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Arkansas Baptist State Convention

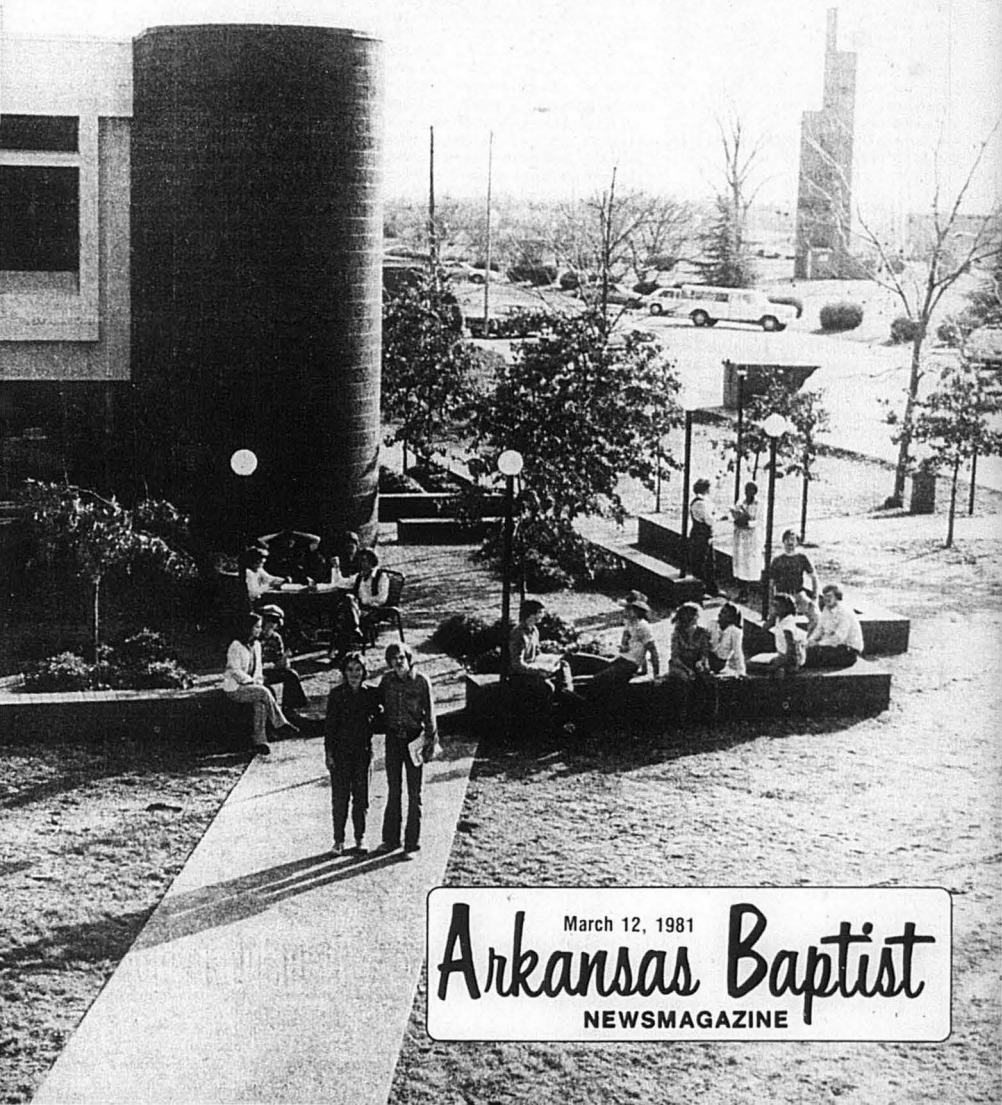
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Southern Baptist College
plans Discovery Day
page 9.



March 12, 1981

Arkansas Baptist
NEWSMAGAZINE

Evangelism and ethics

by T. B. Maston

Many Southern Baptists tend to separate evangelism and ethics, emphasizing one to the neglect of the other. But just as theology and ethics belong together, likewise evangelism and ethics belong together. They supplement and support one another.



Maston

The ethical element should not be neglected in evangelism. And the evangelistic purpose and spirit should be evident in the teaching of ethics. The latter should be true whether in the Sunday school class or in the college or seminary classroom.

Ministry of Jesus

The close relation of evangelism and ethics is illustrated by the ministry of Jesus. One particularly graphic incident was his visit in the home of Zacchaeus. Sometime during the visit Zacchaeus showed an evidence of having a basic change in his life.

Then it was that Jesus said, "This day has salvation come to this house . . ." There follows the statement concerning the purpose of the coming of Jesus: "For the Son of man is come to seek and to save that which was lost" (Luke 19:9-10).

Another verse that I like to place beside the preceding is the statement by

Peter in his sermon or message in the home of Cornelius that Jesus "went about doing good, and healing all that were oppressed of the devil; for God was with him" (Acts 10:38). In other words, Jesus came to seek and to save the lost but he also went about doing good, ministering to the needs of people.

Few verses of scripture have gripped me any more than that statement by Peter. The ministry of Jesus was a walking ministry. Everywhere he went he was alert for those in need. And there is a verse in 1 John that has challenged me for several years as no other verse: "he that saith he abideth in him ought himself also to walk, even as he walked" (1 John 2:6). And we say that we abide in him if we claim to be Christians.

Teachings of Jesus

As Jesus walked he invited men to follow him and then taught those who joined his company what it meant to be a disciple of his. He taught them by word of mouth but also by the life he lived.

There is no greater summary of basic Christian ethical teachings than the so-called Sermon on the Mount: "socialized" because it was really a teaching session — "he . . . taught them saying" (Matt. 5:1). And what a session it was! For example, in Matthew 5 are the "Blessed are . . ." (vv. 1-12), followed by the challenge to be salt and light (vv. 13-16). Then there is the great statement concerning the law and the comparisons of certain

laws and his teachings. His teachings fulfilled the law by going beyond the law (vv. 17-47). The chapter closes with the challenge to be perfect "even as your Father in heaven is perfect" (v. 48). I will have to trust you to remember or review the teachings found in the remainder of the sermon (Matt. 6 and 7).

The Great Commission

There is no statement clearer or more challenging about the relation of evangelism and ethics than the Great Commission. It was the resurrected Christ who said to them: "All power is given unto me . . . Go ye therefore and teach [make disciples] all nations." This is the evangelistic function. Then through baptism those who had become disciples were to be identified with the cause of Christ or the Christian movement. These disciples were to be taught "to observe all things" that Jesus had commanded. There followed the promise of his abiding presence until "the end of the world" or "the close of the age" (Matt. 28:8-20).

His disciples, and we claim to be in that company, were and are to make other disciples and then teach them what it means to be a real disciple of him. Here is evangelism and ethics tied together in one bundle. They are two sides of the same coin.

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

In this issue

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T. B. Maston continues his "Both/And" series with a discussion of evangelism and ethics, showing how they support each other.

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High school students in record numbers are expected to gather on the campus of Southern Baptist College April 4 for its annual Discovery Day.

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SBC President Bailey Smith has opened conversations with rival factions within the Convention, seeking common ground.



The 1893 Ouachita College diploma of Benjamin Young Searcy (1869-1915) is presented to Ouachita Baptist University President Daniel R. Grant (third from left) by three of Searcy's daughters. Taking part in the presentation are (left to right) Agnes Coppenger, OBU placement director and administrative secretary to the Former Students Association; Juanita Barnett, librarian at Ouachita's Riley Library; Grant; and daughters Mrs. Lewis Bennett of Rison; Mrs. Hugh Owen of Malvern; and Alice Searcy of Rison. The restored parchment diploma will be kept in the archives at Ouachita.

'My pastor never visits me'

The editor's page

J. Everett Sneed



A frequent complaint is, "My pastor never visits me. I just don't know what he does anyway." Upon inquiring about the health of the family, one learned that all are well and every member of the family is a Christian. Rather than complaining, the person should be happy that no event has transpired to require the presence of the pastor. Experience has shown that pastors are willing to visit families in times of crises. Most pastors are eager to be of assistance when they are truly needed.

