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Arkansas Baptist Newsmagazine, 1980-1984

Arkansas Baptist Newsmagazine

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July 2, 1981

Arkansas Baptist State Convention

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July 2, 1981

Arkansas Baptist

NEWSMAGAZINE

Building to minister
to migrants at Hermitage
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Letters to the editor

Decries 'humanism'

In "Your Good Neighbor" magazine for March, 1981, there is an article about "Humanism" and it is of course not recommended; also Pat Robertson on the 700 Club, and on quite often, actually every day on "Christian Broadcasting Network" and also on some other regular networks, says practically the same thing as to those who believe in it.

Now even though it is being taught in some schools (don't believe it is in Arkansas schools as yet), Pat Robertson says the U.S. Supreme Court has ruled that it is a religion, and since they have, then if consistent they will have to rule when it is taken up again to them that it would be unconstitutional to teach in our schools because they have ruled prayer and Ten Commandments are a religion and unconstitutional to teach in our public schools. Also evolution is a religion and should be ruled so. Evolution is the most unreasonable thing one could imagine for a person to believe. In fact, if it was true then it would be much more of a miracle than what the Bible says in Genesis and the 4th Gospel of John. No true scientist is going to tell anyone that evolution is true about man, woman or people in general. For there is no truth in any of it. Evolution is what the pastor of South Side Church in Pine Bluff told us here at First Church, last August in a revival here: He said "it is a Satanic attack on God." And the Supreme Court, according to Pat Robertson, will have to answer to God for some of their decisions. — F. W. Finch, Monticello

Urges prayer

Yesterday, June 12, 1981, President Reagan declared July 17, 1981 as National Recognition Day for all prisoners and missing from the Viet Nam era as well as previous wars. Churches are asked that POWs and MIAs be remembered in prayers the following Sunday, July 19, 1981.

I would hope that our churches would remember the 2,500 missing in SEA and their families especially since there have been over 264 first hand, live sightings of Americans being held against their will in Laos and Vietnam.

We are indeed *our* brother's keeper!

Thank you, very much. — Edward D. Arnold, Batesville

The Bartholomew Association is completing its Bartholomew Mission Center, which will house ministries to primarily Spanish-speaking migrant farm workers in southeast Arkansas. Members of several churches in Arkansas volunteered their time to help construct the building. Scenes from the project (clockwise, beginning below left): Raymond Reed (1), director of missions for Bartholomew Association, and David Hinds, member of Springdale Caudle Avenue Church, mix cement; Mack Ridenoure (1), member of Caudle Avenue Church, Hinds and Reed lay block walls for the building; Ridenoure works on a window; Reed (1) helps raise the boards for the roof frame.

On the cover



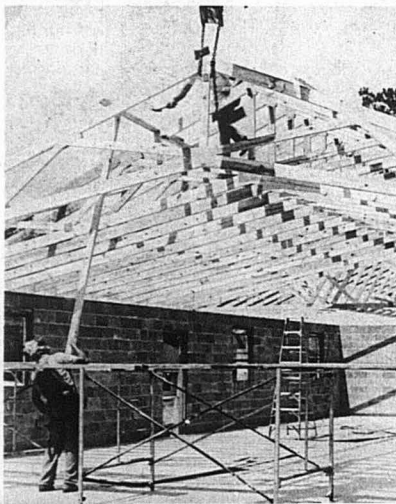
In this issue

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Bartholomew Association in southeast Arkansas is ministering to hundreds of Spanish-speaking migrant farm workers in its area and is now building a new mission center for a variety of ministries.

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Since there will be no "Newsmagazine" published on July 9, the Sunday School lessons for both July 5 and 12 are included in this week's issue.





Many are declaring that we have entered an era of denominational deadness. These people maintain denominations are rapidly drying up and disintegrating. This certainly is not true of the people called Southern Baptist. Statistics show that Southern Baptists are enjoying the most prosperous period ever attained by any group in modern history. Last year statistical growth was attained in every category analyzed by the Sunday School Board. We are the largest evangelical denomination in America.

But what of denominational loyalty? Who are these people called Southern Baptist? Are there reasons why members of Southern Baptist churches should be proud of and loyal to the denomination? What constitutes denominational loyalty?

There are many answers given as to what makes a good Southern Baptist. Some maintain that the only criteria is adherence to a certain set of beliefs. Unquestionably, this is part of what it means to be a Southern Baptist. Historically, we have always held to certain doctrines. But we have, also, resisted creedalism with the same vigor that we have held to our distinctive doctrines. The only creed we adhere to is the Bible, God's Holy Word.

Others maintain that denominational loyalty can be measured by giving, particularly by a church's gifts to the Cooperative Program. Certainly, giving is a good measure of devotion. This is true for the individual or for a local church. This, however, can not be maintained as the only criteria by which commitment to the denomination is determined. There can be many factors which affect a congregation's giving to the Cooperative Program. Since the Cooperative Program is the lifeblood of our mission endeavors, every loyal Southern Baptist church surely will give as much as possible.

Still others stress use of Southern Baptist literature in determining loyalty to the Southern Baptist denomination. We believe, and objective observers agree, that our literature is second to none. It would be impossible

for a church to provide better literature at the same price. Our literature, also, promotes the various aspects of the work that we are carrying on together. While one can not determine denominational loyalty solely on the use of SBC literature, there is great wisdom in using it. Our literature is far more likely to assure doctrinal soundness, the best educational methods and support of the denomination than non-Southern Baptist literature.

Being a loyal Southern Baptist involves many things. A good Southern Baptist holds to the distinctive doctrines we have always believed. Loyalty to the denomination, also, involves an attitude of support, love and cooperation. At the heart of denominational loyalty is the purpose of the Southern Baptist Convention as set forth in our constitution. It says, "It is the purpose of the Convention to provide a general organization for Baptists in the United States and its territories for the promotion of Christian missions at home and abroad and any other objects such as Christian education, benevolent enterprises and social services which it may deem proper and advisable for the furtherance of the kingdom of God."

Does loyalty to the denomination mean that a person must endorse everything that is done by our leaders? Certainly not. Southern Baptist leaders are people. Most are committed to Christ and to Southern Baptists. But all people sometimes make mistakes. When mistakes are made, proper procedures should be used to point them out in love. One of the protections Southern Baptists have is that major policy decisions are ultimately made by our messengers at our annual conventions.

Southern Baptists have much for which to be thankful. We all need to know our distinctive doctrines and our history. One of the great values of denominational state papers is to provide a forum for exchange of ideas and to communicate our heritage. Denominational loyalty is both caught and taught. When our people really know who they are, they will thank God for their denomination.

Arkansas Baptist

NEWSMAGAZINE

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

VOLUME 80

NUMBER 26

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.

Copies by mail 25 cents each.

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

Advertising rates on request.

Opinions expressed in signed articles are those of the writer.

Member of Southern Baptist Press Association.

