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April 2, 1981

Arkansas Baptist State Convention

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STARTEAM members are introduced to state WMU page 10

APR. 2 1981



April 2, 1981
Arkansas Baptist
NEWSMAGAZINE

Satisfied and dissatisfied

by T. B. Maston

The chorus of a familiar hymn by B. B. McKinney asks, "Is my Master satisfied with me?" Another searching question is: "Am I satisfied with myself?" Are we satisfied with our present relation to him? Is that relation a deepening and more meaningful experience? Do we have a clearer consciousness of the leadership of the divine spirit? Do we increasingly walk as Jesus walked or lived while he lived among men (1 John 2:6)?



Maston

Let me repeat, "The question comes to me, as I think of Calvary, is my Master satisfied with me" and am I satisfied with myself? What about you?

Related to God

One factor in the dissatisfaction of the serious child of God is the fact that God is the known but also the unknown. He has revealed himself in his Son, but he is also the concealed One. Man, the mortal, can never fully comprehend the revelation of God, the immortal.

The preceding should not surprise us. After all, we never fully understand another human person. This is even true of a husband and wife, the most intimate of

human relations. They may have lived together for many years and may have been well adjusted to one another and yet occasionally they get a new insight into the other's personality. They will see something they have never seen before.

If the preceding is true in a human relationship, how much more should we expect it in a human-divine relationship. It may sound paradoxical but the more mature we become in the Lord the more conscious we will be of the limitations of our knowledge of our heavenly Father. Dietrich Bonhoeffer refers to God as "the 'Beyond' in the midst of our life." He is active in our midst but he is still the 'Beyond,' beyond our full comprehension. If we are serious about being Christians, we will continue our search for him and his way and will until the end of life's journey.

Concerning the Christian life

It was Augustine who said, "Thou madest us for Thyself, and our heart is restless, until it repose in Thee." Another way of suggesting the same idea is that the hunger we had for God and for life in him was satisfied when we came into union with the resurrected Christ.

In a sense, that experience for you and me was the end of a search. But as we began to understand what it meant to be a Christian, a new and continuing search began. That search includes a desire to

understand better the One with whom we have been brought into union and his way and will in our lives. This is the experience of seriously searching children of God.

Another way of stating the same great truth, which on the surface is paradoxical, is to suggest that through our union with Christ, the image of God, marred by sin, is restored. We have been brought into a life-changing union with the One who was the exact image of the Father (John 10:30; Heb. 1:3). But the image was not and has not been fully restored. It will be fully restored only when at the end of life's journey we awake in his likeness. In other words, the restoration, as is true of the Christian life in general, is a process as well as an achievement.

Conclusion

There is a very real sense in which what Kierkegaard and others suggest is true: a Christian is always becoming what he is. He is a Christian but not fully so.

The balancing of a deep satisfaction with our experience in and with Christ and an accompanying dissatisfaction with the present stage of our knowledge of him and of our life for him will give us the maximum motivation for growth in him.

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

In this issue

8

The SBC Christian Life Commission's annual seminar met in Dallas March 23-25. Speakers on power in church and society included Minette Drumwright, wife of Arkansas Baptist Executive Secretary Huber Drumwright.

10

Arkansas Baptists were encouraged to expand their missions education efforts at the state Woman's Missionary Union meeting March 17-18 in West Memphis. It's the story behind the cover this week.

Panel urged to spurn alcohol program cuts

WASHINGTON (BP) — A Southern Baptist ethical and moral concerns specialist urged a House budget panel to reject President Reagan's proposal to slash funding for a federal program which aids victims of alcohol abuse and alcoholism.

Foy Valentine, executive director of the SBC Christian Life Commission, told the House Budget Committee's Task Force on Human Resources that the proposal would result in the "dismantling" of the National Institute on Alcohol Abuse and Alcoholism.

"You have a mandate to do something, if you can, about inflation," Valentine said. "But you also have a mandate to help the poor and the needy, including the millions affected adversely by alcohol abuse."

Under the president's proposal, 76.5 percent of the alcohol agency's \$161 mil-

lion would be cut by one-fourth and consolidated with approximately 40 other health services. It would then be passed on to states as block grants, leaving just \$37.9 million in 1982 for the federal alcohol program.

Though states would have the option under the Reagan proposal to spend block grant funds for state alcohol programs, Valentine warned that several of the national alcohol agency's programs could not be duplicated at the state level and urged the panel not to "abandon the federal system."

"Let's not turn it back to the liquor lobbies, which are by far more influential in state legislatures than they are in the national Congress," said Valentine, who was introduced by John Buchanan, a Southern Baptist minister and former congressman from Alabama.



The Bold Mission Thrust is biblical in nature, since it has as its objectives the spreading of the gospel and the establishing of churches. Unfortunately, however, too much rhetoric has been expended and too little action has been taken. Arkansas Baptists are now preparing to change this. A link-up with Indiana Baptists will provide a definite way for Arkansas Baptists to do something truly bold for our Lord.

Indiana Baptists have a goal of doubling their churches by the end of this decade. The immediate effort is to start 50 new congregations (churches or church-type missions) in the next 12 months. The immediate objective can be met if Arkansas Baptists respond.

The plan is simple. Arkansas associations will link up with associations in Indiana to provide sponsorship and assistance. Churches within Arkansas associations will assist in developing new congregations in Indiana.

In some instances, one Arkansas church will sponsor a new work in Indiana. In other instances, it will require several Arkansas churches to sponsor one new congregation in Indiana. The primary factor in determining the number of churches required to assist in starting a new work is the financial ability of Arkansas churches. The strength of this plan is that it makes it possible for Arkansas churches of all sizes to be involved in this exciting mission project.

The need is great in Indiana. There are over 13,500 lost people for each Southern Baptist church. There are 15 counties which do not have a Southern Baptist witness. There are 3.3 million unchurched people in Indiana and there are only 600 Baptist churches of all kinds other than Southern Baptist. Southern Baptists have just over 300 churches and mission chapels.

How can Southern Baptist churches and individuals become involved in this exciting opportunity? The first steps have been taken by our Executive Board and

our administration. The Arkansas Baptist State Executive Board has voted to become involved in this particular part of the Bold Mission Thrust. To facilitate this undertaking, Indiana brought its state leadership and associational directors of missions to Arkansas on March 19. (A story on the meeting will be carried in the April 9 issue of the ABN.)

The next step is for Arkansas associations to vote to participate in this exciting endeavor. The vote of our associations is vital to this effort. One missionary reported that his association had already voted to participate. Before voting, someone asked "What will this effort cost us?" The director of missions replied, "If this is in God's will, he will supply the resources."

Many Arkansas churches are involved in numerous summer and short-term projects, such as youth choirs, Vacation Bible Schools, Backyard Bible Clubs, and prospect searches. These projects are excellent, but it would be much better if these efforts could be directed toward a specific area. Many times the efforts of short-term projects do not produce the long-lasting results desired. If a church (or a group of churches) work with one specific area, results can be preserved and a new congregation can be the result.

