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Arkansas Baptist Newsmagazine, 1980-1984

Arkansas Baptist Newsmagazine

5-7-1981

May 7, 1981

Arkansas Baptist State Convention

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The people were open to what we wanted to share. ...
 God's timing. I believe they went away excited about expanding Sunday school and growing larger churches," he concluded.
 week of teaching at a college-level "Bible school" in May 7, 1981. Sawyers, Fischer and Sheffield led conferences for pre-
 laymen at three different locations each week for two weeks, for a total of six conferences per man. By rejecting the appeal,
 court reasserted the principle, first enunciated in 1872, that church bodies controlled by a hierarchy have property rights
 congregations. On several occasions, the court has decided other church property disputes, but in each case the contending
 were Presbyterian. The board last year paid benefits totaling \$37,015,444 to retired or disabled ministers, church and
 employees or their widows. The board also distributed \$333,798 in relief, the money received for that purpose through
 Cooperative Program. "I am going to be as fair and honest as I know how. I was elected by a cross section of Southern Baptists
 plan to appoint a cross section of Southern Baptists." Edmond E. Ramsey recently accepted the pastor of Clarksville Second
 coming there from the First Baptist Church of Keytesville, Mo. He pastored churches in both Kansas and Arkansas before
 Missouri. A native Arkansan, he is a graduate of Ouachita University and Midwestern Baptist Theological Seminary, Kansas.
 The key to educating people to do mission is in leading "state conventions to form missions committees that can train their
 to do it," he claims. "If the Home Mission Board doesn't relate to the state conventions and the associations, we won't have
 to relate our concept to the local church." Wood said no such meeting should be a media event, neither should it be a
 tactic for succeeding presidential candidates to committee appointments. But he said such a meeting could be helpful, and "thous-
 ands will be in prayer." Records were established in participation. Some 53,734 church and agency members now participate in the
 3,376 in the "C" plan, and 20,277 in the "A" plan which is closed to new members. Premium income exceeded \$87.9 million
 of internship with the ABN will be up to a year. A summer internship is being considered for a college or seminary student
 the internship. The student journal will work to sharpen journalistic skills and learn about the philosophy behind Baptist
 papers. Besides teaching the other newspaper, he hopes to learn from the person in training. Also attending are
 Brooks Flays, former Kansas press secretary, and the first president of the Southern Baptist Convention. Dunn credited Hay-
 ting "some of us into the business of how to apply the gospel to the political arena," and pointed to the former SBC
 mediating role in the 1970s. Little Rock, Arkansas, interfaith confrontation. Randy Cash, Home Mission Board refugee resettlement
 director, reported the presence of more than 100,000 Indo-Chinese in Thai refugee camps along the Thailand-Cambodia bor-
 der. 100,000 Vietnamese still in camps in Hong Kong. Sponsors continue to be greatly needed for these homeless
 Miss DeVellyn Olive, who has returned to the field (address: Mati Baptist Hospital, Mati, Davao
 Philippines 9601). A native Arkansan, he was appointed by the Foreign Mission Board in 1958. He said the issue is
 judgment," but the use of force is not the theme of "A Call to
 theme of "A Call to
 Miss. McKeever is a
 accomplished cartoonist.
 urged parents, employ-
 early the moral value
 ions, an idea discussed
 relates to race relations,
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 time to be alone with
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May 7, 1981

Arkansas Baptist

NEWSMAGAZINE

Bringing it all together for Baptists
Arkansas Baptist Newsmagazine
Day of Prayer Sunday, May 17

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 in Indiana
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 Y is BWA Day
 mission bills
 church building
 legal status
 AR sets Elderhostel
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show Baptists that they "don't have to give up their faith to talk to people of other faiths. Faulk was blacklisted and later
 CBS during the McCarthy era blacklist. He said the possibility of a reoccurrence exists unless Americans clearly under-
 Amendment freedoms. A good daily prayer would be that the things of earth may become strangely clear and that God's
 done on earth through us. We are dedicating this building to a spirit of giving and sacrifice. No matter how difficult the da

Death and life

"When Christ calls a man, he bids him come and die." Bonhoeffer also says, "Jesus Christ and his call are necessarily our death and our life." Notice the order: death, then life.

Life through death

This is one of the great paradoxes of our Christian faith. Christians do not find life by seeking it but by giving themselves to the Lord and to their fellow-man.

There are few if any truths more central in the life and teachings of Jesus. His general statement was, "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it" (Luke 17:33; cf. Matt. 10:39).

Also, there is the great passage in Matthew 16:21-26 (cf. Mark 8:27-38; Luke 9:23-25). After Jesus had revealed that he was going to Jerusalem and would be killed and raised again, he invited the disciples to go with him. Among other things he said, "Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it" (v. 25). In other words, life in the fullest and deepest sense comes through death.



Maston

by T. B. Maston

Crucifixion and resurrection

This is another way of stating the great truth that life for the Christian comes through death. There is no real crucifixion without resurrection. Jesus never mentioned his death without mentioning in the same breath this resurrection. However, there can be no pretended or premediated crucifixion with the expectation that life will inevitably result.

This is another area where we have to speak in relative terms. Only to the degree that we really crucify self will we find fullness of life. But even the most mature Christians never completely crucify self.

What does it mean for a Christian to crucify self? Paul makes some statements that will help us find our answer. For example, he says that "those who belong to Christ Jesus have crucified the flesh (lower nature, NEB) with its passions and desires" (Gal. 5:24, RSV). He also says that "our old man is crucified with him [Christ]" (Rom. 6:6). Possibly the nearest thing to a definition is Paul's statement in Galatians 2:20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me."

Let us repeat: There is no real crucifixion without resurrection and no resurrection without crucifixion. It has been suggested that at least for Christ it should be written crucifixion-resurrection—one word instead of two.

Life for others

There is at least one other wonderful result of the Christian's crucifixion or death to self. He will not only find life for himself; he will also be a source of life for others.

This great truth is implied if not stated positively by Jesus in his word to the Greeks who came seeking him, to Philip and Andrew, and to the other disciples. He said, "Except a corn (grain, RSV) of wheat fall into the ground and die, it abideth alone (a single grain, Phillips), but if it die, it bringeth forth much fruit (rich harvest, NEB)" (John 12:24). This is the basic law of God's universe.

The basic law or principle was then applied to the life of the individual Christian (v. 25; cf. Matt. 16:25). In verse 32, Jesus applied the law to the spiritual order: Speaking of his crucifixion, he said, "And I, if I be lifted up from the earth, will draw all men unto me." We will give life to others as well as to the degree that we give ourselves unselfishly in service to them and to our heavenly Father.

If we had eyes to see, I believe we would see a cross at the center of God's universe. The basic law of life is not self-preservation but self-sacrifice.

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

In this issue

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The state Baptist paper should be provider of facts and interpretation for and about Baptists. Its role in Baptist life is the subject of an article this week and is the story behind the cover. An emphasis by the local church on the state paper is suggested for May 17.

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Changes have been made by SBC President Bailey Smith in his appointments to the Committee on Committees for next year.

Arkansas educators train Alaskan Baptists

by Michael Tutterow

Fairbanks, Alaska — Two Arkansans were among 21 Southern Baptist religious educators who braved sub-zero temperatures to volunteer two weeks of their time training Alaskans to teach the Bible.