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One layman's opinion

Daniel R. Grant

The will to win and the will to prepare

The psychology of athletic competition has reached a high level of art (if not science) in recent years. I have heard many a coach give many a lecture on the critical importance of having a positive mental attitude about winning. Ouachita football coach Buddy Benson spends hours instructing the Tigers on "that fine line of distinction between victory and defeat," and makes it clear that much of that distinction is found in mental attitude and the will to win. Some professional teams even employ psychiatrists and psychologists to help instill the will to win. The famous Vince Lombardi, fierce competitor and coach of the pro-football Green Bay Packers for many years, is supposed to have said, "Winning isn't everything, it's the only thing!"

With this background in mind, it was refreshing to read recently in my civic club newsletter, about a baseball coach who once rebuked a confident player who said their team would win because it had "the will to win." "Don't kid your-

self," the coach said. "The will to win is important but it isn't worth a nickel unless you also have the will to prepare."

The will to win without the will to prepare is even worse than Russian roulette. It is like wanting to survive a pistol shot to the head when all chambers of the gun are fully loaded with lethal bullets; or it is like expecting to preach winning sermons every Sunday morning and evening without spending the necessary hours in prayer and study; or like expecting to serve a beautiful and delicious dinner to a group of friends without first carefully planning, shopping and cooking the necessary ingredients; or like expecting to add to the fellowship of the church regularly with new Christian converts without first praying, planning, developing prospect lists, visiting, inviting and teaching God's Word; or like expecting to be a highly skilled heart surgeon without first paying the price of years of training in college, medical school, internship and residency; or like

expecting to pick up the violin for the first time and performing to the acclaim of international critics without having first paid the price of years of study and practice under the direction of great teachers; or it is like expecting to live a life of effective service as a pastor, missionary or minister of education, music or youth, without first learning all that is humanly possible in college and seminary.

Ouachita Baptist University is in the preparing business. The will to win is an important entrance requirement, but an even more important requirement is the will to prepare to win. Occasionally we admit a student and discover later the will to prepare was missing. We have not yet found a way to vaccinate such students and develop the will to prepare, after they arrive. I suspect they will find victory in life to be an elusive dream.

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



Woman's viewpoint

Mary Lou Heard

"We don't toot weagles"

One night when our youngest son was 2-years-old, he sat with the rest of our family watching a suspense filled Indian movie on television. Of course the plot was over his head but at the climax of the story the bad guys decided they must shoot a particular eagle. In a moment of quiet Dan jumped to his feet and excitedly shouted, "No, we don't toot weagles!" When Dan is grown and gone I wonder what else he will have learned about showing respect for our great nation. I wonder what he will remember about how we celebrate America's birthday.

A good concordance will list at least two weeks worth of Bible verses from Exodus to Revelation using the word eagle. Isaiah 40:31 is probably the best known. An eagle card file can be shared at breakfast using one verse each morning. In ancient times the eagle could soar

higher, fly faster and see farther than anything known to man. Their nests are safe and strong. The male and female look alike, mate for life and share the responsibilities for guarding the nest, sitting on the eggs and bringing food to their young. In spite of their enormous strength and size they are known to be gentle and patient with their young.

July 4 is only one of at least 20 days each year when the American flag should be displayed. If a child lives in your home for 18 years, that adds up to 360 days of opportunity to teach patriotism and love for God and country. I pray we will not be guilty of teaching disrespect and apathy simply because we ignored 360 times when we could have shown our colors.

A birthday party for America complete with decorations and birthday cake is fun for everyone. Let each family member

bring a gift in the form of a prayer for our nation and its leaders. We can teach our children to thank God for this free land and for our freedom in Christ. They can grow up remembering more than fire crackers at family gatherings on this special day.

No, we don't "toot weagles." Eagles are special and so is this day. Happy Birthday, America!

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

Children escape harm in bus accident

A bus carrying 38 children from Geyer Springs First Church returning to Little Rock from Arkadelphia June 18 caught fire and exploded minutes after sponsors managed to get all the children off the bus.

There were no injuries.

The fifth, sixth and seventh graders were on their way back to Little Rock after participating in music camp at Ouachita Baptist University. The bus was on Interstate 30 near Social Hill when the driver, Jim Burleson, minister of music at Geyer Springs, heard an unusual sound.

"He heard a noise which alarmed him, but he thought it was a tire," said Burleson's wife, Shirley.

Mrs. Burleson said that her husband immediately pulled off the highway and discovered that the two gasoline tanks had come loose and were scraping the road, creating sparks which ignited the gasoline.

"When I saw the flames, I thought there was no way to get the kids off be-

fore the tanks exploded," said Mrs. Burleson.

The Burlesons quickly got all the children out of the bus and a safe distance from the burning vehicle. Within minutes, the first tank, which was half full of gasoline, exploded.

A truck driver who had stopped to help was in the bus with a fire extinguisher trying to put out the flames when the second full tank exploded. He was thrown out of the bus's back door, but was unharmed.

Mrs. Burleson said that the bus and all the luggage on it was completely destroyed.

The First Methodist Church in Malvern loaned their church bus to the group to return to Little Rock.

"It was a miracle no one was killed," said Mrs. Burleson. "There is no other way to say it except to say the Lord's hand was on us.

"We really hope the children will grow spiritually by this and won't be emotionally scarred."

ABN staff member gets press award

Betty Kennedy, managing editor of the *Arkansas Baptist Newsmagazine*, was presented an award by the National Federation of Press Women at its annual meeting June 20 in Philadelphia.

The NFPW, an organization of professional journalists which includes males, recognizes achievements nationally every year in several categories of competition for those who have been judged first place in contests in state affiliates.

Mrs. Kennedy won the national second place in the magazine "publicity or promotion" category for a two-part series of articles on Baptists sponsoring Indo-chinese refugees.

The articles, which appeared in the Dec. 20, 1979, and Jan. 3, 1980, issues of the *ABN*, dealt with the process of refugee sponsorship, and featured the Tang family from Vietnam, who were sponsored by the Fayetteville University Church.

Mrs. Kennedy also won several awards in the 1981 statewide contest, including first place in the direct mail category for bulletin inserts for the 1980 *Arkansas Baptist Newsmagazine Day of Prayer*; first place for editing in an October 1980 edition which previewed the state convention; and other places for advertising, page makeup and feature stories.



The Southern accent

This I believe: about water baptism

by Earl R. Humble

Though the word "baptize" sometimes occurs in a figurative sense (Matt. 20:22-23), the Christian should be concerned with two uses of the word — water baptism and Spirit baptism. The latter is an experience that comes once in the Christian life, at the time of conversion (I Cor. 12:13), and will never be repeated. Subsequent fillings of the Spirit are not called baptism, but infillings.

Water baptism was administered by John the Baptist upon divine command (John 1:33). John's baptism was the only water baptism Jesus and the apostles ever had (Matt. 3:5-15; Acts 1:21-22).

Baptism was administered by the disciples of Jesus, and under his direction (John 3:22; 4:1). It was always by immersion (John 3:23; Mark 1:10; Rom. 6:3-5).



Humble

It was a response to the demand for repentance and commitment to Christ (Mark 1:4). After the cross it was said to mirror the death, burial and resurrection of Jesus (Rom. 6:3-5).

The command to baptize was given to the apostles in church capacity, and it is the responsibility of the church to receive those to be baptized on profession of faith in Christ. It is the church that authorizes baptism, and normally the pastor who performs it. It can, however, be administered by any baptized person on the authority of the church.

