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**May 14, 1981**

Arkansas Baptist State Convention

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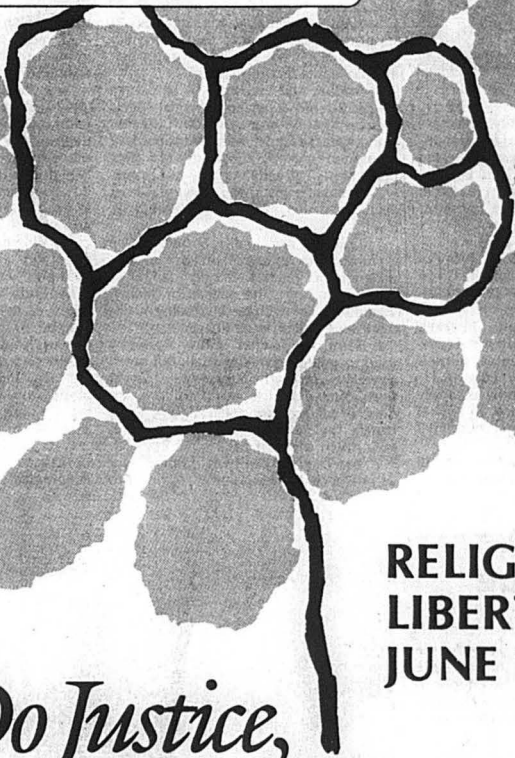
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MAY 14 1981

May 14, 1981

# Arkansas Baptist

NEWSMAGAZINE



RELIGIOUS  
LIBERTY DAY  
JUNE 1981

*Do Justice,  
Love Kindness,  
Walk Humbly with your  
God.*

## Additional ones

I want to express my appreciation to the editors of state Baptist papers who have used some or all of these articles. I have decided to conclude the series, although many additional subjects could be discussed. This article will list a few that you may want to think through.



Maston

1. **Equality and inequality.** We are equal in dignity, worth and rights but unequal in ability, etc. Both are grounded in the creative work of God. Equality based on the fact that we are created in the image of God. Equality a constant; inequality a variant.

2. **Faith and works.** See Ephesians 2:5-10 (v. Matt. 5:14-16; John 15:16). Proof of faith that saves is quality of life lived (Matt. 7:15-23; Rom. 6:1-4; James 2:14-26).

3. **Humility and exaltation.** On three different occasions Jesus stated the general principle: "He who humbles himself will be exalted" (Matt. 23:12; Luke 14:11; 18:14). It seems clear that he was simply stating a fact and not making an appeal for humility. Self-seeking "humility" would be no humility at all.

4. **Indicative and imperative.** Does the Christian live in the indicative or the im-

perative mood? The more mature we are the more we will live in the indicative. Life will increasingly flow naturally from what we really are. But never natural enough not to need some imperatives.

5. **Law, order and justice.** Law used to maintain order but should also be on the side of justice. Temptation frequently of Christians, particularly missionaries, to support a regime that may maintain order but such may be done by suppressing the rights of the masses.

6. **Mature and immature.** A baby may be considered a perfect physical specimen and yet be immature. So it may be with a babe in Christ. May and should be continued growth and maturity. "Not that I am . . . already perfect; but I press on to make it my own, because Christ Jesus has made me his own" (Phil. 3:12, RSV).

7. **Quantity and quality.** Should not be either/or in evangelism or church programs in general. Greater danger in many churches is the neglect of quality. Without latter will be increasingly difficult to maintain quantity.

8. **Saint and sinner.** Latter formerly used to refer to non-Christian. But saved as well as unsaved sinners. Paul, "Christ Jesus came into the world to save sinners; of whom I am chief" (1 Tim. 1:15). Notice the verb tense. If true of Paul, how much more of us!

9. **Tarrying and testifying.** Jesus, "Tarry ye in the city of Jerusalem . . . and unto

the uttermost part of the earth" (Acts 1:8). So we tarry but then testify or witness.

10. **Truth: revealed and concealed.** Closely related to "God: Known and Unknown." Man on a constant search for truth. Explains his restlessness. He, finite, can never fully comprehend all truth, which includes the infinite.

11. **Walk and talk.** "Walk" a prominent word in the New Testament. Usual translation of the word that literally means "walk around", metaphor for "live". Should both walk and talk our faith. If we walk it that will talk it to some degree. No verse has challenged me more for several years than 1 John 2:6, "He that saith he abideth in him (and we do if we are Christians) ought himself also to walk, even as he walked." Let it grip you!

12. **Worship and service.** What place does and should worship have in our lives and what is its relation to service? When one really worships he is conscious of the presence of God. The first reaction of such a one is "Woe is me, for I am undone." After a sense of cleansing, the second reaction is, "Here am I, send me" (Isa. 6:5, 8). In a sense, worship is preparatory to service. For an outstanding passage on service, see Matthew 25:31-46.

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

## In this issue

### 10

The Los Angeles Convention Center (see photo right, foreground) is the site of the 1981 Southern Baptist Convention in downtown Los Angeles, June 9-11. Information about meetings and other events is previewed in this issue.

### 8

Baptist Pastor William F. Keucher discusses religious freedom in recognition of Religious Liberty Day June 7.



## Proper support for pastors

## The editor's page

J. Everett Sneed



Probably the most important person in developing a church is the pastor. It is his responsibility to provide guidance for his congregation. He sets the priorities which guide the church in outreach and growth. He provides comfort in times of sorrow. His duties include preaching, teaching, counseling, administration and witnessing. Yet, all too often he is paid a substandard salary for the endless activities he performs, almost around the clock.

A study in 1980 gave a profile of the average pastor in America. At that time he was serving a congregation of about 300 members. His salary was \$10,348. He was married and had three children. He paid more than \$1,000 per year in expenses related to his profession. Better than 20 percent of the pastors were holding a second job in order to provide for their families and serve the Lord.

Less than five percent of the ministers in America were earning more than \$15,000, 14 percent were earning less than \$6,000. Nearly one-half of the wives of pastors were working. Even if these figures didn't include housing allowances or parsonages, the support offered for the pastors of America was dismal.

Added to the pastor's poor financial situation is the high cost of his education. A pastor's formal education may cost as much as \$50,000, usually paid out of his or his relatives' pockets. The ever increasing need for, and rising cost of, education should encourage churches to provide better support for their pastors, but too many churches continue to underpay.

Who is hurt by the low salaries, the pastor, the church, or the pastor's family? Usually, there is total silence. The congregation says nothing, unless the pastor fails to perform as the people desire. When there are complaints, it is because the church has not grown as the congregation feels that it should. Or, the pastor has not performed a certain task that some feel that he should. Occasionally, churches complain because of the congregation's difficulty in securing an able, effective pastor.

The pastor, also, is silent. There are usually two reasons for his restraint: (1) He believes that a person called of God should not draw too much attention to his material needs; or (2) He is fearful that any mention of his needs would produce unrest in the church. Pastors usually forbid their families to say anything.

What effect do low salaries have on pastors' families? All too often things like piano lessons, orthodontist, proper clothing and even college education pose a major problem for pastors. Sometimes even basic needs are off limits to the pastor's family.

Churches may suffer because of the pastor's low salary. If a pastor is forced to "moonlight" he may be forced to let some of the work of the church go unattended. He may not be able to witness as much as necessary. The administration of the church may not be cared for as it should. Every person has but so much energy and strength and, if it is spent in another area, the church work will remain undone.

