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Arkansas Baptist State Convention


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March 5, 1981
Arkansas Baptist
NEWSMAGAZINE



Volunteers bring back
new view of missions
page 11

Theology and ethics

by T. B. Maston

Theology and ethics are closely related in the Bible and in the Christian experience. Both are or should be grounded in God's revelation of himself and his will in the Scriptures. They have similar goals: knowledge of God and his will and purpose.



Maston

worth having unless it is also worth living by. To adapt a statement of Gaston Foote, a retired Methodist minister in our city, "We can be as straight as a gun barrel theologically and yet as empty as a gun barrel morally and spiritually." If that is true of our lives, we have not been captured by the kind of theology found in the Scriptures.

Therefore perspective

The "therefore perspective" which is prevalent throughout the Scriptures underscores the close relationship of theology and ethics. This perspective is particularly prevalent in the eighth-century prophets and in the Pauline epistles.

Foundation and superstructure

While theology and ethics are closely related, they do have some distinctive emphases and functions. To a degree they supplement one another. Ethics looks back to theology; theology looks forward to ethics.

If the Christian life is thought of as a building, theology would represent the foundation, ethics the superstructure. Both are necessary for the completion of the building. And, incidentally, the higher the building, the deeper the foundation must be dug. It must be built on solid rock. Have we laid or are we laying an adequate foundation?

Again, let me repeat, the building is not complete without the superstructure on that foundation. Few things are more pathetically disappointing than the foundation of a church or a school building covered with weeds and debris.

As important as theology is as a foundation for the Christian life, it is not

We shall restrict our discussion to the Pauline epistles. Some of Paul's epistles, such as 1 Corinthians and the Pastorals, deal primarily with daily moral decisions; others, such as Romans and the Prison Epistles, were more theological. In some of these, however, there is clearly evident a twofold emphasis on theology and ethics. The Epistle to the Romans will illustrate this.

In the first chapters of Romans, Paul lays a theological base. He was too conscious, however, of the weaknesses of human nature and had too much concern with the quality of life Christians should live to fail to apply his basic theological concepts to the everyday issues and problems faced by the Roman Christians and others.

In Romans as elsewhere he introduced the more practical or applied portion of the epistle with a "therefore" (cf. Gal.

5:1; Eph. 4:1; Phil. 1:2; Col. 3:1). It is in Romans 12:1 that he says, "I beseech you, therefore, brethren, by the mercies of God . . ." It seems rather clear that the "therefore" referred back to what he had said in the first 11 chapters: Jews and Gentiles had sinned; salvation was available to all through faith; this salvation brings into life some marvelous blessings such as freedom from the enslavement of sin, from the law and its condemnation, from death and its destruction. Furthermore, this salvation brings us into the family of God with its wonderful blessings.

It was on that basis that Paul appealed to the Romans and would appeal to us to present our "bodies a living sacrifice wholly acceptable unto God which is your reasonable service."

There follows in the other chapters of Romans an exhortation after another. These exhortations might be more pointed and challenging to us if we preceded each one of them with "therefore." "I beseech you therefore by the mercies of God that ye be not conformed to this world but be ye transformed by the renewing of your mind."

What about the foundation you and I have laid? Is it on solid rock, or is it on wood, hay, and stubble (1 Cor. 3:12)? What about the superstructure? Is it appropriate for the foundation?

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

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Southern Baptists will be asked to consider changing church membership size as a basis for number of SBC messengers this year.

Applications filed for network sites

NASHVILLE, Tenn. (BP) — Applications for 100 low-power television stations have been filed with the Federal Communications Commission, and 19 more are in process, members of the Southern Baptist Convention Executive Committee have been told.

Jimmy R. Allen, president of the Southern Baptist Radio and Television Commission, gave a progress report on the establishment of a 100-station network during the February meeting of the committee.

Allen announced a plan in early January to establish the network of stations, most of which would have a 10-mile effectiveness, in a bid to establish a delivery system for Southern Baptist television ministries.

In his report, Allen said: "This is a new opportunity for Southern Baptists, but it is a complex kind of opportunity. We have had to learn it as we go."

Under the plan, a subsidiary corporation — the American Christian Television System (ACTS) — was created by the Radio-Television Commission, which has applied for and would operate the network if the licenses are granted.

Members of the committee unanimously ratified the charter of the subsidiary corporation after referring to it as "a significant event in the life of Southern Baptists."

Other components of the plan, in addition to ACTS, is obtaining a satellite linkup, development of high quality programming and recruiting local churches, associations or conventions to participate in the ownership and operation of the stations.

Officials at the RTVC report no official word has come from the FCC as to when — or even if — licenses for the 100 and 1,000 watt stations would be issued.

The locations in Arkansas applied for are Little Rock and El Dorado.



The Christian Civic Foundation of Arkansas, Inc. is one of the most important organizations supported by Arkansas Baptists. Baptists have been active in this organization, designed to combat the evils of alcohol, narcotics, gambling and obscenity, since its inception 22 years ago. The Foundation has been exceedingly effective in its efforts. The truth is that our state is a better place to live because of the work of the CCF. However, the Foundation may now be forced to curtail much of its work unless additional money is received. Your help is desperately needed.

The financial crunch has been produced primarily by inflation and the loss of certain funds which the Foundation had historically received. Apparently, the only solution is for those supporting the CCF to increase their giving and for new support to be found.

Everyone is acquainted with inflation. In order for the Foundation to accomplish its purpose, travel and mass mailings are absolutely essential. Gas has increased 300 percent in the last few years. Postage has increased at an even more rapid rate. Hence, operating with yesterday's budget is impossible. But the CCF has actually received a decrease in its income. To compensate for inflation and budget loss the CCF needed a total budget increase of more than \$10,000.

To compensate for this financial crunch CCF Executive Director Edward W. Harris has been forced to make substantial adjustments in the Foundation's already tight budget. Included were no cost of living salary increases. If money becomes available the staff will receive the cost of living increase as a bonus at the end of the year. This means that the purchasing power of these dedicated and effective people have been reduced. This amounts to a salary cut. The CCF actually cut its entire 1981 budget by \$1150.

The most important question is whether the Christian Civic Foundation's activities are of value to the well-being of our state. The CCF is involved in a number of activities, any one of which would be well worth

the entire \$66,800 budget. Among these are an alcohol-narcotic education program, a legislative information program, and local option campaigns.