Thomas W. Lane, minister of education and administration at Benton First Church, and Stephen E. Stege, minister of education and administration at Texarkana, Ark., Beech St. First Church, served as consultants, offering expertise in religious education to Alaska churches.

The educators were selected from all parts of the continental United States, said Robert E. Bingham, trip coordinator and vice president, Services Section, for the Southern Baptist Home Mission Board.

They engaged in a variety of ministries, ranging from "one on one conferences with teachers to teaching January Bible studies; from helping resolve problems of space in churches to assisting in finan-

cial record keeping," Bingham said.

The conferences, a year and a half in planning, were designed to provide Alaska Baptists with practical steps of implementation and strategy for reaching people through religious education, Bingham explained.

Consultants reported positive progress in establishing educational strategies in Alaskan churches, including short-term and long-term goal setting; teacher enlistment and training; and training in the use of educational materials.

In addition, definite plans were made to maintain correspondence and continue to provide materials and consultation for Alaska churches. At least one consultant plans to make a follow-up visit.

"We have been needing this for years," said Allen H. Meeks, executive secretary-treasurer for the Alaska Baptist Convention. "Because of these men volunteering, we have been able to meet some long awaited needs."

The advantage of cooperation

The editor's page

J. Everett Sneed



A church benefits in many ways from being a part of the Southern Baptist Convention. There are, simply, things that a church, no matter how big or influential, is unable to accomplish as an independent.

"This is the new spirit of First Baptist Church. We are no longer a giant independent; we are now a giant cooperative," declared Jess Moody, pastor of First Church of Van Nuys, Calif. Dr. Moody was referring to the congregation's action to "fully include" the Cooperative Program of the Southern Baptist Convention in its 1981 budget.

For years, the First Church, Van Nuys, with over 11,600 members, has been one of the strongest churches on the West Coast. Dr. Moody has been pastor of the church since 1976.

The church has given little to the Cooperative Program and has not been a part of the local association. Though members have long made designated contributions to SBC causes, the Cooperative Program has never been a part of the church's budget.

Dr. Moody, who had served Southern Baptist churches throughout his ministry, encouraged the church to join the local association. In 1978, the congregation voted on the issue of becoming a part of the local association. Though it was approved by 76 percent of those present and voting, because of the church's constitution and bylaw requirement of a two-thirds majority, the vote failed.

Dr. Moody continued to provide information on the work of Southern Baptists. Bill Pinson, president of Golden Gate Seminary spoke to the congregation on "Southern Baptists and the Cooperative Program." Roy Fish, Professor of Evangelism at Southwestern Seminary, preached on "Baptists and Evangelism." Jimmy Allen, president of the SBC Radio and Television Commission, explained the ministry made possible through mass communication.

Dr. Moody gave four points which impressed the Van Nuys congregation to cooperate with Southern Baptists: (1) The fact that the church loses none of its in-

dependence by cooperating with the SBC; (2) The bold commitment which the SBC has made to world evangelism through the Bold Mission Thrust; (3) The expensive and effective nature of the home and foreign mission program; and (4) The commitment of the SBC Radio-TV Commission to "serious media evangelism."

There are many other benefits besides those given by Dr. Moody. There are a host of specialists who assist churches in almost every area of need. Assistance in developing better evangelistic methods, stewardship development, Sunday School enlargement and architectural guidance are but a few of the services available to churches just for the asking. These services are of great importance for small and middle-size congregations with limited budgets.

Another area in which the SBC provides excellent assistance is through literature. No single congregation has the facilities or the personnel to produce literature to meet the spiritual needs of a congregation as well as that provided by our Sunday School Board. There are independent agencies through which a church can purchase literature. But objective evaluations have shown that the material is inadequate doctrinally and educationally, as well as more expensive. Southern Baptists are fortunate to be able to offer literature of the finest quality.

We would hasten to agree that the Southern Baptist Convention is not perfect. No institution composed of people is without error or fault. People make mistakes. But we have an excellent system of checks and balances that has made the Southern Baptist Convention the fastest growing evangelical denomination in the world.

We want to thank Dr. Moody and First Church of Van Nuys, for reminding us of the importance of being a part of the SBC. We believe that, when a Baptist church is given the facts concerning the Southern Baptist Convention, it will see that it is worthy of trust and support in the work of the Lord.

Arkansas Baptist

NEWMAGAZINE

Arkansas' third largest publication,
meeting the information needs of Arkansas Baptists.

VOLUME 80

NUMBER 18

J. EVERETT SNEED, Ph.D. Editor
BETTY KENNEDY Managing Editor

ERWIN L. McDONALD, Litt. D. Editor Emeritus

Letters to the editor expressing opinions are invited. Letters should be typed double-space and must be signed. Letters must not contain more than 350 words and must not defame the character of persons.

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

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One layman's opinion

Daniel R. Grant

Who reads the state Baptist newspaper?

Early images are hard to erase. My early impression of who reads (and doesn't read) the state Baptist newspapers has undergone a sharp change in the past few years. I used to assume that state Baptist papers were read only by pastors, denominational workers, and by relatives and other loyal friends of those writing weekly columns in the paper. I should have doubted the truth of my early impressions because I read the *Arkansas Baptist Newsmagazine* in my Ouachita student years, and the *Tennessee Baptist and Reflector* in my Vanderbilt professor years, and I didn't fit into any of those categories.

In the years since I was invited to write this weekly column in the *Arkansas Baptist Newsmagazine*, I have made an amazing discovery about readers. They

don't fit my early stereotype at all; they include relatives and non-relatives, pastors and laymen, young and old, male and female, and those with all levels of formal education.

When I write a column on the evils of demon rum (as I often do), I can expect to hear from drinking readers as well as non-drinking readers. When I dare to write on the issue of women's lib (as I once did), I can expect to hear from pro-libbers and anti-libbers among both women and men. It would be a mistake to assume that Baptist papers are read only by a small pious inner circle of professional Baptist leadership.

In a day when the mass media seem to focus principally on the bad news and exclude "mundane religious events" as

not newsworthy, the Baptist papers meet a vital need for laymen. They report the building of new churches, the paying of debts on old churches, young men ordained to preach, generous and sacrificial gifts to Baptist colleges, decisions for Christ in revivals, the appointment of couples to mission fields, new deacon ministries to the sick, poor, or handicapped, the honoring of the Director of Association Missions of the Year, and a thousand and one other items of good news—newsworthy to the Kingdom of God if not to the secular mass media.

The state Baptist papers help to inform, inspire, and unite Baptist people by spreading good news at the grass roots.

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



Woman's viewpoint

Minette Drumwright

My roots

During the month of May and again in December, I will be writing to you. Some of you are already my friends, but many of you are my yet-to-be discovered friends. So may I use this first column to share something of my roots with you?

I was born in a little south Texas town where my father was pastor of the Baptist church. Soon my family moved to San Antonio and my dad pastored the Northside Church there until his retirement 25 years later.

My family was a typical pastor's family (spats 'n all) and Northside Church was a typical Baptist church (splits 'n all). My childhood was lived out in the midst of the depression. However, I never knew when the depression began or that it ever ended. My folks lived the same simplified lifestyle before, during and after!

