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Arkansas Baptist State Convention

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Arkansas Baptist

NEWSMAGAZINE



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Bury hatchets, pick up Bibles, Smith urges

by Linda Lawson

GLORIETA, N.M. (BP) — "The days of anger and hostility are over," Southern Baptist Convention President Bailey Smith says, because "Southern Baptists would rather win the world than fight each other."

"I think we are going to bury our hatchets, pick up our Bibles and go out and win the world," Smith said in an interview at Glorieta Baptist Conference Center where he preached at the Sunday School Leadership Conference.

In a post-convention assessment of the biblical inerrancy debate and power struggles that have plagued the 13.6 million member denomination for the last two years, Smith said: "Inerrancy is no longer a club to hit people over the head."

Smith said he decided the last Sunday before the convention to insert into his presidential address that the "Baptist Faith and Message" is the strongest statement Baptists need to make about the Bible, though he added he has always believed

that to be true.

"I knew the conservatives respected me and believed in me. If anyone could influence people to back off on some things, I could. As president of the convention that was my job," said Smith.

However, he added, "Nobody had any convictions to back off."

Smith said he hopes the convention will now turn its attention to Bold Mission Thrust. These goals "will only be realized if the great majority of the churches are willing for God to do a significant, dramatic work in our midst," he said.

However, the pastor of First Southern Baptist Church of Del City, Okla., said he believes some churches face a greater obstacle than denominational controversy in doing their part in winning the world to Christ.

"There are some people who would rather leave the lost people where they are than for the church to pay the price to save them," he told more than 2,600 conference participants.

Elaborating, Smith said, "I believe we get so in love with things as they are we resist change even when it means doing the Great Commission."

As examples, he cited churches which build recreation buildings and then forbid use of the facilities as outreach ministries and pointed to other churches who resist reaching out to poor persons or other racial or cultural groups.

"If a church builds something it needs to be there to reach people for Christ. Otherwise, it's just a country club with a steeple on top," he said.

"We need to pay the price for pride, arro-

gance, self-righteousness and snobbish exclusivism," which Smith called "the biggest detriments we have to reaching the world for Christ."

"The problem is we can reach affluent people and pay our bills, but Jesus said reach all people. Every church must not just be open to people of all races but must aggressively seek blacks, Hispanics, Orientals and others."

He urged leaders of churches to examine themselves, their congregations and ministries for weaknesses and look for ways to strengthen them.

"A church low in baptisms needs to repent and ask why; so does one which is not giving what it should to the Cooperative Program," he said.

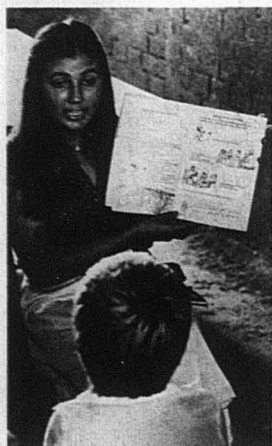
"When people criticized us (for low percentage of gifts to the Cooperative Program), I tried to take it as an admonition to do better," said Smith. "Any area where a church is weak, it ought to be willing, very graciously, to admit it and change."

Of contributions he hopes to make in the second year of his presidency, he said, "If Bailey Smith can make any contribution, I would want it to be to lead Southern Baptists back to the simple proclaiming of the gospel and commitment to reaching people."

After being away from home for more than three weeks, Smith was to return to Del City June 26 to begin the church's annual Starlite Crusade in which he will preach 17 consecutive nights.

"They tell me I'm the youngest president of the convention," quipped Smith. "It's a good thing or I wouldn't have survived."

On the cover



This Brazilian Sunday School teacher is one of many who use Christian literature published by Southern Baptists throughout the world. The 27 publication centers which distribute 29.6 million books, periodicals and tracts are opportunities Southern Baptists have to tell of God's love through the printed page.

Postal subsidy probably restored

The Arkansas Baptist Newsmagazine has received information from the office of Arkansas Senator David Pryor that subsidies for non-profit mailers, including the ABN, probably will not be cut as drastically as called for in the original federal budget proposed by the Reagan Administration.

This means that subscribers will be spared the large increase in costs forced by the elimination of all subsidies, causing a 110 percent mail cost jump. (See the editor's page of July 16 issue.)

An aide to Senator Pryor told Editor J. Everet Sneed that the 15-member joint committee on postal subsidy, on which Pryor is serving, agreed July 16 to recommend restoration of most of the subsidy to Congress as they consider a compromise federal budget.

