized our energy and resources to release an entire world of people enslaved to sin and the darkness of not knowing Jesus as personal Savior.

What changes would take place if Southern Baptists suddenly felt the same sense of urgency for bringing spiritual freedom to the non-Christian world that we felt for 444 days about bringing human freedom to the American hostages in Iran? Surely no local church would have the slightest difficulty oversubscribing a budget, with a much higher percentage of receipts going to missions and the Cooperative Program. Surely every state convention would have no difficul-

ty increasing to at least 50 percent the share of budget receipts going to world missions. Surely the Radio and Television Commission of the Southern Baptist Convention would have no difficulty raising the funds necessary to establish a national and international television network devoted to sharing the good news about freedom in Christ. And surely the Home and Foreign Mission Boards would have no difficulty finding and supporting the vastly increased numbers of missionaries needed to share the good news.

It has been great to see our nation come together and rejoice in the freedom for the 52 hostages. It would be even greater if Christian people could move on to a new level of commitment and concern for more than three billion hostages who have not yet found true freedom in Christ.

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

## CLC intensifies 'TV clean up'

NASHVILLE, Tenn. (BP) — A stepped-up campaign to combat immorality on television, using state Baptist newspaper advertisements, an extensive poll and a network of activists, has been announced by the Southern Baptist Christian Life Commission.

The new plan intensifies a four-year effort by the moral concerns agency to clean up television.

Foy Valentine, executive director of the commission, said individual efforts to monitor television usage in the home, writing government representatives and registering both approval and disapproval with local television stations and the networks are important, but not enough. "If Southern Baptists act together as a group to search out the facts, plan strategy and act in forceful unity, changes will take place," he said.

A key part of the new effort is the use of the Christian Citizenship Corps, a group created a year ago to help Southern Baptists apply the Gospel to the issues of life through responsible involvement in the political process. Currently, it numbers 1,300 members in 43 states.

An advertisement has been sent to the 34 state Baptist newspapers encouraging

persons interested in cleaning up television to join their efforts in the organized campaign by joining the corps.

William H. Elder III, an Arkansan who is director of Christian citizenship development for the commission, said: "The machinery is in place and we are issuing the call to all Southern Baptists who are concerned about television to join with us. Together, we can have more of an impact than any of us can have individually."

Valentine noted the CLC has been campaigning against immorality on television since 1977, but "illicit sex, violence, alcohol consumption and profanity continue to be glamorized daily on television."

He added: "Aggressively immoral forces within the television industry, the misuse of cable television in promoting pornography, and the push for deregulation all signal that the worst in television programming may be yet to come."

The intensified campaign also features an extensive poll of Christian Citizenship Corps members, allowing them to register their opinions on such matters as television programming, deregulation and selective buying to influence tele-

vision sponsors.

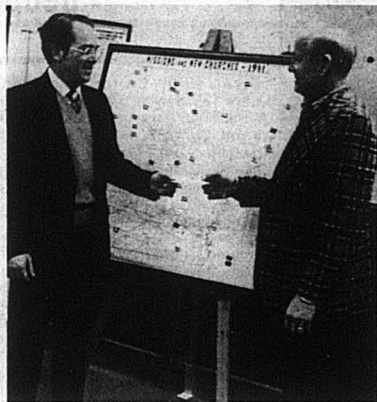
Elder said: "The results of that poll will be released immediately to the press and will be communicated specifically to television power points such as appropriate congressional committees, the White House, the Federal Communications Commission, the Federal Trade Commission, as well as to the television networks and cable television companies."

Valentine said the success of the clean up television effort depends on unifying the voices of Southern Baptists together with other concerned citizens of like mind.

"Television comes to us through the public airwaves," Valentine noted. "Television cannot exist without us, the consumers, and we have both the right and the responsibility to participate forcefully in decisions about which programs finally arrive in our homes.

"We must exercise that right and responsibility not just as individuals but as 13.6 million Southern Baptists working together for more responsible television programming."

(see ad on page 16)



ABH photo/Mike Gill



Cabot Pleasant Valley Church awarded a bank balance of \$305.79 to the Arkansas Baptist State Convention Missions Department Jan. 30 in payment of a \$150 grant received in 1952. The payment and additional gift of \$155.79 will be deposited to the department's revolving loan fund. W. J. "Dub" Waymack Jr. (right) presented the check to Director of Missions Conway Sawyers for his father, W. J. Waymack, church treasurer.

## Churches clear debt

First Lead Hill celebrated the payment of their building debt with a noteburning Jan. 25. The church borrowed a total of \$49,000 in 1970 and 1977 for construction and remodeling, and has paid the 20-year loan in 10 years. From left to right are Pastor Marshall Boggs, Chairman of Deacons Roger Logan, Garvin Dunlap, George Thompson, Albert Thompson and Onus Raley.



## The Southern accent

### A boat doesn't sail 'til it's put in water

by D. Jack Nicholas

In *Cannery Row*, Steinbeck describes Henri. Henri lived on a boat on which he had been working for the last 10 years but had not completed anything but the galley and the cabin. Henri's boat was suspended on a concrete foundation in a grove of pine trees and the various features of the boat were constantly undergoing alterations in keeping with Henri's changing moods. Steinbeck reveals that Henri's boat would never actually be finished and that Henri never really intended to put the boat in water for he had an uncontrollable aversion to water.

But Henri immensely enjoyed the idea



Nicholas

of a boat, working on the boat, talking about the boat, and perhaps even fantasizing about some remote moment in time when he would launch the boat. The reader is left with a conclusion that Henri's boat will never be finished, that it will never be placed in water, that it will never actually float.

The Southern Baptist Convention has conceived of and launched the most sublime plan and the most significant undertaking of its relatively short history — Bold Mission Thrust. Its imperative lies not only in its grand design and its high purpose; there is good reason to believe that the future of civilization may depend upon the success of this Southern Baptist undertaking.

Because of the stupendous significance of the outcome of the Bold Mission Thrust, Southern Baptists must take

the challenge seriously.

For Southern Baptists to regard this challenge as Henri regarded his boat would constitute one of the greatest tragedies in Christian history. It must be more than a catchy slogan, an intriguing idea, a matter of casual conversation or entertaining fantasy.

Baptists en masse must be radically affected by this grand endeavor. It must get a grip on us, alter our absurdly wasteful life-styles, lead us to sacrificial support of world missions, and arrest every one of us with the question, "What is my place in Bold Mission Thrust?" Not only must more give more, but more must go.

According to the great commission, this boat was made to sail.

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

by Millie Gill/ABN staff writer

**Robert Wagoner**

has resigned from the staff of the Springdale First Church to join the staff of the First Church, Euless, Tex.

**Jim Black**

has been called to serve as pastor of the Success First Church, coming there from the Old Walnut Ridge Church. He and his wife are students at Southern Baptist College. They are parents of two daughters.

**Herbert Rolland**

has been called to serve as pastor of the Turrell Church.

**Rev. and Mrs. Wally Ferguson**

were recently honored by Conway Second Church where he serves as staff evangelist. The Fergusons were presented a special offering by the church to be used in their evangelistic outreach program.

**Ron Marcum**

is serving the Harrison Eagle Heights Church as minister of music and youth.



Marcum



Rogers

**Dennis Sewell**

is now pastor of the Lavaca First Church, coming there from the First Church of Albuquerque, New Mexico, where he served as associate pastor. He and his wife, Vicky, are parents of two children, Carrie and Chad.

**Mary Sue Hale**

died in El Dorado Feb. 3, at the age of 49, following a prolonged illness. She was the wife of Clay Hale, pastor of the El

Dorado Liberty Church. Funeral services were Feb. 5 with pastors in the Liberty Association assisting. Other survivors are a son, Walter A. Hale of Little Rock; a daughter, Mary Clark of El Dorado; her parents, Mr. and Mrs. W. E. Whitlatch, Sr. of Rolling Fork, Miss.; a brother; four sisters and a grandchild.

**Leroy Rogers**

began serving as pastor of the Searcy Temple Church Feb. 15, coming there from the Mountainburg First Church where he had been pastor since October, 1976. He led the Mountainburg church in a membership growth of 156 additions, 95 of these by profession of faith and baptism. He attended Southern Baptist College, Central College and received the pastoral ministries diploma from the Southern Baptist Theological Seminary Extension Department in 1980. He has served as pastor of other Arkansas churches. He and his wife, Patsy, are parents of two married daughters.

## News about missionaries

**Mr. and Mrs. Daniel R. South**, missionaries to Chile since 1976, resigned from missionary service Dec. 31. They were stationed in Concepcion, where he served as a music promoter. He is a native of Memphis, Tenn., and she is the former Cheryl Davis of Little Rock. They may be addressed at 21 Belmont, Little Rock 72204.

**Mr. and Mrs. Logan Atnip**, missionaries to Zimbabwe, have arrived in the States for furlough (address: c/o Mrs. Rabun Lunsford, 2828 Slumber Trail, Decatur, Ga. 30034). He is a native of Marmaduke, Ark.; she is the former Virginia Hill of Elberton, Ga. They were appointed by the Foreign Mission Board in 1956.

**Mr. and Mrs. Ronald H. Ballard**, missionaries to Paraguay, have completed furlough and returned to the field (address: Casilla 1171, Asuncion, Paraguay). He was born in East St. Louis, Ill. She is the former Sue Wilson of DeWitt, Ark. They were appointed by the Foreign Mission Board in 1976.

**Mr. and Mrs. Billy O. Gilmore**, missionaries to Brazil, have completed furlough and returned to the field (address: Caixa 1635, 13100 Campinas, SP, Brazil). A Texan, he was born in Leverett's Chapel and also lived in Mount Enterprise. The former Lee Ann Cole, she was born in Alma, Ark., and also lived in Raymond-

ville, Texas, while growing up. They were appointed by the Foreign Mission Board in 1962.