I grew up surrounded by an awareness of Jesus' love and presence, and in an atmosphere that assumed that the only way to live life was to serve him wholeheartedly. At the age of nine, it was a very natural experience when I offered

him my childish heart.

One of our family customs was to spend one week each summer at the Alto Frio Baptist Encampment. For me, that was always the year's highlight. Located on the bank of the Frio River in the picturesque hill country of southwest Texas, it had the best natural swimming hole in the world (a subjective opinion, I confess). I attended many G.A. camps there also. Several times during my youth, I walked the dusty aisle of that old tabernacle making decisions of reedecation and life commitment. I have outgrown my love for the swimming hole, but I have never outgrown the influence of those decisions on my life. I still love that spot. Perhaps that is the reason I am enjoying so much the time I am spending these days at Camps Paron, Mt. Zion, Beach Springs and Canfield.

I went off to college to find a husband and a teacher's certificate, and I did. In that order. I had not intended to marry a preacher, but I met one that was irresistible, and I altered my plan.

We have two marvelous daughters at

Baylor University who call us often, visit us occasionally, and write us rarely. They are the delight of our lives.

My own favorite interest is missions. Indeed, it is more than an interest. My personal goal is for missions to be a way of life. More—much more—on that later.

Eight months ago we moved to Arkansas. Now that we have experienced the spectacular beauty of fall and spring here, we may never leave! Everywhere we go, we are discovering that Arkansas Baptists are as beautiful as the scenery. Our conviction is that God has brought us here to love you and to serve him. And we are having the time of our lives doing just that. We are grateful for you and to him for this privilege.

Minette Drumwright of Little Rock is a homemaker and author. She is the wife of Arkansas Baptists' Executive Secretary Huber L. Drumwright, and is the mother of two daughters. She is a member of Immanuel Church in Little Rock.



This I believe: About justification

by Earl R. Humble

Justification is a judicial, declarative act of God whereby, for Christ's sake, he declares that a repentant and believing sinner is cleared from every charge.

Justification is a judicial act — God, the Judge, declares that the believer's sin debt has been settled, all charges have been expunged from the record, and that the person who was unrighteous is now righteous (Rom. 4:5). A relationship has been established with God. We become children of God, heirs of God, and joint heirs with Christ (Rom. 8:17). Justification gives us a permanent standing with God. The continuation of that relationship does not depend on our works, though fellowship does (I John 1:7).

Justification is a declarative act of God — God's salvation actions are divided into formal and efficient acts. Justification is a formal act while regeneration is an efficient act. God declares that we are now righteous because he has imputed the righteousness of his Son to us (Rom. 3:24-26). Our actual state is always below the standard indicated by justification. God's declaration is that we have been cleared of all charges and that we have a perfect standing in Christ (Rom. 4:1-8).

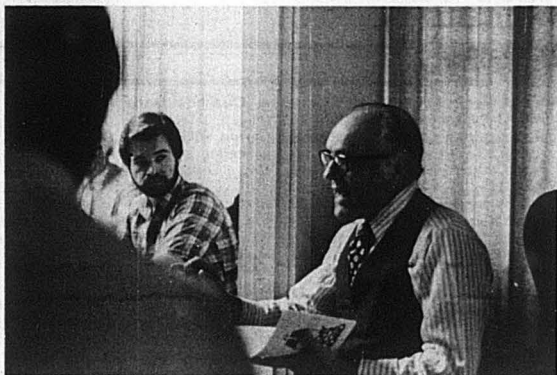
Justification is accompanied by regeneration and sanctification. In these two acts God imparts to the believer the forgiveness of sin, the new birth, and the indwelling Holy Spirit. The Spirit not only regenerates us (Titus 3:5), but sanctifies us. That is, he begins his work in us which eventually makes us into the image of Jesus (Rom. 8:29). Justification is instantaneous while sanctification is progressive. We are to grow in grace and in the knowledge of the truth. (2 Peter 3:18).

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

Larry Black plays rock music with Christian lyrics on his radio programs on Sunday mornings. Between songs he encourages listeners to attend church that morning. His show is carried on 118 stations.



Humble



ABN photo/Robert Dickey

Lawson Hatfield (right), state Sunday school director, explains church growth and Sunday school materials for the 14 men who will conduct clinics for churches in Utah and Idaho.

Arkansans to aid Utah-Idaho growth

The North Pulaski Association and the Sunday School Department of the Arkansas Baptist State Convention co-sponsored a training session April 20 for the 14 pastors they are sending to Utah and Idaho May 11-16.

The pastors, along with Lawson Hatfield, state Sunday School director, and Don Cooper, associate in the Sunday School department, will lead church growth clinics for Baptist churches in the Utah-Idaho state convention.

"The convention out there requested help from us," said Hatfield. "We agreed to help enlist workers for the effort."

North Pulaski Association will contribute \$100 for each worker, and the Sunday School Department is providing the materials and training.

During the training session at the association's offices in North Little Rock, Hatfield helped to interpret Sunday school enlargement projects, which the men in turn will interpret for the churches they visit.

Gerald Jackson (right), Arkansas Baptist family ministry consultant, recently attended a Sunday School Board seminar to begin mapping state strategies for the 1982-85 denominational emphasis on strengthening families. Pictured with Jackson are Bill Dunning (left), New York family ministry consultant, and Doug Anderson, supervisor of the family enrichment section in the board's family ministry department.



B. T. Ladner

died April 23 of a heart attack while on a hunting trip. A retired farmer, he was a member and deacon of Blytheville First Church. Survivors are his wife, Mrs. Mary Ethel Mullins Ladner; a son, Doug Ladner of Illinois; a daughter, Mrs. Carole Ann Hinson of Blytheville; two brothers, a sister and four grandchildren.

C. Michael Anders

marked his third anniversary as pastor of Clarendon First Church April 26 when the church honored him with a reception.

Bob Richardson

is serving as pastor of the Melbourne Belview Church, going there from the St.

Charles Church.

Mr. and Mrs. Raymond Carter celebrated their golden wedding anniversary May 3 with a reception at Conway First Church where both are active members. He served as a part-time staff member of the church for more than 20 years. The Carters were married in McRae May 2, 1931, moving to Conway in 1934. They are parents of two sons, David and Billy Ray, both living in California.

Graham Abley

is serving Batesville Emmanuel Church as minister of education.

David Cassidy

has been called by Dumas First Church to serve as minister of youth. He is a junior

at Ouachita University, majoring in religion/philosophy.

Gaylon Williams

is serving as pastor of the New Providence Church, going there from Senath, Mo.

Al Brodrent

has resigned as pastor of the Floral Church to move to Dennington, Vermont, where he will serve as a bi-vocational pastor.

Danny P. Carroll

has resigned as pastor of the Curtis Church to assume the pastorate of the First Southern Church of Stockton, Mo.

Bob Wilson

observed his third anniversary as pastor of Osceola First Church April 16.

briefly

Branch First Church

was in a revival April 8-12 led by Evangelist Jim Wiley. The crusade was emphasized through a high attendance day April 12 with 193 in Sunday School. There were five professions of faith, nine baptisms, and five additions by letter.

Monticello Second Church

will be involved in the Arkansas-Indiana mission linkup when it is represented by a team of youth and adults in a mission Vacation Bible School in Pendleton, Ind. The South Madison chapel there is a mission of the Middletown First Church.