The alcohol-narcotic program is of tremendous importance. The CCF's educational assistant, Ronnie Sparks, presents a comprehensive evaluation of the harmful effects of alcohol and narcotics to young people in schools, churches and youth assemblies. During the past year Sparks has spoken in 110 schools. It is unlikely that a representative of any single denomination would be able to present this information in the public schools of Arkansas.

Executive Director Harris of the CCF monitors the activities of the legislature while it is in session. He alerts churches and individuals to any legislation which would be harmful to Christian interests. His knowledge and experience in legislative activities makes him extremely effective.

Harris, also, assists local leadership in preparing counties and townships for local option elections, when requested. This service is provided without cost to the local area. Last year the Foundation assisted in nine local option elections. The CCF has been extremely effective when called on early in preparing for an election.

Personal contacts and continuous mailouts are of vital importance if the CCF is to be effective. Increased cost in travel, lodging, meals, and postage and the loss of \$12,000 traditional income makes the need critical if the Foundation is to maintain its present level of services. Churches and individuals who are interested in the well-being of our state are encouraged to assist. All gifts should be sent to The Christian Civic Foundation of Arkansas Inc., 1007 Donaghey Building, Little Rock, Ark. 72201.

Editor's note: The Executive Board of the Arkansas Baptist State Convention approved this fund-raising effort in regular session on Dec. 9, 1980.

Arkansas Baptist

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

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

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One layman's opinion

Daniel R. Grant

Marijuana and the slowly unfolding truth

One little insignificant sentence appeared recently in a newspaper story on Thomas "Hollywood" Henderson, the talented but temperamental former linebacker for the Dallas Cowboys. Most of the story was about his having begun a rehabilitation treatment to rid himself of the problem of drug addiction. He gave the reporter a sordid account of his involvement with drugs of all kinds, and of what life was like when he reached the stage of being hopelessly dependent on a half-ounce of cocaine every day.

But back to the one innocent little sentence. After describing all of the problems that resulted from his drug addiction, he said quietly that it all "started with marijuana." Since reading that, I have been wishing I had kept a scrapbook of all of those self-righteous articles in the popular news magazines during the 1960's and early 1970's, on just how harmless marijuana is. I have been wishing I had videotaped all those television programs that gave such a "good image"

to the advocates of legalizing marijuana, and such a bad image to those who have opposed legalizing marijuana, or making it more available in any way.

The more we study the use of marijuana, the more we learn about additional dangers from it. The use of marijuana is a strong link to the use of harder, even more dangerous drugs. Marijuana does most of the harmful things that alcohol and tobacco do, plus other things that are potentially even more harmful. Marijuana can hinder the development of muscle and bone in young people who use it in their teens. Marijuana users are highway risks, because it adversely affects peripheral vision, time sense, and judgment of distance. The use of marijuana during pregnancy can have serious consequences for the child, including producing sterility when the male child grows to adulthood. The carcinogenic (cancer-causing) content of marijuana smoke is 20 to 150 times higher than in tobacco smoke.

And on and on goes the unfolding truth about marijuana. When will the television superstars face this truth and share it with their idolizing audience of young people?

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

Watch that address

New postal regulations require that addresses for publication mailings include a box number, street number or route and box number. Person and town (plus zip code) is not enough. Magazines lacking a complete address will be returned to the "Arkansas Baptist Newsmagazine" at a substantial charge per piece.

Subscribers, whether by church or individual, will not be added to the mailing list without complete address. Church lists of ABN subscribers must be brought into line with this regulation immediately.



Woman's viewpoint

Polly Reynolds

Are we too comfortable?

Most of us are happiest when we are in the midst of familiar surroundings. We enjoy being with those people who look like us and think the same way we do. We do not want, in fact, we resist change.

This month's Home Missions magazine, *Missions USA*, has several articles that encourage back-to-basics Christian lifestyles. We can immediately turn the page and look for something we are more comfortable with or we can just put the magazine aside and not even read it. But when we study God's word, we are once more confronted with many things that make us uncomfortable.

Jesus spent much time with people who are different. He talked and ate, and had he had a home, he would probably have invited them into it. He went into the temple and literally turned it upside down. Matthew 21:12-13 tells us, "And

Jesus entered the temple and cast out all those who were buying and selling in the temple, and overturned the tables of the moneychangers and the seats of those who were selling doves. And He said to them, 'It is written, "My house shall be called a house of prayer; but you are making it a robbers' den"' (ASV).

Everywhere Jesus went the comfortable, familiar was challenged and a better way was offered.

Doing things differently is not easy. Making changes can sometimes be difficult, involved and create problems not only for us but also for those people around us. In fact, people will sometimes feel threatened by our simplified life style. We measure success by acquisitions both at home and in the church. So we find ourselves spending more at home for things to make us more comfortable. Spending more at church again

to make us more comfortable and to prove how successful we are. I think we should measure our success (if measure we must) by the intangibles, such as reaching lost people and giving more to mission causes. Rather than making our churches more comfortable, they should be a service station, refilling us to go back into the world to tell the Good News.

Can we continue with business as usual or do we need to examine our lifestyle, both at home and in our local church? If Jesus came into our homes and "temples" today, would he relax and snuggle down into the comfortable or would he turn things upside down?

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

Letter to the editor

Building for self

Recently, in the *Arkansas Baptist Newsmagazine* and in other religious news service, we have seen news made by churches building multi-thousand and multi-million dollar facilities for play.

I realize that God is interested in the total person, yet I wonder how a pastor and a people committed to Bold Missions could justify before God such an extravagant expense on themselves. Southern Baptist's plan for a Bold Mission Thrust is to get the Gospel to every man on the earth by the year 2000; provided that we have that much time.

We say as Southern Baptist that we are a mission minded people and yet our stewardship is not in what we say. We are in the main too selfish to be effective in Bold Missions.

Instead of adding to our already abundantly comfortable super-structures, why not provide the thousands and millions of dollars to build church buildings in our own state, nation and world. There are thousands of congregations in our own country who do not have adequate facilities in which to meet. Then we could add to this the untold numbers throughout the world.

It shall be to our eternal shame and condemnation if we continue our trend of self-centeredness. — Paul Parker, Vilonia

Distribute service

In a recent letter (Feb. 5, 1981) a writer stated that a pastor from our state had served for five years on two important Southern Baptist Committees, the Committee on Committees and the Committee on Boards. In addition to this some lay persons from the pastor's church were also on these committees. Other committee assignments are also named in which this pastor has served.

My question is, do we not have other pastors in our state who are qualified to represent us? Why has this pastor been chosen over the many others who have not had an opportunity to serve? Is there some good reason for this one pastor and church to be honored?