**Mr. and Mrs. J. A. (Jason) Lee**, missionaries to India, have completed furlough and returned to the field (address: 383 Upper Palace Orchards, Bangalore 560 080, India). A native of Arkansas, he was born in Mountain View. The former Carolyn Stewart, she was born in Fort Smith, Ark., and grew up in Madison Heights, Ferndale and Berkley, Mich.; and Excelsor, Norfork and Little Rock, Ark. They were appointed by the Foreign Mission Board in 1976.

**Mr. and Mrs. Aaron M. Remington**, missionaries to Portugal, have arrived in the States for furlough (address: c/o Cecil Remington, Star Route, Box 26, Yukon, Mo. 65589). Born in Prairie Grove, Ark., he lived in Lubbock, Texas; Morrow and near Little Rock, Ark.; and Ukiah, Calif., while growing up. She is the former Mary Unger of Elk Creek, Mo. They were appointed by the Foreign Mission Board in 1977.

**Kathryn Smith**, daughter of Mr. and Mrs. Edward L. Smith, missionaries to Botswana, married Lonnie Johnson Dec. 19 in Fort Worth, Texas. Her parents may be addressed at 717 North Hughes, Little Rock, Ark. 72205. They are in the States on furlough. Both 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.

**Mr. and Mrs. G. Dean Dickens** missionaries to the Philippines, may be addressed at Box 7, Baguio City, Philippines 0201. They are natives of Arkansas. He was born in Little Rock and lived in Clinton before settling in Booneville as a child. The former Karr La Miller, she was born in Texarkana and lived in Eudora, Bauxite and Mena. They were appointed by the Foreign Mission Board in 1974.

**Mr. and Mrs. W. Rex Holt Jr.**, missionaries to Togo since 1975, resigned from missionary service Dec. 31. They were stationed in Lome, Togo, where he was a student worker. Born in Jonesboro, Ark., he grew up there and in Bay and McCormick, Ark., and Wilmington, Calif. She is the former Sherry Puckett of Paragould, Ark. They may be addressed at 401 Flint, Jonesboro, Ark. 72401.

**Odus Philpot**, father of James M. Philpot, representative to Mexico, died Jan. 8 in Mena, Ark. Philpot may be addressed at Apartado 143-A, Cd. Satellite, Edo, de Mexico, Mexico. He was born in Polk County, Ark., but moved to Fresno, Calif., as a teenager. His wife, the former Jurhee Sheffield, was born in Childress, Texas, and grew up in Fresno. They were appointed by the Foreign Mission Board in 1967.

**Series of natural disasters doesn't deter Arkansas missionaries**

**Wynne Church**

held services Feb. 1 to ordain Calvin George and Mike Wood as deacons, according to pastor John R. Maddox.

**Jonesboro Friendly Hope Church**

was in a Brotherhood led revival Jan. 23-25. Speakers were Ronnie Teague, Bill Walters, David Allison and Billy West. Hancel Michael and L. L. Bennett led testimonial services. The men also participated in a Saturday morning breakfast that was followed by a church work day.

Men of the church will be in Greentown, Ind., Feb. 15-21 to assist in the remodeling of a church there according to Pastor Don Vuncannon.

**Holland Church**

more than doubled its gifts to the 1980 Foreign Mission offering. The offering, promoted for six weeks, was \$2,023.58. The 1979 offering was \$636.85.

**Lonoke Church**

held a special Sunday School emphasis Feb. 15 at which time members were given an opportunity to make a commitment to read the Bible through in 1981.

**Humphrey Church**

recently ordained Garry W. Alverson, music director, as a deacon.

**North Little Rock**

**Sylvan Hills First Church**

recently added a Cradle Roll Department to its outreach ministry. Margaret Jones will direct the program, assisted by Carol Moody, Gussie Love, Pat Peters, Ann Roberts, Patty Green and Janice Huffman.

**Little Rock Geyer Springs First Church**

ordained Ed Thomas as a deacon Feb. 9. Earl Humble, Professor of Religion at Southern College, preached the ordination message.

**OBU sets academic scholarship deadline**

ARKADELPHIA — Applications for academic scholarships at Ouachita Baptist University for the 1981-82 school year must be received no later than March 1, according to OBU Student Financial Aids Director Harold Johnson.

Students desiring to apply for academic scholarships may obtain additional information and application forms from Johnson's office in Mitchell Hall or by writing or telephoning his office, P.O. Box 776, Arkadelphia, 71923 and 501-246-4531, Ext. 570.

KINGSTON, St. Vincent (BP) — Moments after Orvell and Suzan Ward Bryant and their visitor had scrambled to safety, a wall of water roared out of the darkness and swept their automobile into the Atlantic Ocean.

The flash flood down the bed of the Rabacca Dry River would have been the last straw for many people, but not the Bryants, Arkansans for whom natural disaster has become a way of life.

Bryant was pastor of North Crossett Church in Crossett, until December 1977, when he and his wife were appointed by the Southern Baptist Foreign Mission Board.

During their two-and-a-half years as first-term Southern Baptist missionaries on St. Vincent in the Windward Islands, the Bryants have persevered through two hurricanes—David and Allen—and the eruption of a volcano, La Soufriere.

The Bryants and Calvin Haywood, a visiting evangelist from Guyana, were returning from the third service of a week-long revival in early October at Sandy Bay Church, where Bryant is pastor, the night their car washed to sea. The road they traveled, used by all the island's inhabitants, runs across the bed of the Rabacca Dry River, which flows only when heavy rains dump their load in the mountains.

When the car reached the river bed about 9 p.m., the sandy bottom was wet from a rain, but no water was running on the Sandy Bay side, across the river from where the Bryants live. But about three-fourths of the way across the 150-foot channel, the car bogged down in a shallow stream about 15 feet wide.

"Calvin and I got out to push, with Suzan behind the wheel," recalls Bryant. "We worked for 15 or 20 minutes, but the car got stuck deeper. Meanwhile, the stream was getting heavier and heavier."

The three travelers realized the time had come to run, but Suzan couldn't get the door open on the driver's side of the tilted vehicle. Bryant and Haywood rushed to the other side, as the water rose, pulled open the door and helped her out. They made it to the bank about two minutes before "a sudden surge of water" picked up the car like a matchstick and rushed toward the ocean.

The trio, shaken but unhurt, hiked to a telephone and called missionaries Larry and Wanda Lee, an hour's drive away, to pick them up. About 2 a.m. they learned that their car had been recovered, damaged beyond repair.

But the flash flood and a lost car failed to deter the Bryants any more than did the volcano and hurricanes, which have wreaked havoc on St. Vincent during their short missionary careers.

The next night, driving a borrowed car, they and Haywood set out again across the "dry" river for the revival, where standing-room-only crowds continued to greet them. Eight persons accepted Christ as savior during the week and requested baptism into Sandy Bay Church. The little church has grown to 101 members since the Bryants organized it and has started a preaching point in a nearby village.

Bryant was graduated with a bachelor of science degree from Southern State College (now Southern Arkansas University) in Magnolia, and holds the master of divinity degree from Southwestern Seminary in Ft. Worth, Tex.

The former Suzan Ward of El Dorado, Mrs. Bryant received the associate of science degree from Southern Arkansas University and the registered nurse standing by examination.

The Bryants are determined to persevere and continue to cross the Rabacca Dry River — this time in a four-wheel drive vehicle bought with \$11,000 appropriated at the Foreign Mission Board's December meeting.

**5%**

That's how much MORE money Southern Baptists will have to give if we are to meet this year's offering goal for home missions.

**Annie Armstrong Easter  
Offering National Goal  
\$17,250,000**

**Week of Prayer for  
Home Missions  
March 1-8, 1981**

## "Daddy, what are we?"

by Robert U. Ferguson

"Daddy, what are we?" "What do you mean, Son," the father replies. "Well, John and Eddie are Democrats and Methodists, Jane and Stanley are Democrats and Catholics and I just wondered what we are."

The father smiles and replies, "Son, we are Democrats and Baptists."

How nice, we say — that the boy came and asked his father. How thoughtful, that the father took the necessary time to reply to the question. Such questions are a very real part of every parent's life. Every child needs to know who he is, in relation to others and the world of ideas.

Yes, it is nice, and important, and most necessary, but please note that by the virtue of kinship, the child takes on the values of his parents in a most subtle fashion. But to reply differently to your son might tend to confuse him. For example, if you replied, "I am a Baptist and a Democrat, and your mother is a Baptist and a Democrat, but you are too young to be either. You have yet to decide about these matters."

Rather than run the risk of confusion we just answer the questions in the best manner we know, and in so doing we "set" the mind of the child. He will announce that he is a Democrat and a Baptist before he knows the spelling or the meaning of either word.

Universally this practice is accepted procedure on the countless subjects of life. Is it any wonder most of us conform to the ethnic and religious values without a conscious thought as to their content or validity? And since these values are so emotionally intertwined in the hearts of men, is it any wonder that to break or to question these values causes such consternation? The marvel is that we can ever question, or ever bring ourselves to judge, what we so genuinely accepted when we were children.

Once I was a child, now I am a parent. I want the best for my children and I hope all parents do, but it seems to me that a lot of the "facts" we parents pass on to our children are "emotional opinions" rather than actual, truthful, facts. It is a fact beyond doubt that we "see" what we already know, and I think we also see what we want to see or what we look for. We parents tend to be experts on every subject in the world. I frankly doubt our abilities. I have been wondering of late, how can we "set" our children's minds so that they will search for truth, gathering and weighing the evidence in the questions they must answer. We need a generation of honest seekers of truth. We have had enough of biased promot-

ers of a special point of view. Possibly the reason this matter concerns me is my recent rediscovery of the incredible tenacity to conformity that a fanatic ideology may engender.