The purpose of baptism is not to save, or help save a soul, but to symbolize basic facts of the gospel (Mark 1:4; Col. 2:12), and to give a testimony of saving faith (I Peter 3:21). Acts 22:16 must be taken figuratively, for Paul never understood that baptism washes away sin; if so, he would somewhere have referred to this. Though baptism is not essential to salvation, it is essential to obedience.

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



ABN staff member Betty Kennedy displays her certificate at the Philadelphia awards dinner.

by Millie Gill/ABN staff writer

Paul Huskey

has been serving June 21 as pastor of the Desha First Church. He went there from a five year pastorate at the Norfolk First Church. Huskey has also pastored churches at Melbourne, Wooster, Searcy and Warren. He was ordained to the gospel ministry by the Burlington Church. He and his wife, the former Connie Barnett of St. Joe, are parents of six children.

Roger Singleton Oldham

has been called to serve as pastor of the Brinkley Broadmoor Church. He comes there from serving for three years as associate pastor of the Memphis Frayser Church. He is a graduate of Mid-America Seminary. Oldham and his wife, Debbie, have a 6-month-old daughter, Breanne.

Russ Jackson

has joined the staff of the Little Rock Hebron Church as youth director. He has served churches in Illinois, as well as serving in associational and state leadership roles there. He attended Eastern Illinois University, Charleston, Jackson and his wife, Roxanne, have three children, Robin, Rachel, and Randy.

Sherry Clark

has joined the staff of Yellville First Church as youth and youth music director. A native of Eureka Springs, she is a graduate of the School of the Ozarks.

Larry Powell

is serving as youth pastor of the Jonesboro Strawfloor Church. He is a student at Arkansas State University.

James Conner

has retired from a 22-year pastorate with the Rogers Trinity Church.

Tony Byler

has been called as pastor of the Rogers Trinity Church.

Bill Wall

has resigned as pastor of the Highfill First Church to become pastor of the Bentonville Central Avenue Church.



Oldham



Huskey

John Ferguson

is serving the Cabot Old Austin Church as pastor. He and his wife, Joy, are parents of three children, Kimberly, Suzanne, and Tony.

Gaines Armstrong

has resigned as pastor of the Buie Church.

Kenneth Page

has resigned as pastor of the Gravel Hill Church, Central Association.

Mrs. Amanda Elizabeth Burton

died June 6. She was a member of the Tupelo First Church. Survivors are three sons, Henry L. Burton Jr. of Tupelo, Mitchell Burton of Swifton and Malcom Burton of Morton; two daughters, Mrs. Irma Holt of Newport and Jackie Burton, Dean of Women and Baptist Student Union Director at Southern Baptist College.

Roma Zeltner

of Fort Smith recently was in Birmingham, Ala., to participate in a writers' conference sponsored by the Woman's Missionary Union, Auxiliary to the Southern Baptist Convention: She is a member of the Fort Smith Immanuel Church where her husband, James, is pastor.

Sherry Nordin

was recently honored by the Russellville East Point Church in recognition of her service as pianist and youth director. She was presented with a plaque and a Bible. She is a recent graduate of Arkansas Tech

University where she served as campus Baptist Student Union president. She is a past state BSU president and was a 1980 summer missionary in Gillette, Wyo.

J. W. Whitley

resigned as pastor of the Pine Bluff Green Meadows Church, effective June 24. He and Mrs. Whitley are now residing at Route 1, Box 485E, Mabelvale, Ark. 72103.

Four Arkansans

received the master of divinity degree from Mid-America Baptist Theological Seminary in Memphis, Tenn., May 14. They are Lloyd David Farmer of Crossett, James Marshall Guenther of Little Rock, Ronnie Lee Mayes of El Dorado and Albert Douglas Sanders of Helena.

Daniel R. Grant

President of Ouachita Baptist University at Arkadelphia spoke June 23 to the Association of Southern Baptist Convention Colleges and School meeting in Charleston, S.C. His topic was "Faculty Members and the Mission of the Baptist College."

Focus on youth

Rogers First Church

youth have been in Colorado Springs, Colo., where they did volunteer work and shared in music with the New Life and Virginia Avenue Churches. Sam Wakefield, minister of music and youth, was coordinator.

Austin State Church

honored six graduates May 24 with a breakfast, which was followed by an 11 a.m. baccalaureate service led by Pastor Aaron Carter. Carter and Mr. and Mrs. Steven Sowell, youth directors, were in charge of the breakfast.

Little Rock Immanuel Church

youth have returned from their "Mission '81" project in Cleveland, Ohio. Enroute they presented musical concerts in churches in Indiana, Kentucky and Perryburg, Ohio. They were joined in Cleveland June 15 by Pastor W. O. Vaught who led both morning and evening Bible studies June 15-18 in the Brook Park First Church. E. Amon Baker, minister of music, and other adults accompanied the 46 youth on the trip.

Little Rock First Church

youth and adult sponsors returned June 18 from a mission tour to Idaho. They were assisted in their two-week mission efforts by Pastor and Mrs. John Wright who joined them at the close of the Southern Baptist Convention.



Fleming

And some . . . evangelists Bill Fleming organizes

Bill Fleming has entered the field of evangelism. He has been serving for the past year as pastor/evangelist of the Alexander Hilldale Church.

He has organized the Bill Fleming Evangelistic Association and is residing at Route One, Box 144F, Alexander, Ark., 72002. His telephone number is (501) 794-0341.

Pastor Elbert Warren of the Sweet Home Pine Grove Church said, "Bill Fleming is a giant step forward for evangelism in Arkansas. With clarity, understanding, and power he preaches the word and as a result lives are changed."

Cabot Zion Hill Church

broke ground May 24 for the construction of a sanctuary, fellowship hall and educational space with work to be by members. Toney Abbott is serving as building committee chairman, assisted by Steve Harbour, Jim Hammons, Norman Skiver and Bud Inon. Albert Dodson is building supervisor.

Others participating in the groundbreaking were Mrs. Gladys Stuckey, Mrs. Donia Harbour, Mrs. Emma Boyd, David Abbott, Karen McClatchy, Stacy Driskill, Christie Dodson and Dena Ruple. Arthur A. Durkee is pastor.

Quitman Pines Church

will dedicate a new church plant July 5. Former pastors will speak at a 10 a.m. service to be followed by a noon meal. W. M. S. West, principal of the Bristol Baptist College in England, the world's oldest Baptist college, will speak at the 1:30 p.m. dedication service. Dr. West is also a former president of the Baptist Union of Great Britain according to Pastor Bruce Morgan.



Dardanelle First Church officially declared its church property debt-free with a noteburning service May 3. Participating in the service were Orville Brown, building committee chairman; Pastor Tony Berry and Roy Aday, chairman of deacons.

Bryant church dedicates auditorium

Bryant First Southern Church dedicated a new 1,000-seat auditorium on June 14 with approximately 600 in attendance. The new facility, constructed at a cost of \$400,000, has choir space for 80 people, central heat and air, and carpeting throughout. It also has an office suite consisting of the pastor's study, secretary's reception office, workroom and an associate's office.