The statement, however, raises a larger question. Just what are the responsibilities of a pastor? Is he the church visitor? Or, does he have a larger and more important spiritual responsibility?

The responsibilities and activities of a pastor are determined by a number of factors. The most obvious of these are the number of members and the size of the church's paid staff. But every pastor has certain types of demands on his time. Among these are preparing sermons, visiting the lost, lending comfort to the truly ill, offering encouragement to those who have lost loved ones, and providing counsel to those who have serious problems. All of this takes time and may leave little opportunity for social calls.

The Bible sheds much light on the responsibilities and activities of a pastor. Early in the life of the first church at Jerusalem an argument arose over the care of the widows. Those of Greek origin maintained that the Jewish widows were receiving more than their share of substance. The apostle said, "It is not reason that we should leave the word of God, and serve tables" (Acts 6:2b). The principle is clear, spiritual matters are to be first in the life of a pastor.

Additional insight into the major responsibilities of a pastor can be found in the words which are used to

identify the office in the New Testament. The pastor is referred to as "elder," which originally meant "one who is older." Later it came to mean "one who is worthy of respect." The second term that is used to identify a minister of the gospel is "bishop," which means "overseer." He is to watch over the church and to give spiritual direction to the congregation. Finally, he is called "pastor," which means "shepherd." He is to minister to the weak and the helpless of the congregation.

Detailed qualifications for the minister of the gospel are found in I Timothy 3:1-7 and in Titus 1:6-9. These passages indicate that a pastor is to be of upright character and exemplary in reputation, possess qualities of leadership and have the ability to teach.

In these passages there is no indication that a pastor is to be a merry-maker or a church visitor. In Titus 1:8 Paul says that he is to be "a lover of hospitality." The Greek word used here literally means "a lover of strangers." In this ancient world, as today, people were on the move. Often it was difficult for a Christian to find a suitable place to stay. Ancient inns were notoriously expensive, dirty and immoral. It was essential for the wayfaring Christian to find an open door in the Christian community. The pastor's home was to provide this assistance.

Most pastors carry a heavy load. They do not have the time to make social calls upon the membership, as much as they might like to do so. Remember, every pastor needs to reserve some time to be alone with his own family.

Our pastors need our prayers and our support. Above all, we should avoid making artificial or unnecessary demands on their time. When everyone accepts responsibility in the church, all of the real needs will be met.

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BETTY KENNEDY Managing Editor

ERWIN L. McDONALD, Litt. D. Editor Emeritus

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Member of Southern Baptist Press Association.



One layman's opinion

Daniel R. Grant

The valley of the shadow of budget planning

Budget planning time is not the happiest time of the year at Ouachita Baptist University. To be completely honest it is not a happy time at all. For nearly two months it is almost like going through the valley of the shadow of weeping and wailing and gnashing of teeth. The same things seem to happen every year: A veteran committee of 10 faculty and staff members block out 10 mornings or afternoons on their calendar; they assemble two stacks of material — on the one hand a very tall stack of budget requests and beautiful dreams for a greater and stronger Ouachita if only we had the necessary money, and on the other hand, a much shorter stack of realistic estimates of the money available for the coming year, from which all dreams must be financed; the difference between stack number one and stack number two is calculated and this becomes the gap that must be closed — or the mountain that must be moved — in order for a balanced budget to be presented to the

Board of Trustees; the cutting and slashing begins, accompanied by weeping and wailing, and most of the best laid plans and dreams begin to fall by the wayside one by one; finally, when all else fails, the remainder of the unclosed gap is closed by raising tuition charges, the last-resort action along the lines of "the buck stops here."

Among the dreams that had to be postponed or eliminated again this year are the replacement of the perilously old plumbing and heating system in Cone-Bottoms Dormitory, the oldest building on campus; the addition of four or five new faculty members in areas where class size is too large or where more diversified course offerings are needed; the establishment of an operating reserve fund for Ouachita, something sorely needed for an \$8 million corporation; the purchase or lease of modern word-processing equipment, both for administrative and teaching purposes; a new concert-grand piano for Mitchell Hall; a

modern all-weather track, something virtually all other members of the Arkansas Intercollegiate Conference already have; new administrative staff members in several offices where the work load has multiplied in recent years, but the manpower has remained the same; more travel funds and utility funds to cover sharply escalating cost; several mini-computers for classroom instruction; money for an annual student-faculty mission project; married student housing improvements; and a new roof for Verser Drama Center.

Just for the record let it be said that there are many joys associated with being president of Ouachita Baptist University, even though budget planning is not one of them. One consolation comes in realizing that, although every year we experience the valley of the shadow of budget planning, we do pass through it. We never remain hopelessly stuck there.

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



Woman's viewpoint

Polly Reynolds

How do you see?

Some of us by choosing the wrong parents have the misfortune of being unable to see or are just one step away from a seeing eye dog. Glasses are a must and when contacts became available, I could hardly believe all I was able to see. And oh, the joy and freedom but ... there have been a few problems.

One day, I started to put in my contacts and the case was empty. Many things ran through my mind, but then, I had the idea to check my daughter's case and sure enough her contacts were there. This called for a trip to school and reassuring her, that the world really wasn't that fuzzy, but she was only trying to see through someone else's contacts.

Not too long ago, I found I had crossed my contacts and was wearing the left one in my right eye and the right in my left eye. You are probably wondering how I

could tell; the right one has a small dot on it. I hadn't had any reason to know something was wrong. I could still see, I guess, as well as ever.

These instances caused me to think about how often we see things through other's eyes. We don't always take time to pray and discern the truth for ourselves. We also let other people tell us how to act and react. We are so often influenced by what other people think we ought to be, ought to do, and ought not to do.

Sometimes we just have the contacts swapped and the difference is such a small thing that we don't even realize it. But we still live defeated Christian lives when the opposite should be true. This is especially true in sharing our witness. We allow our fear of what others will say, being labeled a fanatic, being misun-

derstood or being rejected, to keep us from doing what God in his word has told us we should do.

Paul, in writing to a young preacher who was having these same fears, expressed this very well. In 2 Timothy 1:7-8, he said "For God has not given us the spirit of timidity (fear), but of power, love and discipline. Therefore do not be ashamed of the testimony of our Lord."

We are not to look at ourselves as others see us, or through their contacts, but through the eyes of God, who sees, not me in all my sins, but a child of his wanting to please him.

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.



Food and fellowship

Virginia Kirk and Jane Purtle

Potlucks

Potluck meals are a favorite of Baptist groups. If you like to cook, these meals provide opportunities to experiment with recipes and to taste new and different foods that others bring. In the dozens that I have attended, only once was the menu totally unbalanced with eight desserts, one salad, and one vegetable. It was an "interesting" supper; the eight pies were delicious.

When you have little time, simple foods make good selections. A crock-pot of brown beans and ham hock is an easy make ahead selection. A bowl of creamed (mashed) potatoes is a last minute choice that children love. A green salad or fruit salad is quick and easy to prepare. However the time comes when you want something different, and we are giving three such recipes this month.

The manicotti casserole (manicotti is the large spaghetti which you stuff) can be put together in advance and heated 30-40 minutes before serving. The Mexican salad is prepared ahead and mixed at the last minute. The spinach casserole is just plain good. We think you will enjoy them.

Manicotti Casserole

Prepare your favorite Italian spaghetti sauce using one pound of ground beef. Cook one 8-ounce box of manicotti according to box instructions and set aside.

- 1 pound cottage cheese
- 1/3 cup Parmesan cheese
- 2 eggs
- 1 tablespoon parsley, chopped (can use dried)

Filling:

- 8 ounces mozzarella or Monterey jack cheese, grated
- 1/2 teaspoon salt

Mix all of the filling ingredients. Stuff the cooked manicotti shells with filling. Put a layer of the spaghetti sauce in a large baking dish, and as you fill the shells, lay them in a single layer in the sauce. Top with the rest of the sauce and sprinkle with Parmesan cheese. Bake at 350 degrees for 30-40 minutes or until bubbly.