Many of our pastors have had the privilege of seeing the opportunities in Indiana during a simultaneous revival effort in April, 1979. In July of this year, there will be an additional opportunity to view firsthand the need to extend the witness in Indiana.

Every association and church in Arkansas should prayerfully seek the Lord's will regarding their involvement in this bold undertaking. Dr. Huber Drumwright, Arkansas's executive secretary-treasurer, says, "I believe that this undertaking is born of the Holy Spirit and will be blessed of God."

Editor's note: The ABN will be reporting the opportunities for service in Indiana and the response of Arkansas associations periodically.

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Opinions expressed in signed articles are those of the writer.

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One layman's opinion

Daniel R. Grant

The Constitution, organized homosexuals, and Texas A. & M.

A recent decision of the U.S. Supreme Court has ruled that Texas A. & M. University cannot deny the request of "Gay Student Services," an organization of homosexual students, to become a recognized on-campus student group. This ruling would permit them to use campus facilities for meetings and other activities. Texas A. & M. had argued for four years that the homosexual group's request should be denied because such an organization runs counter to the philosophy and goals of the university. The Supreme Court let stand a lower court ruling that this denial infringed on their First Amendment right to free association on the state university campus.

This shocking decision should lead thoughtful people to examine two strong

trends that have been growing in our government-operated institutions:

(1) It is becoming more and more difficult to have pro-Christian programs, organizations, and influences in government-operated institutions. Prayer, Christian hymns, Christian worship, Bible reading, Christian architectural symbols, and anything that smacks of religious evangelism, are being ruled out of bounds on public property. The constitutional doctrine of separation of church and state is increasingly interpreted as excluding these things.

(2) More and more anti-Christian, anti-religion influences that are clearly offensive to Christian young people and their parents, are being approved in

government-operated institutions, in the name of protecting First Amendment rights. Whether it is the protection of organized homosexuals, or the employment rights of one who teaches history from "the Marxian point of view," the direction seems clear.

This is not being "neutral" in matters of religion. It requires posting a "no admittance" sign against religion, while posting a "welcome" sign for organizations and influences opposed to traditional Christianity.

I still favor separation of church and state, but not a one-sided and deceptive separation that is by no means neutral.

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



Woman's viewpoint

Mary Lou Heard

Heaven's hand-me-downs

Every time the seasons change, Kay arrives at our door with a bundle of clothes that just fit our daughter. We are continuously amazed at how fast our daughters are growing up. I am so thankful for Kay. She so diligently plans and coordinates her own daughter's wardrobe and then later hands down many blessings to our family.

Collecting hand-me-downs for our church's refugee family became the task of many people in our church. Kay's family was involved here too. Sometimes it meant buying new clothes every time the season changed when second-hand ones were not available.

Our Laotian family taught us many lessons about priorities. Clothes and food were secondary considerations in their household of 11. I saved a small pair of tattered and mended jeans that the youngest boy, Khamsy, age seven, was wearing when he and his family arrived by plane. His family only owned what they were wearing and a straw rice cooker. His family knew nothing of a lifestyle where social acceptance is determined by the signature on the back pocket of your jeans.

Khamsy's exuberant smile would have soon turned to agony if the poison from three abscessed teeth had continued to

spread without treatment. With the proper care Khamsy's jeans soon became too short and his shoes too small. He was healthy and growing!

Our children learned to love this little boy who was not weighted down by earthly possessions. They did not cry when his family moved to California because they would miss his neat toys. They miss his enthusiasm and his love for discovering what life is all about.

Every time the seasons change, are we able to see more clearly what God has required of us? Matthew 6:24-33 can teach us about priorities. God has planned and coordinated a beautiful life for each one of us. Don't you know God is disappointed when we stay the same spiritual size season after season? Are your Spring hand-me-downs from heaven going to fit?

Mary Lou Heard has been a pastor's wife for almost 14 years. For the last five, her husband Cary has been pastor of North Little Rock Park Hill Church. A mother of three, Mrs. Heard has a degree in home economics and education. She has worked as a nursery school teacher, decorating consultant and in clothing sales, and is past president of the Women's Conference of the Arkansas Baptist State Convention.



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The "Southern Singers" from Southern Baptist College at Walnut Ridge will make their annual spring tour April 8-13. Their itinerary includes Searcy First Church; Fort Smith Windsor Park Church; Russellville First Church; Crossett

Mt. Olive Church; and Pine Bluff Southside Church. The singers will also perform on opening day at "Libertyland" in Memphis.



The Southern accent

Should the state teach evolution?

by D. Jack Nicholas

In my last article I quoted from an item in the Arkansas Gazette reporting on a "court-challenge to state ordered teaching of evolution . . ." I want to focus here on the phrase "state ordered teaching of evolution". That phrase should stop us in our tracks and jolt us into some serious thinking.

The phrase, whether technically accurate or not, points up that evolution is taught in our public schools as a fact and as the official explanation of origins by either order of or endorsement of the



Nicholas

state. The adoption of the theory of evolution in our schools as the exclusive account of origins didn't just happen by chance (though evolutionists place a great deal of stock in chance).

It occurred because certain intellectuals, who were committed by bias (faith) not demonstrated fact, to the theory of evolution, proceeded to popularize (evangelize) that theory and, with the power of their prestige and influence, succeeded beyond their own expectations. In fact, they have been among the most successful shapers of thought and attitudes in modern times. Those who, in their most cautious moments will themselves admit that evolution is merely a theory, have succeeded in making that theory the official and exclusive account

of the origins of the universe and man.

Since the theory of evolution cannot be demonstrated to be true, it is entirely inappropriate that it be taught as the state-favored, state-established, state-enforced account of origins.

The convictions and consciences of millions of American citizens have been offended and violated by this state-enforced position on origins which blatantly contradicts what parents have taught their children in their homes and in their churches.

There is no good reason why naturalism should enjoy the status of the favored or established religion of this republic. This is an offense which cries out for remedy.

Citizens, like the Seagraves of California, who object to "state-ordered teaching of evolution" should make their voices heard clearly before the legislators, jurists, and school boards of this land.

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

Child abuse help workshop announced

SCAN (Suspected Child Abuse and Neglect) will train volunteers Thursday and Friday, April 9 and 10, from 9 a.m. to 3:30 p.m., at Coy's Steak House, 11400 Rodney Parham Rd., in Little Rock.

The workshop is designed for those who wish to work with families experiencing a child abuse problem.

For more details, contact the Pulaski County SCAN office at 371-2773.

Corrected Cooperative Program report: February

1980
\$ 591,258.08
582,987.39
(8,270.69)
\$1,182,516.16
1,163,173.09
(19,343.07)

February budget
February receipts
Over (Under)
Budget year-to-date
Gifts year-to-date
Over (Under)

1981
\$ 669,511.50
610,590.19
(58,921.31)
\$1,339,023.00
1,363,864.17
24,841.17

by Millie Gill/ABN staff writer

W. C. "Nick" Garland

became pastor of the Hot Springs Second Church March 15, coming there from the DeQueen First Church. He was greeted there with a "Praise the Lord Day" attended by 873 in Sunday School and ten additional people present for the worship hour. A reception and "old-fashion pounding" for Garland, his wife, Jenine, and their son, Joshua Ryan, followed the evening worship hour.