Although the proposal was not in final form, the committee was expected to send a recommendation to Congress within the next two weeks, according to the Senator's aide.

Without restoration of the subsidy, mailing costs for non-profit second-class mailers — including churches — would have more than doubled Oct. 1 of this year.

If the committee's proposal is incorporated into the compromise federal budget, the ABN's subscription increase probably will be less than 60 cents per subscriber. Final figures will be determined after action by the postal rate commission, possibly within a month. The ABN staff will inform subscribers as quickly as possible on decisions.



"Work, work, work is all I ever do. If I ever manage to get rich, I'll never work again. Oh, how I wish I had more schooling so I wouldn't have to work."

How often have you heard these statements? They seem to imply that work is only for the stupid, ignorant, or cursed. In reality, none of these concepts are true.

Unfortunately, some do still adhere to the old superstition that a lifetime of hard labor was the curse God placed on Adam in the garden of Eden. The truth is that, even prior to the fall of man, God expected Adam to employ himself usefully. "And the Lord God took the man and put him into the garden of Eden to dress it and to keep it" (Gen. 2:15).

The scripture further assures us that God anticipated the labors of man before he had even created mankind. "... for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground" (Gen. 2:5). No sooner had man come to life in the garden of Eden, than God took him into his confidence and revealed his divine purpose of man's life, which was to "subdue" and "replenish" and to "have dominion over" every living thing on the earth.

It is noteworthy that God initiated this devotion to duty through his own personal example. "And on the seventh day God ended his work which he had made; and rested on the seventh day from all his work which he had made" (Gen. 2:2). The formula of six parts toil to one part rest was divinely inspired.

It should be further remembered that man was made in the image of God. Since God labored to provide a home for mankind, everyone is expected to do his own part in securing the well-being of himself and others. Though sin certainly did take the joy out of serving, work is not the result of disobedience. Rather, it is the means by which man relates himself to his maker.

Psychologists assure us that work of the right type and amount is, actually, therapeutic. The problem, then, is not with the job but with one's attitude toward it.

God intended that, through service to others, man would enjoy a sense of partnership with the Lord in his labors. Thus, the farmer, as he coaxes new life from the soil, is only one of many co-laborers who help to make man's life on earth a pleasant and rewarding experience.

It is imperative that everyone who feels his service is good give an honest measure for the price. Christ was employed as a carpenter until he was 30 years of age. It would have been unthinkable for our Savior to have devoted less than his best to his labors.

The scriptures tell us in Proverbs 16:3 that we are to commit our work to the Lord. Again, we read, "and the King shall answer and say unto them, Verily I say unto you, in as much as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

Finally, it should be emphasized that man's vocation is not to occupy the whole of his earthly existence. Even as work is to be a part of every man's lifestyle, so is rest. Under the Mosaic law, all labor was to cease on the Sabbath Day and every living thing was to enjoy a day of rest.

The responsibility to place each area in its proper perspective is essential for the well-balanced Christian. The family must work, play, rest and worship together if they are to secure happiness and please God.

Perhaps one of the most difficult readjustments many Americans will have to make in the near future will be the proper use of leisure time. As shorter work weeks become a reality, many of us will have to reorientate ourselves.

Ultimately, we must realize that man is not measured by his intellectual attainment, skill, fame or compiled wealth, but by the proper investment of his time under God. An old proverb conveys the idea well: "One day for Jesus 'twill soon be passed. Only what is done for Christ will last."

The rich man of Luke 12 learned this lesson too late. As God said, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?"

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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

Commencement addresses and greatness for Arkansas

On a scale of 1 to 10, commencement addresses probably would rate a low 2 or 3 in the attention level of most audiences. When I think back on all the commencement addresses I have heard (and even given), total honesty requires me to confess that I remember very little that was said. The focus of attention is simply on too many other things — that child or grandchild who has marched down the aisle to the strains of "Pomp and Circumstance" and is about to leave the family nest, the unbearable heat and humidity in the over-

crowded gymnasium, and the recurring question of "When will this ceremony ever be over?"

Even so, I read recently about a commencement speech that I wish I could have heard. William S. Banowsky, president of the University of Oklahoma, spoke at the 107th annual commencement of the University of Arkansas at Fayetteville. He "bearded the lion" in hog-calling country, if I may mix my metaphors. He said taxpayers and legislators should provide as much support for the academic program of colleges

and universities as they do for athletics. He even named names and said that neither Arkansas nor Oklahoma has "begun to build an institution of national stature in academic affairs."