Mexican salad

- 1/2 head lettuce, chopped
- 1/2 onion, chopped
- 1 can Mexican style beans, drained
- 1 cup cheddar cheese, grated
- 1 tomato, chopped (substitute canned)
- 1/2 bottle Catalina salad dressing
- 5 to 8 ounces corn chips, crushed

Put lettuce, onion, beans, cheese in a large bowl. Add tomato, dressing, and chips just before serving. Mix well.

Spinach casserole

- 2 packages frozen, chopped spinach, cooked and drained
- 4 eggs
- 1/4 cup melted butter
- 1/2 teaspoon thyme
- 1/2 cup minced onion
- 2/3 cup milk
- 2 teaspoons parsley flakes
- 1 teaspoon Worcestershire sauce
- 1 teaspoon salt
- 2 cups cooked rice
- 1 cup Swiss cheese (grated)
- 1 cup cheddar cheese (grated)

Beat eggs. Combine other ingredients. Pour into 9 by 12 greased baking dish. Bake 40-45 minutes 350 degree oven.

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



The Southern Accent

This I Believe: about the Holy Spirit

by Earl R. Humble

Who is the Holy Spirit? — The Holy Spirit is God, as much God as the Father or the Son. He is not a mere power or influence. He is a person, without body or form. He is the third person of the Trinity. He is intelligent, powerful, and loving. He is called "Holy," signifying that he is a strong antagonist against sin (John 16:8-11). He came upon God's people in a unique way, and the promise was given that he would abide with God's children forever (Acts 2:39).



Humble

What the Holy Spirit does — God's Spirit was active in creation (Gen. 1:2). He was active in revelation. He spoke through the prophets and apostles, and these were inspired to give God's Word to the world. In the Old Testament it is a common expression that the Spirit of God spoke to and through a prophet, as Isaiah (Isa. 48:16-17), as Ezekiel (Ezek. 11:5), and Micah (Mic. 3:8). Peter said, "The prophecy came not in old time by the will of man, but holy men of God spoke as they were moved by the Holy Spirit" (1 Peter 1:21).

The Spirit is active in regeneration. The new birth is also called "born of the spirit" (John 3:8; Titus 3:5). He baptizes every believer at conversion into the Body of Christ. He fills us as we yield to Christ (1 Cor. 12:13; Eph. 5:18). He equips believers for service with certain gifts (1 Cor. 12). He grows believers into the likeness of Christ by producing the fruit of the Spirit (Gal. 5:22-23). He guides us (Rom. 8:14); he loves us (Rom. 15:30); and he will raise up our bodies from the grave when Jesus comes (Rom. 8:11).

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

The bookshelf

The Will of God, by Morris Ashcraft, gives an insight on how to recognize God's will and calling by using his own life as an example. He tells of experiences that shaped and molded his minis-

try. Ashcraft is a former Arkansan now professor of Christian Theology at Midwestern Seminary in Kansas City, Mo. He is a graduate of Ouachita University in Arkadelphia and Southern Seminary in

Louisville, Ky., and brother of Charles H. Ashcraft, former executive secretary of the Arkansas Baptist State Convention. Publisher: Broadman press — Danna M. Sample Schneider

by Millie Gill/ABN staff writer

Phillip Graves

has been called as pastor of Mountain Pine First Church where he had served as associate pastor and youth director. Graves, a senior at Ouachita University, was ordained to the gospel ministry, in August, by the Hot Springs Grand Avenue Church. He and his wife, Kathy, have one son, Phillip Robert.



Graves

Heber Shreve

is serving the Hatfield First Church as staff evangelist. He is founder and chairman of Christian Motorcyclists Association.

J. Wayne Blue

is now pastor of the Pine Bluff Centennial Church, coming there from the Swan Lake Church of Bossier City, La.

Ray South

has resigned as pastor of the Pine Bluff Centennial Church to become pastor of the First Church of Page, Ariz.

Ira L. Sasser

died Feb. 13 at the age of 67. He was a member, deacon and Sunday School teacher of the Collins Church. Survivors are his wife, Mrs. Virginia Lang Sasser; one son, Joe Sasser of Crossett; one brother; two sisters and three grandchildren.

R. H. Dorris

is serving North Little Rock Baring Cross Church as interim pastor. He is retired as Director of Missions for Arkansas Baptist State Convention and also served, for 17 years, as pastor of the North Little Rock Pike Avenue Church.

Kyle Johnson

resigned February 22 as pastor of the Cabot Oak Grove Convention Church.

Ken Miles

observed his fifth anniversary as minister of music and education at Wynne Church Feb. 22.

James Irvin Cossey

died Feb. 28 at the age of 92 in Harrisburg. A retired Southern Baptist minister, he was a graduate of Ouachita Baptist College (now Ouachita University) and Southwestern Baptist Theological Seminary. He received an honorary doctorate from OBU in 1973. He had served churches at DeQueen, Searcy and Jonesboro, retiring as pastor of the Harrisburg First Church in 1971. Cossey was editor of the *Arkansas Baptist News-magazine* for seven years, was budget director for the Arkansas Baptist State Convention, and had taught at Southern Baptist College. Survivors are his wife, Mrs. Lois VanDousen Nichols Cossey; a son, Robert W. Cossey of Wynne; a grandchild; and a great-grandchild.

William Probasco

began his 10th year as pastor of Conway First Church March 1.

Mr. and Mrs. Labe Deans

celebrated their 50th wedding anniversary March 1 with a reception. Hosts were their children, Mrs. Paul Bowlin of Van Buren, Mrs. Wanda Mazzeo of Mt. Pleasant, Mich., Don Dean of Alma and Labe Dean of Miami, Fla. The Deans' are members of the Alma First Church.

Don Bingham

has resigned as minister of music and youth at the Conway First Church.

Carl Meuir

became pastor of the Dolph Church Feb. 1. He and his wife, Mary, are residing at Fifty-Six where he is superintendent of the school.

Mr. and Mrs. Archie Keaster

were recognized by the Nashville Ridge-way Church Feb. 22 for their 17 years of service with church finances, as well as in other areas of church leadership.

Wally Thames

has been called as interim pastor of the Excelsior Church. A native of Booneville, he is a graduate of Ouachita University and will be attending Midwestern Baptist Theological Seminary this fall. He was ordained Feb. 15 by the New Hope Church.

C. D. Peoples

has resigned as interim pastor of the Alma Trinity Church.

Mrs. Drumwright to speak at CLC seminar

Minette Drumwright, wife of Arkansas Baptist Executive Secretary Huber Drumwright, will be a featured speaker at the Southern Baptist Christian Life Commission's annual seminar in Dallas March 23-24.

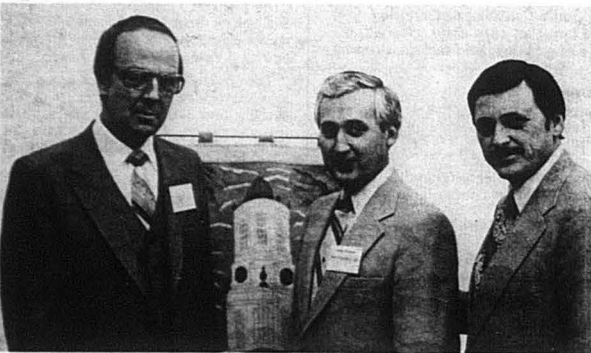


Mrs. Drumwright

Mrs. Drumwright, who has written for a number of periodicals, will speak March 24 on "Christian Women and the Use of Power."

Other speakers at the seminar will address power as it relates to race relations, individual human rights, war and peace, civil religion, the Bible and the pulpit.

A highlight of the meeting will be a free-wheeling confrontation between former Alabama congressman and Southern Baptist minister John Buchanan and Gary Jarmin, executive director of Christian Voice, who worked for Buchanan's defeat in last November's general election.