It seems to me that there should be a greater distribution of the representation from our state. I agree that the Constitution and By-laws should be changed to keep this from occurring again. — Jim Fowler, Paragould

March 5, 1981



The Southern accent

What's your stand on Moral Majority?

by D. Jack Nicholas

It appears that everyone feels constrained to take a position on the Moral Majority. There seems to be a prevailing pressure constraining each person to express himself for or against.

Surely it will not become the new "test of fellowship" among Baptists, but on the front cover of the Feb. 1 issue of *Parade Magazine* was a picture of Billy Graham along with the title of an article, "Billy Graham Challenges the Moral Majority." Actually Graham did not extend much of a challenge to the Moral Majority except for expressing concern over any wedding between the religious fundamentalists and the political right.

I would agree with Dr. Graham that the religious fundamentalists should be careful about a wedding with the political right, but I wish he had also expressed concern with their being wed to the political left. After all, the liberals have held sway for over 50 years and some kind of change is in order.



Nicholas

Since the '30's liberals have proclaimed that they had the answer for every problem and the nation has been taking their medicine.

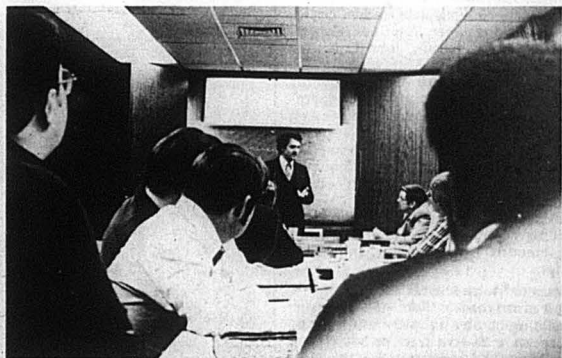
Liberalism has defaulted and is in deserved decline. The promised utopia has not arrived. The liberals told the nation to kick off her puritanical inhibitions and she would become free, whole, and fulfilled. A quick glance around will reveal that those who took that advice are in fact more enslaved, more broken, and more miserably.

Liberalism is bankrupt. Decades ago it had all the answers. Today it has none. Decades ago political liberals could, they thought, rule the world. Today they can't even reverse the progressive decay of New York City.

The sciences, the prime sustainers of liberalism, are backing down on their exaggerated claims as they struggle against an inundation by ecological catastrophe and/or nuclear disaster, both of their own making.

No, I don't want to be forced to bed down with the political right, but please, for the moment, spare me any more of the solutions of the liberals.

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



Boyce Bible School, an extension in Little Rock of Southern Baptist Seminary, offers a variety of theological courses for pastors in the state. Clyde Glazener (standing), pastor of Little Rock Calvary Church, and one of the school's lecturers, leads a class on the parables of Jesus. Over 30 students have enrolled for the third term at the school, which meets at Central Baptist Hospital.

ABIN photo/Robert Daley

Arkansas all over

by Millie Gill/ABN staff writer

Pollard Harmony Church

is completing renovation work on its sanctuary that recently suffered extensive fire damage.

Holly Island Church

has purchased a bus to be used in its outreach ministries.

Little Red River Association

will sponsor an "On-to-College" banquet March 17 at Heber Springs First Church. Jack Nicholas, president of Southern College, and Larry Bone, a representative from Ouachita University, will speak to high school juniors and seniors and their parents.

Lone Star Church

ordained Fred James and Walter Murphree as deacons Feb. 15. John Eason delivered the ordination message.

Paragould Calvary Church

held a study of Philippians Feb. 9-15. Paul Ragland was teacher with 169 receiving credit.

Jonesboro Philadelphia Church

is constructing a Family Life Center with completion date to be about June 1. It is estimated that the 60 X 120 foot steel, concrete and brick structure will cost approximately \$135,000. It will house a full-size basketball court, an elevated stage, a commercial-type kitchen, eight classrooms, restrooms and storage areas.

Cabot Mt. Carmel Church

held a re-organizational meeting of its Royal Ambassador work Feb. 15. Neal Guthrie, state Brotherhood-RA director, was present to work with leaders David Brewer, Ralph Fulmer, Ron Cook, Robert Duhon, George Hamby, John Coleman and Bill Marks.

Siloam Springs Harvard Avenue Church

has begun construction of a 6,000 square foot addition to the west end of the existing sanctuary. The building is to be used for educational space, primarily adult Sunday School classrooms. A groundbreaking service was held Feb. 2. Pastor Chuck Ward and seven charter members participated. Members of the building committee are Guy Strickland, Lee Hendrix, Jim Holliday and Don Cutler.

Jonesboro Walnut Street Church

voted unanimously Feb. 15 to begin rebuilding its physical plant in the near future on a 24-acre tract in Southwest Jonesboro. The sanctuary and two educational wings were destroyed by fire of an undetermined origin the morning of April 21, 1980. Loss to the church exceeded \$1,000,000. Members have met at the Jonesboro High School on Sundays and First Presbyterian Church on Wednesday evenings since the fire.

Ground will be broken April 1 for the new plant according to Pastor Derrell Whitehurst. The first phase will include a day care/pre-school center, family life center that will double as a temporary sanctuary, classrooms and office com-

plex. The second phase will include additional classrooms, chapel and sanctuary. The family life center will include some classrooms, kitchen and full court basketball facilities. The temporary sanctuary will seat 540.

Rogers Lakeside Church celebrated their first Sunday as a church and dedicated their new building in a 2 p.m. service led by Pastor Robert Burk Feb. 22. The former mission of Rogers First Church has met for the past three years in a small building donated by the Arkansas State Baptist Convention. The new auditorium seats 200 people, and was built at a cost of \$100,000.



ABN photo/Robert Dabney



ABN photo/Robert Dabney

Decatur First Church dedicated their new 300-seat auditorium Feb. 22, in a 2 p.m. service led by Pastor A. E. Maines, former pastor John Terry and the choir of the Bella Vista Church. The cost of the new structure was \$425,000.

Pine Bluff First Church observed Valentine's Day with a dinner theatre presentation of Rodgers and Hammerstein's Broadway musical, "Oklahoma." Mrs. Fred Fox was production director and Joe Santo was musical

director. **Monticello First Church** observed "Prove the Tithes Day" Feb. 8. The Ouachita University Singers, directed by Charles Wright, were featured in concert at the morning worship service.

Nathan Lewis is now serving Alexander First Church as director of music and youth.