A low salary usually means that a congregation is, also, making little contribution to a pastor's retirement. If his retirement is inadequate, he may be forced to continue working long after he has retired. It is just as important for a church to assist a pastor in preparing for a retirement as to support him.

All that has been said about the pastor can be said about other church staff members and the associational director of missions. Often, these servants of God are forgotten. Proper support is essential for every Christian worker.

Your pastor may be reluctant to mention his salary, no matter how much he needs the increase. Soon it will be time to make the 1982 budget. Inflation in 1981 will be 12 percent to 14 percent. A salary increase that does not account for inflation amounts to a salary decrease.

Budget committee members, deacons and church leaders should take the initiative to see that their pastor and church staff members are properly supported. God will bless you and your church for providing for his servant.

# Arkansas Baptist

NEWSMAGAZINE

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

VOLUME 80

NUMBER 19

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

### The best kind of growth in education

Reporters at a recent press conference questioned me rather thoroughly about the word, "growth." It was the long awaited day when we announced Board of Trustees approval of a program to raise Ouachita Baptist University to new levels of strength by 1986, its 100th birthday. The reporters seemed to assume this was primarily to increase the student enrollment.

No one can say for sure what will happen to college and university enrollment even next year, much less in the years and decades ahead. National experts predict a decline because of the end of the baby boom after World War II, which led to crowded campuses during the late 1960's and early 1970's. My reply to the

reporters about growth may have been surprising to them. I said, in effect, "We want Ouachita to be ready for modest enrollment growth if it should occur, but our primary emphasis is on growth in academic excellence and Christian excellence."

It seems to me the purposes of the Ouachita Centennial Advancement Program received indirect endorsement from an unusual source recently. John Tyler Caldwell, former President of the University of Arkansas, and present Chancellor of North Carolina State University, spoke at Fayetteville on the need for universities to re-examine their measurements of academic excellence. He said there are important other kinds of

excellence than that measured by ACT scores, SAT scores, and grade point averages. These "do not measure dependability, compassion, unselfishness, or love." Caldwell concluded, "Our measurements of academic excellence are not necessarily the measurements of what this world needs."

The bold new goals of Ouachita's Centennial Advancement Program are designed to provide growing strength in helping young people to grow in wisdom, in stature, and in favor with God and man. Anything less than this kind of growth is stunted growth.

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



## Woman's viewpoint

Minette Drumwright

### Life's choicest vocation

As we have moved through the season that has celebrated Mother's Day and focused our attention on Christian Home Week, I have found myself spending an unusual amount of time in reflection. My mother died two years ago. I am the middle child in my family, which means that, true to the "bratty" reputation that middle children have, I was her biggest challenge. Mother valiantly sought to instill the highest ideals and values in me. But it seemed to me at the time that her favorite method of "instillation" was a peach tree switch. In fact, she broke so many switches off that tree that the poor tree finally died away! Actually, she and my dad gave me a wonderful heritage, and I rise up and call her blessed.

I must confess, however, that I have spent more time recently reflecting on being a mother rather than having a mother. There have been two events in my life that have absolutely overwhelmed me. Both times that a tiny baby daughter was placed in my arms for the first time, I felt utterly awed by the miracle of it all. I recalled the words of Gibran that children are cherished gifts of God "that come through us but not from us."

It is staggering to realize that God has allowed us to be a part of his creative processes. He has chosen to entrust in our hands that which is most valuable to him and most like him — an individual life. What a privilege my husband and I have had in introducing those tiny creatures to existence, and surrounding their emerging lives with love and security.

Yet there are voices proclaiming that being a mother and homemaker is a second-rate vocation for an intelligent woman. Society in general devalues the woman who chooses to devote herself full-time to home, church and community involvements, and suggests that a woman reaches her highest potential only if she is at work in a career. I am incensed by this mindset, for its values are distorted and materialistic. Personally, I view the task of parenting and homemaking as the highest calling. It always has been and remains one of the most demanding and creative of all human endeavor. To say that the challenge of motherhood and homemaking is beneath one's gift and dignity is a tragic underestimation of this very cru-

cial task.

I am grateful that I have not had to work in a job, for it has given me freedom, not only to rear my children in comparative leisure, but it has given me the freedom to choose those creative involvements that I find to be fulfilling, meaningful and joyful. Many women have chosen, for various reasons, to invest themselves differently. I respect that. Authentic freedom is having the choice. However, at every opportunity, I urge young mothers to think long and hard before deciding to dilute those brief potent years of childrearing with jobs and other similarly demanding uses of their time and energy.

My own testimony is that I would not trade those precious early years of closeness with our children for any position in the land. I hold that privilege as life's choicest vocation.

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.



Nathan Porter (center), consultant in the area of disaster relief and world hunger for the Southern Baptist Home Mission Board and former pastor at Arkadelphia First Church, was in Birmingham recently to speak to the staff of Woman's Missionary Union. Porter works out of an office in Arkadelphia. A missionary kid from Brazil, Porter makes missions and missions education a lifestyle. With Porter are his daughter Becca Hollaway (left), artist for the WMU magazine "Contempo", and Carolyn Weatherford, executive director of WMU.

## Arkansas leads youth workshop

Southern Baptist Theological Seminary's annual Summer Youth Program Workshop was held April 24-26 and included on its program Arkansas Betty Wilfong.

Wilfong is a youth specialist in Little Rock and former minister of youth at Little Rock Immanuel Church.

The three-day workshop, held on the seminary's campus in Louisville, Ky., attracted 161 participants from nine states across the Southeast.

The event is designed to give new ideas and programs for youth ministers.



Wilfong

## Puppet seminar to be held

A seminar on the usefulness of professional quality puppets as effective instructional tools is scheduled at North Little Rock Park Hill Church June 12 at 6:30 p.m.

The three and one-half hour training session will be conducted by professional puppeteers from Puppet Productions, Inc., a San Diego, Calif., company that has trained more than 73,000 people in similar sessions.

Subject areas covered in the seminar include how to manipulate hand puppets, selecting and training puppeteers, organizing an effective puppet team, immediately improving your performances and maintaining high performance standards.

Seminar sizes are limited to insure adequate personal attention so early registration is recommended. Individual registration fees are \$18 with reduced rates available for groups and families. For additional details and registration information, contact Bobby Shows, Park Hill director of activities, at 753-3413.



## The Southern accent

### Evolution and morals

by D. Jack Nicholas

Many people have perhaps never observed any connection between evolution and morality. I submit, however, that there is a very direct connection and that it is a tragic one.

Evolution, as generally promulgated, accounts for the origin of the universe, of all forms of life, including man, in terms of purely natural phenomena. In its most prevalent form, evolution has no place for God or a creator, and man is regarded, not as a special creation of God, but rather as the ultimate achievement of the evolutionary process.

It is possible to observe a direct correlation between the popular acceptance of the deprecatory view of man (i.e., man is not a special creation of God but just a high-class beast) and the radical decline of values and morality in America. In other words, the moral quagmire in which America presently finds herself is in large measure directly due to the decline of the Judeo-Christian tradition and the ascendancy of humanism and its



Nicholas

cornerstone tenant, evolution.

If from childhood a human being is taught that there is nothing special about his origin or nature, that he is simply one more animal in the large family of animals, that there is no Creator to whom he must give account for his conduct, then it is not too surprising that he starts, to behave like an animal. The crime and immorality now besieging our nation is a perfectly logical consequence of the nation's "new morality."

The essence of the problem is — a loss of standards. The Judeo-Christian value system which guided the country for 150 years posited some absolute "rights" and "wrongs".