The building was constructed so that it currently seats 700 people. But by the removal of panels an additional 300 persons can be seated. The outside walls of the building are not weight-bearing walls so the auditorium can be expanded to seat 1,400 people at a minimal cost. The total church property is valued at more than one million dollars.

Pastor Bill H. Lewis led in the presentation of guests which included Mayor Dean Boswell of Bryant; Major James Reid of Jacksonville; State Representative Larry Mitchell; Police Chief James Hips of Bryant; and Fire Chief Raymond Pittman of Bryant. Other special guests included C. A. Johnson, director of missions for Pulaski Association, and J. Everett Sneed, editor of the *Arkansas Baptist Newsmagazine*. Also, several members of the Bryant church gave

testimonies of appreciation for their church.

Pastor Lewis read Romans 10:1-17, which he stated expressed his desire for the church. The service was concluded by a choral presentation of the Hallelujah Chorus under the direction of Bill Hill.

Lewis has served the Bryant church for two and one-half years. Under his ministry the church has received 500 new members. The Sunday School attendance has almost doubled, now averaging about 330. The offerings have increased 250 percent. The church last year gave in excess of \$20,000 to the Cooperative Program, with other significant amounts being given to the association and to special mission offerings. Seven men in the church have surrendered to the gospel ministry.

Pastor Lewis feels that the church has a bright future. He said, "Bryant is one of the two fastest growing areas in the metropolitan Little Rock area. We have an excellent spirit in our church as evidenced by the fact that there wasn't a single major disagreement during the building program. So I believe that our rapid growth will continue." — J. Everett Sneed



Pastor Bill H. Lewis led 600 people in a dedication service for Bryant First Southern Church's new Auditorium. The \$400,000 building will seat 1000.

briefly**Arkadelphia First Church**

will observe its 130th anniversary with special activities July 5. Bob Naylor, a former pastor, will preach in both services. A churchwide family potluck dinner will follow the morning service and the sanctuary choir has prepared a choral presentation for the Sunday evening ser-

vices.

Fayetteville First Church

will observe Independence Day July 5 with activities at Fayetteville Agri Park. Ed and Joanie Wingfield, music evangelists from Tulsa, Okla., will close the day with a brief inspirational service.

Church Histories

and other books

published

Ted Parkhurst, Publisher

1010 W. Third Street
Little Rock, AR 72201

Law, order, justice

The issue:

Numerous occurrences of public disorder and violence have alarmed Americans:

1. Crimes of violence, according to statistics published by the Federal Bureau of Investigation, have increased rapidly in recent years.
2. Acts of civil disobedience have involved tens of thousands in public defiance of the law.
3. Riots in numerous cities — erupting often from racial tension — have created shocking spectacles.
4. Demonstrators have seriously hampered and practically paralyzed cities, government agencies, schools and corporations.

Such events have caused a clamor among many Americans for more law and order.

What are the causes of disorder?

A number of factors seem to contribute to this widespread disorder:

1. Expanding urbanization and poverty play a role both in the increase of crime and of public disorder. Multitudes of the poor exist in hope-destroying, violence-stimulating slums.
2. An increasing youth population contributes to disorder. As the youth segment of the population increases, crimes and disorders associated with youth also increase.
3. The growing struggle of the oppressed for justice contributes to lawbreaking. Some laws are unjust, discriminating against certain groups in society.
4. Extremist activity and propaganda contribute to disorder by overt lawless acts and by undermining respect for constituted authority.
5. Shortcomings in the American criminal justice system — the police, the courts, and the correctional system — add to the disorder. All branches of the system are under staffed, and existing personnel are generally poorly trained and underpaid.
6. Mass media may stimulate lawlessness. The role played by mass media in national disorder is complex. Technology and mass media can be used to help curb disorder. On the other hand, by glamorizing violence, showing the ease of looting and portraying police in an unfavorable way, mass media may contribute to lawlessness and disorder.

Who wants law and order — and why?

The extensiveness of lawbreaking in America explains the legitimate concern of American citizens for law and order. The reason for the near panic level of concern requires more explanation.

1. Mass media exposes most of the population to public disorder in a personal, immediate way which makes it sometimes appear more severe and widespread than it actually is.
2. An increasing proportion of the population is becoming more affluent and has more to lose from lawbreaking than ever before.
3. Largely because of technology, social change has become more rapid in recent decades. Most people — particularly if they have a vested interest in the status quo — are frightened by change.
4. Certain forms of lawbreaking quickly arouse public attention — law-breaking which threatens the middle and upper classes, or challenges the status quo, or causes civil disorder. Most of the recent alarm over lawbreaking has arisen from one particular kind of crime: "crime in the streets" — violent, individual crimes, riots, illegal

demonstrations and acts of civil disobedience. Much so-called "crime in the streets" is an expression of frustration by the oppressed minorities; it is, in a sense, an attack on the "have's" by the "have not's." Those members of society threatened by these attacks retaliate by demanding "law and order" and calling for tougher police action.

But other forms of lawbreaking — those to which the middle and upper classes are particularly prone — go largely unprotested. For example, income tax evasion, which cost the public more each year than all riots and civil disorder combined, causes little alarm among the middle- and upper-class citizens; and driving while intoxicated — which accounts for more "crime in the streets" than all the protest movements — is allowed to continue practically unchecked.

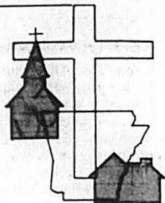
Many are aware of the danger of anarchy and the need for law; they oppose irresponsible disorder out of a concern for all members of society. They do not oppose efforts to change laws because they understand that laws must be altered to fit new circumstances.

How should a Christian respond to the problems of law, order and justice?

- Work for order with justice through law. Realize that Christians have citizenship responsibilities which demand involvement in the lawmaking processes. It is unchristian for a person to become so involved with his own personal affairs or the affairs of his church that he has no time for citizenship duties.
- Emphasize God's concern for just laws, fairly enforced for the benefit of all people. In the Old Testament, God revealed his concern for just laws (see Exodus 20-23 especially). Lawlessness and anarchy are foreign to God's nature. Through the prophets God clearly revealed that it is ungodly to use law to protect injustice (see Amos 4:24; Micah 6:6-8). The New Testament indicates that the state is to work for the good of the people. The Christian is to obey the laws of the state unless they conflict with the laws of God (Romans 13:1-7, 1 Peter 2:13-17; Acts 5:29). The Bible declares that justice, order and freedom are worthy goals of man and that they can be achieved in a sinful world only through law and its fair enforcement.
- Stress the importance and nature of law. Civilization cannot survive apart from law. Unjust or inadequate laws must be replaced with just or adequate laws.
- Understand the relation of law to order and justice. Sometimes laws merely bring order — not justice. Such a condition will not continue to exist without challenge. Ultimately the oppressed will push toward justice; the result will be disorder and widespread breaking of those laws which are unjust.
- Support programs that attack the conditions which breed disorder.
- Urge legislators and city officials to increase the requirements, training and pay for police and prison officials.