Thomas L. Harris died Feb. 19 in Camden at the age of 93. He was a former president of the Arkansas Baptist State Convention and a former pastor of both North Little Rock First Church and Camden First Church. A graduate of William Jewell College at Liberty, Mo., he received an honorary doctor of divinity degree from Ouachita University in 1941. He was a member emeritus of the Baptist Medical Center Board of Trustees. Survivors are two sons, Albert R. Harris of Camden and Wilford M. Harris of North Little Rock; a sister; three grandchildren and eight great-grandchildren.

W. O. Lindsey died in Little Rock Feb. 19 as a result of injuries received in an automobile accident. He was 67. Lindsey, who was pastor of Little Rock Emmanuel Church, was secretary of the Consolidated Missionary Baptist State Convention and was a member of the Board of Trustees of Arkansas Baptist College. He was a member of the joint committee of the Co-operative Ministries among Baptists in Arkansas; the Inter-denominational Ministers Alliance and the NAACP. Survivors are his wife, Mrs. Hermine Ewell Lindsey; four sons, Wilfred Lindsey of Rockford, Ill., and Carl J. Lindsey and Michael Lindsey of Little Rock; two daughters, Mrs. Regina H. Stewart and Mrs. Debra L. Johnson of Little Rock; three brothers; two sisters; and four grandchildren.

Dennis Dodson observed his second anniversary as pastor of Monticello First Church Feb. 15.

Edmond E. Ramsey recently accepted the pastor of Clarksville Second Church, coming there from the First Baptist Church of Keytesville, Mo. He pastored churches in both Kansas and Arkansas before going to Missouri. A native Arkansan, he is a graduate of Ouachita University and Midwestern Baptist Theological Seminary, Kansas City, Mo.

Ed Newton was ordained to the gospel ministry Feb. 15 at Mena Dallas Avenue Church. He is pastor of the Acorn Church.

Terry Jackson has resigned as organist for Little Rock Markham Street Church to enter the U.S. Air Force.

Ronnie Cunningham is serving the North Little Rock Graves Memorial Church as part-time director of youth. He is a graduate at the University of Arkansas at Little Rock.

buildings

Mission at Paris has building

Southside Mission of Paris First Church dedicated Feb. 1 a building, purchased in January of 1980.

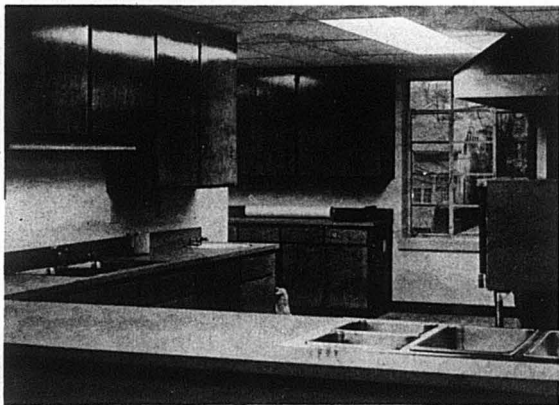
The 4400 square foot building, located on South Elm Street, and its furnishings are valued in excess of \$70,000. It houses eight classrooms, a fellowship hall and pastor's study. There is also space for a 30 X 40 foot educational and fellowship expansion.

The mission was organized Nov. 19, 1978, with nine people present. Concord Association, Ernie Perkins, director, provided a portable chapel for the organization. Joe Bagwell, now pastor of Leslie

First Church, who was the first pastor, participated in the dedication activities by preaching to the 105 present for the morning worship service.

Others participating in the dedication were James Kinney, pastor; Max Crowe, Paris First Church chairman of deacons; Holton Primm, chairman of the mission and building committees; Perkins, and William Kreis, pastor of the mother church.

R. H. Dorris, retired Director of Missions for the Arkansas Baptist State Convention, delivered the dedication message. Prayer was led by Garland Cotton. — Millie Gill



ABH photo/Robert Dickey

Fayetteville First Church held an open house in its renovated education building March 1, followed by a dedication service led by Pastor Jere D. Mitchell. Built in 1949, the remodeled facility includes a new kitchen, chapel, office suite, entrance, classrooms and energy-saving heating and cooling systems. The church has pledged gifts over the next three years that will pay for the \$325,000 project.

Evangelist combines gospel with attack on drug abuse

by Robert Dilday

The Christian Life Council of the Arkansas State Baptist Convention has as one of its primary thrusts combatting the abuse of drugs, which last year was a \$63 billion industry.

Joining them in this massive effort is Little Rock-based Evangelist Jack Hazlewood, who has taken his presentation against the use of drugs into public schools throughout the nation for the past 10 years.

"We have a school presentation that we've given to about three million students on the drug problem," he says. "Last year we were before almost 255,000 students in 17 states."

An outgrowth of these seminars is a set of four cassette tapes by Hazlewood, which includes the regular program held in the schools, his personal testimony and information designed for parents. The Christian Life Council has sent one of these sets to every director of missions and campus minister in Arkansas; anyone interested in hearing them can check them out from these Baptist leaders.

Hazlewood's early experience in the drug culture lends substantial credibility to his attack on drug abuse. As a high school student in Houston, he began smoking marijuana and eventually moved on to heroin, despite warnings from his school principal and coaches.

"I began to progress until I was a hard core user," he says. "For about a year and a half I was on my way to becoming an addict. Then in 1962, some young people began to introduce me to the message of Christ."

He was soon converted and moved to Arkansas to attend Ouachita Baptist University. Since graduation Hazlewood has been involved in evangelism, for the most part relating it to release from drug addiction.

In his presentations, Hazlewood tries to dispel misconceptions that both parents and students have developed about drug abuse.

"There is an idea or concept that people have that a stranger will introduce the kids to drugs," Hazlewood claims. "Well, it doesn't happen that way. Over 85 percent of young people are introduced to drugs by their friends. That was the way it was in my life."

Instead of difficulty or hostility from school administrators in his attempts to conduct drug seminars in the schools, as some might expect, Hazlewood en-

counters few problems.

"We have more invitations today to get into the public schools of America than ever before," he asserts.

Part of the appeal of his approach is that it is non-sectarian in nature; his major emphasis is to help students get out of a life made miserable by drug addiction.

"We see this as a ministry, but not a ministry to just go and get the young people to the crusades to share Christ, though that is our ultimate goal."

The evangelist gets angry at those parents who would try to avoid responsibility for their children's drug abuses.

"The whole issue comes back to a home problem," he insists. "It is not a church problem or a school problem or even the problem of the law enforcement agencies. Many of these young people are reaching out for attention at home and are using this to achieve it."