ARKANSAS REPRESENTATIVE — Nathan Porter, left, of Arkadelphia met recently with other members of the national Alumni Advisory Council of The Southern Baptist Theological Seminary in Louisville, Ky. Porter, state Southern Seminary alumni president, discussed plans with R. Gene Puckett, center, president of the national alumni association, and Wesley M. "Pat" Pattillo, the seminary's vice-president for development, who serves as national alumni secretary.

Crossett First Church will celebrate its 75th anniversary April 5. Pastor Al Sparkman has invited all former members to be present, and those unable to attend to acknowledge the occasion by sending a letter to the church.

Union Grove Church ordained Pastor Burnett King to the gospel ministry Feb. 22. Serving on the council were Lawrence Richards, Julian M. Rowton, Milton Edmonson and Leroy Rogers. Jack Fowler made the Bible presentation. Paul E. Wilhelm, Director of Missions for Clear Creek Association, was moderator and also presented the certificate.

Carey Association sponsored a youth banquet Feb. 14 with 10 associational churches participating. "Love Is Beautiful" was the theme for the event held at Sparkman Church. Mr. and Mrs. Gary Parker, associational youth directors, were in charge. Program personalities included Kerry Phillips, a student at Ouachita University, and Bill Nesbitt. Terri Lynn Pennington of Holly Springs Church was elected banquet queen from representatives from each of the 10 participating churches. She was crowned by Director of Missions Don R. Williams.

Greenbrier Macedonia Church recently voted to become the Greenbrier First Church. This church was organized in 1860 and cooperated with the Southern Baptist Convention until 1917, when it became a Missionary Baptist Church. Pastor John Evans reported that the church voted again in December of 1979 to re-affiliate with the Southern Baptist Convention.

Wilson First Church was in a revival Feb. 22-25 led by Jim Box of Manila and Reggie Lafaye of Jackson, Mo. Pastor Ty Berry reports six professions of faith, two additions by letter and 21 rededications.

Fayetteville University Church collegiate choir, The New Creations, will begin its annual tour March 13 with a concert at North Little Rock Indian Hills Church. The tour, to conclude March 21, will also include a visit to Long Island, N.Y., where they will be working in cooperation with the Calvary Church. They will lead an area-wide youth rally for Baptist churches in the New York City area, as well as making appearances on the campus of New York State University at Stony Brook; Suffolk Community College, and other schools on Long Island. Tanner Riley directs this 75-voice choir. H. D. McCarty is pastor.



North Little Rock Gethsemane Church burned an interest free \$36,000 note to celebrate payment, in one year, of its new building. Reed McConnell, developer, made the loan to the church to increase the building fund to the necessary \$225,000 needed for construction. He also agreed at the noteburning ceremony to loan the church another \$60,000 to finance an expansion program. Pastor Alvin K. Pitt said, the congregation that organized Sept. 3, 1978, with 144 members, now has a membership of 395. Participants in the noteburning were (left to right) Steve Morgan, assistant church treasurer; Gary Gaines, treasurer; McConnell, board chairman and chief executive officer of Apartment House Builders, Inc.; Howard Welch, a church trustee; and Pitt.

Having to go to church

by Erwin L. McDonald

For the last few months, now, our church has had two Sunday morning services, one at 8:30 and the other at 10:50, with Sunday School between. Some of us have liked having this choice of times for worship. When we get up and get out to the early service, we sometimes "brag" to friends at Sunday School, "I don't have to go to church this morning — I've already been!"

There are always some church members who have to miss church at any given service because of circumstances over which they have no control — but surely not half of the whole church membership. Yet, what American church averages having an attendance of as many as half of its membership roll?

For Christians, church attendance is "a required course, not an elective." As the writer of Hebrews puts it: "So let us come near to God with a sincere heart and a sure faith, with hearts that have been purified from a guilty conscience and with bodies washed with clean water . . . Let us be concerned for one another, to help one another to show love and to do good. Let us not give up the habit of meeting together, as some are doing. Instead, let us encourage one another all the more, since you see that the day of

the Lord is coming near" (Heb. 10:22, 24, 25, Good News Bible).

Church attendance is more than "what you get out of it." It is also "what you put into it." And I'm not speaking primarily of our offerings. When you and I for any reason miss church, we not only miss receiving a blessing; we short-change our Christian friends who have been blessed by our presence and participation.

We cannot help one another "to show love and to do good" if we are not getting together. And what better place to get together than in the worship services of the church?

Deciding to go to church or not to go to church should never be an every Sunday decision. This is a decision every one should make once and for all at the time one sets out to follow the Lord. Paul gives his views of what the individual Christian means to his church, in Romans 12:3-8. Each one of us is a part of the church body. If one of us is not functioning properly, the whole body hurts. May you and I never degenerate into "pains in the neck."

Erwin L. McDonald is editor emeritus of the Newsmagazine.

Your state convention at work

Sunday School

Church building meeting set

On April 28 a state Church Building Conference will be conducted at the Baptist Building in Little Rock. The meeting will open at 9:30 a.m. with coffee and registration. The program will start at 10 a.m. and conclude at 3 p.m.

Program leaders include Bob Lowry of the Church Architecture Department of Nashville, Tenn.; Bob Holley, Church Training Director of the state convention; James Walker, state Stewardship Director; and Don Cooper and Lawson Hatfield, building consultants for the state convention.

Conference subjects discussed will be "Meeting the Challenge of 8.5 by '85"; "Organizing for a Building Program, Purpose and Process"; "Effective Use of Space"; "Planning for Education and Recreation"; "Utilizing the Skills of the Architect and Contractor"; "Building for Worship"; "Financing the Building Program"; "Creating Energy Efficient Buildings"; and "Using Available Resources and Services."

After the 3 p.m. adjournment there will be individual conferences with church committees who have attended the morning and afternoon conferences. For an appointment, write Lawson Hatfield, P.O. Box 552, Little Rock, Ark. 72203. — Lawson Hatfield, state Church Building Consultant



Hatfield

Arena. This excellent facility will make it possible for all youth to be together rather than being divided as in the past.

This year's theme of "A Call to ... DiscipleLife" will be emphasized by the feature speaker, Joe McKeever, pastor of First Church of Columbus, Miss. McKeever is a widely used speaker with particular appeal to youth. Among his other skills, Joe McKeever is also an accomplished cartoonist.

The State Youth Convention will also include music by Bill and Linda Cates of Nashville, Tenn. The evening session will feature the Arkansas premier of *The Mountain Song*, a youth musical by John Lee. The musical will be performed by a mass choir of over 500 voices. The mass choir will be composed of youth choirs from throughout Arkansas and will be directed by Bob Williamson, minister of music at Pine Bluff South Side Church.

This year's Youth Convention promises to be the biggest and best ever. Make plans now to include your youth in this exciting day in Pine Bluff. — Bill Falkner

Family and Child Care

Area offices provide family services

The Arkansas Baptist Family and Child Care Services has six area offices which provide a variety of services to children and families needing help with their problems. The services of the area offices include:

1. Evaluation of children referred for help. The reasons for referral are as varied as the number of children referred to us. Our workers become involved with the child and his family to determine the type of care needed to help the child with his special needs. After a thorough evaluation, our staff considers the resources we have available: Children's Home, foster homes, Group Home for Boys in Jonesboro, Emergency Receiving Homes, counseling services to the child and family in his own home (often with proper attention to the problems presented, a child can remain in his own home when the parents and children receive a better understanding of each other and of their problems).
2. Counseling services to families of children under our care toward rehabilitation of the family unit.
3. Counseling services to adults, children and families experiencing parent-child conflicts, marital discord, and in need of professional help with their problems.
4. Working with multi-problem families living in poverty who need help to

obtain the necessities for living. We make maximum use of existing community resources and involve interested church groups to meet the needs of these families.