During the Nuremberg trials a 46-year-old colonel of the German Army, Rudolph Hoess, Commandant of the Auschwitz concentration camp, testified that he carried out the orders of his superior, Himmler, when he daily exterminated 10,000 human beings. Between the summer of 1941 and the end of World War II two and one-half million men, women and children were systematically murdered in this camp.

Gold from their teeth and rings was melted down and sent to the Reichbank, and hair from the women and girls' heads was saved to be used in industry. When asked how he felt when he received the orders to carry out these horrible mass murders, Hoess denied any feeling. He said it never occurred to him to question the order and that he thought he was helping to solve the "Jewish problem" in his country.

Obedience to a fanatic ideology caused this man to violate the highest human values that mankind has. The 10 commandments, sympathy, logic, and love were discounted. Such conformity scares me to death! If a man can get his fellowman to believe so thoroughly in him as that, I believe we should seek out the deterrent to such conformity while we are able.

As a pastor I want the Lord's work to make progress. And occasionally in discouraging times I wonder why the people do not follow as I want them to do, but after a shocker like Hoess, I am grateful most people use their sacred right of personal decision.

As long as there are men who want everyone to like what they like, say what they say, do as they do, and then mark out those who differ, we must with all courage resist them. He, or she, is a potential dictator, an enemy to freedom and of course to all Christian causes. Let us cooperate as long as the conscience can. Let us work together for our Lord and our community with reason and determination, seeking those goals that are just for all. But let us never fear to question or to disagree when we have good reason. Conformity can be a vicious evil.

Robert U. Ferguson directs Cooperative Ministries with National Baptists for the Arkansas Baptist State Convention. When this article appeared in the "Alabama Baptist" in 1968, he was pastor of Oakdale Church in Alabama.



### Immanuel's first million tapes

The first week in February marked the distribution of the 1,000,000th cassette tape from the Little Rock Immanuel Church tape ministry. The six-year-old operation is a grace ministry and the tapes are not for sale, but are available on request. Since its beginning, \$650,000 have been received as contributions for this ministry; total cost for production and distribution of the tapes has been \$635,000. The main volume of this ministry is of the sermons and Bible teachings of Pastor W. O. Vaught. Approximately 25,000 tapes are mailed each month to almost every state and many foreign nations.



Dr. Herschel Hobbs (right), retired pastor of Oklahoma City First Church and former president of the Southern Baptist Convention, was in Arkansas Jan. 25-28 to lead a study in Bible doctrines at Russellville First Church. He and Pastor Jack Riley (left) visited the Baptist Building during the week.



# Collins sees 'creativity' in convention

by Robert Dilday

L. L. Collins, whose duties as assistant to the executive-secretary of the convention began Feb. 2, was interviewed by the *Arkansas Baptist Newsmagazine* recently along with Executive-Secretary Huber Drumwright. Some of the things he told us about himself and what he sees as the future of the Arkansas State Baptist Convention:

ABN: As assistant to the executive-secretary, what will your responsibilities be?

Collins: Basically two-fold. As associate I will be an aide to Dr. Drumwright in whatever areas he feels I'm needed. As director of business services, I will cover those areas that relate to the convention from a business perspective: accounting, printing, building maintenance, etc. If Dr. Drumwright is out, it becomes my responsibility to administer the building.

ABN: Do you anticipate any change in direction for the State Convention?

C: I would evaluate the direction I see the convention going as very positive. I think it is a direction that will put Arkansas in the forefront as far as creativity in state programs is concerned. There should be a continuing move toward stability in the total structure, with a warm evangelical and missionary thrust beginning with the executive-secretary's office. At this point I don't see any major changes. We will keep two things in mind in everything we try to do. First of all, how can it be done with a sensitivity

for people involved? We want everything to be basically people-centered. The second thing is a recognition of our stewardship, by running the day to day business as efficiently as possible, so that more of the Cooperative Program dollar will be used in direct programs.

ABN: How will your personal relationship with Dr. Drumwright be?

C: Well, we're practically related. I was his grader at Southwestern Seminary for nine years. We watched each other's children grow up.

Drumwright: When Mimi (Drumwright's daughter) was a little girl, about 13 or so, she was thrown from her horse and just nearly killed. For two months she was in a body cast from her waist up to her neck, and had her arm out in the same continuous cast which completely surrounded her body; of course, she could not go to school like that. L. L. was the principal of a high school here in Arkansas and he came over day after day and night after night and on Saturdays and kept her up with school work. People get to be pretty special to you in situations like that.

ABN: Tell us a little bit about your background.

C: I surrendered to preach when I was 14. I've been connected with Arkansas ever since graduation from Baylor University, when I came to be pastor of Spring Hill Church south of Fouke. As a bi-vocational pastor, I spent four years

there as pastor and teaching in public schools. After I left Spring Hill, I pastored for a while in Texas and Oklahoma churches, coming back to Mandeville, Ark.; from there I began to commute to the seminary in Fort Worth; I did that for two years. I moved to Fort Worth in 1965, joined the instructional staff at Southwestern as a Greek teacher in 1973, and then in 1974 moved to the position of director of admissions and registrar there. I've done post graduate work at three Arkansas universities: Southern State, Henderson and the University of Central Arkansas. Eleven years ago we bought retirement property at Fairfield Bay, so we really sense that in coming back to Arkansas, we're coming home.

Robert Dilday, a student at Southwestern Baptist Theological Seminary at Fort Worth, is an intern with the *Newsmagazine*.

## OBU Church Music Workshop announced

ARKADELPHIA — Charles C. Hirt, emeritus professor at the University of Southern California and internationally known choral conductor, will be one of the featured personnel at the twelfth annual Church Music Workshop at Ouachita Baptist University's Mabey Fine Arts Center Feb. 26-27.

Other leaders at the workshop will be Hugh McElrath, professor of church music at Southern Baptist Theological Seminary in Louisville, Ky., and Linda Farmer, children's choir specialist at Spring Church, Spring, Texas, and part-time instructor at Houston Baptist University. The workshop is open to ministers of music, those in leadership positions in church music programs and students who are interested in church music, according to Paul Hammond, assistant professor of music at Ouachita and director of the Church Music Workshop.

The registration fees include participation in all workshop sessions but does not cover meals and housing.

For more information persons should contact Dr. Hammond at Ouachita, phone 501-246-4531, ext. 146, or write to Church Music Workshop, OBU, P.O. Box 710, Arkadelphia, 71923.



"I think Arkansas Baptists will be in the forefront in the future as far as creativity in state programs is concerned," says new assistant to the executive-secretary L. L. Collins (right) in an interview. With him are Executive Secretary Huber Drumwright (center) and ABN intern Robert Dilday.

# Your state convention at work

## Sunday School

### Don't purge the rolls

Occasionally a church member will think of a sure way to improve their Sunday School. Purge the roll. They say that if they scratch names of Sunday School members who have not been in attendance for months or years, that somehow this strengthens the Sunday School. Of course it does not. It may only seem to make the Sunday School look strong in attendance compared to absentees. Actually it hinders Sunday School work.

A main purpose of the Sunday School is to teach the scriptures to those in attendance, yet another major purpose is to minister. Ministry is for all members, not just those who attend. The chronic absentee probably is more in need of ministry than regular attenders. Ministry among other things, means showing helpfulness and kindness.

Absentees need help. They do not need to be nagged about their failure to attend, nor removed from the roll. Rather, they need the kind touch of attending members. Some of them will eventually come back if a church cares enough to

keep their names on the permanent roll and frequently offer caring ministries to them.

One lady asked her class to remove her name because she was attending another church with her grandchildren. The class members kept her on the roll without making a big deal out of it. This often reminded them to pray for her. In a few months this lady attended the funeral of her mother in another state. The faithful class ministered to her and showed their true love to her when she was away for several days. They sent letters, cards, and made phone calls. They also demonstrated their love to her when she returned. Soon she was back in the class.

When I was a boy and a member of Sunday School at Immanuel Church in Little Rock I became a non-attender. This went on for several years but the church kept me on this Sunday School roll. My name was even promoted each year to the next class. One day Dan Pierce, a new teacher and a young insurance salesman, received the new class with at least one chronic absentee on the roll. He is the only Sunday School teacher who ever visited me in my home. One Saturday he came by and asked me and my mother if I could go to a sunrise breakfast and to Sunday School.

That marked the new beginning of my pilgrimage with the Lord and his work. Thank you, Immanuel, for promoting a

chronic absentee. Thank you for not purging the roll of my name.

Who should be dropped from a class roll? Persons who move away, persons who join another church, and persons who die. To keep absentees on the roll helps keep the conscience of the class alive to face up to its obligation to minister. Purging the roll or moving them to some hidden non-active list may be a cover up for members who are avoiding ministry opportunities.

Someone stated it clearly by saying that enrollment represents the number of people you are ministering to. It certainly represents the people you can and should minister to. Praying for absentees is a ministry.

It is better to minister and fail than not to minister at all. By all means, avoid stripping the roll. Avoid making a new roll each quarter or year by listing only those in attendance. A name is more than an asset or liability, it represents a person for ministry.

Concerning enrollment — who should be enrolled in Sunday School? Any person can be enrolled any time, any place, if he or she is willing to be enrolled. This is called "open enrollment." Not all churches use this system, but it is the fastest way in increase enrollment. The traditional and recommended way to enroll a person is to enroll the visitor on the first Sunday he or she attends, if the person is willing to be enrolled.



Hatfield



#### Third Century awards

LEFT: At an awards banquet during the Evangelism Conference, John Finn presents plaques to Don Seigler of Washington-Madison Association, and to C. A. Johnson of Pulaski County Association for their efforts in publicizing the Third Century Campaign.