Garland is a graduate of Florence State University, Florence, Ala., and Southwestern Baptist Theological Seminary. He has pastored churches in Arkansas, Alabama and Texas, in addition to serving as moderator of the Ouachita Association Executive Board. He was elected to the Arkansas Baptist State Convention Executive Board in 1980.

Breck Freeman

has been called by the Marked Tree First Church to serve as minister of youth. A native of Marmaduke, he is a student at Arkansas State University, Jonesboro.

Glen Stenhouse

began serving as pastor of the Waldron



Garland



Freeman

Southside Church, effective March 15. He and his wife, Helen, and their two daughters, Donna and Sarah, are residing in Mansfield.

Frank Flowers

is serving as pastor of the Barling Bethel Church, coming there from Oklahoma. He and his wife, Virginia, have four children. Flowers was licensed to the gospel ministry by the Dickson Church in Midwest City, Okla.

Jim Berryman

was re-elected for his 10th consecutive

one-year term as secretary-treasurer of the Association of Baptist Teachers of Religion during the group's annual meeting March 12-13 in Denton, Tex. He is professor of religion and chairman of the philosophy department at Ouachita Baptist University.

John Williams

has accepted the pastorate of the Montrose Church, coming there from Oakdale, Louisiana. He and his wife, Evelyn, and their son, Michael, moved to Montrose the first week in March.

James McDaniel

observed his tenth anniversary as pastor of the Brinkley First Church March 29. The church honored him with a special worship service and fellowship sponsored by the Deacons and Yokefellows.

L. E. Brown

has retired as pastor of the Zion Church near Melbourne and is now residing at 786 Elsie in Batesville. Brown is a graduate of Southern College and the University of Arkansas at Fayetteville. He has pastored churches throughout Arkansas.

briefly

Cabot Old Austin Church

held deacon ordination services March 22 for Mike Griffin and Larry Gibson. Ordained men of Caroline Association participated.

Bryant First Southern Church

has experienced a membership growth in the past six weeks through the addition of 12 members by letter and 32 through professions of faith and baptisms.

DeQueen First Church

is establishing a historical picture gallery and is requesting former pastors and/or their families to correspond with the Media Library History Search Committee to supply pictures and information for this gallery.

Shannon Hills First Church

was in revival April 3-5 led by laymen from Little Rock Geyer Springs First Church. Saturday evening was youth emphasis night.

Little Rock Geyer Springs First Church was in a revival March 8-15 led by Rick Ingle, evangelist, and Fritz Smith, musician. Pastor Paul R. Sanders reports 99 professions of faith, 21 additions through the transfer of membership, 52 commitments and two coming for special Christian service.

North Little Rock Park Hill Church

has opened a church center for single adults through the conversion of the Park Theater on John F. Kennedy Boulevard. The church owns the shopping center that includes the old theatre and a former dress store. The dress shop has

been renovated for a Bible study area.

New Liberty Church

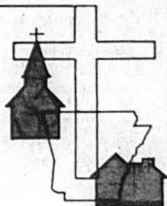
was in revival March 8-13 led by Evangelist Jim Wiley of Searcy. Buddy and Bethel Brown were music leaders. Pastor Danny Veteto reported 11 professions of faith and 65 other decisions.

Four Arkansas pastors will receive the diploma in Christian ministry from Little Rock's Boyce Bible School during graduation ceremonies June 5 in Louisville, Ky. Standing with Ralph Davis (left), director of the school are (left to right) William Passmore, Little Rock Plainview Church; Marshall Boggs, Lead Hill First; Aaron Thompson, Alexander First; and James Thrower, Little Rock Christ Temple Church.



ABN photo/Robert Dickey

The Bible speaks on pornography



Most Americans are aware that the number of sex-saturated books, magazines, and movies has increased rapidly within the past decade. However, most Americans are unaware of the flood of pornographic filth rapidly and silently covering the nation. The agents of hard-core pornography peddle their wares in secret and practically never put them on public display.

Such pornographic materials include still photographs, statues, books of drawings, movies, playing cards, paintings, and color slides of men and women (usually completely nude) involved in every possible type of sexual activity. Widely distributed are phonograph records describing sexual activity. Obscene books, letters and articles complete the pornography peddler's wares.

Cause of the problem

The reason for the wide distribution of pornographic materials can be summarized in a brief statement: **Some people are willing to produce and distribute the filth, many people are willing to buy it, and a majority of the people in this country seem to be willing to tolerate the transaction or are uninformed.**

Many people are willing to produce and distribute pornography. Apparently their greatest incentive is profit. A lawyer who represents one of the producers of obscenity said: "What we are doing is good business. The profit is tremendous." Evidently these persons value money more than morals and profit more than people.

Another reason why pornography exists is that people buy it. Many young people purchase the material out of curiosity. Some are seeking sex information denied them at home. Numerous maladjusted adults buy pornography seeking a vicarious thrill or desiring erotic stimulation. Some are pseudosophisticates who believe that possessing and displaying such material is a status symbol.

Sharing the responsibility for the pornography problem with those who produce and those who purchase the material are the millions of Americans who, because of indifference, allow the flood of filth to continue.

Numerous good people who would never consider purchasing pornographic material have contributed to its wide distribution by failing to fight against it. They have not sought information about the problem.

Today, as always, the only thing necessary for the triumph of evil is for good people to do nothing. And nothing is what most Americans have done about the pornography problem.

Evaluation of pornography

From a Christian point of view, there is no defense for pornography. It stands condemned for many reasons. Pornography fosters a false and damaging view of sex. The material sets forth a physical, material concept of sex devoid of the spiritual. Women are pictured as things—as tools—to be used by men to satisfy sexual desire. Marital fidelity and chastity are undermined, and promiscuity, wife-trading, and sexual perversion are encouraged.

The perspective of pornography is completely different from that of the Christian faith in regard to the meaning of life and sex. (See Gen. 1:27-28; Ex. 20:14; Matt. 5:27-28; 19:8-9; Rom. 1:24-32; 1 Cor. 6:13-20; Eph. 4:1-5; Rev. 22:14-15.)

While pornography is not solely responsible for the development of sick personalities, it apparently stimulates sexual violence and perversion. **Police officials across the nation report that, in case after case, sex offenders have**

been in possession of pornography.

Obscene material provokes sexual responses such as masturbation and erotic daydreaming. It activates thinking on perverted themes and thus damages the spiritual life. It often excites an expectation for sexual fulfillment which is unrealistic and thus may lead to sexual disappointment and maladjustment in marriage.

Many people become slaves of obscenity. Addicted to pornographic material, they have a craving for it which is in some ways similar to a narcotic addict's craving for drugs. They are constantly searching for more stimulating materials.