5. Another facet of the area office work is to serve as a referral resource. Pastors and others interested in knowing of community resources to meet specific needs are referred to appropriate agencies if we cannot meet their particular needs.

The directors of each of our area offices are dedicated Christians who are qualified by professional training in the field of counseling. Our area directors are: Jonesboro, Tom Stafford, P.O. Box 2515, Jonesboro, Ark. 72401; Little Rock, Doug McWhirter, P.O. Box 552, Little Rock, Ark. 72203; Monticello area office, P.O. Box 180, Monticello, Ark. 71655; Fayetteville, Gary Gray, 1211 James Street, Fayetteville, Ark. 72701; Harrison, David Perry, P.O. Box 1213, Harrison, Ark. 72601; and Southwest, Earlene Clearman, P.O. Box 97, Mineral Springs, Ark. 71851. Get in touch with any of us if we can be of assistance to you. — Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services.

Church Training

State Youth Convention April 17

In little more than a month from now, on Friday, April 17, the city of Pine Bluff will be inundated by a horde of 5,000 to 7,000 smiling, energetic Arkansas Baptist youth. They will come together for the 1981 Arkansas Baptist State Youth Convention — the largest annual gathering of Southern Baptist youth in Arkansas.

The 1981 Youth Convention will meet in the Pine Bluff Convention Center



McKeever



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International students
Family and child care
Hunger relief

Child Care for birth-6th grade by reservation only.

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On the cover



Southern College sets Discovery Day April 4

High School students from Arkansas, Tennessee, and Missouri will be gathering on the campus of Southern Baptist College for the annual "Discovery Day" April 4. This special day has increased in attendance each of the past six years, and a record number is expected on this Saturday.

Registration will begin at 9:30 a.m. in the new Southerland-Mabee Center. As the guests arrive a tour of the new multipurpose building will be conducted.

President D. Jack Nicholas will greet the group at 10 a.m. and the Southern Singers will follow this with a mini-concert. Lunch in the Gwinup Cafeteria will follow a "Counselor's Corner" session in the Maddox Fine Arts Center. After lunch an awards assembly will feature the awarding of thousands of dollars of scholarships for the fall term.

Entertainment for the day will include a student group known as "New Creation" and a drama-festival. The 1981 Discovery Day will close with a hot air balloon fest.

Director of Admissions, Mike Smith, says that no reservations are necessary to attend, although it would be helpful to hear from church groups planning to attend.

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Valentine pushes case for values

PINEVILLE, La. (BP) — Southern Baptist ethicist Foy Valentine warned Louisiana College students the world is being threatened by moral anarchy and that unless churches get more serious about recovering and communicating moral values, our civilization cannot survive.

Valentine, executive director of the Southern Baptist Christian Life Commission, said during the school's Staley Distinguished Christian Scholar Lectures, "Today's world is perishing for want of moral order in its soul."

He said both culture and religion will disintegrate without the presence of the moral imperative which provides the "ultimate seriousness for both."

"By an incredible direction of logic, the world views immorality as a harmless exercise of the times," he said. "The world sees violence as a proper way of life, racism as a divine right, sexual promiscuity as a harmless pastime, and materialism as its just dessert."

Valentine said the world's moral judgment has run out and its "derelict em-

pires" are in "an utterly senseless arms race that is carrying us all straight toward Armageddon."

Valentine said the church must clearly define and vigorously push for moral values. Christian parents and churches must cooperate with other social units such as service clubs and PTA to teach those ideals in the home and society.

"Some of the present confusion in values and ideals can be traced to the conflicting moral demands between families, peers, schools, clubs, and churches and the media," he said.

Valentine called for public schools to find more effective ways to communicate values and ideals. He also urged parents, employers and government to work together to make necessary adjustments so that children and youth can learn early the moral value of work.

"Whatever the future may hold for all of us, it is crystal clear that moral values and spiritual ideals must be given greater substance if life is to be more satisfying and less terrifying, more full and less fearful than ours is today," he said.

Attendance report

Mar. 1, 1981				Havana	44
Church	Sunday School	Church Trng.	Church addns.	Hot Springs	82
Alexander				Fairdale	43
First	128	62	8	Grand Avenue	151
Vimy Ridge Immanuel	68	32		Harvey's Chapel	83
Alma, Clear Creek Southern	226	86		Memorial	88
Alpena, First	80	33		Park Place	304
Batesville	118	44	2	Jacksonville, First	341
First	271	119		Jonesboro	153
West	195	65		Friendly Hope	108
Nursing Home	404			Nestle	308
Bentonville, First	484			Philadelphia	153
Berryville, Freeman Heights	241	84	4	Kingston, First Southern	104
Blue Eye, Mo., First	146	77		Lavaca, First	414
Booneville	276			Little Rock, Crystal Hill	158
First	276			Mansfield, First	145
Blue Mountain Mission	25			Mountain Home, East Side	212
South Side	132	88		Mulberry, First	224
Bryant	323	222	10	Nashville, Ridgeway	159
First Southern	118	71		North Little Rock, Stanfill	71
Indian Springs				Paragould	209
Cabot	391	137		Calvary	155
First	491	231	2	Center Hill	112
Carmel	398	122		East Side	426
Camden, Cullendale First	140	120	3	East Side	424
Caraway, First	169	71		First	424
Chariton	96	35		Paris, First	415
Cherokee Village	122	59		Pea Ridge, First	221
Conway	132	59		Pine Bluff	130
Harlan Park	193	72	2	Central	122
Pickles Gap	489	218		First	640
Crossett	424	104	4	Hardin	151
First	190	92	1	Lee Memorial	199
Danville, First	159	22		Sulphur Springs	195
Nursing Home	23			Watson Chapel	517
El Dorado	61			Prairie Grove, First	150
Parkview	159	72	2	Rogers, Immanuel	859
Nursing Home	29			Russellville	
West Side	469	460	6	First	530
Eureka Springs, First	61			Second	199
Beaver Lake Mission	19			Sandusky, Okla., Faith	26
Forrest City, First	613	138		Springdale	85
Ft. Smith				Berry Street	63
First	2,122	369	11	Caudle Avenue	112
Grand Avenue	1,290	369	5	Elmdale	217
Mission	37			First	1,760
Westside	94	43		Texarkana	92
Gaasville	107	30		Highland Hills	148
Gentry, First	146	53		Shiloh Memorial	80
Hampson, First	160	86		Trinity	288
Harrison	274	101		Valley Springs	85
Eagle Heights	190	91		Van Buren, First	488
Northvale	96	53		Vandevooort, First	63
Woodland Heights				Walnut Ridge, First	262
				Ward, First	157
				West Memphis	278
				West Helena, Second	120
				West Memphis	
				Ingram Boulevard	247
				Wooster, First	126

Arkansas-Indiana link-up focuses on associations

For more than two years, Arkansas Baptists have maintained a special relationship with Baptists in Indiana. In an attempt to establish and develop churches in the Midwestern state, a pioneer field for Southern Baptists, the state conventions of Arkansas and Indiana have forged a joint evangelistic project, which began with an initial crusade, approved by their Executive Boards, in 1979.

Baptist leaders from both states met in Little Rock Feb. 26 to assess the project's results and to map strategy for the coming months.

Foremost in the minds of Arkansas Baptist Executive Director Huber Drumwright and Indiana Baptist Executive Director R. V. Haygood, who both attended the meeting, is a "pairing of associations" in the two states, which they hope will stimulate further church growth.

Solid ties already exist between Arkansas and Indiana at the state convention and local church levels. When the "link-up" was begun in 1979, an intensive effort undertaken by the two Executive Boards and convention staffs dispatched more than 100 Arkansas preachers to Indiana churches for a week-long crusade. And in the past two years churches in Eudora, Jonesboro, Magnolia and North Little Rock, among others, have sponsored mission trips to "sister cities" in Indiana. A parallel effort by associations would enlist the entire spectrum of Baptist state organizational life in evangelistic enterprises throughout Indiana.