West Helena Second Church

was in a revival April 12-19 led by Jesse Reed, director of Evangelism for Arkansas Baptist State Convention. Mark Short was music director. Pastor Bob Dailey reports 15 additions by baptism and seven by letter.

Owensville Church

recently ordained Andy Westerman as a deacon.

Russellville First Church

Woman's Missionary Union has recommended the establishment of a "Special

Liberian Relief Project Fund." Monies received through this will be sent to aid Baptists who suffered losses in the 1981 military take-over there.

Norfolk First Church

was in revival April 5-11 with Don Johnson serving as evangelist and Bobby Tosh, music director. Pastor Paul Huskey reports one profession of faith.

Ward First Church

dedicated April 5 a sound system that was given as a memorial for the late O. C. Coker by Mrs. Coker. Men of the church were responsible for installation according to Pastor Bill Hilburn.

Mountain Home First Church

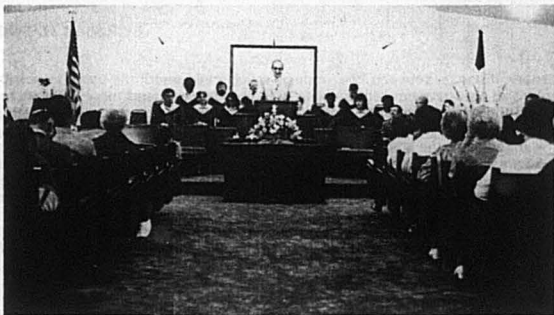
has voted to send \$2,000 to the Uptown Church of Chicago, Ill., to be used in their efforts to purchase a building for worship.



Crossett First Church celebrated its 75th anniversary as a church April 5. Former pastors Robert Smith and Homer Shirley delivered messages. Others who took part in the service were (left to right) Pastor Al Sparkman; Ralph Edwards, former music and education minister; Shirley; Smith; Norman Lewis, Ashley Association Director of Missions; former pastor J. W. Buckner; Harold White, former assistant pastor; and Gary McKean, minister of music and youth.

Correction

An article in the April 30 Arkansas Baptist Newsmagazine (page 21) announcing the SBC President's appointments to the Committee on Committees inadvertently omitted three words and incorrectly stated that the Committee on Committees nominates members of boards and committees. The Committee on Committees of the SBC actually appoints the Committee on Boards, Commissions and Standing Committees, which in turn nominates to the messengers those to serve on various boards and committees.



Pastor Harry Wilson welcomes the congregation at Fort Smith Westside Church to its new sanctuary in the city's historic district.

New location act of faith for Ft. Smith church

Ft. Smith Westside Church dedicated April 26 an \$85,000 building erected in the historic district. Constituted on May 29, 1977, in an industrial area, the church voted, in a business meeting, to move to its present location on North Fifth and J Streets.

Pastor Harry Wilson sees this move as one of God's miracles due to an attendance growth.

The new building has a sanctuary that will seat 200; a pastor's study; offices; ten

classrooms; fellowship hall; nursery; kitchen; and two bathrooms. It was built at a cost of approximately \$85,000.

Building committee members were Jim Ortiz, Robert Bell, Monty Montgomery, Larry Montgomery, Dale Montgomery, J. D. Roller and Ellie Boydston.

Ernie Perkins, Director of Missions for Concord Association, and Jesse Reed, Director of Evangelism for Arkansas Baptist State Convention, were dedication speakers.



ABN photo/Robert H. Dickey

Berville Freeman Heights Church dedicated a new \$377,000 sanctuary and educational building at an afternoon service April 26.

John Finn, director of missions for North Arkansas Association and president of the Arkansas Baptist State Convention, preached on the dedication of Solomon's Temple from 2 Chronicles 7.

Pastor Leslie Elam said the new auditorium would seat 400, and that there were a total of 11,000 square feet in the sanctuary and two-story educational building.

Members of the building committee included Bob Summers, chairman; Junior McKinney; Don Tharp; and Ruben Liedtke.

Baptists in the Bahamas dedicated a new media center to produce radio and television programs for use throughout the West Indies. Films, television programs, and tracts are already used to reach tourists.

Apr. 26, 1981

Church	Sunday School	Church Tng.	Church adms.
Alexander			
First	103	35	
Viny Ridge Immanuel	67	38	6
Alma, Clear Creek Southen	220	55	2
Alpena, First	78	26	2
Adkins, First	144	12	14
Batesville, West	248	55	6
Nursing Home	42		
Bentonville, First	431		1
Berryville			
First	204	94	1
Freeman Heights	293	71	6
Blue Eye, Mo., First	137	74	1
Booneville, South Side	181	116	8
Bryant			
First Southern	316	82	
Indian Springs	121	61	
Cabot			
First	347	124	
Mt. Carmel	421	175	
Camden, Cullendale First	379	131	2
Caraway, First	123	88	1
Cherokee Village	97	33	
Conway			
Harlan Park	118	66	
Pickles Gap	180	84	
Second	437	228	
Crossett			
First	455	101	2
Mount Olive	296	121	
Temple	187	105	
Darvill, First	127	30	15
Nursing Home	30		
Des Arc, First	201	73	2
El Dorado			
Parkview	167	91	
Nursing Home	34		
West Side	454	452	1
Forest City, First	562	275	6
Ft. Smith			
First	1,979	245	13
Grand Avenue	1,205	175	6
Mission	26		
Westside	115	62	
Gassville	101	31	
Centre, First	144	41	
Grandview	79	47	2
Hampton, First	149	83	
Hardy, First	188	60	
Harrison			
Eagle Heights	258	113	4
Northside	167	56	1
Woodland Heights	109	40	
Havana	61		
Hot Springs			
Grand Avenue	394	99	4
Harvey's Chapel	147	97	
Leonard Street	156	53	3
Memorial	86	53	1
Park Place	246	69	1
Hughes, First	154	81	
Jacksonville, First	32	37	3
Jessaville	82	48	
Jonesboro			
Friendly Hope	170	113	
Nettleton	264	85	
Philadelphia	136	70	1
Kingson, First Southern	75	53	2
Lavaca, First	479	133	6
Little Rock, Crystal Hill	188	84	3
Magnolia, Central	614	170	1
Mountcastle, Second	261	104	6
Mountain Home, East Side	184	103	
Mountain Pine, First	79	43	2
Haulberry, First	221	21	
Nashville, Ridgeway	162	80	1
North Little Rock, Stanlitt	81	50	
Perrigould			
Calvary	203	158	1
East Side	402	226	
First	447	128	
Park, Southside	59	59	
Pea Ridge, First	223	66	1
Pine Bluff			
Centennial	107	60	
First	581	103	7
Lee Memorial	193	49	
South Side	528	103	
Sulphur Springs	188	66	
Watson Chapel	452	131	
Prairie Grove, First	132	66	2
Rogers, Immanuel	1,056	140	5
Russellville, First	499	140	
Springdale			
Caulle Avenue	107	49	
Elmdale	321	134	
First	1,717		10
Texasarkia			
Highland Hills	115	69	
Shiloh Memorial	193	83	1
Trinity	257	181	1
Valley Springs	90	26	30
Van Buren	478	80	3
Walrus Ridge, First	251	81	
West, First	119	39	
West Helena, Second	246	102	3
Woolster, First	93	44	

State papers: bringing it all together for

by Robert H. Dilday

George Truett, pastor of the First Church in Dallas for 47 years, never tired of saying, "If you give Southern Baptists the facts, they'll do the right thing."