Undoubtedly, there is a correlation between the increase in pornography and the decline in the moral stamina of our nation. Our culture has become so sex-saturated that many persons have developed a tolerance for obscenity. It is frightening to ponder what forms of obscenity this increasing tolerance will lead our culture to accept in a few decades.

Before we degenerate into a cesspool existence engulfed by obscenity, we must stop the distribution of pornography. For the sake of our children, of our nation, and of our way of life, the flood of filth must be stopped.

Some answers:

- Be alert to salacious literature in your vicinity.
- Take any pornographic materials which come to you through the mail to your postmaster who will take prompt action against the purveyors of this obscenity.

- Acquaint yourself with local, state and federal laws concerning such publications.

- Tactfully express your disapproval of salacious literature to neighborhood and wholesale magazine dealers, as well as to the editors of the publications involved. Group expression is effective and the larger the group backing this protest, the more effective it will be. Be careful to avoid any type of censorship approach which is unconstitutional.

- **Parents should be cautious about the periodicals which enter their homes and should see to it that children gain a healthy knowledge of sex from the best sources.**

- Support political leaders committed to raising the standards of community morals, being careful to resist demagogues who would use this issue cynically in order to secure a smokescreen in regard to other important areas of moral concern.

- Back sound and workable legislation to control obscenity and encourage local enforcement of the law, as well as legislation requiring that the names of directors of publishing firms be published.

- Churches should provide attractive literature, proclaim effectively the Christian concept of sex, and join worthy community efforts to make the environment wholesome. Supervised recreation, camping, drama sports, and so forth provide creative outlets for youthful energy.

Taken from one of a series entitled "Issues & Answers" by the Christian Life Commission, SBC

Reality, danger of power

from Baptist Press

DALLAS, March 25 — "Power is a reality which cannot be escaped, abdicated or ignored," W. David Sapp told more than 400 participants at a Southern Baptist Christian Life Commission-sponsored workshop.

For two days, the realities and dangers of power were discussed with issues ranging through theology, politics, sexual politics, nuclear war, economics, sociology and the church.

"Power is a dangerous tool and church persons by and large have been poor stewards of power whenever we have managed to get our hands on it," Sapp said as he summed up the meeting. "Questions about power always raise questions about freedom. Power gives a kind of freedom to those who hold it, but it tends to possess its holder, and when it does, the freedom is gone.

"Power also shackles those against whom it is used and so often enslaves both the powerful and the powerless. But power may be used to free us all. For power frees those for whom it is used, and it also frees those who are willing to use it for others."

During the three-day meeting, participants from across the nation heard major addresses by Andrew Young, former ambassador to the United Nations; Robert Bratcher, one of the main translators of "Good News For Modern Man;" television humorist John Henry Faulk; and civil religion expert Robert Bellah.

Also featured was a confrontation between John Buchanan, a former eight-term Alabama congressman, and Gary Jarmin, leader of the new religious right group, Christian Voice, which worked for Buchanan's defeat.

Sandwiched in between were a sermon by pastor Daniel Vestal of Midland, Texas, a presentation by Little Rock, Ark., housewife Minette Drumwright, a discussion by theologian William L. Hendricks of Golden Gate Baptist Theological Seminary in Mill Valley, Calif., a series of sermons by L. D. Johnson, chaplain of Furman University in Greenville, S.C., and an exposition of church-state issues by James M. Dunn, executive director of the Baptist Joint Committee on Public Affairs in Washington, D.C. The meeting was closed with a sermon by Roger Lovette of Clemson, S.C.

Young, who was critical of Reagan administration budget cuts which will affect poor whites and blacks, said increases in defense spending are the "wrong prescription for the disease."

He called on churches to become involved in international economic justice as part of the continuing quest for racial

desegregation and integration. "We have desegregated our society, but we have not quite integrated our society," he said.

Faulk was blacklisted and later fired from CBS during the McCarthy era blacklist. He said the possibility of a re-occurrence exists unless Americans clearly understand First Amendment freedoms.

He said the lives of many of his friends were ruined because groups of self-appointed Communist hunters had an attitude of "asserting power with arrogance" to smash people's lives.

Saying the Constitution and First Amendment admonish against government meddling in the field of conscience and religion, Faulk said the founding fathers understood that we were "a nation of Christian people and not a Christian nation because civil government has no role to play in the conscience of men."

Politics was also the topic of Robert Bellah, professor of sociology at the University of California at Berkeley and a specialist in civil religion.

Bellah attributed part of Ronald Reagan's victory in the presidential election to "the a-moral majority" which he says is a much larger group than the Moral Majority.

He also said he believes the Reagan administration "marks a turning point in history. It was not simply a change of administration or a change of party, but a change of regime."

The new administration, he said, is shifting away from a direction the nation has been following for 50 years and which has supported social policies, the needs of the working class, the poor, the blacks, and others.

The shift, he claimed, emphasizes corporate capitalism over human needs.

"For 50 years we have been making a moral revolution; now, in 1981 we are seeing the beginning of a counter revolution," he said, adding the shift is marked by authoritarianism.

The use of power for self-serving ends, particularly by the church, was discussed by William Hendricks, professor of theology at Golden Gate Baptist Theological Seminary.

The church's use of power in an effort to influence government may be based either on a seeking to be prophetic or on being self-serving, he said, adding that in the prophetic dimension, the church is called on to go into society and to be responsibly active in politics, taking a stand for justice and peace.

Too often, Hendricks added, church groups claim they are using power prophetically when actually they are using it for self serving ends.

Johnson preached a series of six sermons, and in them decried Christians who say they cannot have fellowship with other Christians unless they agree. He criticized trends in the Southern Baptist Convention demanding agreement as a test of fellowship.

He said some pastors are threatened by disagreement. "It is as though they have to be infallible interpreters of the Word," he said.

He told of one pastor who instructed his staff, "Everyone who agrees, say 'Aye,' and those who disagree say, 'I resign.'"

"Where people are asked to serve on boards . . . on the sole basis of whether they are perceived by those who make such appointments as agreeing or disagreeing with themselves, the issue of power becomes crucial," Johnson said.

"Where power is used to compel agreement, to coerce disagreement into silence, or to enforce one point of view, it has not only ceased to be Baptist and Christian, it has become demonic," he charged.

Such a position is a sign of insecurity, he observed. "The more insecure we feel, the less willing we are to allow for those who look different, speak differently, or hold views different from our own," he said.

Calling for mutual acceptance, Johnson said Christians "cannot walk together if we have to pass one another's saliva test of orthodoxy."

"I want to walk beside my brothers," he insisted. "I do not want to walk ahead of them. I will not walk behind . . . or in lockstep. Nor will I pull away and go off and walk somewhere else."

Instead, he called on Christians to unite together in seeking to proclaim good news of God's love to the world.

"I know there are many things beyond my doing," he said. "But I can love. I can light one candle of love to resist the darkness."

Warning that the current anti-abortion movement is a church-state separation issue, the executive director of the Baptist Joint Committee on Public Affairs said if the so-called Human Life Amendment to the constitution is passed and enforced, Americans would have government in doctor's offices and bedrooms.