According to the new morality, the ethical legacy of evolution and humanism, there are no ultimate standards, no absolute ideals. This loss of standards resulting from the decline of Christian values and the ascendancy of the new morality has radically deteriorated not only the moral standards of the nation but also its politics, the work ethic, the fine arts and virtually all of the social institutions of the country. More about these in the next article.

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

## Correction

In an article in the April 30 Arkansas Baptist Newsmagazine (page 7) reporting the dedication of a new building by El Dorado Galilee Church, the percent of increase of offering was incorrectly stated. The correct figure is 30 percent.

by Millie Gill/ABN staff writer

### Gregory T. Stanley

became pastor of the Gurdon Beech Street Church April 1, coming there from a five-year pastorate at the Yantis Church, Yantis, Texas. He is a graduate of the University of North Carolina and Southwestern Baptist Theological Seminary. His wife,



Stanley

Sharon, has a degree in religious education from Southwestern. They are parents of two pre-schoolers, Sarah and David.

### Stan Taylor

has resigned as minister of music and youth at Clinton First Church. He is now serving as minister of music/activities at First Church of Oak Grove, La.

### W. K. McIver

is serving as pastor of the Roseville Church, coming there from the Hartman First Church. The Hartman church, under his leadership, experienced a membership increase, 39 of these being by baptism. Two also made commitments to the ministry.

### Phillip W. Smith

is serving as pastor of the Lake City First Church. He was pastor of the Weldon Church of Bernice, La.

### Clif Springer

observed his fourth anniversary May 3 as minister of youth at Little Rock Geyer Springs First Church; the church honored him with a reception.

### Debbie Smith

has joined the staff of Benton Highland Heights Church, serving as youth director. She will graduate this month from Ouachita University where she has been

active in Baptist Student Union work, Ouachita Student Foundation, Student National Education Association and Kappa Delta Pi. She served as youth director for one summer in a Heidelberg, Germany, church.

### Mason Craig

recently observed his 22nd anniversary as pastor of the McGehee First Church.

### Bill Hutchings

is now serving as full-time pastor of the Corning Shiloh Church.

### Don Settles

has accepted the call to serve as pastor of the Kennett Church, coming there from a seven-year pastorate with the Biggers Church. He and his wife, Eddi, have been active in Current-Gaines Association activities where he served as youth director, moderator and camp director. Mrs. Settles has served as clerk and associational office secretary.

## briefly

### Hamburg First Church

held a noteburning service May 3 to culminate paying for extensive remodeling and new buildings constructed over the past seven years. The church, during this time, remodeled the auditorium; bought a new 60-passenger bus and 15-passenger van; built a fellowship hall; educational building; pastor's office; tape duplication room; parsonage; and remodeled the children's building; furnished the auditorium with a new piano and organ; bought adjoining property and made numerous other improvements.

The approximate cost of this program exceeds \$450,000 with retirement of the final \$200,000 made during the last two years. Over the past two and one-half years there have been 97 baptisms and 104 additions by letter. The work was begun under the direction and ministry of former pastor Raymond C. Atwood. Tommy Cunningham is the present pastor.

### Jessieville Church

has begun a Sunday evening Children's Church directed by David and Sally Smith and Tim and Jonna Shaw. Eugene Anderson is pastor.

### Mountain Pine Church

has begun a Senior Adult ministry that includes Bible study and music. Senior adults were presented with Bibles in a recent church recognition service.

### Dardanelle First Church

dedicated New Baptist Hymnals April 19

as a memorial to the late Herbert Gateley, a deacon of the church who died in January at the age of 100. Pastor Tony Berry presented a copy of the hymnal to Gateley's daughter, Ann Johnston.

### Berryville First Church

was in revival April 12-17 that resulted in 17 professions of faith according to pastor Rich L. Kincl. Jeff Woolwine, evangelist, and Chuck Hunt, music director, both of Oklahoma City, were revival leaders.

### Heber Springs First Church

has voted to participate in the Arkansas-Indiana linkup by participating in a mission trip to Wabash, Ind., June 22-28.

### North Little Rock Park Hill Church

scheduled drug education seminars for children grades four through six, youth and adults April 26-May 17. Speakers include Ron Sparks of the Christian Civic Foundation, representatives of the Jacksonville Police Department and Bob Parker, director of the Christian Life Council for the Arkansas Baptist State Convention.

### Vimy Ridge Immanuel Church

was in a revival April 19-25 led by Neal Raborn, evangelist, and Gene Naramore, music director. Pastor W. W. Dishong reported six additions with five of these for baptism.

### North Little Rock Central Church

plans May Sunday night programs that include a discussion on the "Handling of Family Finances" by James Walker, director of Stewardship for the Arkansas Baptist State Convention; a discussion of

family discipline and Baptist doctrine; a film May 17 and a seminar on "Dealing with Stress in Everyday Life," led by Glen McGriff, Ministry of Crisis Support director for the Arkansas Baptist State Convention.

### Jonesboro Strawfloor Church

observed Senior Adult Day May 3 with homecoming activities that included recognition of Senior Adults and former pastors in the morning worship hour; a potluck noon meal; and an afternoon musical program. R. W. Goodman is pastor.

### Arkadelphia Park Hill Church

was in revival April 20-26. Pastor James R. Davis reported that the services resulted in three professions of faith and ten rededications. Revival leaders were Glenn Hickey, pastor of Batesville Calvary Church, and Phillip Powers and Charles Holland.

### Bay First Church

was in a Family Bible Conference May 3-6 led by Francis W. Dixon, minister of the Lansdowne Church in Bournemouth, England, for 29 years. Pastor J. R. Hull reported that churches of Mount Zion Association were invited to participate in the conference.

### Wynne Church

celebrated May 3 its 92nd anniversary of church organization and the 11th anniversary of entering the new building. Homecoming was observed in recognition of the two occasions.

## Members build at Danville

Danville Immanuel Church dedicated a new building, built almost entirely by church members, at an afternoon service May 3. Thomas E. Lindley, director of missions for Dardanelle-Russellville Association, preached the dedication sermon.

The congregation, which is less than

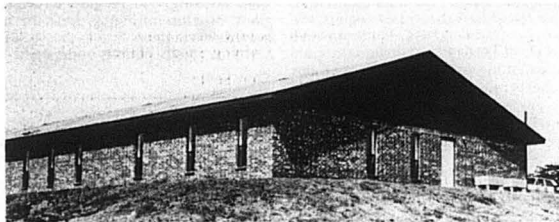
two years old, has completed a \$200,000 complex of classrooms, pastor's study, offices, library, kitchen and a fellowship hall, which serves temporarily as a worship center. Future plans call for a parsonage, sanctuary building and a Christian school.

"We've had very few building costs,"

said Pastor Anton Uth, referring to his congregation's construction efforts.

Since Uth began his ministry at the church last November, Sunday school enrollment has increased from 27 to 100, church membership from 12 to 32, and average attendance from 19 to 50. Immanuel has adopted a budget of \$52,000.

Members of the building committee included Chairman John Majors, Forrest Moudy, Cecil McGugan, Linton Moudy, Palmer Cravens and Lamar Copeland.



ABN photo/Robert H. Disney

Immanuel Church sits on a hill one mile north of Danville on Highway 27. The congregation plans to build a parsonage, sanctuary and Christian school on the vacant land surrounding the present building.