Such a comprehensive approach could begin with a meeting of Arkansas and Indiana directors of missions, an idea discussed and tentatively agreed to at the Little Rock meeting.

"We're proposing to ask officers of the

Directors of Missions Fellowship, and anyone else who is interested, to come to a meeting March 19 in Arkansas to plan how we will present our missions proposals to the churches," says Conway Sawyers, state missions director for Arkansas. "Our feeling is that the directors of missions will be the ones who will present ideas and encourage churches to participate in sponsoring mission churches."

As one more link in a growing chain of fellowship, a conference this summer at Highland Lakes Baptist Center in Indiana would draw together 52 pastors from each state to discuss potential Indiana mission sites.

In reaching an immediate goal of 52 new churches in the next 12 months, no Baptist resource person will be left untapped. Besides Sawyers and the executive directors of both state conventions, the Feb. 26 meeting included former Indiana executive director E. Harmon Moore; Arkansas associate executive director L. L. Collins; Indiana missions director E. E. Wiley; Home Mission Board representative Joel Land; and Arkansas missions department associates Lehman Webb, Pete Petty and Leroy Sisk.

Throughout the coming year, churches will find themselves encouraged from all levels of the Arkansas Baptist Convention to participate in what is seen as an important contribution to Bold Mission Thrust.

"We already have all the places," notes Haygood. "The basic need is laborers, and the source is the Lord of the harvest."

Drumwright agrees and anticipates a successful outcome.

"It is awesome that God is so much in this," he says. "I can get excited about this. It is of God."

OBU sets 'Elderhostel'

ARKADELPHIA — This summer Ouachita Baptist University will host a group of senior citizens for two weeks of classroom courses, field trips, and extracurricular activities as the Elderhostel program gets under way for its second year at OBU, according to campus coordinator Dr. Carl Goodson, vice president for academic affairs.

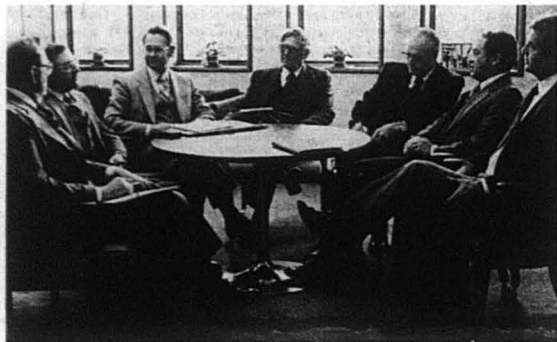
Last year Ouachita and Arkansas College in Batesville became the first Arkansas sponsors of Elderhostel, a nationwide summer study program for elderly Americans bringing small groups of older citizens to a college campus for one week of liberal arts courses designed for them.

The senior citizen may elect to take either or both of two weeks of instruction.

Courses offered June 14-20 are: "The Circles of Faith," a study in comparative religion, taught by Jim Berryman, professor of religion and philosophy; "Surveying Modern Music," led by William Trantham, dean of the OBU School of Music; and "Trees of Arkansas," taught by Kenneth Sandifer, associate professor of biology.

From June 21-27, the course offerings are: "Readers Theater," taught by Bob Derryberry, professor of speech; "Foreign Policy in the 80's" by Mike Thomson, instructor in political science; and a repeat of "Trees of Arkansas" by Sandifer.

For more information on the Elderhostel program at Ouachita this summer, inquiries should be directed to Goodson at OBU, Box 755, Arkadelphia, 71923, or call 501-246-4531, Ext. 196 from 9 a.m. to 5 p.m., Mondays through Fridays.



Past successes and future possibilities concerning the Arkansas-Indiana link-up were carefully assessed Feb. 26 during a meeting in Little Rock between Baptist leaders from both states. Seated around a table in the Baptist Building are (left to right) Arkansas Associate Executive Secretary L. L. Collins; Arkansas Executive Secretary Huber Drumwright; Indiana Executive Director R. V. Haygood; Indiana Missions Director E. E. Wiley; Former Indiana Executive Director E. Harmon Moore; Arkansas Missions Director Conway Sawyers; and Home Mission Board Representative Joel Land.

Board upholds censure; pledges press freedom

INDIANAPOLIS (BP) — The censure and subsequent resignation of *Indiana Baptist* editor Gene Medaris was upheld by the Executive Board of the State Convention in Indiana during a three-hour discussion Feb. 23.

During the session, the board said the censure applies only to Medaris; does not prohibit any future editor from "freely fulfilling" his job description, and also does not give "censorship powers" to Executive Director R. V. Haygood.

The 31-member board — which functions as the convention between annual sessions — accepted a report from its five-member executive committee on its actions in the Jan. 23 censure of Medaris for "breach of loyalty to the executive director and executive board," and in ac-

cepting on Feb. 2 his resignation as editor of the 9,500-circulation weekly tabloid.

Board members in effect ratified the action by overwhelmingly voting down a resolution presented by J. R. Jones of Cornersville, which called for the executive board to "override" the censure resolution, publicly apologize to Medaris and to establish a state convention study committee to assure "future editors of the state paper shall have reasonable journalistic freedom and editorial control."

Medaris, 51, was censured after he published a letter to the editor, questioning the use of money from Fund 58 to purchase gifts for E. Harmon Moore, who retired as executive director Dec. 31. Medaris withheld the name of the letter's author.

The resolution of censure termed the letters "controversial" and said they "created disharmony." It instructed Medaris to "share controversial letters or issues" with Haygood "before printing."

According to David Simpson, pastor of First Southern Church of New Whiteland and chairman of the board; the censure was issued because Medaris did not answer the question, and thus failed to provide a "supportive service of information, inspiration and encouragement."

Simpson added: "The primary issue involved was a repeated poor exercise of judgment on the part of the editor. This problem has existed for a far longer period than the last two months."

Haygood told Baptist Press: "The single issue was a controversy over poor judgment on the part of the editor. A lot of other things got involved — parliamentary procedure and press freedom — because people did not understand the issue."

The censure was a reprimand, a reprimand of only one editor at one time and was not intended to give the executive director censorship powers. It was an effort to implore the editor to work with his executive director.

Simpson and Haygood maintain the issue is not press freedom, and Simpson added: "As long as I have anything to do with it, there will be press freedom. But, at the same time, everybody has to answer to somebody. You cannot have freedom without responsibility. Mr. Medaris did not understand the balance between freedom and responsibility."

Simpson admits there is "some personal conflict involved" between Haygood and Medaris, but said the "problem existed with our previous executive director, too."

Don Lauer, a medical doctor who is a member of Speedway Baptist Church, expressed dissatisfaction with the procedure of airing the issue, as well as the outcome.

"People left the meeting resolving to work together, but understanding there is still some disagreement about the matter," he said.

Lauer, author of the unsigned letter which initiated the controversy, defended Medaris: "None of us have any evidence of longtime poor judgment on Gene's part. I know of no one even mildly displeased with the paper. Gene has spoken well on current events and attacked issues in editorials. He is widely appreciated throughout the state."

Lauer's primary displeasure was that the executive board "did not personally interview all parties involved, and do independent fact finding" in the controversy.

Medaris, who did not attend the board meeting, expressed disappointment that the "central issues" of the conflict have been obscured by "personalities."

He told Baptist Press when the censure was issued he asked Haygood for time to seek another position, either in a church or in denominational service, saying he told the Indiana executive he "would be gone by the time school is out."

The editor said he instead was offered an option of resignation with three months of salary and benefits or being fired with one week's remuneration.

"I do not know why they have chosen to engage in character assassination, or why they have chosen to blacken my name. All I asked for was that I be allowed time to leave; they did not let me do so," Medaris said.

Medaris, who has been editor of the *Indiana Baptist* for three and a half years, also pointed out he was not allowed to meet with the executive committee to discuss the letters, the questions or his performance until he submitted his resignation. After that, he says he was allowed a meeting with the five-member committee, also headed by Simpson.

He said the issue is not "poor judgment," but the use of funds, the actions of the executive committee and executive director and freedom of the press.