"One specific brand of theology would be written into the constitution of the United States if the Human Life

explored at CLC seminar

Amendment people have their way."

"It is a church-state issue when the sex ethic of one theology is pushed as the law of the land," warned Dunn.

He pointed out there are many amendments to the U.S. constitution currently under consideration by the U.S. Congress. "What would happen if the fickle winds of political popularity begin to misshape the constitution?" he asked.

"We face a situation in the nation in which we must decide if we want to start writing into the constitution whatever the majority of the moment may demand," he said.

Dunn was critical of the new political-religious right, saying "without any sign of understanding Christian ethics, they would impose by force of law their own brand of morality.

"They really want a theocracy, not a

democracy," he quipped. "It's clear that each one of them wants to be 'Theoi!'"

Dunn warned that Christians must adhere to a definition of church-state separation that helps people understand the interplay between religion and politics. Such a view must be "rooted in the Bible, theology, history and Christian ethics," he said.

"Baptists have stood for religious liberty, rooted in soul freedom," Dunn said. "Now is no time to turn back. We dare not betray by our apathy and inaction the blood-bought liberty that is our Baptist heritage."

Ernest Campbell, author, lecturer and former pastor of the Riverside Church in New York City, said Christians avoid speaking out on controversial social issues because they have an inherent fear of conflict and have learned truth is a high-risk, low-return endeavor.

Women need to claim power Arkansan tells seminar

The decision that must be faced by Christian women today is not whether they will have and use power, but how they will use power, working together with men to be salt in the world, Minette Drumwright said in Dallas March 24.

Mrs. Drumwright talked of women and power at the annual national seminar of the Southern Baptist Christian Life Commission, which focused on the use and abuse of power.

"Churches have always encouraged and approved women to do the nitty-gritty work of the church, but traditionally women have not been a part of the policy-making and other forms of leadership roles — the places of legitimate power . . ." Drumwright said.

Drumwright, the wife of Huber Drumwright, executive director of the Arkansas Baptist Convention, challenged pastors "to utilize the power of women in the church" and suggested such service as work on committees, helping in worship services in leading the prayers or reading the scriptures and use of "those qualified" in assisting in carrying out pastoral duties.

"I am on the verge of being alarmed that the Lord is calling women to serve



Drumwright

him vocationally," she said. "They walk the aisle of decision for church related vocations . . . they get training in our seminaries and then the places of service for them are so limited that they either go unemployed or underemployed," Drumwright said.

While she has chosen the role of writer and homemaker, Drumwright said "God has ordained that each of us — men and women — have certain tasks to do."

She cited biblical and historical examples of women who have used their power to change the world. "I think it is interesting that many of the early leaders of the women's movement were Christian women acting on . . . spiritual and moral conviction," she said.

"Many men, especially clergy, were severe in opposing the women, usually using scriptures to negate the women's effort to promote the abolition of slavery and the rights of women. Unfortunately, these efforts shoved the woman's movement outside the Christian framework where it remains today."

However, she added she believes there is a distinction between the women's liberation movement and Christian women working for women's rights. "As we oppose issues that violate our Christian values, let us be careful to initiate and support every thrust toward equity and justice for women. My Christian values insist that I take a stand for the rights of all human beings and that includes women."

He commented ministers have turned ministry into a vocation, and "a successful career-oriented pastor knows that if you want to grow you better avoid controversy."

Laypersons, he said, hear about problems all week and do not want to hear about them on Sunday. "Therefore they do not hear them in the context of God," Campbell added.

"We have ministers who regard social action as mere electives, but in scripture social action is a center of gravity. When ministers seek to avoid controversy to keep peace, it is like the peace of a cemetery.

Because of the lack of prophetic preaching, two dominant American assumptions go unchallenged and in fact often are affirmed by the church. The first is that Americans have a position of exceptionalism in the world, and the second is that Americans "feel because we are exceptional we are entitled to continue our high level of consumption."

Christians, he said, must realize "Jesus was not a Christian and God is not an American. We must realize the Kingdom of God has a political and social side and that God has saved us so that we might work for the healing of his creation."

The exchange between Buchanan and Jarmin focused on the Christian Voice "Christian/moral" report card of Buchanan's voting record. In the exchange, Jarmin admitted the organization he heads is "a" Christian voice, and not "the" Christian voice, and said persons can be Christians and disagree with conservative stands.

Buchanan, who now is an independent consultant based in Washington, D.C., where he works with several groups including the Christian Life Commission, disagreed with the Christian Voice issues, and said if he were to draw up a Christian report card "it would be very different" and would include not such issues as defense and the Panama Canal, but civil rights, women's rights and world hunger.

Vestal talked of the church's power to influence community, and said pastors should encourage members to take an active role in community affairs, serving in local government, service organizations and school activities.

Lovette said people of all ages have time and again found themselves powerless in the situations of their lives. "Even though there is a powerlessness on the part of all of us in society, we are able to find a new dimension in the power of God . . . that wherever we go, we know that God is able."

Pleas for commitment highlight 1981 WMU convention

The sanctuary of West Memphis First Church echoed March 17-18 with speaker's pleas for "self-sacrificing commitments" to God's commandment.

They repeatedly told the more than 700 attending the 92nd annual meeting of the Arkansas Woman's Missionary Union that the lack of commitment was slowing the progress of mission efforts. The lack of missions education was voiced as a primary cause for the lack of commitment among Southern Baptists.

Marion "Bud" Fray, Southern Baptist Convention Foreign Mission Board field representative to Southern Africa, challenged registrants to pray as never before, give as unto the Lord and promote missions education. "The Lord commands us to go," he said, "but how can we expect people to give of themselves to that which they know not about?"

Huber Drumwright, speaking at his first WMU Convention as Executive

Secretary of the Arkansas Baptist State Convention, gave credit to his great-grandmother, grandmother and mother for his missions heritage. "I have been educated throughout my life to know the heart of Southern Baptist work is missions and I know we would not be the missions educated people we are if there had never been a WMU."

He applauded WMU for its never-ceasing commitment to the tasks of missions education, mission support and mission action, encouraging women to renew their missionary zeal so the Lord's work might continue throughout the world.

Mrs. Robert Fling of Birmingham, Ala., promotion associate in new areas for WMU, SBC, was Bible study leader, asking women to become aware of the urgency for deeper commitments to service and mission support.

"Personal ministry and Bold Mission

Thrust must become local and personal," she said. "I am appalled daily at the needs around us that we are failing to minister to. God has gifted us with the Holy Spirit to meet these needs, therefore I challenge you to begin immediately to minister in his name to those around you."

"Christians awoken to the needs of those crying out," was the plea of Bill O'Brien, executive vice-president of the Foreign Mission Board. He was responsible for inspirational music and missionary thoughts for all convention sessions.

Mrs. Ray Gilliland, WMU executive director for the Northern Plains Baptist Convention, and Mrs. Marion "Bud" Fray, missionary to Southern Africa, shared mission experiences, asking for prayer support in their respective fields of service.