## Two churches constituted



ABN photo/Marie Gill

(Top) Sheridan Meadowview Church was constituted Sunday afternoon May 3. Originally Prague Chapel, a mission of Sheridan First Southern Church, it was constituted with 56 members. The mission was organized May 6, 1979, with 10 members. Baptist distinctives, the Church Covenant, church-association relationship, church-state convention relationship and the mission of the church were discussed by Gene Triplett, pastor of the mother church. Jesse Holcomb, pastor of Hot Springs Leonard Street Church, Carl Overton, director of missions for Central Association, Conway Sawyers, director of missions for Arkansas Baptist State Convention and Charles Holcomb, director of Lonsdale Spring Lake Assembly also had a part in the service. Pastor Darrell Black moderated the business session and enrolled charter members. Russell Puckett was music director and prayers were led by Murel Norton and Don Bell. Mrs. Norton gave the church's history.



(Bottom) South Bend Mission was constituted as South Bend First Church in a service April 5. Sponsored by Lonoke Church, the new church is in Caroline Association. Holding the church charter are (left to right) Jack Bledsoe, association moderator; Mrs. W. T. Byrum, association clerk; W. T. Byrum, association director of missions; A. B. Hicks, pastor; and Ed Simpson, pastor of Lonoke Church.



by William F. Keucher

Tyranny has always been the foe of freedom. Thomas Jefferson knew that when he pledged "eternal hostility against every form of tyranny over the mind of man." But, if there have always been tyrants who served as enemies of freedom, and who proved unwilling to trust common people with their inalienable liberties, today, the foes of freedom are sometimes to be found inside the camp. Perhaps the words of Jesus need to be heard again: "A man's foes shall be those of his own household" (Matt. 10:36). Those words reminded his hearers that religious convictions and commitments often divide, as well as unite. Today, supposedly sincere Christian people (many of whom carry the name of Baptist) may be regarded either as a friend or a foe of freedom.

In Colonial America, there were religious majorities and voices who believed in liberty only for themselves. They were foes of freedom for Baptists, Quakers, Jews and all who were outside the established churches. If, today, there are loud and insistent voices with similar religious absolutes which they want to see established by means of legal weights and constraints, they, too, must be regarded as foes of freedom—even if they are not agnostics or unbelievers, but in the Household of Faith.

Such foes of freedom would include those who want to amend the First Amendment of the United States Constitution to establish religious prayers and practices by legal mandate. Such foes of freedom would include those who want to limit the rights of other citizens to the full exercise of religion now guaranteed to us all. Such foes of freedom would include those who advocate some religious test to measure or qualify candidates holding or seeking public office. Such foes of freedom desire to radically change the American system of a neutral, secular government with equal liberty for all to a theocratic state, where some religious professions and beliefs are to be favored over others.

Such foes of freedom may have persuasive voices, but they are alien to the historic foundation truths of our constitutional government. Their voices may be amplified by the media, but they are alien to our nation's sense of justice and fair play which finds room for religious pluralism, and which is tolerant of all beliefs, except the belief in intolerance. Their voices may be clamorous and in-

sistent, but they are alien to the biblical message which seeks justice for the stranger and the forgotten people outside the pale. On this Religious Liberty Sunday, we must challenge all of our people to dig again the wells of freedom which have been choked by neglect. We must get in touch with the formative sources of history, to ask for a double portion of the spirit bestowed upon our forebears, so that in our own time we may be, not a foe, but a friend of freedom; and to espouse a freedom, not for ourselves, but for everyone.

If Baptists do not probe the formative sources of their past history, they will be like a person with amnesia, whose identity suffers because he is only in touch with his present experience and its nearby voices! Let us reaffirm those courageous commitments which have formed the foundation of our friendship for religious liberty.

(1) We can reaffirm our belief in and support of both religious liberty and freedom of conscience. We helped earlier generations to understand that as an inalienable right possessed by everyone, religious liberty should never be coerced by moral, religious or political majorities.

George W. Truett said this for all of us when, on the Capitol steps, he declared that "religion must be forever voluntary and uncoerced," that no power "whether civil or ecclesiastical" can "compel men to conform to any religious creed or form of worship."

When the Baptist Joint Committee on Public Affairs was formed, in 1939, one of the earliest statements reaffirmed this historic part of our Baptist witness "in the maintenance of absolute religious liberty for his Jewish neighbor, his Catholic neighbor, his Protestant neighbor, and for everybody else."

(2) We can reaffirm our historic support for the Sixth Amendment of the United States Constitution, which provides that no religious test is ever to be used to measure or qualify, punish or limit the civil rights of any citizen, including the right to seek and to occupy public offices of trust.

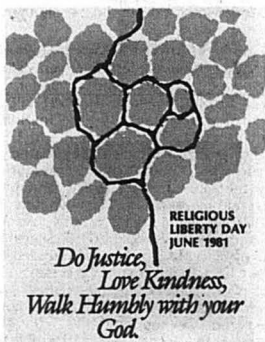
In practice, this means that no one is to be disenfranchised on religious grounds. As late as the election of the late John F. Kennedy, many persons were fearful about a Roman Catholic in the White House. The Southern Baptist Pastor's Conference of Houston met with Kennedy and helped to change the intol-

erant fears of many persons; but, fear remains a foe of freedom.

(3) We can affirm our continuing support for the First Amendment of our Constitution which restricts government from favoring one religion or all religions, or from infringing upon the free exercise of religion.

We can help people understand the

## On the cover



## Religious Liberty Day June 7

A societal trend toward either insensitivity to or scorn of freedom of conscience and its corollary, religious liberty as we have enjoyed it in our country, provides an impetus for Baptists to take time to reflect on this, our most significant contribution to American society. The Baptist Joint Committee on Public Affairs has prepared materials for this observance on the first Sunday of June. Board member William Keucher, pastor of Covenant Baptist Church in Detroit, has written this interpretive feature article and a feature on worship/activity suggestions in the May issue of the BJC's periodical, REPORT from the CAPITAL. For this material and an attractive two-color poster (without charge), write Victor Tuptiza, Baptist Joint Committee, 200 Maryland Avenue, N.E., Washington, D.C. 20002.

# throughout the land

difference between life in Colonial America with established churches and religious persecution, and life in Constitutional America; which established, not a Christian, Jewish, Islamic, nor an agnostic state, but a neutral, secular state. Such a political reality has made room in its pluralism for adherents of all religions and of no religions. Less than that would be an infringement of our Constitutional rights. That is why mandated prayers and religions by imperious, governmental decree are an insufferable intrusion on the inalienable rights to a free conscience which exist in the people themselves.

One of our earliest documents illustrates the point that America, under the 1787 Constitution and the 1791 Bill of Rights, was not seen by the founding fathers as "a Christian nation." In 1796, President Washington negotiated a treaty with Tripoli. The treaty was ratified by the United States Senate and proclaimed by President Adams on June 10, 1797. Article 11 stated clearly, "As the government of the United States of America is not in any sense founded on the Christian religion . . . no pretext arising from religious opinions shall ever produce an interruption of the harmony between the two countries." (P. 411, quoted by Irving Brant, *The Bill of Rights*.)

(4) We can reaffirm our support for

the Fourteenth Amendment of our Constitution which forbids persons to be deprived of life, liberty or property, without due process of law. The intimidation of people in public office by broad segments of society organized around a small cluster of single-issue, moral concerns borders on the infringement of the legislator's right and duty to represent the general welfare as well as his whole constituency and the pluralism of their views. Such "special interest" groups infringe also upon the rights of the whole people to be fairly represented in their duly elected officials.