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

Sponsored by Arkansas Christian Life Council



(tear out and save)

Job opportunities

Growing academic program has created several new teaching and administrative positions. Applications are now being accepted for the following positions:

Dean of College of Applied Arts and Sciences

Will oversee teaching of Business, Criminal Justice, Secretarial Science, Education, Vocational Education, Occupational Education and Health, Physical Education and Recreation. Dr. Sylvia Nadler — Search Committee Chairman.

Dean of College of Arts and Sciences

Will oversee teaching of English, Languages, History, Government, Sociology, Psychology, Public Administration, Biological Sciences, Earth Sciences, Physical Sciences, Chemistry, Physics and Mathematics. Dr. J. Hoyt Bowers — Search Committee Chairman.

Dean of College of Christian Leadership

Will oversee teaching of Bible, Theology, Greek, Religious Education, Mass Communication, Radio, TV, Film, Music, Drama, Speech, Art. Dr. Don L. Cook — Search Committee Chairman.

General qualifications — Doctorate degree required. Applicants must qualify for full professorship in at least one area in the College. Strong Baptist church background and administrative background required.

Other teaching positions

Recent reorganization has also created several other teaching positions. Faculty openings available in:

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To apply for any of the above-listed openings, contact the chairman of the Search Committee at:

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No Newsmagazine for July 9

There will be no *Arkansas Baptist Newsmagazine* published for July 9, one of the times each year when an issue normally is skipped. Sunday School lessons for July 5 and July 12 appear in this issue, beginning on page 10. Attendance reports will be published in the following issue.

Randy Cash elected missions associate

Randy M. Cash, 31, is the new Director of Language Missions for the Arkansas Baptist State Convention.

Cash was elected by the Executive Board of the convention, upon recommendation by the operating committee, and began his duties June 1.

His responsibilities include the overseeing of language and deaf ministries in Arkansas, and the development of strategies to reach ethnic groups in the state.

Cash had been National Language Consultant on Refugee Resettlement at the Southern Baptist Home Mission Board since October, 1980.

He has also served as coordinator of ministries to the deaf and blind for the Baptist General Convention of Oklahoma, and as a regional missionary to the deaf for the Home Mission Board.

Cash is a graduate of the University of North Carolina at Greensboro and Southeastern Baptist Theological Seminary.



Cash

Church staff golf tournament planned

The annual state golf tournament for church staff people will be held at Rebsamen golf course in Little Rock Monday, July 20, beginning at 10 a.m. There will be two flights of competition.

Contact Johnny Jackson at 1717 North Mississippi, Little Rock 72207 (phone 663-6317) for more information.

Okinawa church launches TV ads

NAHA, Okinawa — Naha Baptist Church has purchased two weekly television "spots" advertising church services. Naha Baptist, Okinawa's largest, Christian congregation (200 members), is the first church in the area to use television to reach the population.



Matthews

International
July 5, 1981
Deuteronomy 5:6-8, 11-21
by John Matthews
Forrest City First Church

Ten laws

Suppose you were suspended from a great height by a large chain. As you swing back and forth, you look up at the large links of the chain holding you up. What would happen if just one of the links began to pull loose and break? What would you think of a fellow who shouts to you from a nearby rooftop, "Don't worry, buddy. It looks as if only one or two links will break." Sounds crazy?

This is about the same type of thinking that makes men say they are in good standing with God because they've only broken one or two of his commandments. Just ask yourself, as you consider what it would be like to hang on to the chain, "How many links would have to break before I fall?" Isn't this what Jesus meant when he said, "For whosoever shall keep the whole law and yet offend in one point, he is guilty of all" (James 2:10).

The ten laws then can be likened to a chain with the chain being only as strong as the weakest link. The closer we examine God's ten laws as listed in Deuteronomy 5 and Exodus 20, the more we see the weakness of each of the links in our lives. And the more we see these weaknesses and our own desperate state, the more we can give praise to God for Jesus! In a sense, Jesus is like a strong steel cable sent from above. He not only positions himself alongside our weakness to give us strength, but he also wraps closely around us so that if a break in the chain occurs, we will not fall!

God's laws may also be likened to a fence of protection. Suppose you put a 2-year-old in your fenced backyard. You say to him, "Timmy, stay inside the fence. In here, you may run, play, or do whatever you like. But do not go outside the fence!" You have knowledge that little Timmy doesn't have — that outside the fence may be speeding cars, mean dogs, kidnappers and other dangers. You put him in the fence for his own protection. As long as he stays inside, he is safe; but as soon as he leaves the fenced area, he is in danger. Would it make a difference how he got out? No, any of a number of ways might let him out. As we are in the fence of God's laws, does it make any difference which law is broken for us to get out of God's will? No, one will put us out as much as another. All of God's laws were given so that we would have protection and freedom. (Hence, "look into the perfect law of liberty," James 1:25). Although several of the laws are written as "thou shalt not's," they are not meant to be negative. Take for instance, the "thou shalt not's" of stealing, killing, adultery and covetousness. God knows that our freedom from guilt and our deliverance from ruined lives require that we stay within the protective boundaries of these laws, so he simply says, "thou shalt not."

As we study each of the laws individually, we can sense a new awareness of God's care. And we can praise him even more for Jesus who came "not to destroy the law, but to fulfill it" (Matt. 5:17).

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How does God make himself known?

Although the lesson title tends to limit our purpose to the discernment of the ways God reveals himself to man, the purpose of God's revelation is to bring about a response from man. The psalmist, therefore, gave attention to the purpose as he dealt with the process.



Dodson

Revelation (v. 1-4a, 7-11)

The work of God, v. 1-4a. The psalmist pointed out that the panorama and phenomenon of the universe, what God created, proclaim God's glory, a measurement of God's true worth since the term "glory" referred to the weight of precious metals by which they were valued. Here, as was his practice, the Hebrew personified the impersonal and pictured day and night as alive and active in proclaiming and passing on to their successors that God is glorious. When one observes the order and operation of what God has created, the speech of sight translates immediately into all languages and provides a universal witness to the work and the worth of God. No person is without a witness to God. In creation we have revelation and responsibility (Rom. 1:19, 20). Creation is a part of the "divers manners" of revelation reported in Hebrews 1:1. Jesus, too, pointed out the place of works in one's recognition of God and the response to him (Jn. 10:25, 38).

The Word of God, v. 7-11. With the synonyms law, testimony, precepts, commandment and judgments the psalmist defined the other mode of revelation, the Word of God, which includes all of God's communication to man. Seven adjectives describe God's revelation in his Word as perfect, sure, right, pure, clean, true and righteous. Each adjective is followed by its affect upon man. God's Word is a tasty treasure that cautions by the results of disobedience and challenges by the rewards of obedience (Luke 6:46-49; James 1:22-25).

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.

Life and Work

July 5, 1981

Psalm 19:1-4a, 7-14

by Dennis M. Dodson
Monticello First Church

Response (v. 12-14)

The psalmist wants to be obedient to the Word of God, but he is aware of an obstacle, his humanity. Thus his response to God's revelation is a request. He asks to be acquitted of his hidden sin (I Tim. 1:13); to avoid the presumptuous sin, the intentional sin which presumes upon God, which the psalmist considered to be a great transgression (1 Cor. 10:1-13), and which the protective power of God can prevent; and to be accepted by God.