Convention business included the reelection of Mrs. Boyd Margason of



ABN photos/Melvin Gill



by Millie Gill

Mountain Home, president; Mrs. B. R. Stockton of West Fork, vice-president; and Mrs. George Polos of North Little Rock, recording secretary.

An offering goal of \$265,000 for state mission causes was adopted at the close of the Executive Board report given by Julia Ketner, state WMU executive director.

Miss Ketner shared enlargement objectives for 1981-83, stating that Arkansas is cooperating with the convention-wide WMU in this nationwide enlargement effort. She said, "Arkansas, through this effort, plans to contact 325 churches in our state not now reporting WMU work with the goals of having missions education in 775 churches by Sept. 30, 1982, and 900 churches by Sept. 30, 1983."

She introduced Arkansas' enlargement Star Team, which includes Margaret Beyerley of Hope, Charlotte L. Rand Hollingsworth of Camden, Pat Stevens of Centerton, Marie Hogan of Harrison,

Muriel Hilton of El Dorado, Marsue Keathley of Little Rock, Ruby Snider of Camden, Polly Reynolds of Gould and Eulahgene Wood of Parkin.

They will be part of a 150-member task force for starting new WMU units throughout the convention. They were recently in Birmingham for a week of intensive training. Each will work almost fulltime, for two years, on a voluntary basis, her travel expenses to be shared by statewide and nationwide WMU organizations.

Without exception, each member of the Arkansas team said they accepted this task because of their desire to see missions education intensified throughout the state, agreeing that the establishment of more WMU units was the answer.

Some shared their lack of missions education in early life while others identified their years of missions experience as the factors leading them to this task. Mrs.

Keathley and Mrs. Hilton believe this two-year effort will be part of their contribution to Bold Mission Thrust, while Mrs. Beyerley gave credit to a recent Royal Service program for her renewed commitment to the cause of missions.

Mrs. Reynolds and Mrs. Hogan who recently completed five years of service on the state WMU Executive Board, and Mrs. Snider, now a board member, volunteered because of their awareness of state needs and their love for WMU work. The need to educate our children and youth were among the factors that led Mrs. Wood and Mrs. Hollingsworth to participate in the two-year effort, while Mrs. Stevens shared a desire to help unearthen missions organization leadership.

Miss Ketner summarized the enlargement objectives by saying, "task force members will be trying to establish new WMU units throughout the state in order to reach people who are not heeding God's call to missions commitment."

This page, right: Arkansas WMU, in cooperation with Woman's Missionary Union of the Southern Baptist Convention, is launching a missions education enlargement campaign. Julia Ketner, state WMU director, presented STAR-TEAM members at the annual meeting. These nine volunteers will work throughout the state, to have missions education in at least 900 churches by 1983. Opposite page, top row, left: Mrs. Ray Gilliland, executive WMU director of the Northern Plains Baptist Convention, emphasized pioneer mission work. Right: Executive Secretary and Mrs. Huber Drumwright were welcomed to their first WMU convention since moving to Arkansas by state WMU president Mrs. Boyd Margason (center). Seated behind them are convention speakers Mrs. Robert Fling and Bill O'Brien. Bottom row, left: West Memphis First Church members were part of a Tuesday night Bold Mission drama "The 80's... The Decade of the Volunteer." Right: West Memphis First Church WMU hosted a Monday evening reception for speakers and early arrivals to the annual meeting. Tommy Hinson (right), pastor of the host church, visited with Foreign Mission speaker Marion "Bud" Fray.



Your Will and Ouachita

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Youth conference to be largest ever

Pine Bluff will be the site April 17 for what is expected to be the largest youth convention Arkansas Baptists have ever had.

Centered around the theme "A Call to ... DiscipleLife," the convention will host more than 5,000 youth from all over the state who will hear a program of inspirational speakers and singers at the Pine Bluff Convention Center Arena.

DiscipleLife is a five-year emphasis of the Baptist Sunday School Board that will be introduced in October in the Southern Baptist Convention. It centers around discipleship training for youth.

"Our normal attendance is from 4,000 to 5,000 youth," says Robert Holley, secretary of church training for Arkansas Baptists. "We have no way of knowing how many to expect, but I think it would be safe to say that it will be the largest gathering of Baptist youth ever to assemble in Arkansas."

Holley believes that the large number is due partly to the location and partly to the program scheduled for the event.

Featured speaker will be Joe McKeever, pastor of the First Baptist Church in Columbus, Miss. A syndicated cartoonist, McKeever holds degrees from Birmingham

Southern College and New Orleans Baptist Theological Seminary.

According to Bill Falkner, associate in church training, McKeever will speak on general commitment, emphasizing vocational commitment, especially as it relates to church work.

Bill and Linda Cates, Christian recording artists, will be guest singers for the conference. Bill Cates is the composer of five Christian musicals, and may be best known for his song, "Do You Really Care?"

The highlight of the evening session will be the Arkansas premiere of "The Mountain Song," a musical by John Lee based on the Beatitudes.

The musical will be performed by a choir made up of youth from all over Arkansas, and directed by Bob Williamson, music minister at Pine Bluff Southside Church.

Falkner says that he has received commitments from Arkansas churches for 700 voices to make up the mass choir.

Other events scheduled include a multi-media presentation introducing DiscipleLife to the registrants; concerts by the Ouachita Baptist University Choir and Southern Baptist College Singers; and various theme interpretations

throughout the day.

In addition, the state youth Bible drill and the state youth speakers tournament will meet during the conference. A student from each of these contests will be chosen to represent Arkansas this summer at either Glorieta or Ridgecrest.

Besides the record-breaking number of youth expected, Holley thinks that there are some other significant facts about this year's youth conference.

"For the first time in a number of years everyone will meet together in one joint session," he says; "in the past it has been necessary to divide them because of the seating situation."

The Pine Bluff Arena seats 9,000 people.

Falkner notes that "we had basically two conventions going simultaneously. We had one program and did it twice."

Falkner also points out that the Pine Bluff area churches will play an active role in the youth conference.

"We have made a real effort to involve churches in Pine Bluff in this," he says. "We had a meeting with them on March 16 and they are making plans to promote it in the Harmony and surrounding associations."