In trying to reach young people with drug problems, Hazlewood doesn't rely exclusively on a once-a-year presentation in a school. He and his evangelistic association conduct an extensive follow-up program to help students.

"We try to set up an area representa-

tive in each city where we've been," he says. "It's impossible for me to minister personally to these young people when I'm in Little Rock or on the road. If I find out someone in a certain community needs help, I call our local representative (it could be a pastor, youth minister or layman) to go visit that person."

Hazlewood is under no illusion that as a result of his efforts all the drug problems in the U.S. will disappear.

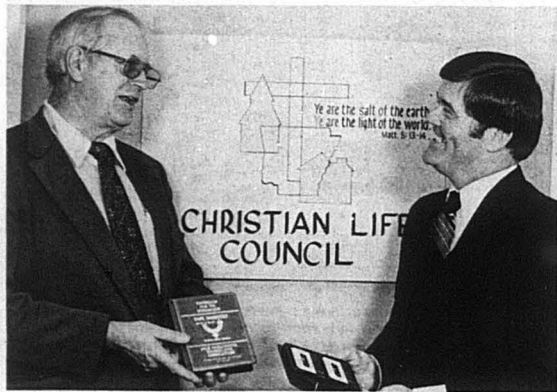
"Drugs are here to stay," he admits. "We're finding today we're in the worse drug crisis we've ever been faced with."

But that and the memory of his own past misery only spurs him on to greater efforts.

"We're trying to reach all students with drug problems. If they won't come to church we'll go out where they are. The theme of our ministry is 'Outreach for the Unreached.' If they are unreached in the church we want to reach them there. If they're unreached out on the streets, we want to reach them there. If they're unreached in the schools, that's where we want to go."

Robert Dilday is an intern with the "Arkansas Baptist Newsmagazine".

Evangelist Jack Hazlewood (right) presents his set of four cassette tapes to Bob Parker (left), director of the Arkansas Baptist Christian Life Council, as he has done for every director of missions and campus ministers in Arkansas.



ABN photo/Mike Gill

Your state convention at work

Church Training

Still time to enter drills and tournaments

There is still time for Arkansas churches to participate in the Youth Bible Drill (grades 7-9), Youth Speakers' Tournament (grades 10-12), and the Children's Bible Drill (grades 4-6). These annual drills and tournaments help older children and youth develop Bible skills and speaking abilities which often result in stronger witnessing skills and heightened spiritual growth.



Falkner

In 1980, over 160 children and youth participated in drills and tournaments on district levels. These figures represent much more than competition and achievement. They do, in fact, represent an investment made in the lives of children and youth who are equipped with skills and knowledge which will produce fruits throughout their Christian lives.

Churches may send eligible participants to their associational drill and tournament. Each association will send eligible participants to one of the eight district tournaments to be held in April. The district tournament dates and locations are: Northwest, April 6, Rogers First; Southwest, April 6, Hope First; West Central, April 7, Paris First; Southeast, April 7, Warren First; North Central, April 9, Mountain View First; Northeast, April 9, Jonesboro Central; Central, April 10, Benton First, and East Central, April 10, Forrest City First.

Materials explaining the children and youth drills and tournaments are available upon request from the Church Training Dept., Box 552, Little Rock 72203 or your associational office. — Bill Falkner

and liberating work in Christ."

In spite of the idealism we give to the New Testament churches, the Bible reminds us of people like Demas. His kind would never have built strong churches with liberal offerings.

Paul, requesting Timothy's presence, said, "Demas fell in love with this present world and has deserted me" (2 Tim. 4:10, TEV). Demas returned to Thessalonica where he could live a comfortable, decent, and self-indulgent life.

Consumerism's best salespeople persuade us to pamper ourselves. Powerful persuaders convince us we deserve the nicer things on earth. Going first class is more than a cliché; it's an obsession with those who feel status is measured by things.

Self-indulgence is a barrier to giving. A few, like the Macedonian Christians, have become "extremely generous in their giving" (2 Cor. 8:2, TEV). They support Christian ministries through the local church, and through the church, ministries wherever God provides an open door. The self-indulgent first satisfy themselves, and then, if anything is left, share crumbs. James A. Walker, Director, Stewardship/C.P. Department

Stewardship

Barriers to giving II

Persecution and poverty did not hinder the Macedonians in their giving. Wallace Fisher claims the early Christians gave generously because they were "motivated by gratitude to God for his amazing grace in Jesus, his reconciling

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Paul Wilhelm honored by association

Clear Creek Association held a special service to honor Rev. and Mrs. Paul Wilhelm on the occasion of their retirement. Wilhelm completed exactly 21 years as the director of missions of the association on March 1. The Wilhelms were presented a check for \$10,000. The money came from the churches of the association and from the associational treasury. The association has experienced progress under Wilhelm's leadership. Baptisms have increased from 254 to 578, and camp attendance has increased from 228 to 2,127. The special service honoring the Wilhelms was held Feb. 14, at First Church, Ozark.

Pictured with Missionary and Mrs. Wilhelm are members of the committee on arrangements. Left to right are Roy Gean Law, Garland Hobbs, Mrs. Paul E. Wilhelm, Paul E. Wilhelm and Stanley G. Daniel, associational moderator and chairman of the committee.

A member of the committee not pictured was Bill Milam.

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First Church, Monticello
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Volunteers bring back new view of foreign missions

by Betty J. Kennedy

The first time Jimmy Sheffield correctly pronounced in Chichiwa a greeting to a group of Baptists in Malawi they gave him a big hand. So, Sheffield came back suggesting that a little training in some basic language would help future volunteers establish rapport with Malawi Baptists.

But, in spite of some language barriers, the three Arkansans found the people warm and friendly, extending greetings with a two-handed shake, and being gracious and appreciative of their teachers.

"The people were open to what we had come to share," Conway Sawyers wrote in reflection in his trip log. "It really seemed to be God's timing. I believe they went away excited about expanding Sunday school and growing larger churches," he concluded after a week of teaching at a college-level "Bible school" in Lilongwe.

Sawyers, Fischer and Sheffield led conferences for pastors and laymen at three different locations each week for two weeks, for a total of six conferences per man.

Teaching materials had been translated into Chichiwa, the local language, before they arrived. Sometimes speaking through a translator, the volunteers began with the basics of using Sunday School as the outreach arm of the New Testament church. They also covered the need for age grading and participation by all class members in the Bible study discussion.