Then, probably glancing uneasily at possible escape routes, he added the critical question, "Why can we do it in football and basketball, but not on something that would build cultural greatness in the region?" He added almost mischievously that he is attempting at the University of Oklahoma "to build a university the football team can be proud of."

We can learn a lot from the success of Arkansas athletic programs. The qualities of leadership, discipline, concern for relations with the public at large, the emphasis on personal sacrifice, and the making elaborate plans to use the scarce resources available in the most effective way to accomplish the goal, all could be applied to the task of achieving national excellence in education for our state.

Arkansas young people deserve our very best effort to achieve educational excellence for them, certainly an effort at least comparable to our effort in achieving athletic excellence. Two quotations come to mind: "The only thing more expensive than education is ignorance," and "A mind is a terrible thing to waste."

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



Woman's viewpoint

Mary Lou Heard

What is your handicap?

On a rare Sunday not long ago when all of our children were visiting grandparents, I was able to take a new look at our church. I started the morning by embarrassing myself when I offered to share my Bible with one of our singles who is blind. I redeemed myself later when she needed help to get to the worship service. As I sat beside her in the balcony, I began to notice many others who had come that day to worship with obvious handicaps. They were all around me.

In the next section over sat one of my younger son's best buddies. A cap covered his little head. Radiation has taken away his hair, but for now his life has been spared in spite of a brain tumor. His only permanent handicap will be that he won't be quite as tall as before.

Just over the rail I could see a couple who just lost their two-year-old son to cancer. They come faithfully on good days and bad. Their smiles are such a strength to the rest of us who know they are trying to put their lives back together after the emotional handicap of a great sorrow that cannot be mended quickly.

Our Laotian refugee family used to sit on the first couple of rows on the organ side. Their handicaps were tremendous. They were not accustomed to sitting in chairs and could not understand a single word or song in English. They came to show appreciation to our church family for giving them a new beginning. Now in California, they are still struggling to overcome their handicaps.

In the middle section I could see a teenage boy who was baptized last week. He is beginning a new life with old friends and old habits. If his new friends in our church cannot accept him, he will be handicapped as he begins a new walk with Christ.

On the piano side downstairs I could see our deaf interpreter busily communicating so our deaf friends would know what was happening. Their faces are a joy to watch. I often wonder what they read in the faces of others.

Back up in the balcony on the row in front of me sat a divorced young mother with her two daughters. Being a single parent must require a tremendous amount of patience. She has a heavy burden of responsibility and little time to herself.

I am so grateful for the opportunity to be surrounded by people who are overcoming handicaps every day. I pray that I can overcome the handicap of selfishness. Together we are a church united to strengthen each other and win a lost world, but separated we are a handicapped people indeed.

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.



Bringing it all together for Baptists
Arkansas Baptist Newsmagazine



Dallas Avenue Church in Mena celebrated Father's Day and the conclusion of their annual "Lum 'n Abner" Celebration Days June 21. Taking part were (left to right) Pastor Max Deaton; Andrea Hanson, Miss Oklahoma for 1973-74; Lencola Sullivan, Miss Arkansas for 1980-81; Chairman of Deacons Miles Aynes, and Doy Grubbs, director of Sunday School.



The Southern accent

This I believe: about the Lord's Supper

The Lord's Supper was instituted the night before Jesus was crucified. The disciples had met with Jesus in an upper room to observe the Passover. After the Passover meal Jesus took bread (Luke 22:19) from the Passover meal and gave thanks and gave it to the disciples. Then he took the cup, called in Luke 22:17 the fruit of the vine. All 12 of the disciples were present and partook (Luke 22:21).

The Lord's Supper, as Jesus gave it, was a simple memorial, not a dining supper at all. Jesus said, "This do in remembrance of me" (Luke 22:19). Baptists reject the sacramental idea of both of the ordinances.

Through history, liturgical churches developed the Supper into an elaborate ritual and called it a Eucharist, from a word



Humble

meaning to pray. It was claimed by some that the bread was turned into the body of the Lord as the minister prayed, and the wine was turned into the blood of the Lord. Partaking of the Eucharist was supposed to bring forgiveness of sin.

Like baptism, the Lord's Supper symbolizes the basic facts of the gospel. Paul said, "As oft as ye eat this bread and drink this cup, ye do show the Lord's death until He come" (I Cor. 11:26).