(5) We can reaffirm our support of the principles which, under our Constitution, have allowed both the state and the church to be free for their specific functions. This climate of religious freedom has allowed all religions to flourish, and it has removed the state from controlling, organizing, managing and directing church affairs.

If America were a theocracy, and not a secular state, the government would need to decide whether the God of Christians, Jews, Hindus, Muslims, or whoever, is the head of State. The state would need to decide which special record of revelation—the Bible, the Koran, the Torah—and which creeds were to be proclaimed by law as authoritatively binding on all citizens; and who, therefore, should be punished, fined or jailed because of his/her different mode of worship.

Instead of being free to celebrate Religious Liberty Sunday, we would be observing an Act of Uniformity for every citizen, and most Baptists would be inside jail again, suffering as their fathers did for the sake of a free conscience!

(6) We can reaffirm again our convictions that the Living God, alone, is Lord of the conscience, and that the faith and fealty owed to him can never be given to Caesar. We know that each person answers only to the Lord, and no majority of voices, or of factions, can be allowed to invade the temple of the human soul and profane the altar where the faith of a free conscience is meant to be offered to God, alone. We can resist the efforts of those who would control, constrain or manipulate the religious persuasions of any other person.

(7) Last of all, we can reaffirm our support of the constitutional rights which people enjoy, including a right to speak, to assemble, to disseminate their views, to petition and to dissent. These rights were not gained easily. Political tyrannies, religious absolutes and established majorities sought to silence other voices with their new views in science, philosophy, religion and politics. Our Baptist progenitors were in the thick of the struggle for non-conformity and dissent. Today, we must stand where they stood, and protect the most important of all our freedoms—the right to hear and to follow the call of God in our daily vocation of faith and faithfulness. If we proclaim that essential freedom so it can be heard everywhere, and enjoyed by everyone, Religious Liberty Sunday will be a boon and blessing to our nation.

The Liberty Bell in Philadelphia's Independence Square contains a revolutionary text from Leviticus 25:10— "... proclaim liberty throughout all the land to all the inhabitants . . ." Thousands of spectators come every year to look at the Liberty Bell, but the loss of human freedom tells us that if liberty is to endure, people must be more than spectators. As Baptist congregations and classes observe Religious Liberty Sunday, let us call for more than a passive observance; let us challenge each other to "ring the bell" and to proclaim liberty everywhere for everyone.

**William F. Keucher is president of the American Baptist Churches, U.S.A., and pastor of the Covenant Baptist Church in West Bloomfield, Mich.**



## GA Camp

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# Southern Baptist Convention: Los Angeles in preview

## May 24 is SBC day of prayer

May 24 has been designated "Special Prayer Sunday for the Los Angeles Convention," according to Jack R. Taylor, SBC first vice president.

In a letter sent to the editors of the state papers, Taylor asked that "Pastors... lead their congregations in all services that date in a prayer for God's blessings upon the Convention, safety for the messengers, harmony in the Sessions, and the Presence and Power of God in all Convention Sessions as well as attendant meetings."

A special prayer room has been set aside in the Los Angeles Convention Center and the Los Angeles Hilton.

## 'Watch' is theme for WMU meeting

LOS ANGELES (BP) — Southern Baptist missions work in the nation's most populous state—California—will be featured at the annual meeting of the Southern Baptist Woman's Missionary Union, June 7-8, in the Petree Room of the Los Angeles Convention Center.

The meeting also will feature the election of two national officers, a president to succeed Mrs. A. Harrison Gregory of Danville, Va., and a recording secretary to succeed Mrs. William Ellis of Shelbyville, Ky. Both women will complete their sixth year in office.

"Watch" is the theme for the national meeting of the 1.1 million member auxiliary to the SBC.

The opening session, at 5 p.m., June 7, will feature a keynote address by Charles Bryan, vice president of overseas operations at the Southern Baptist Foreign Mission Board.

Others on the Sunday program will be Stanley O. White, director of missions with the Los Angeles Southern Baptist Association; Cherry Y. K. Chang, Asian church worker for the Southern Baptist General Convention of California; and Francis M. Dubose, professor of missions at Golden Gate Baptist Theological Seminary, Mill Valley, Calif.

Special music will be performed by the Children's Choir of the Mandarin Church, Los Angeles; the Youth Chorus for the First Filipino Church, Los Angeles; and Holly Jeanne Mercadante, San Bernardino, Calif.

The WMU annual meeting will include three sessions on Monday, June 8.

The morning session at 9:45 will focus on Southern Baptist work among Asians in San Francisco. Keynoting the session will be ministers from Nineteenth Avenue Church in San Francisco, William H.

Smith, pastor; Nobuo Kuriyama, pastor, Japanese mission; Henry Mu, pastor, Mandarin Church; and Nga Nguyen, pastor of the Vietnamese mission.

Also featured during the morning service will be Catherine Walker, foreign missionary to Indonesia, now special assistant to the president of the Foreign Mission Board; and Judy Rice, executive director of the Alaska WMU.

Special music will be performed by the New Mount Calvary Church choir of Los Angeles and by soloist Flota D. Jordan, Norwalk, Calif.

The afternoon session at 2 p.m. will highlight Southern Baptist work among California ethnic people. Speakers include Lonnie Chavez, director of the language missions department of the Southern Baptist General Convention of California, Fresno; Khalil (Charlie) Hanna, who works with Arabic-speaking people in Santa Anna; and Theo Patnaik, who works with internationals in Clovis.

Also during the afternoon session, Carolyn Weatherford, executive director of the WMU, will report on the work of the WMU executive board.

Special music will be performed by the Church Choir of Berendo Street Church in Los Angeles, and soloist Marva Simmons of Compton, Calif.

The closing session at 7 p.m., Monday, will feature the presentation of the new national president and recording secretary.

Speaking during the evening session will be Petru Popovici, pastor of Bellflower Romanian Church, Bellflower, Calif.; Steve and Shirley Ditmore, Southern Baptist missionaries to Peru; and David and Betty Ann Whitson, Southern Baptist missionaries to Tanzania.

## 1981 SBC meeting theme announced

LOS ANGELES (BP) — "Our Bold Response... Now!" will be the theme for the 1981 meeting of the Southern Baptist Convention June 9-11 in the Los Angeles Convention Center.

Bailey E. Smith, pastor of First Southern Church of Del City, Okla., and president of the 13.6 million-member denomination, will preside over the 124th annual session of the 136-year-old denomination.

President Ronald Reagan has been invited to address the convention, but has not responded to the invitation.

Others expected to address the gathering of messengers include Smith, who will deliver the annual president's address; James Monroe, pastor of First Church of Fort Walton Beach, Fla., who

will preach the convention sermon, and Perry Sanders, pastor of First Church of Lafayette, La., who will deliver the closing message.

In between will be reports from the SBC Executive Committee and other national agencies and institutions, business, resolutions and election of officers. Smith, who was elected to head the nation's largest non-Catholic denomination in the 1980 annual meeting in St. Louis, Mo., is eligible to be returned to a traditional second one-year term.

A. Douglas Watterson, pastor of First Church of Knoxville, Tenn., and chairman of the convention order on business committee, said: "The main thrust of the program is our concern that we will have a great conciliatory convention."

Watterson noted the committee "attempted to select persons from every quarter of the convention and those we felt would minister to us all. We consciously avoided any theological slant and put the program together with the hope and the prayer we would have a great healing convention."