It would be difficult to formulate a better justification for a Baptist state newspaper. Without facts, rational decisions are impossible, and for the average Southern Baptist, the weekly or monthly publication of his state convention is essential in learning the facts about his denomination.

The Arkansas Baptist Newsmagazine is one of 32 state Baptist newspapers that perform both a supportive and prophetic role for Southern Baptists. The creative tension between a state paper's responsibility to promote Baptist programs on the one hand, and to distribute sometimes unfavorable denominational news on the other, has been a part of religious journalism from the beginning. The boards or advisory committees of most state papers delineate the paper's mandate in this area; the ABN's charter asks us to "aid and support the Arkansas Baptist State Convention to report and to interpret events and movements that effect the welfare of the constituency of such Convention."

Certainly, the state paper must be expected to support the work of the convention at both the state and national levels. It is a vital medium of contact between local church members and staff and their elected denominational officials. But Baptists expect more of their news journals than public relations tabloids, extolling the virtues of those directing the many facets of Baptist life. They expect the truth, even if the truth is often distasteful. Cover-ups are unacceptable in secular journalism; they are even more so in religious journalism, where the ethics of the kingdom are of ultimate importance.

In order for its readers to have access to as many facts as possible, the Baptist newspaper must be, within the limits of its responsibility to the convention, as free from restraints and pressures as possible. One of the best ways to keep the

necessary distance between the upper echelons of the state convention structure and the state paper is the independent board of trustees, elected annually at the meeting of the state convention. The ABN has adopted this method. Such a system insures a certain objectivity in reporting Baptist events, preserves the credibility of the newspaper and at the same time makes the editor and his staff answerable to their constituency.

Often, without the safeguard provided by a separate board, the state paper may become suspect by its readers as it tries to report any irregularities in the convention structure itself. These irregularities, though rare, do occur; Baptists have a right to know of the stewardship of their elected leaders; and, unfortunately, a paper too closely controlled by the executive board may be tempted to play down or even hide the incriminating information. Some independence must be maintained in order to permit the free circulation of undistorted facts.

Not all the facts that appear in a Baptist newspaper will appeal to all the readers. Particularly on controversial matters, such as the one over biblical inerrancy within the SBC, any kind of fair reporting of events will generate criticism from all directions. Southern Baptists are much less homogeneous than national opinion would have us believe; the diversity which exists, and has always existed, within the convention must find expression on the pages of the state newspapers.

An editor who struggles to depict a controversy in an objective manner will find himself accused in letters and phone calls, and often even charged with heresy. He may have to contend with various factions for control of his editorial page and, at worst, his job may be at stake, depending upon his degree of acquiescence to some faction's "party line."

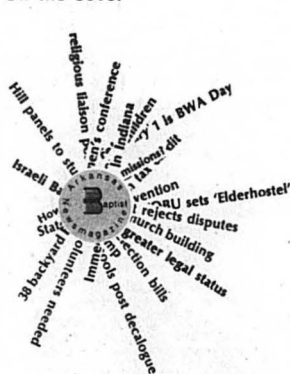
Such blatant tampering with freedom of the press is of course not in Baptists' interests. If the primary role of a state paper is to provide information for all Baptists, then common sense dictates as

much freedom for the paper as possible.

For 200 years and more, Baptists have vigorously argued that in our national life the only sure protection of religious liberties is the protection of all religious groups, even those with whom we disagree. Baptists must demand that the same commitment to pluralism that has marked us nationally be adhered to just as firmly within our religious life and our denominational newspapers, and for the same reason: sure protection of religious liberties. If it is possible for one theological faction to take over a newspaper and exile from its pages any disagreement with its viewpoint, then it is clearly just as possible for the adherents of another faction to do the same. Baptists must demand the unhindered distribution of facts as a state paper's objective.

But facts alone are never sufficient. The role of interpreter is also an impor-

On the cover



Bringing it all together for Baptists
Arkansas Baptist Newsmagazine
Day of Prayer Sunday, May 17

'If the primary role of a state paper is to provide information for all Baptists, then common sense dictates as much freedom for the paper as possible.'

'But facts alone are never sufficient. The role of interpreter is also an important characteristic of the state paper.'

tant characteristic of the state paper. Sometimes facts are incoherent without an experienced hand to order them, to clarify them, to make sense of them. State papers can be that experienced agent for Southern Baptists. Usually the focus of this analysis will be denominational news, but not always. There are unique Christian perspectives for much that goes on in national and international life. Baptists must be active in interpreting these events as well.

This doesn't mean any paper tells a Baptist how to think. It does mean that leaders with recognized Baptist ties, commitment to the Baptist way and an understanding of Baptist history will contribute their special knowledge to the barrage of news that confronts the 20th century American reader.

The state paper won't deal exclusively with the analysis of news from around the nation and the world. It will also address the needs of its local readers. Only one publication speaks specifically to Arkansas Baptists. While carefully assessing the turn of events outside the state, the ABN focuses on the distinctive place of Arkansas in the Baptist fellowship of believers, often emphasizing those concerns that are of interest primarily to Arkansans: change and progress in the life of our churches, growth and movement of our workers, the contributions of the state to national and worldwide Baptist efforts.

Like other state Baptist newspapers across the country, the *Arkansas Baptist Newsmagazine* is a valuable part of the Baptist experience in its state. Baptists at all levels of the convention have a responsibility to bolster the effectiveness of this newspaper in speaking to and informing them. The ABN day of prayer on May 17 is an opportunity to remember and support this vital organ of our convention.

Robert H. Dilday is an intern with the ABN and a student at Southwestern Baptist Theological Seminary.

'Baptists must demand that the same commitment to pluralism that has marked us nationally be adhered to just as firmly within our . . . denominational newspapers.'

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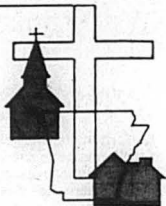
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The Bible speaks on poverty



Anyone who takes the Bible seriously is aware of God's great concern with the plight of the poor. In both the Old and New Testaments the spirit of compassion toward the poor is exalted, while covetousness, greed and injustice are invariably denounced.

"Whoso mocketh the poor reproacheth his maker," says the writer of Proverbs (17:5). Isaiah warned the wicked to repent of their oppression of the poor, declaring that "... the spoil of the poor is in your houses. What mean ye that beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts" (3:14b-15).

Other prophetic pronouncements in the Old Testament asserted the rights of the poor to receive humane treatment, and the Deuteronomic Law contained definite welfare provisions whereby the needy and helpless were sustained (Deut. 14:22-29).

Jesus exemplified all that the prophets had proclaimed about the poor. He fed the hungry, healed the sick and so completely identified with the common people that they heard him gladly. His counsel to the rich young man to sell his possessions and give the money to the poor; his description of the last judgment, when the King says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:31-46); and his Sermon on the Mount all underlined God's continuing concern for the poor. This helps us to understand how, when Mary was rebuked for bringing him the fine ointment, Jesus' words about having the poor with us always should not be taken as an endorsement of poverty (Matt. 16:11). It was simply an observation about the realities of life in that poverty-stricken age, not a justification for doing nothing for the poor in this modern age.