Those who have been scripturally baptized, upon confession of their faith in Christ, those who have confessed and forsaken all known sin, those who have examined themselves and are sure they discern the Lord's body, those who walk in the apostles' doctrine and fellowship may take the Supper with those of kindred minds (see Acts 2:42; I Cor. 11:27-30). There is no scriptural command that tells us how often to take the Supper (see I Cor. 11:26).

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

News about missionaries

Karen Hickman, missionary journeyman to Colombia, has completed her term of service and returned to the States (address: 2934 Sierra Circle, San Angelo, Texas 76901). She was born in El Dorado, Kan., and also lived in Wichita, Kan. Before she was employed by the Foreign Mission Board in July 1979, she was graduated from Southern Arkansas University, Magnolia.

Mr. and Mrs. Ross B. Fryer Jr., missionaries to Indonesia, may be addressed at J1, Bali 12, Klaten, Jateng, Indonesia. He is a native of Dallas, Texas. She is the former Mary Lynn Baker of Warren, Ark. They were appointed by the Foreign Mission Board in March 1955, resigned in October 1978 and were reappointed in May 1980.



The post-retirement assignment for the Bunches is volunteer work in Michigan. This photo was taken last year when Bunch was honored for more than 30 years as director of missions.

Retired DOM, wife work in Michigan

Carl Bunch, retired director of missions for Mount Zion Association, and his wife are serving this summer in Bad Axe, Mich., under assignment by the Southern Baptist Home Mission Board.

They are directing the work of volunteer mission groups coming into the state and will do follow-up work after the groups have left.

The Bunches hope to be instrumental in beginning new Home Bible Study fellowships and new church-type missions in the Bad Axe area. Their assignment will end Sept. 15.

Baptists join NBC for program on poor

FORT WORTH, Texas — "War on the Poor," a one-hour public affairs program produced by NBC and the Radio and Television Commission, was taped at Glorieta Baptist Conference Center July 14 for airing Aug. 2.

The panel discussion, moderated by NBC's Edwin R. Newman, explored the roles of churches and government in ministry to poor people and the impact of proposed budget cuts on social programs for the poor in America.

Panel participants were James Dunn, director of the Baptist Joint Committee on Public Affairs; Ross Hanna, a Southern Baptist worker with the Hopi Indians of Tucson, Ariz.; Samuel G. Simpson, pastor of Bronx Baptist Church in New York City, and William G. Tanner, president of the Home Mission Board.

NBC taped the program, using the Glorieta, N.M., center as the setting. The finished product is scheduled for airing at 1 p.m. EST Sunday, Aug. 2, on NBC network stations.

The Radio and Television Commission designed the program and assembled the panel for "War on the Poor."

Arkansas all over

by Millie Gill/ABN staff writer

Ray Brown

has accepted the call to become educational director for Camden Cullendale First Church. A native of Crossett, he is a recent graduate of New Orleans Baptist Theological Seminary and a 1976 graduate of Ouachita Baptist University. Brown is married to the former Angela Barfield of Little Rock.

Phil Hardin

will become minister of music and administration for Paragould First Church, effective Aug. 1. He has served the North Little Rock Levy Church for four and one-half years as minister of music/youth. A native of Little Rock, he is a graduate of Ouachita Baptist University and the University of Texas at Austin. Hardin is married to the former Shirley Grant of Arkadelphia. They have one son, Tad.

John Hampton

has joined the staff of Jonesboro Central Church to serve as minister of campus evangelism. He is a senior business management major at Arkansas State University. Hampton, a native of Wynne, will lead the Jonesboro church in its outreach on the ASU campus.

Jerry Hogan

will become pastor July 26 of North Little Rock Baring Cross Church, coming there from Wheeler, Texas. He is a graduate of Baylor University and Southwestern Baptist Theological Seminary. He and his wife, Linda, have two daughters, Julie, 14, and Janie, 10.

Jim Tillman

has resigned as interim pastor of Mountain Home First Church.

John Birdwell

has joined the staff of Batesville First Church as summer youth worker. He is a second semester sophomore at Ouachita Baptist University and has served churches in both Smackover and Little Rock.

Mike Curry

is serving as assistant to Paul R. Sanders, pastor of Little Rock Geyer Springs First

Brown



Hampton



Hardin



Hogan

Church.

Jessie Foster

is serving the Little Rock Cross Road Church as pastor. A graduate of Mid-America Seminary, he has pastored Louisiana churches. He and his wife, Charlene, have two daughters, Robin and Ashley.