He added the committee acceded to a request by Kenneth Chafin, pastor of South Main Church of Houston, Texas, and chairman of trustees at Southwestern Baptist Theological Seminary, that chairmen of trustees of the six seminaries be given time to report to messengers on the "stewardship of trustees."

The request grew out of questions about doctrinal integrity and attacks on the trustees, administration and faculty of the six institutions.

"We expanded the seminary report time from 15 minutes to 40 minutes and scheduled them during an evening session," Watterson said.

He also added that contingency plans have been made in case President Reagan is unable to address the convention. "We hope he will be able to come, however," Watterson said.

## Mission Day Camp set for convention

LOS ANGELES (BP) — Los Angeles' Griffith Park is the site of this year's Mission Day Camp sponsored by the Brotherhood Commission and the California men's ministries department.

The camp, for children of messengers to the Southern Baptist Convention, is scheduled during daytime sessions Tuesday, Wednesday and Thursday, June 9-11. It will feature mission stories, mission games and other activities for children in grades 1-6.

The staff of trained day camp counselors, directed by Robin Hadaway, pastor

of First Southern Church, Monterey Park, Calif., will supervise visits to the Los Angeles Zoo and Griffith Observatory and Planetarium. Southern Baptist missionaries will share mission experiences and park rangers will lead a nature walk through Griffith Park.

Registration fee is \$5 per day per child. Families with two children attending the camp will pay \$25 for the three-day session and families with three or more children participating will pay a maximum of \$35.

Registration for the camp will open Monday, June 8, at a booth in the SBC registration lobby at the Los Angeles Convention Center.

## Pastors' Conference to hear presidents

LOS ANGELES (BP) — The presidents of the six Southern Baptist seminaries will speak during the 1981 meeting of the SBC Pastors' Conference in the Los Angeles Convention Center, June 7-8.

The Pastors' Conference is one of several meetings preliminary to the annual meeting of the Southern Baptist Convention, scheduled June 9-11, in the LA Convention Center.

Jim Henry, pastor of First Church of Orlando, Fla., and president of the Pastors' Conference, said he asked the presidents to appear together and to give short presentations during the Monday afternoon segment of the program.

"I asked them to give their testimonies," Henry said. "I want them to give a brief account of their conversion experience, their call to the ministry and to tell of the greatest revival they have ever been in."

The six presidents, who will share a 30-minute time slot, are Duke McCall, Southern Baptist Theological Seminary; Landrum Leavell, New Orleans Seminary; Randall Lolley, Southeastern Seminary; Milton Ferguson, Midwestern Seminary; William Pinson, Golden Gate Seminary; and Russell Dilday, Southwestern Seminary.

Henry said the program theme is "We Would See Jesus," and is divided into segments emphasizing the pastor's home, his ministry, the church he serves and the world.

"I believe the pastor is the key to the convention, to the church, to the association, to his family and to the world. Our agenda is focused on encouraging him," Henry said.

Henry said he does not think the Pastors' Conference will "set the agenda for the convention," but added he "hopes our theme will make the convention a

powerful week of encouragement."

Bailey Smith, SBC president, will deliver a welcome to the SBC at the conclusion of the program, but will not preach. "I felt he had his hands so full with the president's message and trying to lead the convention that I did not ask him to preach; I did not want to put that burden on him," Henry said.

Two former SBC presidents—Adrian Rogers of Bellevue Church of Memphis, Tenn., and W. A. Criswell of First Church of Dallas—will preach major sermons.

Others scheduled to preach are Bill Bennett, First Church of Fort Smith, Ark.; Calvin Miller of Westside Church, Omaha, Neb.; Junior Hill, an evangelist from Hartselle, Ala.; Jess Moody of First Church of Van Nuys, Calif.

Also Richard Jackson of North Phoenix Church, Phoenix, Ariz.; Fred Wolfe of Cottage Hill Church in Mobile, Ala.; Harold O'Chester of Allendale Church in Austin, Texas; John Bisagno of First Church of Houston; and Arthur Blessitt, an evangelist from West Hollywood, Calif.

Music will be coordinated by Ragan Vandegriff III, minister of music at the Orlando church.

Performing will be Joe Ann Shelton of Fort Worth; the ReGeneration from Nashville, Tenn.; Ron and Pat Owens of Fort Worth; Kitty Henry, a student at Samford University in Birmingham, Ala.; Jennifer Till and Beverly Terrell of Dallas; Pat Vandegriff of Orlando; Earnest Alexander of Wichita, Kan.; John Shillington of Shawnee, Okla.; and the North Phoenix Church adult choir under direction of Forbes Woods.

## Golden Gate invites visitors

MILL VALLEY, CALIF. — Southern Baptists attending the Southern Baptist Convention in Los Angeles, June 9-11, 1981, and the other meetings associated with the Convention, are invited by President William M. Pinson Jr., to visit Golden Gate Baptist Theological Seminary, Mill Valley, Calif.

The seminary, located five miles north of San Francisco and the Golden Gate Bridge, is the only agency of the Southern Baptist Convention on the West Coast.

The campus at Mill Valley occupies the site that had been selected for the United Nations building, had it been built in San Francisco where the United Nations was chartered. The 148-acre campus sits astride Strawberry Point which juts into San Francisco Bay. It is a beautiful natural setting for study and service.

Visitors will also see the new library building (nearing completion) that was provided through the Cooperative Program of the Southern Baptist Convention.

Golden Gate has doubled in enrollment since 1975. Branches of the seminary are located in Garden Grove, Calif.; Portland, Ore.; and Salt Lake City, Utah.

Golden Gate was founded in 1944 and became an SBC agency in 1950.

## Conference focuses on inspiration

LOS ANGELES (BP) — Preaching, singing and inspiration will be featured in the annual meeting of the Conference of Southern Baptist Evangelists at the Church of the Open Door in Los Angeles June 10.

The meeting is one of several scheduled in conjunction with the annual meeting of the Southern Baptist Convention June 9-11 at the Los Angeles Convention Center.

"Our program is geared for singing and preaching; really inspirational in nature," said Don Womack, conference executive director and an evangelist from Memphis, Tenn.

The meeting will be from 1 to 4 p.m., in the 4,000-seat church, at 550 South Hope Street in downtown Los Angeles.

The evangelists also will hold a banquet and business session, in which the main business will be electing officers for the coming year. That meeting will be from 5:30 to 7:30 p.m. Tuesday, June 9, in First Church, 706 S. Westmoreland.

Officers of the conference are Clyde Chiles, St. Louis, president; Leon Westerhouse, Birmingham, Ala., vice president; Bill Sky-Eagle, Dallas, music director; Chuck Kennedy, St. Louis, assistant music director; and Lonnie Parsons, San Antonio, parliamentarian.

The Wednesday afternoon session will feature a message by Jack Taylor, an evangelist from Fort Worth, Texas, and first vice president of the Southern Baptist Convention. Others scheduled to bring messages are Chiles and Jack Stanton, an evangelist from Bolivar, Mo.

Music will be presented by the Cruse Family, Jacksonville, Texas; Kennedy; R. L. and Beth Sigrest of Yazoo City, Miss.; Steve Taylor of Greenville, S.C.; Westerhouse; Connie and Allison Ware



Chiles

# SBC: Los Angeles in preview

of Plano, Texas.

Also, Price Harris of Shreveport, La.; Ellen Roweton of Bolivar, Mo.; Vernard Johnson of Fort Worth, Texas; Pat Roper of Greenville, S.C.; Margaret Allen of Midwest City, Okla.; Bill and Ivy Jean Sky-Eagle.