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Attendance report

Mar. 22, 1981

| Church | Sundays School | Church Trng. | Church addns. | Second | 465 | 170 | 1 | | | |
|----------------------------|----------------|--------------|---------------|----------------------|-------|-----|---|-----------------------------|-------|-----|
| Alexander | | | | Crosslet | 464 | 116 | 3 | Grand Avenue | 359 | 81 |
| First | 117 | 51 | 1 | First | 404 | 156 | 6 | Memorial | 88 | 59 |
| Vine Ridge Immanuel | 140 | 28 | | Mount Olive | 316 | 109 | 3 | Park Place | 263 | 97 |
| Alma, Clear Creek Southern | 209 | 89 | 1 | Temple | 273 | 192 | 6 | Rector Heights | 100 | 71 |
| Algebra, First | 81 | 30 | | Darville, First | 130 | 20 | | Hughes, First | 170 | 80 |
| Alaska, First | 112 | 88 | 2 | Nursing Home | 27 | 20 | | Jacksonville, First | 387 | 33 |
| Berea, First | 274 | 114 | 1 | El Dorado, Park View | 546 | 65 | | Jonesboro | 147 | 108 |
| West | 204 | 62 | 1 | Lurka Springs, First | 55 | 11 | | Friends Hope | 147 | 108 |
| Nursing Home | 38 | | | Beaver Lake Mission | 39 | | | Netterton | 242 | 102 |
| Bentonville, First | 474 | 1 | | Forward Ctr., First | 675 | 160 | 2 | Philadelphia | 143 | 89 |
| Berwick | 232 | 85 | 1 | Hi South | | | | Kingston, First Southern | 91 | 65 |
| Blue Eye, Mt., First | 146 | 87 | 2 | Grand Avenue | 2,133 | 324 | 4 | Larkia, First | 382 | 147 |
| Buonerville | 252 | 105 | 1 | Mission | 23 | 39 | | Little Rock, Crystal Hill | 185 | 89 |
| Byram | 306 | 207 | | Shelbide | 71 | 39 | | Maple Central | 703 | 225 |
| First Southern | 120 | 71 | | Fouke, First | 90 | 42 | | Manfield, First | 126 | 38 |
| Indian Springs | 428 | 140 | 1 | Garville | 111 | 34 | | Mountain Pine, First | 98 | 35 |
| Camden, Cullendale First | 400 | 120 | | Lemora, First | 166 | 62 | | Nashville, Ridgeview | 160 | 78 |
| Cherokee Village, First | 106 | 66 | | Grandura | 89 | 51 | | North Little Rock, Stanhill | 78 | 44 |
| Conasa | 174 | 86 | 2 | Green Forest, First | 184 | -58 | | Paragould, First | 413 | 106 |
| Harlan Park | 185 | 88 | | Hampson, First | 178 | -58 | | Pearis, First | 176 | 60 |
| Pickles Gap | | | | Hardy, First | 101 | 54 | 7 | Pea Ridge, First | 226 | 83 |
| | | | | Mammoth | | | | Pine Bluff | | |
| | | | | Eagle Heights | 240 | 120 | 3 | Centennial | 153 | 66 |
| | | | | Northway | 152 | 64 | 1 | Central | 101 | 48 |
| | | | | Shoalside Heights | 41 | 42 | | First | 355 | 88 |
| | | | | Havana | 35 | 42 | | Hardin | 150 | 44 |
| | | | | Holt Springs | | | | Lee Memorial | 209 | 42 |
| | | | | | | | | South Side | 430 | 113 |
| | | | | | | | | Sulphur Springs | 177 | 79 |
| | | | | | | | | Walton Chapel | 440 | 143 |
| | | | | | | | | Prayer Grove, First | 146 | 81 |
| | | | | | | | | Rogers, Immanuel | 818 | 8 |
| | | | | | | | | Russellville | | |
| | | | | | | | | First | 521 | 223 |
| | | | | | | | | Second | 175 | 49 |
| | | | | | | | | Sandoz, Okla., Faith | 32 | 22 |
| | | | | | | | | Springdale | 75 | 42 |
| | | | | | | | | Berry Street | 116 | 57 |
| | | | | | | | | Caudle Avenue | 149 | 139 |
| | | | | | | | | London | 149 | 139 |
| | | | | | | | | First | 1,878 | 5 |
| | | | | | | | | Texasiana | 108 | 69 |
| | | | | | | | | Highland Hills | 149 | 68 |
| | | | | | | | | Shoals Memorial | 308 | 185 |
| | | | | | | | | Trinity | 82 | 48 |
| | | | | | | | | Valley Springs | 483 | 97 |
| | | | | | | | | Van Buren, First | 63 | 40 |
| | | | | | | | | Vandevorst | 252 | 85 |
| | | | | | | | | Walnut Ridge, First | 299 | 119 |
| | | | | | | | | West Helena, Second | 117 | |
| | | | | | | | | Woolser, First | | |

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George

International
April 5, 1981
Matthew 26:1-16
by J. Leo George
Jonesboro Central Church

Preparing for difficult times

Perhaps the most baffling question of the day is, "How does one prepare for the future?" — especially when it seems so uncertain. The answer to the uncertainties of life is found in Jesus Christ.

Jesus knew the future

He had told of his impending death before (Matt. 16:21). Jesus knew that he would be killed (or rather, lay down his life) during the feast of the passover (v. 1-2).

Jesus holds the future

The paradox of the entire situation was that at the same time the Sadducees and the Pharisees were plotting for his death. They were saying, "Let's not do it during the passover (see verse 5). The people might not like that." Thus we see Jesus deliberately moving to accomplish his mission, but not allowing men to choose the hour nor the method.

Jesus was not the victim of circumstances. He was, instead, the Master of all circumstances.

The gift of love

Regardless of how bad your lot in life, Godly love expels it all. The love shown by Mary (v. 6-7) touched the very heart and soul of Jesus. In fact, he made this a part of the Gospel story (v. 13).

The devilishness of hate

Judas' unsympathetic attitude influenced the other disciples for evil. His motive was completely selfish, their's more out of thoughtless agreement (v. 8).

The reality of the truth

They crucified him! Join us next week.

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

Father, forgive them

Jesus was arrested in the night as he finished his prayer on the Mount of Olives. The group was led by Judas, who betrayed him with a kiss. Jesus taunted the chief priests and temple officers for coming with clubs and swords as if he were



McMenis

an outlaw and said they could have taken him in the temple. The darkness of evil ruled in the darkness of night.

Jesus was taken first to the house of the high priest. There Peter denied him three times as Jesus foretold. The look of Jesus led Peter to go out and weep bitterly. Jesus was mocked, beaten and insulted. At sun-up Jesus was taken before the council and asked if he were the Messiah and if he were the Son of God. Jesus' answer led them to say they needed no witnesses as they had his own words. The charge was blasphemy.

Jesus was taken before Pilate. They changed their charge to sedition as blasphemy was no Roman crime. They charged he had proclaimed himself king and had forbidden paying of Roman taxes. But Pilate said he found no fault in him. Someone mentioned Galilee, and Pilate thought this gave him an opportunity to shift the responsibility to King Herod, who was in Jerusalem. He was taken to Herod who hoped to see a miracle, but Jesus would not perform one to gain release. Herod and his soldiers made fun of him and treated him with contempt. They put a purple robe on him and mocked him as a king, then sent him back to Pilate. He examined him again but found him not guilty of any crime. He offered to whip him and release him but the crowd gathered by the Jewish officers demanded his death. There was a custom that the governor pardon a prisoner during Passover week and Pilate tried to pardon Jesus, but the mob cried for the release of Barabbas. (Some of the crowd must have been his followers.) Pilate tried a third time to release him but the crowd cried, "Crucify him! Crucify him!" Pilate, yielding to their demands, freed a man guilty of riot and murder and handed Jesus to them to do as they wished. Jesus was made to

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Life and Work

April 5, 1981

Luke 22:47-23:34

by Freeman McMenis
Eudora Northside Church

bear his cross until he fell beneath its weight and then a man from Cyrene was compelled to take it to the top of the hill known as Calvary or "The Skull".