Ron Griffin

resigned as pastor of the Cabot Mt. Carmel Church July 14 to become pastor of First Church of Saganaw, Texas.

Keith Sandefur

is serving the Anderson Tully Church as pastor.

H. P. Brooks

has resigned as pastor of the Trumann East Side Church.

Bert Hargett

has resigned as pastor of the Freer Church.

Joe Craft

has been called as pastor of the Weiner First Church, coming there from the Crosby

Church. He and his wife, Mae, have four children.

Jim Launius

is serving North Little Rock Graves Memorial Church as music director. He attended Ouachita Baptist University. Launius and his wife, the former LaRue Jones of North Little Rock, are parents of two children, Jeremy and Dana.

Daniel R. Grant

president of Ouachita Baptist University, attended a general council meeting of the Baptist World Alliance June 30-July 3 in San Juan, Puerto Rico. Dr. Grant is a member of the BWA's study commission on human rights.

Albert Johnson

is serving as pastor of the Sardis Church near Montrose. The church recently licensed him to the gospel ministry.

Dale Wooten

began serving June 14 as pastor of the Fouke First Church, coming there from the Macedonia Two Church.

Bobbie Blake

is serving Stamps First Church as summer youth director. A second-year student at Southwestern Baptist Theological Seminary, he is a graduate of Northwest University, Monroe, La., and has served as a summer missionary to Rhodesia.

K. C. Crino

is serving the El Dorado Ebenezer Church as youth director. He is a student at Texas Christian University in Ft. Worth and was a staff member at Oakland Heights Church in Longview, Texas.

Loren Hancock

has accepted the call to serve the Hot Springs Second Church as minister of music.

Jerry Miller

has resigned from the staff of Little Rock Crystal Hill Church as minister of music and youth. He will enroll in Southwestern Baptist Theological Seminary.

briefly

Hot Springs First Church

members recently heard Dr. Eli and Dr. Elma Sarmiento of the Philippines as they shared their experiences to needy tribal areas in the Philippines, working as a part of Medical Ambassadors, International.

Russellville Second Church

will observe its 25th anniversary July 25-26. An open house from 6 to 8 p.m. Saturday will begin the weekend activities that will conclude when the youth choir presents "Breakfast in Galilee" Sunday evening at 7.

A Sunday noon luncheon and a Sunday afternoon program that will feature singing groups will also be a part of the celebration. Former members are to be special guests.

Crossett First Church

was represented by five Sunday School workers at the Gloria Conference Center Sunday School week June 20-26. Richard Slavin, minister of education/outreach, accompanied them.

Senior adults from the Crossett church

toured in Nashville, Tenn., July 1-4. Their tour included a visit to the Southern Baptist Convention Sunday School Board.

Siloam Springs First Church

men are in Ecuador to assist with mission needs there.

Osceola Calvary Church

launched a neighborhood outreach ministry July 13 that involves the use of a "Fun Van." The van is equipped with interest centers that include puppets, Bible study, music, crafts and games.



NASHVILLE — Ferrell D. Morgan, pastor of Mt. Olive Church at Crossett (right), talked with BSSB President Grady Cothen when he attended a trustee executive committee meeting and a special orientation session at the Sunday School Board recently to begin his four-year term as a trustee. The two-day orientation was designed to give new trustees an in-depth look at the organization and complexities of Southern Baptists' education and publishing agency. New trustees were given background information about the internal operations of the Sunday School Board in addition to being made aware of Convention assignments and authorizations for which trustees are responsible.

focus on youth

Crossett First Church

youth returned June 7 from Roma, Texas, where they conducted a mission Vacation Bible School under the supervision of Gary McKean, minister of youth/music.

Nashville Ridgeway Church

youth have returned from doing mission work in Kimberling City, Mo.

SWBTS library seeks association records

The Serials Division of Fleming Library at Southwestern Baptist Theological Seminary in Fort Worth, Texas, is interested in obtaining the annual minutes of all associations in Arkansas. As a repository for Baptist documents and data, the library will keep the minutes as resources for future generations of Baptists who want a complete picture of their history. Each association should send a copy of their minutes each year to Serials Division, Fleming Library, Southwestern Baptist Theological Seminary, P.O. Box 22,000-2E, Fort Worth, Texas 76122.



The Pierson Pines Church met in its new 2,720-square-foot auditorium July 5. The structure will seat 125. A new educational building was also constructed.