"I do not believe you can censure one person when he is the editor," Medaris said. "You must censure his job as editor. If I was censured, then the next person can be censured, as well. I believe Indiana Baptists still have questions about this."

"Anytime a Baptist can't question the actions of their leadership, then we are all in trouble."

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Stege

International
March 15, 1981
Matthew 22:15-32
by Stephen Stege
Beech Street First Church
Texarkana, Ark.

Questions of priority

Pri-or-i-ty: precedence in time, order, importance. Priorities were a problem for folk in Jesus' day as well as they are today for each of us. There is always someone or something clamoring for our highest priority. Jesus has an interesting perspective.

Religion vs. politics . . . a new perspective

The issue of Roman taxes was not a popular subject. The ones who posed the question to Jesus asked it in such a way that they felt sure Jesus would offend someone by his answer. They thus sought to reduce his credibility with the people.

Jesus, perceiving their wickedness, answered simply: the taxes that belong to the government (Caesar), give; the things that belong to God, give. How simple yet profound, not either/or but both/and. If we are to be the right kind of Christian, we must be the right kind of citizen.

A traditional question

What came first: the chicken or the egg? If asked that question to a crowd of folk, a lively discussion would result with no one feeling the question properly answered.

The Sadducees asked Jesus a traditional question feeling that he would not be able to adequately answer the question, for no one had been able to do so up until that time.

Know your scriptures

Jesus told the Sadducees that they did not know the scriptures. If they did they would not have asked such a question. The kind of relationships that we have here on earth are different from those known following the resurrection. One should not try to put heavenly principles within the limitations of earthly understanding; one will always come up short.

Application

The Pharisee's disciples and the Sadducees tried to cause Jesus to lose favor with his followers. They succeeded only in strengthening the belief that Jesus was who he said he was. Please note that these scriptures teach us that in common and uncommon life situations Jesus has the answer . . . he is the answer. Because of this, we must love him with all our heart, soul, and mind.

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

Jesus' openness to all

This lesson begins with the announcement by Jesus of his humiliation, death and resurrection. He sought to prepare his disciples for his rejection and death. The lesson includes Jesus' healing of a blind beggar, Jesus' encounter with Zacchaeus, the parable of the pounds, which teaches our stewardship of that entrusted to us, and Jesus' triumphant ride into the Jerusalem area with great public acclamation.



McMenis

The lesson focuses on Jesus' healing of a blind man near Jericho and his acceptance of Zacchaeus, a rich tax collector, which led to sharp criticism of Jesus because he ate with a sinner and led to Jesus' statement that he had come to seek and to save that which was lost. Both these events demonstrate Jesus' openness to all.

The entire ministry of Jesus was one of concern for and outreach toward people of all races, classes, and social and religious standing. Luke especially emphasizes Jesus' concern for children, women, Samaritans, the physically handicapped, the socially rejected and sinners of all classes.

The healing of the blind man and the salvation of Zacchaeus portray Jesus' concern for individuals. Though he taught the multitudes and fed the thousands, Jesus never forgot the individual. He did not look upon crowds of people like eggs in a basket with no appreciable differences. Instead he recognized each person's individuality and his unique problems and needs.

The pleas of the blind man illustrate the hope that Jesus engendered in the suffering and destitute. The man had faith in Jesus and pleaded for mercy. This was all that was required then. This is all that is required now. The man persisted in his cry for mercy despite the demands of others to be quiet. The crowd was calous to his need, blind to Jesus' power and concern, and hostile because of the man's constant cry for help. The man's persistence revealed his hope, his faith

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Life and Work

March 15, 1981

Luke 18:35-42; 19:2-7, 10

by Freeman McMenis
Eudora Northside Church

and possibly his desperation. He had no other hope. Jesus didn't disappoint him.

Zacchaeus was representative of large numbers of differing people who were classed together as sinners, and who were totally rejected by the religious leadership. As a rich tax collector, he was looked upon as one of the greatest of sinners. As far as we know, he had no hope of Jesus' taking notice of him, but he wanted to see Jesus. To his surprise, Jesus called him down from the tree and transformed his life. He demonstrated his change by repaying fourfold those he had cheated and by giving to the poor.



Robertson

Bible Book

March 15, 1981

I Corinthians 14:1-40

by Tommy Robertson
Liberty Baptist Association

Worship and preaching

Paul now reveals his deep concern for the quality of worship in Corinth and urges them to review their priorities and major on what was vastly important. This will give us valuable insight into our worship and preaching today.

Preaching is to be marked by clarity (I Cor. 14:1-25)

In the mind of Paul the Corinthians have their priorities reversed for they were enamored with the gift of tongues. They are to understand that prophecy is much superior to tongues and for very realistic reasons, mainly because it is understandable.

Prophecy should be described as the gift of receiving and conveying the truth of God or speaking forth to the people the message of God. This, obviously, must be understandable or there is no communication of God's intentions. Tongues, on the other hand, are understood by no one unless one is present with the gift of interpretation.

Since Paul is concerned about the edification or building up of the church, tongues would be far inferior to clear proclamation of God's message. This is illustrated by the musical instruments which do little good unless the sound they produce is understood by those who hear. So definite is he about this he vows he had rather speak five words that are intelligible than ten thousand that are not.

Worship is to be marked by order (I Cor. 14:26-40)

The worship services at Corinth must have been as disorderly as the Lord's Supper, for emotionalism was permitted to run rampant. Paul's desire was to bring dignity and order to these services.

Whether they speak in tongues or prophesy they are to do it in order and not simultaneously; others should listen reverently. This will bring communication, learning, and real growth for these immature Christians. We must remember that "God is not a God of confusion but of peace."

Conclusion

In our worship the proclamation must state clearly God's message or it is of little value. Speaking without communication wastes precious time. As we worship there is to be order and reverence, not silly, trite confusion. The hours of worship are not times for shallow entertainment but times for God's word to be heard and obeyed.

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Smith opens conversations

by Dan Martin

NASHVILLE, Tenn. (BP) — In the midst of what he calls "volatile times," Southern Baptist Convention President Bailey Smith has opened conversations with rival factions within the denomination.

Smith told Baptist Press he has talked both with Paul Pressler, a Houston appeals court judge identified as a leader in a drive to commit the SBC to biblical inerrancy, and Cecil Sherman, an Asheville, N.C., pastor who opposes Pressler's efforts.

"I called both of them to encourage them to do everything they can to create love and harmony," Smith said, adding he telephoned Pressler and both telephoned and met with Sherman.

Smith, who sees himself as a "unifier" in the denomination, said he telephoned Sherman, noting: "I told him I wanted to get together, that I don't think we ought to talk to one another through the press."

At the meeting, which took place during the February meeting of the SBC Executive Committee in Nashville, Smith said time was spent "getting to know one another. We talked about our backgrounds; we do not agree on the (method of) inspiration of the Bible and we talked about that. I have a deep respect for his personal commitment to Jesus Christ. I like the man."

Of Pressler, Smith said: "I told him I wanted us to be kind. I told him, 'Paul, don't say anything that is volatile and hurtful.'"

"My purpose was to do everything we can to engender a spirit of fellowship and cooperation in our denomination."

The Del City, Okla., pastor said he encouraged Pressler to "disband his organization," but Pressler told Baptist Press, "there is no organization. There is communication between people of like belief, but no organization."

While Sherman and Smith talked of the president's upcoming appointments to the resolutions committee and committee on committees, Pressler said he did not and would not talk with Smith about them.

"We talked about these appointments. He told me all kinds of Southern Baptists would be on the committee on committees," Sherman said, commenting Smith has publicly promised to be president of "all Southern Baptists," and not just the inerrantists who claim credit for his first-ballot election in St. Louis in 1980.

"He did not tell me who these people were. Naturally, I am very curious (about them) but I am optimistic that Bailey

Smith's appointments will reassure those who would be excluded by Pressler/Patterson (Paige Patterson, president of the Criswell Center for Biblical Studies in Dallas, and another leader of the inerrantist faction).