Others participating on the program will be Claude Spearman of Shreveport, La., and Bob Kendig of Memphis. Musicians will be Becky Cruse of Jacksonville, Texas, piano; and Jon Bos of Orlando, Fla., organ.

## Written credentials needed at LA SBC

LOS ANGELES (BP) — A registration card or a written confirmation will be required for messengers to register at the 1981 annual meeting of the Southern Baptist Convention in Los Angeles.

Registration Secretary Lee Porter said the persons who try to register without the card or written confirmation will not be registered.

The ruling is the second phase of increased checking of the registration process for messengers elected by the churches, and is part of a three-year plan to correct violations discovered at the 1979 annual meeting in Houston.

Porter investigated charges of registration irregularities and discovered double registration, churches that exceeded their allowed number and messengers who registered but were not elected by their churches.

"When the first phase was instituted last year in St. Louis, we had relatively little problem," Porter said. "There were no double registrations, and we found only one church in violation of the by-laws," Porter said.

Messengers to the 1980 annual meeting in St. Louis voted to tighten the registration process.

"We will continue to operate on our historic assumption that churches will properly elect and properly certify election of their messengers and that individuals will honestly represent their election," Porter said.

"However, because of the problems in the past, the procedure will be more closely checked and further controls added as Southern Baptists get acclimated to the new approach. We must maintain the integrity of the registration and voting process," he added.

Porter outlined the steps which must be taken prior to the Los Angeles convention in order for persons to receive accreditation to vote as messengers.

1. A person must be elected properly by the church under constitutional requirements which permit one messenger

for each "cooperating church" and one additional messenger either for each \$250 of contributions to the work of the SBC or each 250 members. The church must use either the contribution or the membership test, and not a combination. No church may have more than 10 messengers.

2. A church allowed the full complement of 10 messengers should elect no more than 10 persons. "The constitution has no provisions for alternates and alternates will not be registered," Porter said.

3. Persons elected must be a member of the church which elects them.

4. Messengers must register personally and present either the registration card or written credentials from the church. Without the written records, they will not be registered, Porter said.

The registration cards, Porter said, are available to churches through state convention offices and most associations. (In Arkansas, churches should request cards by writing to Executive Secretary, Arkansas Baptist State Convention, P.O. Box 552, Little Rock 72203, or by calling 376-4791, ext. 102.)

A credentials committee has been appointed by SBC President Bailey E. Smith, and will hear challenges to the rulings.

Registration for the SBC will open at 3 p.m. Sunday, June 7, at the Los Angeles

Convention Center and will continue until the convention ends June 11.

## Smith replaces resolutions group

DEL CITY, Okla. (BP) — Southern Baptist Convention President Bailey E. Smith has named replacements for two members of the 1981 Resolutions Committee after it was determined they do not meet SBC constitutional requirements for service on a convention-wide committee.

The two persons originally named, Paul Lewis, pastor of First Church in Carson City, Nev., and Bill Smith, pastor of Wailae Church in Honolulu, Hawaii, are from conventions which are not qualified for representation on the "Executive Committee, boards, commissions, standing committees and special committees" of which the Resolutions Committee is one.

The constitution specifies state conventions must have at least 25,000 members to qualify. Neither the Hawaii Baptist Convention nor the Nevada Baptist Convention meet those requirements.

Smith named Billy Barber, pastor of First Church of Tampa, Fla., and Carl Garrett, pastor of First Church of Carthage, Mo., as replacements.

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# Attendance report

May 3, 1981									Paris			
Church	Sunday School	Church	West Side	469	467	5	First	340	67			
	Trng.	addn.	Forest City, First	612	145		Southside	31				
Alexander, First	125		El Smith	2,147		13	Pea Ridge, First	243	66	2		
Alma, Clear Creek Southern	233	74	First Grand Avenue	1,319	272	3	Pine Bluff					
Alpema, First	83	26	Mission	25			Central	121	68			
Adams, First	127	46	2				First	376	127	1		
Batesville	253	105	3				Hardin	141	58	1		
West	406	89	1				Lee Memorial	257	47			
Nursing Home	204						South Side	361	117	3		
Bentonville, First	426						Sulphur Springs	187	83	2		
Berryville	211	83	5				Watson Chapel	432	145	3		
Freeman Heights	215	69	1				Rogers	558	130	3		
Blue Eye, Mo., First	158	70	3				First					
Booneville	157	115	1				Immanuel	475	75	2		
First							Roseville, First	38				
South Side	319	83					Sandusky, Okla., Faith	79	62			
First Southern	370	63	2				Berry Street	117	50			
Indian Springs							Cascade Avenue	308	105			
Cabot	385	113					Elmdale	1745		14		
First	448	217	3				First					
Mt. Carmel	404	121					Tearkana	105	67			
Camden, Cullendale First	114	105	2				Highland Hills	140	72			
Caraway, First	113	36					Shiloh Memorial	294	186	2		
Cherokee Village, First							Trinity	78	57			
Clinton	117	62	1				Valley Springs	455	89			
Oak Bowery	207						Van Buren, First	63	37			
Pickles Gap	514	234	7				Vandeventer, First	254	80			
Second							Walnut Ridge, First	136	69			
Crossitt	460	174	17				Ward, First	258	107			
First	339	124	1				West Helena, Second	123	52			
Mount Olive	252	91					Woolser, First					
Temple	179	24										
Danielsville	24											
Nursing Home	166	59										
Deo A.C., First	180	70										
El Dorado												
Parkview	33											
Nursing Home												

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Little

## International

May 17, 1981

Hebrews 4:14-5:10

by Bob Little

Ashdown First Church

## Our great high priest

The writer presents Jesus as the perfect high priest. The priest's responsibility is to bring God to man and man to God. He acts as a mediator, a go-between, a representative. Such mediatory work was accomplished by sacrifice. The Lord Jesus fulfilled the ministry of a high priest for those who believe. Through his sacrifice he enables man to come to God and brings God's blessings to man.

### Our high priest at work (Heb. 4:14-16)

Jesus was and is our high priest as he ministers to our present needs. He has "passed into the heavens," into the very presence of God, to enable us to "hold fast our profession." Furthermore, since he took upon himself our "infirmities," he is able to understand our present needs and enable us to triumph over our present trials. So adequately has he performed his work, we can now, through him, "come boldly to the throne of grace."

### Qualifications of a priest (Heb. 5:1-10)

There were certain basic essentials for every priest. In this chapter, the author dealt with those qualifications as they related to Jesus. There were two essential qualifications necessary for one to occupy the office of high priest.

#### "Taken from among men"

The priest must be able to identify with men. In order to minister effectively to men he must understand what men experience. The writer explains that he was qualified "to feel gently" with those who are being tempted. Jesus faced the full force of temptation successfully. He faced what men face, except in an intensity which we cannot fully appreciate. The author reminds us of Jesus' agony as he prayed in the garden of Gethsemane (v. 7). He well knows what you and I have to go through in this life.

#### "No man taketh this honor"

Here was stated the second qualification of the priest: he must be appointed by God. No man could decide that he would be high priest, not even Aaron. Although Christ's priesthood was similar to Aaron's in being of divine appointment, it was superior to Aaron's because of Christ's superior nature; he is God. Through Christ's efficacy as priest, we find grace to help.