RIGHT: James Newnam receives an award from Jamie Jones, Director of the BSU Third Century Campaign, for



his efforts as associational chairman for the campaign, while Conway Sawyers looks on. Both Newnam and Sawyers are formerly from Liberty Association, where Sawyers (left) formerly served. Bill Lacewell, associational chairman for Concord Association, also received an award. Liberty and Concord Associations were recognized for the high percentage of their churches participating in the campaign.



# Your state convention at work

Some churches use a very strict and unredemptive rule, insisting that a person attend three times before enrollment. This is a poor system. As soon as a person is enrolled he or she becomes a person for ministry, either in attendance or as an absentee.

Enroll them; keep them; never drop them; minister to them; always be patient toward them. — Lawson Hatfield, state Sunday School director

## Church Music

### Associational music programs growing

1980 reports show a marked increase in associational music activity in the state. Six associations, compared to two in 1979, have received the Associational Music Promotion Award for 1980. The associations are Bartholomew, Richard Wade, director; Black River, Mrs. Jack Grimes, director; Clear Creek, Charles Mayo, director; North Arkansas, Wayne Bandy, director; North Pulaski, Leland Hurt Jr., director; Pulaski, Gary Isehower, director.

The award is based on the number of churches reporting a music ministry, report of associational music activities, involvement of the Director of Missions in planning, leadership training promotion, hymn sings, music schools, sharing leadership (partner plan), and associational tournament. — Glen E. Ennes

## Church Training

### Youth musical premier planned

April 17, 1981 will mark what has the potential of being the biggest, most exciting State Youth Convention in recent years. The Pine Bluff Convention Center will be the site where as many as 8,000 youth from throughout Arkansas will gather for a day of worship and challenge.

A special feature of the evening session will be the Arkansas premier of the new youth musical *Mountain Song* by John Lee. The musical will be performed by a mass choir of 300-500 youth from churches throughout Arkansas and directed by Bob Williamson, minister of music at Pine Bluff South Side Church.

Any youth choir or individual youth is welcome to participate in the premier performance. Interested churches or individuals should contact the Church Training Department, P.O. Box 552, Little Rock, 72203, phone 376-4791, for music and rehearsal information. — Bill Falkner



Falkner

## Cooperative Program

### C.P. percentage up

Arkansas Baptist churches gave 9.50 percent of their tithes and offerings through the Cooperative Program during 1978-1979. In 1979-1980 this percentage increased to 9.73. The .23 increase is a significant gain not only in dollars but also in percentage.

Information from uniform church letters shows that Baptists gave \$6,515,609 for mission support in 1978-1979. This increased to \$7,324,930 in 1979-1980.

Only 61 active churches failed to give through the Cooperative Program during the last reporting period. 95.05 percent of the churches gave through the Cooperative Program last year. Seventy churches shared 15 percent or more of their tithes and offerings through the Cooperative Program.

Arkansas Baptist churches are above the Southern Baptist Convention average in the percentage of tithes and offerings given through the Cooperative Program. The state is also above the SBC average in the number of churches giving. — James A. Walker, Director, Stewardship/Cooperative Program

Since 1978, the Foreign Mission Board has named 121 Mission Service Corps volunteers. Missionary requests have surpassed that number leaving 250 unfilled requests.

## The church strengthening families

Family enrichment conference

March 9-10, 1981

Park Hill Church, NLR

### Leaders

Joe Hinkle

Harold Bergen



Secretary, Family Ministry Dept.

Family Enrichment Consultant

Gary Hauk

Richard Waggener



Senior Adult Consultant

Marriage Enrichment Consultant

### Schedule

#### Monday, March 9

2:00 p.m. General session  
3:30 p.m. Workshops  
7:00 p.m. General session  
8:00 p.m. Workshops

#### Tuesday, March 10

9:00 a.m. General session  
10:30 a.m. Workshops  
2:00 p.m. General session  
3:30 p.m. Workshops  
7:00 p.m. General session

### Sponsored by:

Family Ministry Department, BSSB and Church Training Department, ABSC

### Features

#### General sessions:

- Family Life Today
- The Home: Key to Christian Education
- Senior Adult Ministry
- The Minister's Family in Biblical Perspective
- The Church Strengthening Families

#### Workshops:

- Pastor's Role in Strengthening Families
- How to Rear Responsible Children
- Couples in Marriage Enrichment
- Ministry with Single Adults
- Ministry with Senior Adults
- Planning Family Enrichment Conferences
- Family Recreation
- Deacon Family Ministry Plan
- Ministry through Parenting Education

# Week of Prayer for Home Missions

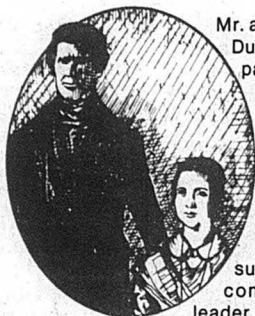
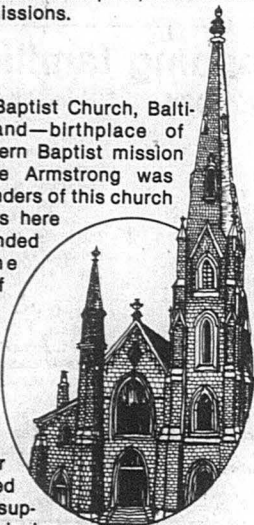
## March 1-8, 1981



**Go Forward!** This compelling order from Exodus 14:15 was the personal motto of Annie Armstrong, first head of Woman's Missionary Union. With it she marshaled the forces of Southern Baptist women to support missions.

Now the command is reissued to march Baptist home missions into Bold Mission Thrust. The theme art for this year's Week of Prayer for Home Missions recalls the dramatic life of the "Go Forward" woman. It shows how she, as one outstanding Southern Baptist, devoted her life to home missions.

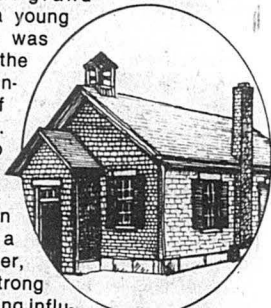
Eutaw Place Baptist Church, Baltimore, Maryland—birthplace of modern Southern Baptist mission support. Annie Armstrong was one of the founders of this church in 1871. It was here that she founded and became president of the Woman's Baptist Home Mission Society of Maryland. Pastors of this church encouraged and aided her as she mobilized women into support of home missions.



Mr. and Mrs. James Dunn Armstrong, parents of Annie Armstrong. Mr. Armstrong a wealthy tobaccoist, died when Annie was a baby. Mrs. Armstrong survived to become an early leader in Woman's

Mission to Woman—the first highly organized mission support group among Southern Baptists. Her personal involvement in home missions activities in Baltimore set an example which her daughter followed and surpassed.

Sater's Church, the first Baptist church in Maryland, still stands 11 miles north of Baltimore. It was built by Annie Armstrong's great-great-grandfather. As a young girl, Annie was steeped in the religious convictions of her family. She grew to cherish the idea that every person should have a church. Later, Annie Armstrong was the guiding influence behind the Church Building and Loan Fund, now administered by the Home Mission Board. This fund makes possible church buildings in home missions territory.

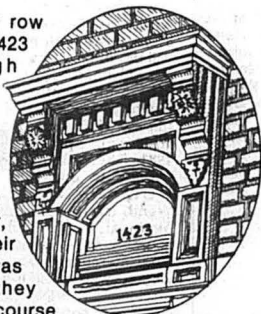


# or Home Missions:

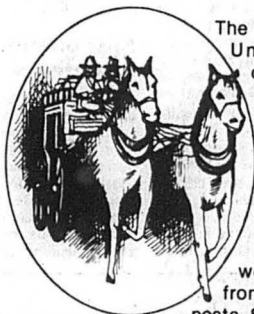


Annie Armstrong and her sister, Alice, poured out endless pages of home missions information—leaflets, columns for state Baptist papers, Sunday School publications, and for the home missions magazine. There were also forceful handwritten letters to women's societies, personally inspiring them to good works in missions.

The stately row house at 1423 McCullough Street, Baltimore, Maryland, was the command post for Annie Armstrong and her sister, Alice, and their mother. It was here that they changed the course of Southern Baptist missions. This building was a center for writing and planning for missions expansion.



During her travels, Miss Armstrong visited Indian reservations. Meeting one Indian of a tribe which had not heard about Jesus, she asked, "Can you understand the Jesus way?" "I can if you will tell me," the man answered. So Annie Armstrong stepped aside to tell the story of Jesus.



The peoples of the United States compelled Annie Armstrong to "Go Forward" up and down the land, promoting home missions. Most memorable were her trips to frontier missions posts. Seeing the poverty in these areas, she trained women's societies to provide supplies, clothing, food, and cash.

## Annie Armstrong Easter Offering

### National Goal: \$17,250,000

# Your state convention at work

## Family ministry

### Marriage enrichment retreat

The Spring Marriage Enrichment Retreat sponsored by the Arkansas Baptist State Convention will be held at the Ozark Folk Center April 2-4, 1981. The Ozark Folk Center is located near Mountain View, approximately 100 miles north of Little Rock, in the heart of the Ozark Mountains.



Jackson

Training Department or calling (501) 376-4791.

Couples who attend the retreat and are interested in learning how to lead the basic level retreat will be invited to attend a training workshop in December.  
— Gerald Jackson

Holt



Mrs. Holt



Schleiff



Mrs. Schleiff

### Missionaries will lead conferences for WMU

Mr. and Mrs. Gerald Schleiff of Zimbawe and Mr. and Mrs. Rex Holt of Togo will be among the dozen missionaries leading small group conferences during the annual meeting of Woman's Missionary Union, March 17-18. Marvin Fitts and his wife, Jean, former missionaries to Peru; Lehman Webb, state missions, and Mrs. Huber Drumwright will also be leading conferences along with

Mr. and Mrs. Bud Fray, Mrs. Helen Fling and Bill O'Brien who are featured in the program.