Sherman added: "I'd like to have a chance to look at them. That is not spoken out of any great mistrust; it would just help. We are nervous about these appointments."

Pressler, on the other hand, said: "I have purposely stayed away from him, and for me to try to position or influence him would be very bad. He is an outstanding person and will do what he thinks the Lord is leading him to do."

The judge also noted he feels "frank and file" Southern Baptists are inerrantists — believers in a Bible without error — and have "not been adequately represented in the appointments" of the past.

Smith said he is working on the appointments, and has had second vice president C. Wade Freeman, of Dallas,

ask James H. Landes, executive secretary of the Baptist General Convention of Texas, to write other state executives for recommendations. "I did not see the letter before it went out, but I understand it was one paragraph asking the executives to please send names of warm-hearted, Bible-loving folks."

He already has received some replies through Freeman, and said he has "some ideas" about appointments from his pastorates in Texas, Oklahoma, Arkansas and New Mexico.

Smith said that although he is not required by the constitution to release the appointments prior to the convention, he hopes to have the list to Baptist Press for publication by mid-April.

Smith also added he is seeking "about a dozen" ethnics to serve on the committees, and that he plans to "avoid appointment of people who have been heavily identified as belonging to either side."

Smith confirmed there is "no change"

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with rival SBC factions

in his view of inerrancy: "I wish personally everybody in the world believed in inerrancy. I believe that it is the right way, but I have a deep respect for some men who do not (believe in inerrancy).

Of the appointments, he told Baptist Press: "Since I believe in inerrancy, I will look for men who believe in that. I believe most Southern Baptists believe in it. You would not expect a person who

believes like I do to seek out men who do not believe in inerrancy, just like those who do not believe in inerrancy would not seek out those of us who do."

Despite his stance, Smith said: "I want to be a unifier . . . I don't want to be divisive. I want us to be able to differ and still love each other."

He added he believes some inerrantists "would not be qualified to serve" on the committees, while others "who do not believe in inerrancy in a classical sense would qualify for some of these appointments."

The president noted he is wrestling "with this word 'inerrancy.' I don't ever want it to be a hammer to hit somebody over the head with.

"You cannot settle every issue of our denomination with one word. I wish everybody believed in inerrancy, but some may never. I give them the right to believe what they believe. They have a right to be a part of the denomination.

"There are so many things to judge . . . it is more than one single word."

While noting he is "an inerrantist, an evangelistic and premillennial person," he said: "Bailey Smith is his own man . . . (his) very own person. I was elected by the Southern Baptist Convention and I intend to represent the denomination and not one segment of it."

"I believe the whole issue is a turning of the nation to the right, and a turning of our denomination to the right. I am on the right. I believe in inerrancy and infallibility — out of conviction, not out of coercion — but I do not believe the Plesler/Patterson coalition elected me. I believe I was elected president because of what I believe."

Reagan lifts controls On building temperature

WASHINGTON (BP) — President Reagan has removed restrictions on temperatures in public buildings, including churches.

Reagan's action canceled previous moves by former president Jimmy Carter requiring temperature controls to save fuel. Originally imposed in July 1979, the restrictions would have remained in effect until Oct. 16.



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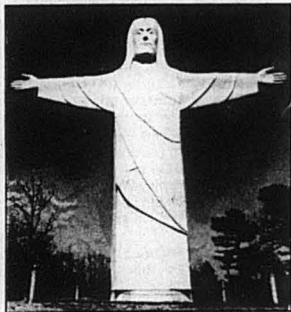
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Rash of church-state bills introduced

by Larry Chesser

WASHINGTON (BP) — As expected, supporters of school prayer and tuition tax credits introduced an avalanche of legislation during the first weeks of the 97th Congress.

At least 17 bills dealing with school prayer and 20 related to tuition tax credits were introduced before the new Congress took its first recess in February. But chances for passage of such church-state legislation or other bills with moral implications remain uncertain, and in many cases doubtful.

School prayer proponents, as in the

state courts. Legislation has been proposed to limit federal court jurisdiction in areas other than school prayer such as abortion and busing.

In addition to a number of proposals permitting tuition tax credits for parents of students attending private and parochial schools, several bills have been introduced which allow tax deductions for education saving accounts. The proposals would apply to tuition paid to private elementary and secondary schools, as well as colleges, though some are not directed at all three categories.

President Reagan's spoken support for tuition tax credits increases the likelihood the House Ways and Means Committee will take action on the controversial issue, a committee spokesman told Baptist Press.

But the spokesman quickly noted tuition tax credits were not included in the first major tax package Reagan sent to Congress and predicted that chances for passage of the measure "may depend on how hard he pushes for it."

Two other proposed changes in tax laws which may affect U.S. churches and families are more likely to get early consideration in the Ways and Means Committee.

One measure, which has been intro-

duced in both houses, permits taxpayers to claim a deduction for contributions to charitable organizations while taking the standard deduction or using the short form in filing federal income tax returns.

The second, which also has growing support in both the House and Senate, includes proposals to either remove or reduce the so-called "marriage tax penalty" which taxes married couples with two incomes at a higher rate than two single persons with the same combined income.

The committee spokesman said she would be "surprised" if the measures weren't considered with the Reagan tax package because both were connected with the tax cut proposal coming from the Senate Finance Committee near the end of the 96th Congress and already have significant constituencies in Congress.

Abortion, another emotional issue facing the new Congress, has also attracted several types of legislative proposals. In addition to constitutional amendments (15 proposed in the House and three in the Senate), and a bill limiting federal court jurisdiction, single bills have been introduced in both houses "to provide that human life shall be deemed to exist from conception."

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previous Congress, are pushing their goal along three tracks. They have introduced six bills to limit the jurisdiction of federal courts, including the Supreme Court, in school prayer cases. Five constitutional amendments on school prayer have been proposed along with five resolutions expressing the "sense of Congress" that periods of silence in public schools are permitted under the Constitution.

The bills may die in the subcommittee on courts, civil liberties and the administration of justice where a spokesman said it is "unlikely" that the panel will even hold hearings on the prayer proposals.

However, the spokesman indicated the subcommittee may hold hearings on the larger question of whether Congress can limit federal court jurisdiction over

Liquor ads debut on TV

by John A. Wood

Are you uncomfortable when you see your children gazing at big Orson Welles peddling Paul Masson wines on television? Well, there's more to come. Distilled spirits commercials will soon be on television. This is a result of a combination of a technicality and the ingenuity of the liquor industry. Both the liquor industry and the National Association of Broadcasters ban hard liquor ads from the airways, but they draw the line at drinks which are 48 proof (24 percent alcohol).

You guessed it. One of the distilled spirits companies came up with a beverage under twenty-four percent alcohol. Last summer Seagrams began marketing its new family of 40 proof (20 percent alcohol) drinks on television. Their Arielle line consists of 10 flavors, and Seagrams says it falls within the broadcast code guidelines because it is made from a fermented wine base. But can a liquor product historically produced by distillation qualify for air time by substituting a fermented wine base? Apparently so.

The initial Arielle commercial is doubly offensive because it takes place in heaven where a party is in progress. Arielle's "light, heavenly taste" justifies the location according to the commercial narrative. Seagrams says Arielles are meant to be drunk mixed, straight, or any other way cordials are consumed. This seems to place this new product in the same category as other distilled products. Glenmore Distilleries' new wine-based cocktail, "Sundowner Punch," falls into the same category.

What can we do to keep these hard liquor commercials off the airways? (1) Register a complaint with Jerry Lansner, the general manager of the National Association of Broadcasters code authority. Address: 1771 N Street, NW, Washington, DC 20036. (2) Call in a protest to your local station when you see the ad. (3) Write the program being sponsored by Seagrams and voice your displeasure.

Our ultimate goal should be to remove all alcohol advertising from the airways. This is a good place to begin the battle.

John A. Wood is Director of Program Development of the Southern Baptist Christian Life Commission.