The Arkansas volunteers were hosted by career missionaries and often were

This is the second in a two-part series on volunteers in foreign missions. More than two dozen Arkansans have gone or will go to Malawi in a four-phase program to provide training for Baptists there and to conduct an evangelistic crusade. Volunteers who went in the first phase in October were Dwayne Fischer, associate pastor/minister of education and administration at Little Rock's Calvary Church; Jimmy Sheffield, administrator at North Little Rock's Park Hill Church and Conway Sawyers, director of the State Mission Department for Arkansas Baptists.

served typical American meals, but they had the chance to sample local food also. Fischer described his first African meal: nsima (corn meal) and ndiwo, green beans and meat, all cooked with curry and served with rice and tea.

Besides the Malawi they saw from their teaching assignments at Lilongwe, Nkhota Kota, Blantyre, Chickawawa, Mzuzu and Zomba, the Arkansans viewed other sides of life in Africa.

They toured the world's largest diamond mine near Johannesburg and saw Soweto, a black residential area which has become the symbol of apartheid, South Africa's strict racial separation policy.

The Arkansans saw the contrast of huge modern shopping centers to the village where Southern Baptist missionaries live with two hours of electricity

On the cover



A vignette of the first-hand missions view by Conway Sawyers. Career missionary Charles Middleton teaches a boy at Nkhota Kota.

each day.

Their trips took them past thousands of acres of tea bushes and through miles and miles of game reserve. Photographing elephants on the game reserve rated mention in trip logs of the group because of an extra close encounter with two charging elephants as the Arkansans sped away in their Volkswagen bus. (Dwayne Fischer's enlarged photo of the charge appeared in an illustration with last week's article.)

Fischer called his venture to foreign missions the highlight of his life. "It would be well worth the time, money and preparation [for others] to travel to the mission site," he said.

Next month, more Arkansans will become volunteers in foreign missions as they go to teach personal witnessing in Malawi. They will not replace foreign missionaries, but they will add to the work being done. Besides a new approach to helping missions on location, the project holds the promise of providing a more effective method of educating back home supporters of missions.

Betty J. Kennedy is managing editor of the "Arkansas Baptist Newsmagazine."

News about missionaries

Mr. and Mrs. Ben E. Hope, missionaries to Brazil, have completed furlough and returned to the field (address: Caixa 05, 78000 Curitiba, MT, Brazil). A native of Arkansas, he was born in Grant County and spent most of his youth in North Little Rock. She is the former Berdie Lou Moose, a native of Oklahoma City, Okla. They were appointed by the Foreign Mission Board in 1967.

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Stege

International

March 8, 1981

Matthew 20:1-16

by Stephen Stege

Beech Street First Church
Texarkana, Ark.

God's generosity

The time was late September. The grape season was at its peak, and soon the heavy seasonal rains would come. The grapes needed to be harvested quickly. The owner of the vineyard went to the market place at dawn to hire laborers to work in his vineyard for the customary wage of one denarius. The owner returned to the market place at 9 a.m., at noon, at 3 p.m., and at 5 p.m. to hire additional laborers. One can see from this parable three experiences described by the relationship of the laborers to the owner. (1) A contract relationship: doing what was expected and receiving what was expected; (2) covenant relationship: only a promise from the owner that he would treat the laborers fairly; and (3) a confident relationship: neither a contract nor an agreement as to wages, merely the opportunity to work.

One can see stages of growth in these three types of relationship. How often do we contract with God in our attitude and lifestyle? We state, "God, I'll do this, but you must do that." We tend to forget that God is the Creator and Master Designer of love, trust and truth. How often do we covenant with God? We may not bargain, but we expect a just reward for our service (i.e. for our teaching, visiting, and tithing). How often do we respond to service just because we have the opportunity to serve?

The first laborers grumbled and murmured because they did not receive more than the second or third group of laborers, yet they received the agreed amount. The second group of laborers were appreciative and felt lucky, however the last group of laborers were ecstatic. They could not believe that they received full wages for one hour of work. They received rewards based on their need, not necessarily on their desires.

Does this not teach us that the Christian faith leaves much territory open for wonder and awe? God's love and grace are full of surprises. When we lose a sense of awe before God's dealings with us, we have lost a dimension of depth in our lives. The wonder of God's grace is that he deals with us according to our need, not our desires.

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God accepts sinners

The Pharisee in our text was a pillar of society. He was respected because of his apparently moral life and loyalty to the commands of God. The publican, however, was a near social outcast. He was considered to be a traitor, a religious heretic, a thief and worse. That Jesus could tell a story that condemned the former and approved the latter remains a staggering assault upon all of our commonly held values. Yet this is exactly what Jesus did.



Lisk

The story told
Two men went to the Temple to pray. Both were obviously concerned with the things of God. But here the similarity ends. One man judged himself by looking down upon others and thanked God that he was not as bad as they. The other man forgave others and judged himself by looking only toward God. In so doing he cried out for mercy seeing himself not just as "a" sinner but as "the" sinner among men.

After their prayers, we are given the verdict of God. The obviously moral and religious man was condemned. The sinful man was justified. Here the point is made very clear that it is not "good" men but sinful ones who are redeemed by God.

The issue defined

To understand the issue here, it would be helpful to remember the original setting of the story. The text says that the story was told of those who trusted in their own righteousness and goodness while despising others not meeting their standards.

The question is not whether or not God is concerned with our moral values and religious practices. The Bible and history make it clear that he is. The issue is whether or not we can claim as our right God's favor because of our life style or whether even at our best we are sinners in need of God's redemptive grace.

The Pharisee in our text, as well as his modern kinsmen, felt that because his life was so commendable, God had little choice but to bless him. The publican in our text, who has too few kinsmen, felt

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Life and Work

March 8, 1981

Luke 18:9-17

by Richard Lisk
England First Church

he had no claim upon God save a plea for mercy.

A final thought

Who is really a part of the Kingdom of God? Is it those whose lives are above reproach but who are so proud of it they look down upon those who have fallen into obvious sin? Or is it those who feel their own unworthiness, regardless of the kind of life they have lived, and cast themselves upon the mercy of God?



Robertson

Bible Book

March 8, 1981

I Corinthians 12:4-20,31

by Tommy Robertson
Liberty Baptist Association

Worship and spiritual gifts

The Corinthian Christians have been tragically wrong in so many areas. This passage describes their wrong attitudes toward the spiritual gifts God has given them. These gifts are to enable the believer to be more effective in God's Kingdom; they were using them to amplify their own pride. Some were envious of others who had more spectacular gifts. These are to be exercised, however, in humility and love.

The gifts and their importance (I Cor. 12:1-30)

There was a wide variety of gifts given to the Corinthian Christians, and we will look at a few of the things Paul said about them.