Two criminals were crucified with Jesus. At first both joined in the mockery of the soldiers (Matt. 27:44), but one came to see the innocence of Jesus and asked that Jesus remember him in his Kingdom. Jesus said, "Today shalt thou be with me in Paradise."

On the cross Jesus spoke briefly seven times. In one of these he said, "Father, forgive them, for they know not what they do." No one involved in the shameful deed knew they were crucifying the Lord of Glory.



Jackson

Bible Book

April 5, 1981

1 Samuel 1:20, 26-28; 3:1-5, 8-10, 19

by Bedford Jackson
Benton Baptist Association

The birth and call of Samuel

How true it is, the early years of a child have a bearing upon what he becomes in later years. An old saying is quite true, "The hands that rock the cradle rule the world."

Samuel came from a home that worshipped God

Samuel came from a home of mountain parents. In spite of mixed marriages, his parents worshipped God. "Yearly" a sin offering was offered in "portions" for each member of the two families. As foretold in Deut. 12, the animals were prepared for sacrifices. The blood was poured on the ground. The shed blood typified the death Jesus Christ paid on the cross for sin.

Samuel came from a home that solved their problems at church

"Hannah's" husband, Elkanah "loved" her. He took his family to church in "Shiloh." They left nothing undone in presenting themselves unto the Lord. For years, Samuel's great mother learned to live with a handicap. She had feelings, but never blamed God for being childless. At times she "wept, . . . did not eat," and was provoked by her "adversary" (Satan). Her husband tried to console her by asking her questions.

Hannah's prayer life is an example for all homes to study. Prayer changes attitudes. It empties "bitterness." It is beautiful and graceful when a person desires to please God. It often becomes "a vow . . . I will give" back to God what he gives to me. An unspoken prayer from the heart means very much. Hannah believed in God with all of her heart, and trusted God to give her a son. Her outstanding testimony will do for this alcoholic age, "I have neither drunk wine nor strong drink."

Samuel came from a home that kept its promises

In due time Samuel was born. One year later, his Mother gave him back to God by giving "him to Eli." As she dedicated him she sang a song of salvation (2:1) to judgment (2:10). Samuel "did minister" as Eli's helper. Eli knew that he was to take the place of his disobedient sons.

Samuel came from a home that listened to God's call

Do not ever under-estimate what God can do with a little boy that possesses the Christian characteristics of his mother. There is a lad in nearly every church. He has a vision (3:1-2). He accepts a job to turn on the lights (3:3). He talks to God while the minister sleeps (3:4, 6, 8). He makes the "Lord" his Saviour (3:7). He reports for duty as a "servant" to open doors. He names sin, sin (3:11-18). He is a potential leader for God in our present world (3:19-21).

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Your state convention at work

Church training Youth ministry conference planned

An excellent opportunity for training and fellowship will be available for Youth Ministers during the Youth Ministry Conference, Friday and Saturday, April 24-25 at Camp Paron. The conference is designed particularly for the full-time,



Falkner

versity on April 27, Southern Baptist College on April 28 and Little Rock, Lakeshore Drive Church, on April 29. This will be an excellent opportunity for churches to provide training and motivation for Summer Youth Ministers. Contact me for further information about these conferences or other youth ministry needs. — Bill Falkner

Stewardship

Church debts

How seriously do Baptists take Paul's admonition "Be under obligation to no one" (Rom. 13:8, TEV)? High interest rates are causing our congregations to consider twice before asking for loans. But we still owe a lot of money.

In 1979 the average Southern Baptist church, that had a debt, owed \$77,649. Churches with fewer than fifty members had a debt of more than sixteen thousand dollars while churches, with debts, of more than 3000 members averaged \$941,374.00. Forty-six percent of the churches in the convention reported debts.

Forty-four percent of Arkansas Baptist Churches reported a debt in 1979. In 1980 our churches reported debts totaling \$39,458,598.00. Arkansas churches with obligations owed an average of \$72,005.00 in 1980. Members of churches with debts are obligated for \$206.00 per member.

Arkansas Baptists paid a conservative \$3,945,859.00 in interest in 1980. This is more than twice as much as we gave for associational missions. It is almost fifty-four percent of what we gave through the Cooperative Program.

Some churches question the wisdom of debt but are caught with pressing demands of additional building space to provide for growing needs. Many churches are raising money over three years to meet their building needs.

The Stewardship Department provides information on Together We Build and Building for Today's Challenge. These fund raising programs help keep churches out of debt. — James A. Walker, Director

Family and child care

Missionaries on "new" mission field

Harold and Audrey Gateley had been missionaries to South Korea for 15 years until 1980 when they began a new ministry as Resident Managers of the agency's Emergency Receiving Home in Sherwood. Since opening its doors to abused, neglected, and abandoned children on Aug. 15, 1980, they have ministered to over 50 children, ages infant through 12.

The new Emergency Shelter for young children is the second in central Arkansas to be developed by Arkansas Baptist Family and Child Care Services, in cooperation with local churches. The first facility opened in 1977 as a joint ministry with Little Rock Olivet Church and this new facility as a joint ministry with North Little Rock Park Hill Church. Children are placed by Arkansas Social Services and by the agency.

Rev. and Mrs. Gateley worked very closely with Korean Social Services and kept pre-adoptive and foster children in their home while on the mission field. Mrs. Gateley related, "The emotional involvement is a difficult part of missions; here, we try to prepare the children better for what they will face when they leave" ... "If you don't get involved, then you're not doing your job anyway", Mr. Gateley added. Arkansas Baptist Family and Child Care thanks God that Rev. and Mrs. Gateley felt led to take a leave of absence from the Foreign Mission Board in order to minister with us in this place. — Doug McWhirter, Director,

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part-time or volunteer youth minister.

The conference will begin with registration at 4 p.m. on Friday and adjourn after lunch on Saturday. The content will deal with developing a basic philosophy of youth ministry, along with exposure to methodology and resources. New resources for youth ministry ranging from video to books will be explored.

Plan now to be a part of this informative and fun time together. For further information and reservations, contact Bill Falkner at the Church Training Department, Box 552, Little Rock, AR 72203.

In addition to the Youth Ministry Conference, I will be conducting Area Summer Youth Ministry Conferences on April 27-29. The conferences will be designed for the Summer Youth Minister and will be held at Ouachita Baptist Uni-

Ouachita Baptist University was the site of the eighth annual State Handbell Festival, March 6 and 7, where 485 registered for the event sponsored by the Church Music Department. Bert Coble, chairman of the music department at Cumberland College of Tennessee, was clinician for the 37 handbell choirs that attended.