The issue:

There is a certain invisibility about the poor in a wealthy nation, and this gives many people the mistaken impression that poverty is not an important issue. People who live below the poverty line are usually separated from the mainstream of American life. The substandard houses in which they live are crowded together in areas which are far from the prosperous suburbs. Comfortable commuters rush through the ghettos on fast-moving expressways, their view of tenement housing obscured by billboards. When prosperous people do look at the poor, many tend to view them through myths which filter out the facts.

The fact of poverty

Who are the poor in American society? They are often the very old or the very young. The old are often sick, immobile and lonely, living out their lives in the neighborhoods that have changed or in rented rooms. The young often live in areas where they grow up too quickly, where juvenile gangs run wild, where human life is cheap, where narcotics are sold for a risky fortune or used to escape frustration, where cults thrive on futility and where unhealthy attitudes develop which can undermine a lifetime.

The poor are often members of nonwhite minorities. Racial discrimination causes nonwhites to work at the lowest-paying jobs and to suffer a much higher unemployment rate than whites. The poor are the unskilled or uneducated. They are often poorly motivated to better themselves because of the cultural effects of poverty. Many of the poor suffer some sort of mental or physical disability.

The effects of poverty

Whatever the roots of poverty, there are certain well-established facts about its effects. For one thing, poverty tends to perpetuate itself. The poor are easily caught up in a vicious circle of poverty-linked characteristics and consequences. Factors like an inadequate diet, inferior education, unhygienic housing, frequent illness or racial animosity make it extremely difficult to get steady and profitable work. Without steady and profitable work, the unwholesome conditions cannot be removed; thus, a culture of poverty results. The children of the poor are much more likely to become dropouts. Add to this the relationship between low educational level and juvenile delinquency, which exists because people who consider themselves failures often turn to crime as a form of escapism.

Toward a Christian attitude

A Christian attitude toward the poor must grow out of an understanding of God's concern for human suffering. Whatever stunts a person's potential is of concern to God and must concern his people. Bible references to the poor almost invariably point up the fact that God cares when people are hungry, poorly clad and hopeless.

Genuine Christian concern for the poor will seek to express itself in two ways. First, the immediate problem of relieving suffering will be undertaken. It is Christian to feed the hungry, heal the sick and provide shelter for the homeless. Most Christians would support such efforts.

There is a second aspect of the Christian's attitude toward poverty, however, and Christians are not unanimous about it. The roots of poverty must be attacked. It is just as Christian to attack the sources of suffering as it is to relieve suffering. It is just as Christian to be concerned about unemployment as it is to provide a basket of food for a hungry family. It is just as Christian to work for racial justices as it is to support charity hospitals. The vicious circle which keeps the poor in dependency and futility must be broken, and Christians should lead the way.

Some answers:

- Get the facts about poverty in your community, discovering existing conditions relating to unemployment, substandard housing, racial discrimination and inadequate educational facilities,
- Survey all community resources which can help to eliminate poverty.
- Consider the possibility of establishing some poverty-related ministries in the local church. Some churches have set up day care centers for children, employment services, migrant ministries, recreational programs, emergency relief plans, good will centers and various types of community organizations aimed at removing dependency.
- Support legislation which will promote justice in hiring, wages, lending, housing, security for the aging and other areas where the poor are particularly vulnerable. The voice of Christians should always be heard in behalf of the poor, stirring the conscience of a society which might otherwise grow callous and indifferent.

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

World missions meeting sparks student commitments

by Millie Gill

A student commitment to Foreign Mission service and signed applications for participation in the Journeyman program, as well as pastors making themselves more available to Bold Missions involvement were immediate results of the first World Missions Conference at Southern Baptist College.

The April 14-15 event, sponsored by the college and the Missions Department of the Arkansas Baptist State Convention, was planned and coordinated by Jack Nicholas, president of the school, and Marvin Reynolds, furloughing missionary to Botswana. They report that mission involvement decisions continue on campus.

"The behind the scenes happenings as a result of this conference are fantastic," said Reynolds. "We are thankful to see students responding to God's call in their lives."

The theme "You Shall Be My Witnesses" was emphasized by associational, state, home and foreign mission speakers describing the importance of training local church members for in-depth missions involvement. They repeatedly told

the more than 350 listeners that missions education leads to changed lifestyles and is available through the local church, association and state offices.

Pastors of the Black River and surrounding associations also attended the conference.

Program personalities for the two-day meeting included Pete Petty, Special Missions Ministry director of the Arkansas Baptist State Convention; Charles Beckett of the SBC Foreign Mission Board Student Department; John Brown, missionary journeyman from Jonesboro; and Bob Gross, director of the Migrant Mission Center at Hope.

Also, Chandra Tagnani, missionary with the US-2 program working at the Hope Migrant Mission Center; Vivian Spann, missionary with the US-2 program working with Little Rock Pulaski Heights Church; Mr. and Mrs. Norman Coad, missionaries to Upper Volta; and J. D. Passmore, Current-Gains Association director of missions.

Others were Carroll Gibson, Greene County Association director of missions; Bill Wehmeyer, director of missions for

New Madrid Association in Missouri; Willene Pierce, Baptist Women/Baptist Young Women director of the Arkansas Woman's Missionary Union; and H. E. Williams, president emeritus of Southern College who has served in the Foreign Mission Board volunteer program.

Also, Mr. and Mrs. Harry Black, journeyman to Ghana; Mr. and Mrs. Gerald Schleiff, missionaries to Zimbabwe; Mr. and Mrs. Reynolds; Ralph B. Kerley of Maynard; Delton Cooper, pastor of Almyra First Church and Southern College board president; Loretta Corbett of Walnut Ridge; and Graydon Hardister, missionary to Jordan.

Hardister, speaking to an overflow crowd in the closing session, encouraged students to put their hands to the plow and use their power in bringing the world to know Jesus Christ.

"Let the world see Christ in you," he said. "Do not lower your sights to the drugs, alcohol and pre-marital sex of today, but let your vision be on the goal of the cross and a victorious life in service to God."

Mrs. Gerald Schleiff, missionary to Zimbabwe, discusses her African artifacts with one of the small children attending the World Mission Conference (far right); Student Debbie Rickard of Pine Bluff discusses the journeyman program with Charles Beckett from the Student Department of the SBC Foreign Mission Board (right); State missions were the topic for Pete Petty (second from left), Special Missions Ministries director for the Arkansas Baptist State Convention, and Chandra Tagnani (right), missionary working with the US-2 program at Hope Migrant Center (below).



ABN photos/Millie Gill

Sunday School

Outreach says we care and we're concerned

Identifying and enrolling prospects is the second basic growth action of the 8.5 by '85 emphasis. Several projects related to this action will be introduced and implemented in the months ahead. Some projects are already in use and have proved effective in identifying and enrolling prospects.



Ratton

Following through on boys and girls enrolled in Vacation Bible School is an excellent way to reach them and their unenrolled parents for Bible study throughout the year. Through the VBS Transfer Plan, pupils who do not attend some Sunday school regularly can be transferred to the Sunday school roll. The 1981 VBS Plan Book describes this plan.