First, the variety is highly intentional and for the purpose of building up and developing the cause of Christ and the church. The gifts of wisdom and knowledge are to enable one to understand God's word, his way, and his love and then be able to apply it to individual lives. Others have gifts of healing, faith, working of miracles, prophecy (speaking forth the message of God), tongues, and interpretation of tongues. The Corinthians had decided the gift of tongues was the greatest gift; Paul implies it is the least important of all.

Even though there is a variety, there is to be unity as these are exercised, for one Spirit gave them all. Besides this we are dependent on each other as are members of the human body. The disunity of the Corinthians and that in many of our churches today is foreign to the will of God.

The gifts exercised in love (I Cor. 12:31-13:13)

Whatever gifts God has given us must be practiced in love. The love Paul advocates is a sacrificing kind of good will toward others and not just a warm feeling. It becomes searchingly plain in these verses that whatever else we accomplish, whatever gifts we exercise, unless it grows from God's kind of love it is empty and invaluable.

Paul may well be saying that the other gifts were characteristic of the childhood stage of Christianity, but the way of love is the mature, adult stage after the other gifts have passed away. Love is truly the way every Christian should go, for love should underlie, motivate, and inspire all that we do.

Conclusion

As we worship and serve our Lord we should do it in unity and love. Otherwise we cast a negative and sordid shadow across all we try to do for our God.

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Lecture series slated

Three nationally-known religious leaders have been selected to speak for the 1981 Ecumenical Lecture Series in Little Rock. The lecturers and their dates are Delores Curran, a columnist syndicated in 52 Catholic newspapers, March 12; Rabbi Arthur J. Lelyveld, first Vice President of the Synagogue Council of Amer-

ica, March 26; and William Sloan Coffin Jr., senior minister at Riverside Church in New York City, April 7.

Each lecture will be at 8 p.m. at Second Presbyterian Church in Little Rock. More information may be obtained from the Ecumenical Lecture Series, 2112 Country Club Lane, Little Rock, Arkansas 72207.

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Joint Jewish, Baptist work group organized

NASHVILLE, Tenn. (BP) — A work group to "explore and establish a working relationship" between Southern Baptists and Jews has been formed, according to Bailey E. Smith, president of the Southern Baptist Convention.

Smith, who has established a "close relationship" with representatives of the Anti-Defamation League of B'nai B'rith following two controversial statements last year, announced formation of the group during the February meeting of the Southern Baptist Convention Executive Committee.

The Oklahoma pastor said the work group grew out of two meetings — one Dec. 18 in New York City, and the other Feb. 9 in Fort Worth, Texas — between Smith and representatives of ADL. At the first meeting, Smith said, an agreement was made "to explore and establish a working relationship in which Baptists and Jews could improve methods of communication to further mutual respect and understanding."

Smith will chair the Baptist portion of the work group and Rabbi Ronald B. Sobel of New York City, chairman of the national program committee of the ADL, will head the Jewish contingent.

To serve with Smith are Jimmy R. Allen, president of the Southern Baptist Radio and Television Commission; James M. Dunn, executive director of the Baptist Joint Committee on Public Affairs; William G. Tanner, president of the Home Mission Board; William Pinson, president of Golden Gate Baptist Theological Seminary, and C. Wade Freeman, a retired denominational worker who is second vice president of the SBC.

Smith said the group will work to establish a "mechanism to deal with issues of mutual concern," for programming which focuses on common concerns in the area of religious liberty, to set up an annual Baptist-Jewish Academic Institute at Southwestern Baptist Theological Seminary, to develop pastoral workshops on Jews and Judaism to be held throughout the convention, to formulate Sunday School lesson plans and radio and television programs, and to create a series of articles dealing with American Jews and Anti-Semitism for SBC publications.

The group, Smith said, also will seek to foster a better understanding of Israel.

Smith told Baptist Press the work group will supplement work already being done on relationships between Southern Baptists and Jews.

"This (work group) is really a deeper

thing than they have been asked to do," he said, noting he does not believe the work group will conflict with the interfaith witness program, assigned by the Southern Baptist Convention to the Home Mission Board.

Oppose bill, group says

In a statement released Feb. 13, the Christian Civic Foundation of Arkansas voiced its opposition to a bill in the state House of Representatives which will provide for the establishment of state owned liquor stores.

"We maintain that the proper place for government in its dealing with the alcoholic beverage industry is that of taxation and regulation, not ownership," said the Foundation.

House Bill 680 by Rep. Jack McCoy of Malvern would "authorize the Alcoholic Beverage Control Board to purchase stock and to establish state owned liquor stores."

The bill is in the House Rules Committee awaiting a hearing, according to Edward W. Harris, executive director of the Foundation.

In its statement, the church-related organization said, "We have emphasized the fact that the state government, through the General Assembly, should not put the state of Arkansas into the liquor business without an opportunity for its citizens to vote on the matter."

Literacy classes set

The Literacy Council of Pulaski County will hold a tutor workshop to train volunteers in the use of Laubach method materials for teaching non-readers. A workshop fee of \$3 will be charged. Registration can be made by calling 376-9614 or at the workshop.

The day workshop will be held at Winfield United Methodist Church, 1601 Louisiana St., Little Rock, March 18, 19 and 20 from 9:30 a.m. to 2 p.m.

A night workshop will be given on March 23, 24 and 26 from 6:30 to 9:30 p.m. at Park Hill Church at 201 East C, North Little Rock.