Meeting with First Church of West Memphis for the first time in more than a decade, WMU is following a policy of choosing different areas of the state on alternate years. For visitors who arrive early and local people the church will have an informal fellowship from 7 p.m. to 8:30 p.m. Monday in the Senior High/Single Adult Building.

This meeting is one of the highlights of the year for women who are interested in missions. In addition to the music and missions theme led by Bill O'Brien, Executive Vice-President of the Foreign Mission Board and former missionary to Indonesia, there will be Bible study by Helen Fling, WMU Promotion Associate in New Areas and messages by Huber Drumwright, Executive Secretary of Arkansas Baptist State Convention and Bud and Jane Fray, Field Representative for Southern Africa.

A drama on volunteerism, directed by Debbie Moore of the state staff, will be a feature of the Tuesday evening session. Mrs. Boyd Margason of Mountain Home, State WMU President will be presiding. Julia Ketterer is Executive Director of Arkansas WMU. — Betty Jo Lacy

### Teacher training for WOW planned

The Evangelism Department of the Arkansas Baptist State Convention will be conducting a day of witness training at the Baptist Building, 525 West Capitol, Little Rock, at 10 a.m., April 9, 1981. The training will be to qualify WOW (Win Our World) teachers who can train youth in personal evangelism in their local churches and associations.



Kent

All interested staff members and youth workers who would like to be trained in teaching the WOW materials are welcome. The cost of the materials will be \$2.75 per person. Please register for the training by writing Wes Kent, Evangelism Department, P.O. Box 552, Little Rock, 72203. — Wes Kent

**GROUPS — Reserve NOW for THE GREAT PASSION PLAY (May-Oct.)**  
Tickets, lodging, meals and swimming all for just \$16 each  
at KELLER'S COUNTRY DORM RESORT  
Rt. 1, Eureka Springs, Ark. 72632  
Call 501/253-8418 today!

J. Preston Bright, pastor of the Western Hills Church in Ft. Worth, Texas, will be the retreat leader. Dr. Bright is a certified leader for Southern Baptist's marriage enrichment retreat system. He is active in the Association of Couples for Marriage Enrichment and is serving as adjunct professor at Southwestern Baptist Theological Seminary in Ft. Worth.

The retreat begins at 7 p.m. Thursday and ends at noon Saturday. Couples must pre-register with the Church Training Department, P.O. Box 552, Little Rock, Ark., 72203. Pastors and church staff members will receive detailed information about registration and cost soon. This information is also available to interested couples by writing the Church

BSU

## Third Century Campaign



THE ONLY STATEWIDE CAMPAIGN FOR BSU IN OUR CONVENTION'S 130 YEAR HISTORY

### New churches joining BSU Third Century Campaign

Church  
Archview  
Foreman First  
Hamburg First  
Sherwood First  
Johnson First  
Lowell  
Mixon  
Temple  
Trinity

Association  
Pulaski  
Little River  
Ashley  
North Pulaski  
Wash/Madison  
Benton  
Concord  
Concord  
Concord

Pastor  
Clyde Vire  
Duane Blackmore  
Tommy Cunningham  
John Colbert, Jr.  
Raymond Martin  
John Lewis  
Luther McClure  
J. Pennington  
Harold Stephens

(more to follow)

## Foundation begins year with 50 percent increase

In a recent meeting the Arkansas Baptist Foundation Board was told that assets managed by the agency were up 50 percent over the close of 1979.

Allen Thrasher, Chairman of the Institutional Liaison Committee, said, "We believe this to be a strong indication of the support we are receiving from our other institutions and agencies."

The Board reviewed the budget and progress report and discussed the investment portfolio. Margaret Ramsey, member of the Investment Committee, reported that all transactions had been made based on sound economic research and within the guidelines of the various accounts.

At the close of the business session, J. Everett Sneed, editor of the *Arkansas Baptist Newsmagazine*, gave an overview of the goals for the *Newsmagazine* as it assumes agency status. Areas of mutual concern and support were discussed.

The meeting concluded with a tour of the new office suite being completed in the Commonwealth Savings and Loan Building next door to the Baptist Building.

Officers for 1981 are Charles Fager Jr., chairman of the board; Keith Robbins,



Fager



Robbins



Eiseman

vice chairman and Byron Eiseman, secretary.

Fager is Senior Vice President for Arkansas Bank and Trust Company in Hot Springs and is the head of the bank's trust department. He is an active member of Second Church in Hot Springs where he serves as deacon and Sunday School teacher.

Robbins is Executive Vice President and cashier of First National Bank in Fayetteville. Robbins is a member of the state board of the Arkansas Fellowship of Christian Athletes and Washington County Chairman of Easter Seals. He is a deacon and Sunday School teacher at the First Church in Fayetteville.

Eiseman is an attorney and C.P.A. He is the senior man in the tax and corporate department of Friday, Eldredge and Clark law firm and teaches a course in tax law at the University of Arkansas Law School, Little Rock. The Eiseman's are active members of Pulaski Heights Church where Byron serves as chairman of the deacons and Sunday School teacher.

## BSU Third Century Campaign

Thanks!

by Robert Turner

It would be impossible in this short column to convey the impact that Baptist Student Union has had in my life. For some students, BSU might have been simply a marginal part of their collegiate Christian experience. In my case, however, BSU was the primary tool God used during my college days to mold me into his instrument.

It was through the BSU at Ouachita that I had my first experience at leadership, as director of the puppet team. Later, as a semester missionary in Ohio, I was called upon to begin BSU's at two campuses, deepening within me the urgent need for missions. As a member of the BSU at Wright State University, a large commuter campus in Dayton, Ohio, I received perhaps my greatest challenges. The intensity of our fellowship and oneness of purpose, as we banded together to challenge our campus with the Gospel, provided us with the strength we needed on an otherwise cold, impersonal campus. My college experience there became fresh, expectant, and fulfilling because of the BSU.

Now I am serving as a Student-to-Student Worker at the UALR BSU, helping other students to have the same opportunities for growth and service that were available to me. The STS program is supported entirely by the BSU Third Century Campaign, and without the generous gifts of churches and individuals through this campaign, the contributions made by myself and the six other STS workers around the state simply would not be possible.

Thank you, Arkansas Baptists, for providing for the continued existence of the Student-to-Student Program through the Third Century Campaign.

**Robert Turner will soon finish his work as BSU Student-to-Student Worker at UALR and will enroll at Golden Gate Baptist Theological Seminary.**

Mission Service Corps volunteers have made it possible to fill requests for help in some countries, such as England, that do not have missionaries.



Turner

### Family and Child Care

#### Top churches in gifts listed

The churches listed below are the top 10 in direct gifts to Arkansas Baptist Family and Child Care Services in 1980:

Church	Association	Amount
1. El Dorado, First	Liberty	\$8,308.81
2. Pine Bluff, First	Harmony	7,254.77
3. Keo	Caroline	5,691.90
4. Central, Magnolia	Southwest Arkansas	5,086.25
5. Sparkman, First	Carey	2,668.00
6. Geyer Springs	Pulaski	2,616.00
7. Paragould, First	Greene	2,428.88
8. Siloam Springs, First	Benton	2,386.86
9. Immanuel, Little Rock	Pulaski	2,378.00
10. Russellville, First	Other	2,281.00

Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.



# You Can Help Clean Up Television!

Illicit sex, violence, alcohol consumption, and profanity are glamorized daily on television. Aggressively immoral forces within the television industry, the misuse of cable television, and the push for deregulation all signal that the worst in television may be yet to come.

## WHAT CAN YOU DO?

1. Deal with television advertisers
2. Communicate with your Senators and Congressman
3. Work responsibly with television representatives
4. Join the Southern Baptist Christian Citizenship Corps in this crucial effort

The Southern Baptist Convention's Christian Life Commission is a pioneer in standing for morality in television programing. Many concerned groups and organizations are now joining the crusade. For the complete story on how you can be involved in this continuing campaign to clean up television, clip this form and return to:

**Christian Citizenship Corps**  
**Christian Life Commission of the Southern Baptist Convention**  
**460 James Robertson Parkway, Nashville, Tennessee 37219**

Name \_\_\_\_\_ Street \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

## Festivals

### \*\*\* State Youth Choir \*\*\*

March 21

Senior high  
and combined

Junior high  
and beginning



Clinician:  
John Erwin  
UCA, Conway



Clinician:  
James Whitmire  
Memphis, Tenn.

State

### \*\*\* Young Musicians \*\*\*

March 28

Grand Ave.  
Ft. Smith

Wynne



Bill Green  
Richardson, Tex.



Lujean Howard  
Tulsa, Okla.

Second  
El Dorado

First, Little Rock



Gerald Brown  
Richardson, Tex.



Ervin Keathley  
ABSC, Little Rock

Check all the rules and regulations in the festivals section of the Music Ministry Handbook. Registration deadline, 10 days prior to the event.

Contact the Church Music Department for further information. Phone 376-4791.

## SBC television network programming pondered

by Toby Druin

FORT WORTH, Texas (BP) — If Jimmy Allen's proposal for a Southern Baptist television network becomes a reality, what would a turn of the dial bring into your home?

Would you believe, "Here's Jimmy!"?

Well, maybe not exactly, but Allen, president of the Radio-Television Commission which is proposing a 100-station low powered television network, said the "flagship" of the network, as he envisions it, would be a "Donahue type" discussion of issues and Allen said, "I probably will be the host on a daily basis, because you have to have something out there that the people identify with — that says, 'that is us.'"

The program, he said, might include an examination of mission areas, featuring missionaries who serve there and "dealing with the real issues facing people of that country and our missionary enterprise there."

He would have co-hosts such as the missionaries or outstanding leaders and others.