With his concluding statement the psalmist reaches the apex of his asking. In this prayer for pardon and preservation he offers his words (public) and thoughts (private) as offerings to God whom he regarded as his rock, the source of safety and security, and redeemer, the one responsible for his rescue.



Kuehn

Bible Book

July 5, 1981

Hebrews 1:1-14; 2:1-3, 14-15, 17-18

by J. A. Kuehn
Faulkner Association

Christ's superiority to angels

Better communication is always the cry of a person who does not understand why the present situation is as it really is. God has always had his communicators, the prophets. He has used many ways to speak to the whole of mankind. Now here in the later days he has sent the complete communication in the person of his Son. More complete than any other messenger. Not one sent from God, but the very image of God, the final power of God, all of the first things of God as well as the completeness of God. God's very Son.

The Son in his Father's total image

Better than any other messenger who came in ages past. In the fullness of all the total glory of God. A beloved son with all power of the first born.

The Son with his Father's total power

Our God did not withhold any power unto himself but gave all power to Christ in order to secure the complete salvation of all who would believe.

Son with preeminence much more than all angels

All things and beings will show time and aging, but our redemptive Christ will always remain as first things without age.

Son who reconciles and suffers in redemptive reconciliation

Christ has a full and complete forgiveness for our sins. He has suffered, he has faced temptation. He has paid a full redemptive price. He is the best from God, there is no other to come. Tradition and the law have come to an end. God's only begotten is better than any other system or messenger that may have crossed the scene before.

God's very best has been sent into the world. All should accept the best and not return to past messengers with less than the best redemption.

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Matthews

International
 July 12, 1981
Deuteronomy 6:4-15
 by John Matthews
 Forrest City First Church

How should we respond to God?

Psalms 40 helps us to understand the basic elements of our response to God. The psalmist remembers God's help in a past peril which prompts him to return to God for deliverance in a present peril.



Dodson

Review of the past
 (v. 1-3)

The psalmist recalls a past crisis and reviews the details of his deliverance. The review begins with his cry to God for help and ends with the confidence others have in God as a consequence of the psalmist's deliverance. Following the patient wait of the psalmist and the provision of God, wherein the psalmist was saved and made secure, a song of praise to God came forth. What we have experienced with God and expressed will have its effect in the lives of others. Worship is upreach that results in outreach.

Response to God's provision (v. 6-10)
 Obedience, v. 6-8. The psalmist points out that obedience and not sacrifices or offerings was the essential element of the covenant with God. God had cleaned out the ears of the psalmist and enabled him to discern the priority of obedience over offerings. He responded to God with a declaration of personal readiness, "I come." He realized that in the scroll of God's law, the written word of God, there was a personal message for him. In God's word he found God's will, which became the possession and pleasure of

God's words in our hearts

As the church is the body of Christ, so the Holy Spirit is the life-blood, the living water, of that body. The center from which the Holy Spirit flows — the heart of Christ's body — is the Word (both the living Word and the written word). These verses in Deuteronomy seem to pick up the very heartbeat of God himself. Deuteronomy 6:4-5 are not only part of the vital organs of the Jewish tradition, but also of the Christian faith. Verse six shows the importance of hiding these words in our hearts. It is very hard to teach our children the Word of God diligently (when we get up, lie down, sit down or walk) if we ourselves do not know them or live by them. Some parents seem to feel that one hour of Sunday School on Sunday morning fulfills their responsibility to teach children about Christ and his Word. Read Deuteronomy 6:4-9 again. Isn't God speaking of a genuine way of life commitment here? And not only to our children, but also to the community; hence, letting God be so much a part of our lives that even our doors and the gate bear a witness of Christ who reigns inside the home.

What happens when we do know, live by and teach others about God's statutes and commandments? God's bountiful blessings will be poured out: material blessings (v. 11), emotional and spiritual blessings (v. 18), peace (v. 18), victory (v. 19), God's care (v. 23), righteousness (v. 25).

But what happens when we ignore or give only lip-service to the laws of God? God's Word gives promises in this regard too, and these promises are just as clear:

- (1) Beware lest you forget God altogether (v. 12).
- (2) Beware lest you put other gods before God (v. 13-14). Ask yourself, how important are money, security, material goods, secular activities in my life? Do they sometimes receive priority over God and his Word?
- (3) Beware of the anger of God (v. 14).
- (4) Beware of destruction (v. 15). (Is God able to destroy a god that has been put before him? Of course! Even if that god is a child, a mate, a lovely home, a business or whatever.)
- (5) Beware lest you tempt the Lord with your apathy or complacency or preoccupation with the world.

Since we Christians are part of the body of Christ, shouldn't we reconsider our priorities as far as God's Word is concerned? We certainly need to have the "heart" of God, the Bible, pumping freely to all parts of our lives. But how can we speak to us if we are too busy to read, let alone memorize and experience his Word? If something is wrong with your physical heart or mine, we go to a doctor, don't we?

But we are not so prompt to insure that the Word of God has the freedom needed to pump throughout our lives. Perhaps we have closed a few arteries through self-righteousness, apathy, pride or selfishness. I know a Great Physician who is a Master at unclogging arteries. Read 1 John 1:9 today, and let the surgery begin!

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Attendance report

Church	Sunday School	Church Trng.	Church adds.
Alexander	114	5	3
First	69	23	3
Vimy Ridge Immanuel	188	46	1
Alma, Clear Creek Southern	66	27	
Alpena, First	103	42	1
Ashlin, First			
Batesville			
First	236	104	2
West	213	58	
Nursing Home	35		
Bentonville, First	413		3
Berryville			
First	219	84	
Freeman Heights	242		
Blue Eye, Mo., First	116	49	
Booneville			
First	304		1
South Side	150	104	
Bryant			
First Southern	253	66	1
Indian Springs	132	51	1
Cabot			

Life and Work

July 12, 1981

Psalm 40:1-3, 6-12, 17

by Dennis M. Dodson
Monticello First Church

his heart.

Public proclamation, v. 9, 10. In verses 9, 10 we note the five things the psalmist had done to maintain and to defend the principles of true religion among his fellowmen. Before the people assembled in worship he had proclaimed God's righteousness, faithfulness, salvation, loving-kindness and truth.

Reliance upon God for preservation (v. 11, 12)

Because of the reasons given in v. 12, the innumerable evils surrounding him and the iniquities overtaking him, the psalmist's heart had failed and he felt helpless. But he realized that God's compassion would not be withheld and his lovingkindness and truth would preserve him. He was confident of God's care in the continuing crisis. When we acknowledge our wrong and our weakness God's pardon and power become available to us (1 Cor. 10:13; 2 Cor. 12:7-10; 1 Jn. 1:9).

Request for help in the present (v. 17)

In closing the psalm the psalmist returned to his present predicament. Despite his position, possessions and power as a king, David was still "poor and needy" and dependent upon God. He had confidence in God's care and called upon him to come immediately to his aid. We cannot conclude without recalling the message of hope in Hebrews 4:13-16.