Through a Baby Hunt, babies, creepers and toddlers can be enrolled in and ministered to by the Cradle Roll department, and the entire family can be reached for Bible study.

ChildReach is a project directed toward reaching children for Bible Study. It has one primary goal — to enroll at least one child each quarter who has never been a member of a Sunday school department. The project is also planned to help children's workers improve their reaching activities to enrolled children. *Reaching Children Through the Sunday School* and each issue of *Children's Leadership* will give direction in implementing this project.

Youth Growth Explosion is an outreach emphasis designed to involve youth in reaching youth for Bible Study. A free leaflet describing this project is available through the state Sunday school department.

The Sunday School Growth Spiral is a tested and proven tool for growth planning. It is based on traditional growth principles and reflects contemporary growth approaches.

ACTION is both a growth concept and a plan. The concept is to enroll people in Bible study anytime and any place provided they agree to be enrolled.

The state Sunday school department can give assistance in helping churches reach more people through these and other growth projects.

The Youth Growth Explosion leaflet says: "Outreach has to be built upon the

foundation of a positive mental attitude. Outreach is more than a program; it is an attitude that says we care and we're concerned about you."

The next article in this series will deal with the third basic 8.5 by '85 action: start new classes and departments. — **Pat Ratton, state Sunday School Department**

Cooperative program

Bold Giving

Bold Mission Thrust had a triple emphasis in the early 1977 beginnings. Churches were encouraged to practice Bold Growing, Bold Going and Bold Giving.

One goal under Bold Giving included the doubling of dollar gifts to Cooperative Program ministries by 1982. Have Arkansas Baptist churches increased their percentages to double their dollars?

A study of church letters indicates that thirty-one percent of the churches have increased percentage giving through the Cooperative Program. The study compares percentages voted by the churches in 1977 and 1980.

Ninety-eight percent of the churches are presently giving on a percentage basis.

Three hundred and eighty-six churches voted to give a higher percentage in 1980 than they gave in 1977.

A majority of the churches, 670, retain their 1977 percentages. Increased budgets and soaring inflation have increased dollar gifts from churches sharing 1977 percentages in 1980.

One hundred sixty-eight churches gave a lower percentage in 1980 than in 1977. A few of these churches lowered the percentage to meet temporary local emergencies. Others are moving back

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toward 1977 levels.

Bold Giving, as it relates to Cooperative Program ministries, includes prayerful consideration of increased percentage giving. — James A. Walker, Director

Foundation

Directors of missions highlighted

Directors of Missions for Arkansas associations recently attended a "Day of Information" sponsored by the Arkansas Baptist Foundation.

The history and ministry of the Foundation was reviewed by Harry Trulove, Foundation president.

Lewis Beckett, vice president and attorney, outlined the tax implications for various types of gifts.

The financial statements of the agency were reviewed and investment policies outlined. The session ended with discussion of ways the Foundation can serve the association.

The following are typical comments from those attending. "I felt the conference made me more aware of the role of the Foundation ... I feel I am better equipped to help our people." "This has been an invaluable experience and I appreciate the effort and planning that went into it."

Based on this year's response, it is anticipated that a similar meeting will be sponsored each year. — Harry D. Trulove

SBC announces graduation plans

Southern Baptist College in Walnut Ridge has announced plans for its graduation ceremonies on May 15.

Tom Logue, Baptist Student Union Director for the Arkansas Baptist State Convention, will be the baccalaureate speaker in the college chapel at 10:30 a.m.

A lunch for the 85 graduates, their families and former students is planned in the north dining room of the Gwinup cafeteria at 11:30 a.m. Jerry Gibbens, chairman of the Humanities Division at SBC and 1981 Distinguished Alumus, will be the speaker at the luncheon.

The commencement address will be delivered by H. E. Williams, founder of SBC, at 2 p.m. in the Southerland-Mabee Center. This year marks the 40th anniversary of the founding of the school, which was established in 1941.



Logue



Harry Trulove briefs DOMs on the history of the Foundation.

ARBN photo/Mable Gill

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You shall be my witnesses

John Wesley claimed the world as his parish. No one would seriously contest the fact that he set out to carry the message of Christ to the world. However, he began his work where he was—in his own Jerusalem.



Pipkins

In this way, followers of Jesus Christ are to be witnesses to the world. Armed, and empowered, with the Holy Spirit, they are to raise the banner of, and claim every inch of ground on which they stand, in the name of their King, the Lord Jesus Christ.

The strategy given them by King Jesus was worthy of a methodical man such as Wesley. Witnessing for Christ, believers were to move out in ever growing concentric circles, to win the world. As a rock thrown into a still pond, the ripples of the Gospel are to grow until they touch every part of the shore.

Jerusalem is every man's first objective. He must fight his own tigers before he is a worthy warrior to challenge the tigers of the world. Home is at once the most important and most difficult place for the Christian witness.

There are easier places

Some hearers are "more noble" than others. When Paul spoke the Word of God to the Bereans, they received it with an openness of mind and a receptive mood that made it possible for them to comprehend spiritual truths.

It is a joy to witness where people take the Word of God seriously. This changes lives and outlooks. Such people are more open to genuine fellowship with brethren in the Lord. It must always be difficult to leave Berea. It must be doubly so, when one must go from Berea to Samaria.

Some are harder

In Samaria, people are different. It is harder to witness where people are different. Where customs, traditions, languages, religions, and skin color differ, the witness finds his task has increased manifold. But, "there is no discharge in this war."

Social customs must sometimes be this lesson treatment is based on the Life and Work Curriculum for Southern Baptist Churches, copyright by The Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

The pioneering spirit

Jesus is called the "captain of our salvation." This word actually means pioneer. It describes one who blazes a trail through uncharted territory in order to reach a group of people who are lost. The scene doesn't stop upon reaching them, but shows the rescuer leading them back to safety. Jesus is the pioneer who blazed the trail to God and enables us to follow.

Qualification of a pioneer (Heb. 2:10b)

The writer explains that Jesus was made "perfect through suffering." The word denotes that which is brought to completion. It speaks of one in whom God's purpose and plan is fully carried out. Through suffering Jesus completed God's plan for him to be the pioneer of salvation.

The reason of Jesus' suffering (Heb. 2:11-13)

It was through his suffering that Jesus identified with men. At this point the writer quotes three Old Testament passages to show this identity: Psalm 22:22 in verse 12, and Isaiah 8:17-18 in verse 13. In Jesus God became one of us, the "sanctifier" and the "sanctified" are brethren (v. 11). Together we praise God (v. 12); together we have faith in God (v. 13). Together we are able to realize our true destiny, the one as the son of God, the others as sons of God.

The results of Jesus' work (Heb. 2:14-16)

Jesus has gone before us into the enemy's territory. He has accomplished for us deliverance from bondage and given to us the opportunity to walk triumphantly. Christ, by the offering of himself, has made a perfect atonement for sin and so brought to nought the power of Satan. Therefore, the power Satan has in our life is the power we give him through sin or lack of faith.

The role of Jesus' life (Heb. 2:17-18)

Jesus knows our needs; he has experienced our sorrows; he has faced our temptations. Because he has walked where we walk, we can never say, "but you don't understand." He has accomplished God's plan of redemption for man which is to bring "many sons unto glory." In Jesus you and I can achieve our destiny of becoming a member of the family of God.