Allen mused over what a day's programming might include. In addition to the "flagship" show, the day likely would include children's programs for early afternoon. The show will have "God talk," Allen said, but will not be just for those with a biblical vocabulary.

"We would hope the (Baptist) Sunday School Board would come up with some

children's programming too," he said. The network idea is a joint venture of the commission and the BSSB. The board will be given an hour a day on the network for its financial backing.

"We will have magazine programs — the news type of thing," Allen said, but added the network probably would subscribe to a cable network for its news production.

The network also might create a new kind of religious news service. "We already have good journalism service," he said. "We might as well tap that into electronic service."

Other ideas for the network include a sports program Allen is discussing with evangelist Bill Glass; concert series featuring artists in 30-minute and hour-long productions; full-length dramas by Christian groups and even with situation comedies.

Though Allen did not mention it in discussing the network format, one prospect also would be the telecasting of the annual meeting of the Southern Baptist Convention, enabling millions of church members to participate visually. Two years ago in Houston when Allen was president of the SBC, a Bold Mission Thrust rally in the Astrodome was telecast via closed circuit to 10 cities across the nation.

Possibly it was a preview of things to come.

## Small Change

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Annie Armstrong Easter  
Offering National Goal  
\$17,250,000

Week of Prayer  
for Home Missions  
March 1-8, 1981

## Big Difference



## WMU launches enlargement plan

BIRMINGHAM, Ala. (BP) — With an intensive two-day workshop, the Woman's Missionary Union formally launched the enlargement campaign it approved last year.

Evelyn Blount, National Enlargement Plan director, said all 11,424 Southern Baptist churches that do not currently report WMU organizations will be consulted by Sept. 30, 1983, and encouraged to begin them. From that number, the WMU anticipates 6,394 will begin WMU work, according to state goals.

"We have not embarked on this campaign just for the sake of increasing our numbers," said WMU Executive Director Carolyn Weatherford. "We are doing it because there's a critical need for missions education in our churches."

The National Enlargement Plan, which will be funded jointly by state and national WMU, will involve approximately 150 lay women nationwide.

These women, known as the STAR-TEAM, will make one-to-one contact with pastors and key women in churches not reporting WMU. They will come to Alabama in March for a week-long training session.

The WMU executive board voted to shorten the terms of the national president and recording secretary from six years to five.

In other business, the board voted to raise the national goal of the 1982 Annie Armstrong Easter Offering for home missions from \$19.5 million to \$22 million.

According to Weatherford, this decision was based on "the good response from the 1980 offering," which netted - \$16,479,032. Last year marked the first time in four years that the national offering goal was met. The 1981 goal is \$17.25 million.

## Cothen urges Baptists to desert partisanship

by Linda Lawson

NASHVILLE, Tenn. (BP) — Grady C. Cothen sounded a ringing call for denominational unity, urging Southern Baptists "to desert partisanship and make the Holy Scripture our creed and the lost world our crusade."

"Southern Baptists are experiencing problems of a creative democracy," said Cothen, president of the Southern Baptist Sunday School Board.

Adding that "some Baptists may be correct in their opinions that they have

not been given an adequate voice in denominational decision-making," Cothen said: "Let us bring them in. We need them and they need us. It is not necessary to destroy those who disagree with us."

He said he believes current denominational controversies are symptomatic of a "fractious society" and a result of too many Christians "trying to do it on our own" instead of relying on God's direction.

"Let us not fall into the trap of denigrating other Christians," he said. "As Christ is ridiculed and the Bible is downgraded, so will we all be."

Addressing the annual meeting of state convention church program leaders, Cothen called for a new day of daring risk in planning, programming and personal lifestyle.

"These assaults upon our Christian faith have made us pull in our horns lest someone decapitate us," he said. "But it is not possible to steal second base with one foot on first."

He urged the leaders to understand

and carry out their role as ministering servants.

"The denomination, according to our polity, is our 35,000 churches. Our function is not to solve society's problems. Our function is not to instruct the churches. Our function is to serve the churches," he emphasized.

Cothen said activities planned by denominational agencies "must be an expression of the churches' purpose."

Bold Mission Thrust, the denomination's goal of sharing the gospel with every person by the year 2000, is an emphasis worthy of the consideration of every church, Cothen said.

"What began as a denominational slogan is becoming for all of us a guiding dream."

Bold Mission Thrust goals for 1982-85 will focus on three objectives: reaching people, developing believers, and strengthening families.

"These are objectives to which we can set our minds, turn our faces and give ourselves," Cothen said.

If Baptists draw together around

## January CP receipts set all-time record

NASHVILLE, Tenn. (BP) — Boosted in part by a \$1.3 million "13th" check from Texas, national Cooperative Program receipts for January were more than \$2 million greater than any single month in history.

The huge increase pushed January's undesignated giving to \$9,390,822, a 44.7 percent increase over January 1980 and \$2,281,478 more than the previous single month's record of \$7,109,343 set in February 1980.

Harold C. Bennett, executive secretary-treasurer of the Southern Baptist Convention's Executive Committee, which disburses the funds, said he was "very gratified" at the increase. "This is really a confirmation of testimonies I've been hearing from across the entire convention, from pastors and state convention executive directors," he said. "Pastors have told me their church has increased its percentage through the Cooperative Program. So the states receive greater gifts and they have sent a larger portion to the Southern Baptist Convention."

"This type of financial support underlines the basic interest of all

Southern Baptists, that they are deeply concerned about missions and evangelism."

The Baptist General Convention of Texas sends the same size monthly check for Cooperative Program receipts, then makes up any difference between what they've sent and actual receipts with a 13th check at the end of the year. Even considering the Texas check, the increase is large and general, said Tim Hedquist, Executive Committee director of financial planning.

The January record pushes giving for the first four months of the fiscal year to \$27,657,937, up 19.8 percent over the same period last year. Government reports just released indicate the Consumer Price Index last year rose 12.4 percent.

Designated contributions increased 16 percent over January 1980, to \$8,055,365. For the year, designated gifts are up 26.6 percent, to \$11,534,705.

Total gifts, both designated and undesignated, through the national Cooperative Program, are up 21.7 percent for the year to date, to \$39,192,642.

Christ's commission to share the gospel, he noted, they will stand at a moment of opportunity such as they have not known before.

"Surely God wants to bless us. Let's get our hearts in such shape that he can, and then pray down the storm of his blessings."

## Seminary workshop features hospices

The School of Religious Education at Southwestern Baptist Theological Seminary will present a conference on hospices during their annual spring emphasis April 6-8.

James Williams, professor of adult education, and J. David Fite, director of continuing education, are coordinating plans for the emphasis, which is open to all interested people.

The Senior Adult Section of the Baptist Sunday School Board's Family Ministries Department, Buckner Baptist Benevolences and Baylor Medical Center are sponsoring the workshop in conjunction with Southwestern.

Outstanding leaders in the hospice movement from across the United States will be workshop leaders, Williams said.

Purpose of the workshop is fourfold, Williams said: to enhance awareness of the hospice concept; to describe how a hospice is developed within health sup-

port systems; to interpret the helping roles of the interdisciplinary hospice team; and to address critical problems of the hospice, including ethical, legal, economic, social and spiritual.

According to Williams, hospice is "a specialized, family-centered health care program which emphasizes the management of pain and other symptoms experienced by patients with limited life expectancy. The goal of hospice is to enable patients to carry on an alert and pain-free existence through the administration of drugs and other modalities of therapy."

Continuing education units will be awarded to workshop participants.

Additional information is available by writing Williams, P.O. Box 22000, Fort Worth, Texas 76122.

## Peacemaker newspaper started in Louisville

LOUISVILLE, Ky. (BP) — A new tabloid publication, *The Baptist Peacemaker*, began publication in December.

The newspaper, developed as a ministry of Deer Park Church world peacemakers group, is edited by Southern Baptist Theological Seminary professor E. Glenn Hinson and Deer Park pastor C.

Carman Sharp.

It is the second issue-oriented publication to have its birth in a Southern Baptist congregation. *Seeds*, a magazine directed toward world hunger, began as a ministry of Oakhurst Baptist Church in Decatur, Ga., through the efforts of editors Gary Gunderson and Andy Loving.

The initial issue of *The Baptist Peacemaker* featured a lead article by U.S. Sen. Mark O. Hatfield, R-Ore., a member of a Southern Baptist congregation in the Georgetown area of Washington, D.C.

Hinson said initial plans call for *The Baptist Peacemaker* to be published four times yearly, in connection with Christmas, Easter, Pentecost and the bombing of Hiroshima.

In its premiere editorial, Hinson said the publication will seek "to explore the biblical basis of peacemaking, ... to foster a peacemaking lifestyle, and ... to examine the peacemaker's inward and outward journey."

In addition to articles and interviews, the publication will feature such items as sermons, sermon outlines, worship services, book reviews, prayers for peace and practical helps for peacemaking groups.

Among the contributors to upcoming issues, according to Hinson, are Woman's Missionary Union Executive Director Carolyn Weatherford, Southern Seminary professor Andy Lester, Greenville, S.C. pastor David Matthews and possibly, President Carter.

The publication is operating on a voluntary contribution rather than subscription basis. Persons interested in being added to the mailing list may contact Robert Broome at Deer Park Baptist Church, 1733 Bardstown Road, Louisville, Ky. 40205.

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Coker

## International

Feb. 22, 1981

Matthew 18:1-6; 15-22

by Currey E. Coker  
Pleasant Grove Church  
Harrisburg

## Love and forgive

Two teachers became miffed at each other. It built up to the point that for things to become better, the incident came to the school board. After the hearings and the decisions were given, the two teachers shook hands. However, one teacher said that he forgave but would not forget. The other teacher said that he would forgive and forget. May we be big enough to follow Jesus' teachings to forgive and forget.