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Kuehn

Bible Book

July 12, 1981

Hebrews 3:5-8, 12-13; 4:1-2, 7-12

by J. A. Kuehn
Faulkner Association

Christ's superior rest

Having the fullness of God's gift in Christ, let each one of us who profess to be his followers review the truth of Christ's faithfulness. To the Hebrews, Moses was the faithful leader sent to deliver them from bondage. So our penman of the Hebrew letter asks the readers to understand the assurance of their heirship through Christ.

Consider the High Priest and his faithfulness

Hearing the voice of God's call, Moses followed, hearing and planning with God the Father, and the person of the Holy Spirit. Christ the faithful son and our High Priest promises a full rest for all who follow in a belief of that full promise of rest without fear.

Unbelief will show its self in the action of disobeying every direction of God's Holy Spirit, thus "Harden not your heart."

Consider our own faithfulness to the knowledge of God's will for our daily lives

What measure will cause us to fall short? In this passage (Heb. 4:8-11), Christ has completed all the fulfillment of a promised redemption, the belief must produce trust in all the fullness of God's power for our use in daily living. This trust is the labor spoken of in verse 11.

Consider the sharpness of the living word and the written Word of God

Quickness that tenders, powerfulness that penetrates, sharpness which cuts into the total man. The faithfulness of a person must have base beyond a fear of destruction. True faithfulness will, must, come from the thoughts and intents of the heart. God's Word will reach that deep. God knows the truth about each one of us. Our words only cover the ear of other persons, not God's knowledge of us.

This lesson treatment is based on the Bible Book Study for Southern Baptist Churches, copyright by The Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

First	406	51	6	Hampton, First	127	65	First	424	278
Mt. Carmel	443	192	2	Hardy, First	105	56	Paris		
Camden, Cullendale First	352	123		Harrison			- First	329	57
Caraway, First	122	96		Eagle Heights	266	315	Southside	58	
Cherokee Village, First	104	31	2	Northvale	140	34	Pea Ridge, First	215	60
Conway				Woodland Heights	119	50	Pine Bluff		
Harlan Park	106	91		Hot Springs			Centennial	105	55
Oak Brewery	127	68		Immanuel	87	49	First	534	95
Pickles Gap	166	72		Grand Avenue	365	106	Sulphur Springs	191	55
Second	426	183	4	Harvey's Chapel	159	94	Watson Chapel	390	103
Crosssett				Leonard Street	160	56	Rogers, Immanuel	741	3
First	389	89	2	Memorial	71	41	Russellville, First	442	1
Mount Olive	260	121	2	Park Place	257	76	Sandusky, Okla., Faith	27	19
Temple	177	64	1	Jacksonville, First	147	63	Springdale	103	
Danville, First	131	14		Jessieville	324	24	Caudle Avenue	207	47
Nursing Home	30	30		Jonesboro, Friendly Hope	96	59	Elmdale	263	103
Des Arc, First	168	36		Memorial	134	90	First	1,675	11
El Dorado, Wesson	40	107		Kinston, First Southern	89	62	Texasiana		
Forrest City, First	571			Lavaca, First	346	121	Highland Hills	77	54
Fl. Smith				Nashville, Ridgeway	175	57	Shiloh Memorial	153	59
First	1,915		7	North Little Rock, Stantill	72	42	Van Buren, First	462	60
Grand Avenue	1,236	228	2	Paragould	204	160	Walnut Ridge, First	229	82
Mission	26			Calvary	89	62	Ward, First	125	59
Westside	76	43		Center Hill	83	57	West Helena, Second	262	93
Gentry, First	127	39	1	East Side	423	217	Wooster, First	112	58

Your state convention at work

Sunday School

Weekly or weakly?

Did you hear the one about the football team who went into the championship game without the coaches having met together to plan offensive and defensive strategy? Or about the corporation that decided to quit having staff meetings and inter-department communication? Or about the man who built his house on the sand? Or about the church that committed itself to growth through reaching and better Bible teaching, but failed to include a weekly workers' meeting? Do you see a common thread running through each situation?

The seventh of the nine basics of Sunday School growth is "Conduct Weekly Workers' Meetings." I think the two most important aspects or benefits of a weekly workers' meeting are planning and communication. Both of those words cover a lot of territory. If there is no planning for the session or unit, or planning for outreach visitation, then we are misusing our time and our talents. If there is no communication between workers or between departments or divisions, then there is confusion.

The following seven ideas are taken from a brochure entitled "Seven Steps for Starting a Weekly Workers' Meeting", a free item available in the state Sunday School office: 1. Take a good look. 2. Cultivate support for weekly workers' meeting. 3. Work out the schedule. 4. Train department directors to lead weekly workers' meetings. 5. Promote weekly workers' meetings. 6. Begin weekly workers' meeting. 7. Make weekly workers' meetings stronger. Each step is explained in more detail in the brochure.

Some other resources that will be of help to you are "Building a Sunday School Through Effective Weekly Workers' Meetings", a free item available through our office; "How to Improve Bible Teaching and Learning in Sunday School: Pastor-Director Guide", available at the Baptist Book Store; "How to Conduct Sunday School Age-Group Workers' Meetings: Response Manual", also available at the Baptist Book Store; "Basic Sunday School Work", by Harry Piland; and "Sunday School Leadership", and "Workers' Meeting Resource Kit", both available on the church literature dated order form.

Any church, no matter how small, can



Babb

have a weekly workers' meeting. If you have as many as two workers in the entire Sunday School then you need a planning meeting. Make a commitment now!

The next article in this series is "Conduct Weekly Visitation." — Martin Babb, youth consultant, Sunday School dept.

Family and Child Care

Deferred gifts

Many people wish to make a contribu-

tion to a charitable organization such as Arkansas Baptist Family and Child Care Services beyond their regular contributions through their church. However, they feel a keen sense of responsibility to their family and do not wish to be unchristian in this regard. After all, the Scripture does admonish us to provide for our own household. In addition, with inflation as it is today and the economic future uncertain, they are not sure what their own needs may be before the Lord

Weekday Early Education Workshop

July 30-31, 1981

Little Rock Geyer Springs First Church

Thursday, July 30

- 9:30 Registration
- 10:00 Devotional thought
- 10:15 Program introduction
- 10:25 The child: my challenge — Jerri Carey
- 11:00 Interaction
- 11:30 General session
- 11:45 Lunch — by reservation
- 1:00 Special interest conference orientation
- 1:15 Special interest conferences
 - Administration — Jerri Carey
 - Mother's Day Out — Delores Lynn
 - Teaching the very young preschoolers (Babies and Toddlers) — Carol Snelson
 - Art/fine motor skills — Donna Richardson
 - Music — Marsue Keathley
 - Learning center games — Lynne McCauley
 - Susie Shoemaker
- Physical movement/gross motor skills — Shirley Freeman
- 2:30 Break
- 2:45 Special interest conferences
- 4:00 Adjourn
- 6:30 Devotional thought
- 6:35 Dealing with challenging children — Dr. Otho Hesterly
- 7:20 Questions and answers
- 7:45 Small groups — sharing solutions

Friday, July 31

- 8:30 Registration — coffee and donuts
- 9:00 Devotional thought
- 9:10 Demonstration, Geyer Springs Church WEE Classes
- 9:55 Wrap up
- 10:30 Break
- 10:45 Special interest conferences
- 12:00 Lunch — On your own!
- 1:30 Resources — shopping with Jerri — Jerri Carey
- 2:00 A time for sharing
- 2:30 Wrap up

For Thursday lunch reservations and/or information call or write Pete Petty or Pat Ratton, 376-4791, P.O. Box 552, Little Rock, Ark. 72203.