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Life and Work

May 10, 1981

Acts 1:8; 17:10-12

John 4:7-10, 42; Acts 16:9-10

by E. A. Pipkins

Southside Church, Stuttgart

tested by the witness. He may have to ask help of someone whose background, race, and sex, might not be socially acceptable company. There are unpleasant people in the world who need the gospel as much as our fine neighbor next door. And, we are as responsible to God for its presentation to them, also.

Sometimes we need a push

No one would accuse Paul of needing a push to go over into Macedonia, but this is usually why we would need a vision. When minds and hearts and ears and eyes have become so completely hardened to the needs of men, God sends us someone we can hear and see and touch, and our hearts can go out to, and this is our vision. Listen! God is trying to get through to you right now.

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Passmore

Bible Book

May 10, 1981

1 Samuel 10:1-11:15

by J. D. Passmore

Current-Gaines Association

Saul, Israel's first king

At Israel's insistence and under God's directions, Samuel prepared to choose and anoint a king for Israel.

The private anointing

When Saul appeared before Samuel seeking his father's asses, Samuel knew that this was the man God had chosen. As Saul prepared to leave, Samuel revealed to him that he is to be the King of Israel. Samuel anointed him with oil and proclaims him as the Captain of the Hosts of Israel. Saul protested that he was a nobody. Samuel told him about things that were to happen on the way home which will prove to him that God had chosen him for this position.

The predicted attainments

Samuel told Saul that he would meet some prophets and the spirit of the Lord would come upon him and he would prophesy along with them. He also told Saul that he would be a changed man. All that he told Saul came true much to the astonishment of the prophets he met.

The planned assembly

Samuel called an assembly of the people at Mizpeh. The purpose of the assembly was to reveal to them their new king. As the tribes and families were presented, Saul's family was chosen. When Saul is sought he hid in the baggage. When he was revealed to the people he was a head taller than them all. The people acclaimed him king except the children of Belial.

The positive actions

Saul's chance to prove his leadership came soon. The town of Jabesh Gilead was attacked by the Ammonites. They appealed to Saul for help. He raised an army and defeated the enemy. The people confirmed him as king and suggested that he punish Belial for not helping in the battle and refusing his leadership. He endeared himself to the people by refusing to take action against Belial. Saul started out as a king of great promise. He soon let his success go to his head and lost his kingship.

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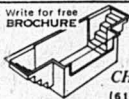
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Bailey Smith revises SBC Committee on Committees appointments

DEL CITY, Okla. (BP) — Eight persons appointed to the 1981 Committee on Committees have been replaced, Southern Baptist Convention President Bailey E. Smith said.

Smith, who announced appointments to the 52-member committee April 15, said the new appointments are being made in order to avoid having the same persons serve two years in a row.

"I got an extremely supportive letter

Washington, D.C.: Ron Herrod, pastor of First Church of Kenner, La.; Tom Clayton Jr., pastor of First Church of Hobbs, N.M.; Stan Coffey, pastor of First Church of Albuquerque; John Hatch, pastor of First Church of Lakewood in Tacoma, Wash., and Robert Harris, from Edmond, Okla., and a member of First Southern Church of Del City, Okla.

One other person was named to both the 1980 and 1981 committees. Fred Wolte resigned from the pastorate of First Church of Lubbock, Texas, and subsequently as the Texas representative on Rogers' committee. He, however, is Smith's choice as representative on the 1981 committee from Alabama, where he is pastor of Cottage Hills Church in Mobile.

Two other persons also were replaced. They are Bobbi (Mrs. Jimmy) Jackson, whose husband is pastor of Whitesburg Church in Huntsville, Ala., and Jeanne (Mrs. Tom) Elliff, whose husband is pastor of Eastwood Church in Tulsa, Okla.

Mrs. Jackson's husband was on the 1980 Committee on Committees and has been recommended by the 1980-81 Committee on Boards as the Alabama representative on the SBC Executive Committee.

Mrs. Elliff is the wife of Smith's wife's brother. Smith said she told him "she would just as soon not have the responsibility of serving" since the Elliiffs are candidates for appointment as missionaries of the Foreign Mission Board.

Dennis Homan, a layman from Highland Church in Florence, Ala., will replace Mrs. Jackson; Richard Logsdon, pastor of First Church of Upper Marlboro, Md., will replace Freeman; Ronald Prince, pastor of First Church of Minden, La., will replace Herrod;

Bob Lacey, pastor of Northside Church of Hobbs, N.M., replaces Clayton; Roy Spannagel, pastor of First Church of Farmington, N.M., replaces Coffey; and K. Milton Higgins, pastor of Richland Church of Richland, Wash., replaces Hatch.

The new Oklahoma representatives are Ted Coldiron, a layman from First Church of Enid, replacing Mrs. Elliff, and Hartwell Dunn, a layman from First Church of Oklahoma City, replacing Harris.

Smith told Baptist Press: "Trying to keep my promise of harmony and congeniality, I have called each of the people. They are friends and they agreed not to serve.

"I did not check with Adrian Rogers. It is amazing to me that since Adrian Rogers and I have so many of the same friends there were only these duplications."

Smith said he did not make the re-appointments because of criticism from a group of moderates who met early in the week in Memphis, Tenn.

"J. Howard Cobble made me aware of them. When somebody pointed out what could be considered unfair, I immediately sought to change it. My commitment is to be open, honest and fair. It does not matter that it (repeating) has been done in the past. I just want to keep my commitment to bring harmony and peace to this convention without compromising my convictions."

The president of the nation's largest Protestant denomination also pointed out he had not consulted with Paul Pressler or Paige Patterson "or any of their representatives" in making the appointments.

Pressler, a Houston appeals court judge, and Patterson, president of Criswell Center for Biblical Studies in Dallas, are identified as leaders in an effort to influence the presidency and its appointive powers in an effort to insure trustees committed to biblical inerrancy are appointed as members and trustees of the 22 SBC organizations.

Responding to Smith's re-appointments, Cecil Sherman, pastor of First Church in Asheville, N.C., and a leader of the moderate wing, said: "We don't need errors like this—inepititude and leadership lapses—in our top job. We need leadership.

"Mr. Smith has always taken positions of convictions and told us he would stick with them no matter what. But this smacks of a candidate who is scrambling to be re-elected. (Smith has announced he will seek a second term as president of the 13.6 million member denomination.)"

Kenneth Chafin, pastor of South Main Church in Houston, and another leader of the moderate wing, said: "The least dangerous people among his appointments were the repeats. The most dangerous thing was that he stuck with his fundamentalist friends and representatives of a handful of churches who live on the right wing of the convention.

"It also shows he didn't think his actions through before he made the appointments," Chafin added.

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from J. Howard Cobble pointing out there were duplications," Smith said. Cobble, pastor of First Church of Avondale Estates, Ga., a suburb of Atlanta, is chairman of the SBC Executive Committee.

"It (the duplications) came as a surprise to me," Smith said. "I had no idea there were repeats."

According to the 1980 annual of the Southern Baptist Convention, Smith's initial appointments included six persons who served on the 1980 Committee on Committees, appointed by then President Adrian Rogers, pastor of Bellevue Church of Memphis, Tenn.

They are C. Wade Freeman Jr., pastor of Capitol Hill Metropolitan Church of