### Jesus' instructions on greatness

Perhaps who is the greatest in the kingdom of heaven had been kindled or disputed among the disciples over the two or more incidents earlier: the prominence given to the three at Caesarea Philippi or to Peter in the temple tax incident (Matt. 17:1, 24-27).

Jesus brings an exhortation to humility when he brings a little child unto him. He sets the child in their midst. One must be converted and become as little children to enter the kingdom of heaven. When we humble ourselves as little children, the same is greatest in the kingdom of heaven.

Jesus knew the impressionable age of childhood. He forcefully warned his disciples against becoming a sinful influence upon children and upon young believers in Christ. Such a one, says Jesus, deserves to have the largest of millstones about his neck and to drown in the deepest sea.

### Directions for dealing with offended brethren

All social difficulties can be settled between Christians if they use Jesus' plan. The offended Christian first goes to the offender. If things are not settled, take one or two brethren. If the offense is not settled, take it to the church. If he hears not, then let him be as a heathen and a publican. His attitude is evidence that he is probably not a Christian.

Try to win this stubborn man to Christ and to the church. After he is won, a reconciliation is possible.

When social relationships are made in the church according to the teachings of Christ, heaven approves.

### Pray with and for one another

Christ promised to be in the midst of very small gatherings, if they are gathered in his name. Might we never forget his presence and his promises (Matt. 18:19, 20).

### The Christian law of forgiveness

To forgive is the most difficult of all social adjustments for many people. Seventy times seven is an unlimited number (Matt. 18:22). May we adhere to this teaching. This will deepen our faith, give us growth and strength as a Christian, and more determination and love for Christ.

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## Accepting God's love

God has given us the terrible gift of freedom. We are free to choose to live as a part of the household and family of God. We are also free to choose our own destruction by shutting ourselves away from the love of God. God never ceases to hold out his love to us, but we can reject it if we so choose. This concept lies near the heart of our scripture for today.



Lisk

### The central figure

Our scripture is commonly called the parable of the Prodigal Son. And so it is. It is the story of a young man who wanted his own way with little thought of others or responsibility. For a period in his life, he shut himself away from his own home. After realizing what he had done, he changed his life. His life had centered in the concept of "give me" until he came to himself and then asked his father to "make me."

The elder brother is also a central figure in the story. His attitude reflects not only the Pharisees of the New Testament, but it also reflects our modern counterparts. It is worth remembering that in his own way the elder brother was as much in the wrong as was the young brother.

The father who patiently wanted both sons to realize his loving care is certainly near the heart of the story. In fact it is his constant love in the face of misunderstanding and rejection that gives the story its eternal significance.

### A plea of guilty

In telling this parable, and in other ways, Jesus pleaded guilty to the charge of being a friend to sinful people. Many times the undeserving are rejected by others just as culpable, but neither is ever rejected by God. In this parable, Jesus told us not only what he did but why he did it. He made it clear that his life, and by implication ours, should be based upon a reflection of the loving character of God himself.

### Things to remember

There are truths here we should never forget. It is clear that we cannot live with misplaced values and in defiance of our

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## Life and Work

Feb. 22, 1981

Luke 15:11-24

by Richard Lisk  
England First Church

responsibilities without ultimately paying a heavy penalty. Certainly the depth of God's love is presented to us in this eternal story, but there is more. The deceit of the world apart from God is made more clear here. To drink of the world's cup of irresponsibility can seem so appealing, but the cup has bitter dregs.

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Robertson

## Bible Book

Feb. 22, 1981

I Corinthians 11:2-16

by Tommy Robertson  
Liberty Baptist Association

## Worship and women's participation

The church at Corinth was characterized by problems, perhaps more than any other New Testament church. In chapters 11-14, with which we are concerned in this cluster of lessons, we will view problems in their worship. These include the veiling of women, conduct at the Lord's Supper, and the exercise of spiritual gifts.

This passage seems strange to us, but in reality the counsel here is based on some highly important principles. We will seek to point up these principles.

### Proper relationships (I Cor. 11:2-3)

Evidently, there were some women in the church at Corinth who were abusing their new freedom in Christ, and disregarding many of the important social customs of the day. Paul recognizes a divine order in the man-woman relationship. He states that the man is head of the home (there can be only one head), and the woman is to follow his leadership. This is not implying tyranny, domination, or cruelty, but a loving leadership, direction, and deep concern.

We must also remember Paul's statement in Galatians 3:28 that "there is neither male nor female, for you are all one in Christ Jesus." There is equality mentally, morally, and spiritually, but the man is to be the leader in God's eyes.

### Proper dress (I Cor. 11:4-6)

The women in Corinth are not to worship without veils covering their heads. This sounds unnecessary to many of us, yet we must remember the customs of that day. A woman without a veil was looked upon as immoral (even a prostitute) and the shaving of a woman's head was punishment for adultery. Clearly, if the women in the Corinthian church worshipped with heads uncovered, they would lose their influence in the area, and the church would have no effect upon the people.

Angels are said to be concerned about how we worship, so the woman is to be modest and careful in her dress. To flaunt every social custom harms our effectiveness in the cause of Christ.

### Conclusion

A Christian must not do anything for personal freedom or satisfaction that will bring reproach to the cause of our Lord. Our home life and church life must be true to Christian principles. We must never be contentious and argumentative as some were in Corinth; we must be able to disagree in love, understanding, and peace.

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### Wanted:

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Summary of the 1980 Southern Baptist Convention Statistics:

	1980	1979	numerical gain	percentage gain
Churches	35,831	35,605	226	0.6
Total Membership	13,606,808	13,379,073	227,735	1.7
Baptisms	429,742	368,738	61,004	16.5
Sunday School	7,433,405	7,317,960	115,445	1.6
ongoing enrollment				
Church Training	1,795,619	1,752,026	43,593	2.5
ongoing enrollment				
Woman's Missionary Union	1,099,091	1,086,785	12,306	1.1
ongoing enrollment				
Brotherhood	495,666	469,315	26,351	5.6
ongoing enrollment				
Church Music				
ongoing enrollment	1,527,397	1,465,774	61,623	4.2
Total receipts	\$2,483,645,551	\$2,222,082,159	\$261,563,392	11.8
Total mission expenditures	\$ 401,499,506	\$ 356,207,790	\$ 45,291,716	12.7

## SBC gains confirmed by final statistics

by Jim Lowry

NASHVILLE, Tenn. (BP) — Final statistics confirm across-the-board gains projected in December for Southern Baptists in 1980 and some key programs show even bigger increases.

All nine of the projected key statistical areas had increases over the previous year, as predicted by the research services department of the Baptist Sunday School Board. This is the first time since 1961 all key program areas have increased.

Programs in which actual gains were School, church training, church music, Brotherhood and mission expenditures. Smaller increases were registered in baptisms and church membership. Increases in Woman's Missionary Union enrollment and total receipts were slightly smaller than predicted.

Baptisms in the Southern Baptist Convention recorded an actual gain of 61,004, or 16.5 percent, to a total of 429,742. The percentage projection was on target, with the total off by only 162. This confirms the biggest percentage gain since 1945 and the largest numerical increase ever, representing the second highest baptism total in SBC history.

Membership in Southern Baptist churches gained 227,735, or 1.7 percent, making the total membership more than 13.6 million. Of that total, 3.8 million are listed as nonresident members. The projected membership total was under the

actual total of 291.

The final report shows Sunday School enrollment up last year by 115,445, or 1.6 percent, which is more than 20,000 higher than the December projection. Ongoing enrollment for Sunday School, the largest SBC program, now stands at 7,433,405.

Brotherhood enrollment had the largest percentage gain of any program over last year, with an increase of 5.6 percent, or 26,351, the largest since 1971. Total enrollment for Brotherhood is now 495,666.

Enrollment for church training in the final report showed an increase of 43,593, or 2.5 percent, bringing the total to more than 1.79 million.

Church music enrollment gained 1,500 more than the projection, making the total more than 1.5 million. The actual gain for 1980 is 61,623, or 4.2 percent.

Enrollment in Woman's Missionary Union for 1980 was up by more than 12,300, or 1.2 percent, to a total of 1.1 million.

Mission expenditures, a category that includes anything outside local church operation given to mission causes, were up 12.7 percent, or more than \$45 million, to a total of \$401,499,506. The December figures projected a 12.4 percent gain, equal to last year's rise in the Consumer Price Index. Approximately 50 percent of mission expenditures was

channeled through the Cooperative Program.

Total receipts for convention churches went up by 11.8 percent in 1980, bringing the total to \$2,483,645,551. The actual gain of more than \$261 million is slightly under the projected increase.

The number of churches in the Southern Baptist Convention increased 226, or 0.6 percent, bringing the number of churches in the convention to 35,831.

Estimated value of property and facilities owned by SBC churches went up by 12.1 percent to \$10.8 billion in 1980.

December projections from the research services department were based on statistics received from 25,936 churches. For the final report, 35,420 annual letters were processed to collect information relating to the SBC for the 1980 church year.