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The answer to all of these problems may be a deferred gift. This is a technique whereby a donor makes a gift of money, securities or appreciated property but retains the income during life or the life of named survivors. After their death, the remainder of the gift continues to minister to others through the ministry of the agency.

There are several tax advantages one

may realize, such as a savings on income taxes, capital gains tax and federal estate taxes. The government encourages such charitable contributions by enacting laws to make them possible.

If deferred gifts appeal to you and you wish more information please contact us. Write me at P.O. Box 552, Little Rock, Ark. 72203, or call 376-4791. — **Homer W. Shirley Jr., Director of Development, Arkansas Baptist Family and Child Care Services.**

Foundation

Scholarship fund reviewed

Harry D. Trulove, Arkansas Baptist Foundation president, reviewed recently the management agreement for the J. Guy Cothran Scholarship Fund with Foundation associate Lewis W. Beckett and Roger Harrod, Vice President for Development at Ouachita Baptist University.

The J. Guy Cothran Scholarship Fund was established in 1980 by Mrs. Cothran in memory of her husband to aid qualified students at Ouachita.

Cothran was pastor of the Benton First Church and the Arkadelphia First Church. When the Foundation was chartered in 1949, Cothran was chosen to be chairman of its board. He spent the latter years of his ministry in his home state of South Carolina.

Mrs. Cothran was the former Mary Louise Riley. Her father, Albert F. Riley, and two of her aunts graduated from Ouachita. The two aunts later made possible the Riley Library and the Flenniken Student Center at Ouachita.

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Ben Pilgreen
First Church
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Camp pastor: Dr. T. W. Hunt, professor of organ at Southwestern Seminary, and well-known Bible conference leader.

New: String ensemble, Directed by Meredith Nisbet, Arkadelphia, and assisted by Susan Chatham, Conway.

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Harry D. Trulove (center) discusses the J. Guy Cothran Scholarship Fund with Lewis W. Beckett (left) and Roger Harrod.

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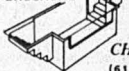
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Your state convention at work

BSU

"What are you doing here?"

The State Nominating Committee for new State BSU Officers was meeting in the BSU Center at UALR. Candidates for president were being interviewed one by one. Mike was called in to be interviewed. Before Breck knew what he was saying, he exclaimed, "What are you doing here?" Mike was a bit embarrassed, but



Logue

When Mike began at Southern he just wanted to be quiet and sit on the side. But BSU reached out to him, and soon he was totally involved. He became a BSU officer and later a Summer Missionary.

"Summer Missions did more for me than anything has ever done," Mike says. And what about Breck? In his senior year in high school, he got "right with the Lord." When Breck started at UALR, he decided to join an organization which he felt could minister to the total campus. Soon he was involved deeply with Baptist Student Union. When the presi-

dent of that organization went into the Marines, as vice president Breck stepped into the presidency, and in that position he became a part of the nominating committee.

Both boys have made quite a few changes in their lives — changes for the better, of course. That is what Southern Baptist churches are all about.

That is what Siloam Springs Assembly is all about.

And that is what Christian colleges and Baptist Student Union are all about. — Tom J. Logue

1981 annual associational meetings

Arkansas Valley	Oct. 19	Elaine
Ashley	Oct. 13	Calvary, West Crossett; Hamburg
Bartholomew	Oct. 19-20	Immanuel, Warren; Enon, Monticello
Benton	Oct. 12-13	Decatur, First
Big Creek	Oct. 15-16	Viola; Enterprise, Viola
Black River	Oct. 19-20	Black Rock; Diaz
Buckner	Oct. 13-15	Waldron, First; Mansfield, First
Buckville	Sept. 26-27	Mt. Tabor, Buckville
Caddo River	Oct. 12-13	Lake Ouachita, Mt. Ida; Mt. Ida, First
Calvary	Oct. 13	McRae, First
Carey	Oct. 13	Bearden, First
Caroline	Oct. 13	England, First
Centennial	Oct. 12-13	Eastside, DeWitt; Stuttgart, First
Central	Oct. 15	Highland Heights, Benton; Leonard St., Hot Springs
Clear Creek	Oct. 13	Clarksville, First
Concord	Oct. 12-13	Grand Avenue, Fort Smith
Conway-Perry	Oct. 20-22	Sologohachia; Thornburg
Current-Gains	Oct. 19-20	Piggott, First; Pochahontas, First
Dardanelle-Russellville	Oct. 12-15	Dover, First; Dardanelle, First; Danville, First
Delta	Oct. 12-13	Halley, Dermott; Bayou Macon, Lake Village
Faulkner	Oct. 19-22	Harland Park, Conway; Macedonia, Greenbriar; Mt. Zion, Enola
Garland	Oct. 12-13	Grand Avenue, Hot Springs
Greene	Oct. 19-20	Rosewood, Paragould
Harmony	Oct. 12-13	Hardin; Star City, First
Independence	Oct. 19-22	Pilgrims Rest, Batesville; Emmanuel, Batesville; Batesville, First
Liberty	Oct. 19-20	West Side, El Dorado; Cullendale, Camden; Strong, First
Little Red River	Oct. 19-20	West Side, Greers Ferry
Little River	Oct. 11-12	Nashville, First; Horatio, First
Mississippi	Oct. 19-20	Central, Dyess
Mt. Zion	Oct. 19-20	Jonesboro, First; Lake City, First
North Arkansas	Oct. 15-16	Freeman Heights, Berryville
North Central	Oct. 12-13	Leslie, First; Scotland
North Pulaski	Oct. 19	Calvary, North Little Rock
Ouachita	Oct. 12-13	Wickes, First; Hatfield, First
Pulaski	Oct. 19-20	Alexander, First; Geyer Springs, First
Red River	Oct. 15-16	Richwoods, Arkadelphia; Anchor, Donaldson
Rocky Bayou	Oct. 15-16	Melbourne, First; Faith, Batesville
Southwest Arkansas	Oct. 15	Hope, First
Tri-County	Oct. 19	Parkin
Trinity	Oct. 12-13	Trumann, First; Maple Grove, Trumann
Washington-Madison	Oct. 19-20	Sang Avenue, Fayetteville
White River	Oct. 12-15	Mt. Home, First; Lone Rock, Norfolk; Bull Shoals, First

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his natural reaction was "What are you doing here?" The guys had not seen each other in four years, and their life styles had changed radically.

Mike had had a hard time finding himself. He was several years ahead of Breck in high school. He'd gotten into drinking and smoking pot and had tried one large state university. But he passed up BSU there.

Mike's father's death had a sobering effect on him. He easily quit the liquor, but had a more difficult time stopping the marijuana. Mike was involved in his church and went to Siloam Assembly. It was a good experience. Later he thumbed through a catalog of Southern Baptist College. "If I ever go to school again, I'd like to go to a small school like Southern," Mike said. This was the summer of 1978.