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## Everyone can

This business of being a Christian witness is one that every Christian can transact. God's plan calls for the contribution of every believer, and he sees that every believer has something to contribute. When the church is serious about witnessing, God will make it possible. What an exciting meeting it must have been when the church launched Paul and Barnabas into the orbit of world evangelism. No rocket power ever developed could duplicate that prayer meeting, and no mission control could have so skillfully directed the operation.

If the "laying on of hands" for the scapegoat transferred the people's sins to the animal, to be taken into the wilderness, can not this "laying on of hands" mean that everywhere these missionaries go, a part of their sponsoring agency will literally be with them?

### But everyone can

Not everyone can go. Judson and Rice must have discovered that. It is not that "some only stand and wait," but that everyone goes in his own way. Those who do not go make it possible for those who do. Those who give that others may go actually give of themselves. Never degrade a man's gift thinking it is "something". It is himself. To give of one's self is not an option. It is necessary to giving. Jesus is the supreme example of self-giving. He could not give except of himself, though the riches of heaven were his. There is no real way you will ever be able to give unless you first give yourself. Wealth is not a prerequisite to giving. Most of what is given to support the Lord's work comes from people who would not be considered wealthy. The "widow's mite" has always been the most popular coin in the church. And, it has always stood as tall as the largest gift.

### And you can

What Christian cannot pray? You don't have to go anywhere, have anything or depend on anybody, to pray. Prayer puts the believer in touch with the unlimited resources of God. The "riches of glory" are at the disposal of the saint who prays. You are to be in the spirit of prayer, "in

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## Life and Work

May 17, 1981

Acts 13:2-3; 2 Cor. 8:1-5  
Eph. 6:18-20; Phil. 1:12-14

by E. A. Pipkins  
Stuttgart Southside Church

season and out of season." You are to "pray without ceasing." Was it not said somewhere that more things were wrought by prayer than this world dreams of? Who is to say whether the wayward prodigal was won by the professional evangelist or the praying mother?

And you can keep on "Unhindered" is the last word in the book of Acts, in the Greek. The Gospel cannot be bound. The Gospel turns defeat into victory, adversity into prosperity and failure into opportunity.

Any Christian, whoever and wherever he is, can be a convincing witness for Christ, provided he knows that Christ means so much to him that he must share it with those about him.



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Confirmed reservations are still available for the Bible-Predaching and Media Library Conferences at Ridgecrest, June 27-July 3, and Glorieta, July 25-31, 1981.

Write: Conference Center Reservations  
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Passmore

## Bible Book

May 17, 1981

I Samuel 12:1-25  
by J. D. Passmore  
Current-Gaines Association

## Samuel's counsel to Israel

Israel now has her king, but Samuel has some last words to say to Israel. A man's last words are worth listening to.

### His challenge to the people

As Samuel nears the end of his life he is aware that he will not be around long to be the spiritual adviser to Israel. His disappointment in the people is great. He asks them to show just cause against him for misleading them in any way. He asks if anyone can prove that he has defrauded them. The people tell him that all he has said is true. He has been a great leader.

### His conversation with the people

As he addressed the people, he reminds them of how God had been with them in deliverance from Egypt, how he had given them the land where they now reside, how he had helped them to expel their enemies and how time and again he had come to their rescue when they were in trouble. He also reminds them that when they sinned God had no choice but to punish them. He encouraged them by reminding them that when they repented God forgave them and helped them. He pleads with them to continue to serve God.

### His command to the people

To prove his case and the power of God, he commands the people to stand still and see what God would do. It was harvest time. Rain rarely fell during this time of the year, but as Samuel prayed thunder and lightning came along with a downpour. Fear came upon the people. They feared God and Samuel.

### His comfort to the people

In their fear they asked Samuel to pray for them. He promised never to stop praying for them. He reminded them that they were grace recipients. God chose them; they did not choose God. He promised untold blessings for them and their king if they would serve and obey God. Even though they had sinned, God had not written them off. When they repent God forgives. God has no choice but to punish their sin and the king's if they forsake God.

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# Your state convention at work

## Music

### Associational tournament

The following were winners in their Associational Music Tournament and are eligible to compete in the State Music Tournament and Ensemble Jubilee May 16 at Pine Bluff South Side Church.

**Senior high vocal solo:** Gene Hunnicutt and Lendell Black, Conway Second Church; Marcy Burleson, Little Rock Geyer Springs First Church; Amber Simmons, Little Rock First Church; Pauline Cooley, Newport Southside Church; Dennis Lawrence, Wynne Church; Holly

port First Church.

**Senior high song leading:** Dennis Lawrence, Wynne Church; Kelly Campbell, Swifton Church; Lynn Smith, Lonoke Church.

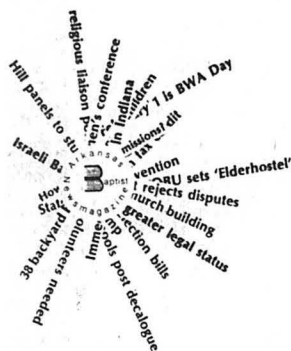
**7th and 8th instrumental solo:** SuLyn Miles, Wynne Church.

**11th and 12th instrumental solo:** Darryl Whitfield, North Little Rock Pike Avenue Church.

**Instrumental ensembles:** Woodwind ensemble, Berryville First Church; Orchestra, Little Rock Geyer Springs First Church; Duet, Newport Southside Church.

**Senior high ensemble:** The Believers, Wooster Church; Heaven Bound, Berryville Freeman Heights Church; Cornerstone, Little Rock Geyer Springs First Church; Youth Ensemble, Wynne Church; Duet, Wynne Church; His People, Cabot Mt. Carmel Church; Reflection, Cabot First Church.

**Junior high ensemble:** Shine, Crossett Temple Church; Girls' Ensemble, Wynne Church; Junior High Girls, Cabot Mt. Carmel Church. — Glen E. Ennes



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

Address change ????????

Two weeks before change of address send name label below and new address to:  
ARKANSAS BAPTIST NEWSMAGAZINE  
Little Rock, Ark. 72203  
P.O. Box 552

Westmoreland, Parkin First Church; Kay McMahan, Cabot First Church; Marsh Griffin, Cabot Mt. Carmel Church.

**Junior high vocal solo:** Jennifer Fink, Diaz Church; Valerie Jones, Forrest City First Church; Mike Perkins, Forrest City First Church; Robert Craig, Cabot Mt. Carmel Church; Leigh Ann Cummings, Lonoke Church.

**Senior high hymn playing:** Janet Immel, Wynne Church; Ann Gilbert, Crossett Temple Church; Jeff Bennett, Little Rock Geyer Springs First Church; Angela Ray, Newport First Church; Cindy Melton, Batesville Calvary Church; Janet Tullos, Cabot Mt. Carmel Church.

**Junior high hymn playing:** Sheli Miles, Wynne Church; Chuck Carney, New-

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ARM photo/Robert Dickey

## Evangelism

### WOW training

Thirty-two people from churches over a wide area of Arkansas were at the Baptist Building for a day of WOW (Win Our World) training April 9. WOW is a youth witness training program designed to help young people share their faith in Christ to their friends. Lifestyle and assignment visitation is taught. Continuing training is also involved.

Many of those who were qualified to teach WOW will be on camp program staffs this summer teaching youth in per-

sonal evangelism. These teachers will also be training youth on their local church fields.

This meeting was a part of a statewide strategy to train youth to be witnessing to their friends each day on every school campus in our state.

A WOW Preparation Manual is available from the Evangelism Department, P.O. Box 552, Little Rock, Ark. 72203. Teacher training is also available. — Wes Kent