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# Attendance reports

Feb. 8, 1981

Church	Sunday School	Church Trng.	Church addns.
Alexander			
Viny Ridge Immanuel	73	31	
Alma, Clear Creek Southern	214	86	
Alpena, First	72	35	
Ash Flat, First	75	43	
Adkins, First	126	50	
Beaverville, First	289	88	1
Bentonville, First	487		
Beryville			
First	199	99	
Freeman Heights	211	68	
Blue Eye, Mo., First	145	82	
Booneville			
First	306		
Blue Mountain Mission	20		
South Side	76	60	1
Bryant			
First Southern	309	217	1
Indian Springs	111	63	2
Cabot			
First	427	124	1
Mt. Carmel	484	177	2
Camden, Cullendale First	428	137	3
Caraway, First	154	170	18
Cherokee Village, First	101	30	
Conway			
Harian Park	104	56	
Oak Bowery	149	70	
Pickles Cap	179	78	1
Crossett			
First	529	114	
Mt. Olive	368	120	3
Temple	198	85	
Darville, First	143	18	
Nursing Home	21		
El Dorado			
Parkeview	160	76	
Nursing Home	25		
West Side	459	457	2
Eureka Springs, First	52		1
Beaver Lake Mission	18		1
Forrest City, First	371	109	3
Fl Smith			
First	2,043		5
Grand Avenue	1,192	376	6
Mission	30		
Westside	82	41	
Gasville	116	35	
Centry, First	148	45	
Grandview	96	68	
Hampton, First	163	85	
Hardy, First	109	57	
Harrison			
Eagle Heights	274	106	1

Feb. 1, 1981

Church	Sunday School	Church Trng.	Church addns.
Alexander			
First	120	76	
Viny Ridge Immanuel	72	43	
Alma, Clear Creek Southern	190	78	2
Ash Flat, First	74	45	
Adkins, First	89	46	7
Beaverville			
First	265	109	5
West	172	581	1
Bentonville, First	353		1
Beryville, First	152	94	
Blue Eye, Mo., First	129	56	
Booneville			
First	278		1
Blue Mountain Mission	83		
South Side	83	83	
Bryant, Indian Springs	96	72	
Cabot			
First	350	133	
Mt. Carmel	458	177	
Camden, Cullendale First	344	133	
Caraway	151	116	6
Cherokee Village, First	90	36	
Conway			
Harian Park	108	60	
Oak Bowery	101	94	
Pickles Cap	168	82	3
Second	387	220	6
Crossett			
First	466	103	2
Mt. Olive	285	115	
Temple	191	100	
Darville, First	128	19	
Nursing Home	26		
El Dorado, Parkeview	157	89	1
Nursing Home	24		
Forrest City, First	549	109	
Fl Smith			
First	2,571		5
Grand Avenue	1,083	391	3
Mission	25		
Westside	66	41	
Gasville	115	35	
Centry, First	89	42	
Grandview	63	59	
Hampton, First	138	76	
Hardy, First	108	62	
Harrison			
Northside	154	67	

Northside	191	75	1
Woodland Heights	96	44	1
Havana	46		
Hot Springs			
Grand Avenue	397		3
Harvey's Chapel	139	91	
Park Place	286	115	1
Hughes, First	165	75	
Jacksonville, First	341	50	
Jonesboro			
Friendly Hope	164	110	
Nettleton	289	108	1
Philadelphia	141	80	
Kingston, First Southern	143		
Lavaca, First	428	201	5
Little Rock, Crystal Hill	190	88	1
Manfield, First	154	38	
Mountain Home, East Side	249	114	6
Murfreesboro, First	146	35	
North Little Rock, Scanfill	70	27	3
Paragould			
Calvary	210	165	1
Center Hill	99	81	3
East Side	467	246	2
First	444	107	
Paris, First	410	214	
Pea Ridge, First	236	74	1
Pine Bluff			
Centennial	121	65	2
Central	113	44	
Hardin	139	52	
Lee Memorial	202	32	
South Side	587	132	
Sulphur Springs	196	92	
Watson Chapel	487	137	3
Prairie Grove, First	171	85	5
Rogers			
First	654	150	1
Immanuel	795		9
Russellville, First	514	115	
Springdale	64	50	
Berry Street	104	41	
Caudle Avenue	104	41	
Emdale	332	142	5
First	1,915		
Texasiana			
Highland Hills	105	89	
Shiloh Memorial	144	80	
Valley Springs	83	51	
Van Buren, First	445	95	2
Vandervoort, First	155	28	
Ward, First	137	72	
West Helena, Second	304	127	1
West Memphis			
Ingram Boulevard	252	102	

Woodland Heights	67	35	
Hot Springs			
Grand Avenue	360	96	4
Harvey's Chapel	117	25	
Hughes, First	125	70	
Jacksonville, First	328	45	
Jonesboro			
Friendly Hope	141	101	
Nettleton	267	143	
Philadelphia	114	73	
Kingston, First Southern	83	52	1
Little Rock, Crystal Hill	173	100	2
Magnolia, Central	625	161	5
Manfield, First	132	42	
Mountain Home, East Side	134		
Mulberry, First	212	78	
Murfreesboro, First	127	26	
Nashville, Ridgeway	113	31	
North Little Rock, Scanfill	63	36	7
Paragould			
Center Hill	89	68	
East Side	369	204	1
First	347	106	1
Pea Ridge, First	165	74	2
Pine Bluff			
Centennial	123	69	1
Central	101	41	
First	392	93	2
Hardin	146	61	
Lee Memorial	190	103	
South Side	534	132	2
Sulphur Springs	158	74	
Watson Chapel	444	143	1
Rogers			
First	555	161	3
Immanuel	629	132	4
Russellville, First	488	36	6
Sandusky, Okla., Faith	36	26	
Springdale			
Caudle Avenue	96	39	
Emdale	257	114	
First	1,540		17
Texasiana			
Shiloh Memorial	138	68	
Trinity	252	158	
Valley Springs	75	33	
Van Buren, First	365	81	
Vandervoort, First	38	34	1
Ward, First	119	74	
West Memphis			
Ingram Boulevard	196	89	2
Wootter, First	87	41	

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## Cunningham new ABS field secretary

NEW YORK (BP) — J. Edward Cunningham has been appointed a field executive secretary in the national distribution department of the American Bible Society.

Cunningham, a Southern Baptist clergyman, will be based in Atlanta, Ga., and will train, recruit and supervise national distribution field staff throughout the country. He has been with the American Bible Society since 1967.

He previously was pastor in Kentucky and had served for 11 years as director of mountain missions, a combined assignment of the rural-urban missions department of the Southern Baptist Home Mission Board and the Kentucky Baptist Convention.

## Mission leader reaffirms need to serve God in danger areas

RICHMOND, Va. (BP) — Southern Baptist missionaries face possible danger in strife-torn El Salvador, a Foreign Mission Board administrator acknowledges, but have chosen to remain for the immediate future because opportunities outweigh risks.

Don Kammerdiener, area director for middle America and the Caribbean, said the question arose in the wake of renewed violence in the Central American republic where at least six Americans have been murdered in the past few weeks, four of whom were Roman Catholic nuns.

Kammerdiener said he had been asked by "friends, relatives and fellow church members" if the three Southern Baptist couples assigned to El Salvador are safe.

No, he replies. "It is not safe to be in El Salvador today."

He adds: "It was not safe for the 9,000 citizens of the nation and others who lost their lives in politically inspired violence during 1980. It was not safe for the Catholic nuns who were murdered recently to the horror of an unbelieving world. It is not safe for the small band of Baptist missionaries who have chosen to remain in the country.

"Of course, vast areas of the world are not safe places, either for foreign missionaries or for anyone else. Burning buildings are not safe for firemen. Riot-torn areas of American cities are not safe for police. In these and countless other similar situations, responsible human beings weigh the danger that is involved against the possible good that may be achieved and finally make decisions to engage in activities where the risk to life is very real and ever present.

"They are saying, quite simply, that some things are worth dying for."

Foreign Mission Board officials, however, said the missionaries will make the decision to leave or stay, depending on the risk, although the situation is closely monitored by administrators.

"Generally, the missionaries believe the opportunities are greater than the risks at the present time, and have chosen to stay," said one administrator.

Kammerdiener, who served in both Colombia and Argentina, has himself served in countries during times of turmoil. "At that time, I was responsible only for my family, and no one else was endangered by my decision to be there."

"Now," he explained, "the situation is quite different. As area director, I am in a very real sense responsible for the well-

being of the missionaries sent by Southern Baptists to that area."

Kammerdiener added that if Southern Baptists are to remain true to God's word, they must be concerned about every area of the world.

"Southern Baptists have affirmed boldly that we will preach the gospel to every person on earth before the end of this century," he said. "Since most of the people on earth have no choice about living under unpleasant, deprived or dangerous conditions, we have not left ourselves much choice as to the arena of our Bold Mission Thrust."

The missions administrator dipped down into biblical history to remark that the choice to remain in a dangerous place — such as El Salvador — is reminiscent of the "three young Jewish men" who were put in the fiery furnace.

The men told the tyrant, Kammerdiener said: "Our God can save us if he chooses, but whether he spares our lives or allows us to die, we still will not bow down to a pagan idol."

He adds: "Paganism calls us to lives of luxury, easy living, materialism and safety from the turmoil of a violent world. Some among us are responding that they march to the beat of a different drummer. God may use them in life, or he may use them in death, but their first priority will be to follow his call."

Six Southern Baptist missionaries are assigned to El Salvador. Bill and Libby Stennett, from Virginia and the District of Columbia, returned to the nation Jan. 12, following a furlough. Hoyt and Marie Eudaly, of Texas and Missouri, are scheduled to leave on furlough in February, and Ernest and Lee Ann McAninch, both from Alabama, just entered the country after completing language school in Costa Rica.

The administrator added: "They all feel that they are where they should be and are happy to have the opportunity to minister in El Salvador."

A frisbee and football used by two Mission Service Corps volunteers have been the starting place for Bible studies with the Barra da Tijuca of Brazil, home of some of Brazil's wealthiest people. The curiosity of the frisbee opens conversations and opportunities to witness.

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## Baptists encouraged to register opinion

To assist Baptists in contacting the President, members of Congress and the Supreme Court, the Baptist Joint Committee on Public Affairs is distributing the Register Citizen Opinion booklet, containing names and addresses of government officials, the proper form for addressing them and tips on effective communication.

This booklet can be ordered from the Baptist Joint Committee, 200 Maryland Avenue, N.E., Washington, D.C. 20002. Single copies are 35¢ postpaid; 10 for \$3, 100 for \$25, plus shipping.