Attendance report

Feb. 23, 1981

Church	Sunday School	Church Trng.	Church adds.
Alexander			
First	126	57	
Vimy Ridge Immanuel	75	32	
Alma, Clear Creek Southern	235	36	2
Alpena	78	30	
Atkins, First	116	43	
Bateville			
First	209	110	
West	210	59	1
Nursing Home	38		
Bentonville, First	207	62	
Berryville	484		2
First	199	87	
Freeman Heights	207	62	
Blue Eye, Mo., First	164	73	
Booneville	254		
First	204		1
Blue Mountain Mission	34		
South Side	132	102	1
Bryant			
First Southern	350	223	18
Indian Springs	116	62	3
Cabot, Mt. Carmel	460	235	4
Caraway	138	103	
Cherokee Village	96	37	
Conway			
Harlan Park	99	59	
Oak Bowers	104	71	
Picklen Gap	304	88	
Crosscut			
First	201	123	4
Mt. Olive	347	116	1
Temple	209	101	3
Danville, First	143	20	
Nursing Home	27		
El Dorado			
Parkview	156	61	
Nursing Home	34		
West	527	54	530
Eureka Springs, First	58		1
Beaver Lake Mission	10		
Forrest City, First			103
Fl. Smith			
First	2,235		6
Grand Avenue	1,239	372	3
Mission	41		
Weatside	91	37	
Cassville	124	30	
Gentry, First	137	50	
Hampton, First	152	75	1
Hardy, First	96	60	
Harvey			
Eagle Heights	260	119	
Northside	191	87	1
Woodside Heights	85	40	
Hot Springs			
Fairdale	70	30	1
Grand Avenue	307	78	1
Harvey's Chapel	154	120	2
Memorial	91	52	4
Park Place	209	105	
Hughes, First	166	72	
Jacksonville, First	300	43	3
Jonesboro			
Friendly Hope	170	109	3
Philadelphia	136	73	3
Kingston, First Southern	96	46	1
Lavaca, First	309	152	3
Little Rock, Crystal Hill	207	107	5
Magnolia, Central	715	213	
Manfield, First	138	44	
Mountain Home, East Side	210	108	1
Mullberry, First	128	91	3
Murffreesboro, First	145	23	
Nashville, Ridgegate	154	74	2
North Little Rock, Scanfill	75	44	
Paragould			
Calvary	209	160	
Center Hill	114	57	
East Side	427	236	2
First	392	113	
Paris, First	56		3
Southside Mission	52		
Pea Ridge, First	211	67	2
Pine Bluff			
Central	138	78	2
Central	94	30	
Hardin	142	53	2
First	434	139	
Lee Memorial	231	42	5
South Side	801	147	2
Juliff Springs	202	96	1
Walson Chapel	498	198	5
Prairie Grove, First	157	78	6
Rogers, Immanuel	930		
Russaville			
First	537	291	
Second	187	77	4
Springdale			
Berry Street	69	52	
Cauldie Avenue	105	49	1
Emdale	138	150	1
First	1,747		5
Tearlana			
Highland Hills	105	91	
Shiloh Memorial	142	60	4
Trinity	296	162	6
Van Buren, First	481	91	1
Vandervoort, First	59	36	
Ward, First	155	78	
West Helena, Second	239	107	
Woolter, First	105	64	

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Executive Committee adopts budget, proposes revisions

by Dan Martin

NASHVILLE, Tenn. (BP) — In a far ranging meeting, the Executive Committee of the Southern Baptist Convention adopted a \$93 million Cooperative Program budget for 1980-82, and proposed two changes to the SBC constitution and two to the bylaws.

All of the recommendations—budget, constitution and bylaws revisions—will be referred to the 1981 annual meeting of the SBC in Los Angeles, Calif., for action.

meetings—involve qualification of messengers and quorums required for boards of trustees of the agencies and institutions.

The first change, which was recommended unanimously, modifies the basis on which churches qualify for messengers to the annual meetings, revising Article III of the constitution.

Currently, every church "in friendly cooperation," "sympathetic" to the work and purposes of the convention, and "a bonafide contributor" to the work of the convention during the previous year is entitled to one messenger.

According to John McCall, an Executive Committee member and attorney from Louisville, Ky., the article is outdated. "The portion dealing with monetary requirements was adopted in the last century, and the portion on membership was adopted in 1946."

Further messengers, up to a total of 10, currently are allowed at a rate of one for every 250 members or \$250 in contributions through the Cooperative Program.

The change would eliminate church membership size as a criterion and substitute contributions through the Cooperative Program as the only basis for qualification.

Nelson Duke, pastor from Jefferson City, Mo., explained the "convention exists for missionary purposes and not to give recognition to size and membership. The Cooperative Program is our lifeline."

The change would qualify one member per church as before, and additional members at the rate of one for each two percent of undesignated offerings given through the Cooperative Program, or for each \$10,000 contribution, up to a total of 10.

Because of the percentage as well as the dollar amount, McCall said the change would "maximize those who are most generous in Cooperative Program giving," and would not penalize smaller churches.

The second proposed constitutional change sets forth a ruling that 50 percent of a governing group will constitute a quorum. It modifies previous requirements that nine persons are sufficient to transact business.

McCall said the nine-member quorum was adopted when many of the boards had 18 members and "many now have substantially more than that."

The change was recommended to the convention without dissent.

The two bylaws changes, which re-

quire adoption only at one convention, relate to the selection of the committee on committees and the work of the committee on resolutions.

The recommendation requires the committee on committees to be appointed by a committee composed of the SBC president and the two vice presidents. Currently, the president, "in conference with" the vice presidents, makes the appointments.

SBC President Smith, who voted in favor of the bylaw revision, said the "change was not directed toward me, and I do not feel threatened by it. I think it is an effort to more evenly distribute the power of appointment."

Conrad Johnston, a pastor from Salem, Va., proposed the revision in an effort to "state in letter" what he believes to be the spirit of the bylaw.

The new bylaw also requires the publishing of the names of the committee on committees through Baptist Press at least 60 days before an annual meeting.

The second bylaw was offered in an effort to deal with a growing number of resolutions offered at the annual meetings. In St. Louis, 49 resolutions were reported out by the resolutions committee.

The proposal would expand the resolutions committee from 10 to 12 members, of which four must be members of the SBC Executive Committee. Currently, three members must be on the Executive Committee.

It requests that resolutions be submitted at least 30 days before a convention, and says all resolutions must be introduced by the end of the first day of the three-day meeting.

The work group which presented the revision to the Executive Committee also suggested that no resolution be presented to the convention which duplicates the views of any other resolution during the past five years, except for correction.

However, at the suggestion of John Lewis, a pastor from Raleigh, N.C., that segment was deleted. Lewis pointed out that "time and again we (the convention) have gotten out of tough situations by endorsing previous actions."

The Executive Committee also rejected two recommendations which were made in resolutions at the 1981 St. Louis convention.

The first requested participation in the election of SBC officers be limited to a maximum of three votes per church, and the second recommended a study of the feasibility of expanding participation in annual meetings by electronic means, including registration and voting.

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Without dissent, the committee approved a 1981-82 national Cooperative Program budget goal of \$93 million, which includes a basic operating budget of \$83.4 million, to be divided between the 20 agencies and institutions operated by the convention.

The basic operating budget represents an increase of 11.95 percent over the 1980-81 budget of \$74.5 million. Also included is a \$3 million capital needs budget, unchanged from 1980-81, and a Bold Mission Thrust Challenge Budget of \$6,599,400, compared to \$13 million in the 1980-81 budget.

The constitutional changes—which require action at two successive annual