Pierson Pines Church

The Pines Church, near Pierson, dedicated their facilities July 5. The property is insured for \$90,000, but the congregation spent approximately \$25,000. The property was erected at this low cost because of donated labor and much of the material being donated by Lisle Turney.

The auditorium has 2,720 square feet, and the educational wing has 1,500 square feet. The auditorium will seat about 125 people with two overflow rooms providing for an additional 25. It is fully carpeted and has a baptistry and two Sunday School classrooms.

The educational facility has four Sunday School rooms, two bathrooms, and a fellowship hall. The entire facility has central heat and air conditioning throughout.

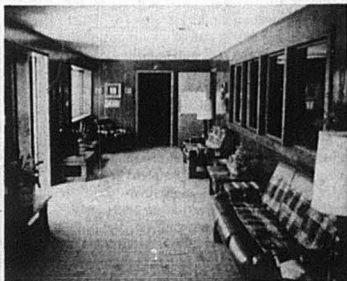
The outside of the auditorium is stone up to the windows with masonite on the upper portion. The entire exterior of the educational wing is masonite.

Those participating in the service included Pastor Bruce Morgan who led the act of dedication; Frank Jones who led the dedicatory prayer; and W. M. S. West, principal of Bristol Baptist College (theological seminary), England, who preached the dedicatory sermon.

The 10-year-old church also has constructed a 1,500-square-foot, three-bedroom pastor's home that has a bath and a half and central heat and air throughout. The congregation is averaging 43 in Sunday School and approximately 50 in the preaching service.

Pastor Morgan feels that the church has a bright future. He said, "Our people are to be commended in that all of our property has been constructed without indebtedness. We are growing because our people are committed and the community is growing. We would grow even if the community was static because our people are willing to serve God." — J. Everett Sneed

West Fork First Church dedicated a new 10,500 square foot Family Life Center June 14. The building contains a basketball/volleyball court, kitchen, dressing rooms, jogging track, office space and waiting room, as well as 11 education rooms. The structure is valued at \$330,000, but was built by the congregation for \$90,000. John Holmes is pastor.



News about missionaries

Mr. and Mrs. Robert W. Crockett, missionaries to Argentina, have arrived in the States for furlough (address: Rt. 3, Box 246 B, Wynne, Ark. 72396). Born in Memphis, Tenn., he grew up in Cross County, Ark. She is the former Annette Perkins of Cross County. They were appointed by the Foreign Mission Board in 1972.

Mr. and Mrs. J. N. Burnett, missionaries to Brazil, have completed furlough and returned to the field (address: Caixa 941, 66000 Belem, PA, Brazil). A Texan, he was born near Willis Point and grew up in the Terrell area. The former Barbara Evans, she was born in Hazelvalley, Ark., and lived in Wichita and near Haysville, Kan., while growing up. They were appointed by the Foreign Mission Board in 1966.

Mr. and Mrs. Joe W. Bruce, missionaries to Middle America, have completed furlough and returned to the field (address: Apartado 322, Guatemala City, Guatemala). He serves as associate to the Foreign Mission Board's area director for Middle America. A native of Missouri, he was born in Clarkton and grew up in Quilin. The former Shirley Plumlee, she was born in Clarendon, Ark., and also lived in Fort Worth, Texas. They were appointed by the Foreign Mission Board in 1971.

Mr. and Mrs. Calvin L. Fox, missionaries to the Philippines, have arrived in the States for furlough (address: c/o University Baptist Church, 315 W. Maple, Fayetteville, Ark. 72701). They are natives of Arkansas. He is from Gentry, and she is the former Margaret Cotton of Paris. They were appointed by the Foreign Mission Board in 1967.

Mr. and Mrs. Harrison H. Pike, missionaries to South Africa, have arrived in the States for furlough (address: Midwestern Baptist Theological Seminary, 5001 North Oak Street Trafficway, Kansas City, Mo. 64118). He is a native of Texarkana, Texas. The former June Summers, she was born in Fort Smith, Ark., and lived in El Paso, Texas, Liberty, Mo., and Texarkana, Texas. They were appointed by the Foreign Mission Board in 1956.

Mr. and Mrs. Kenneth C. Robertson, missionaries to Senegal, have arrived in the States for furlough (address: Box 747, Stuttgart, Ark. 72160). A native of Arkansas, he was born in Pine Bluff and lived in Wilmot, Pickens and Tillar. The former Margaret Howard, she is a native of Clark County, Ark. They were appointed by the Foreign Mission Board in 1976.

Mr. and Mrs. Gerald E. Schleiff, missionaries to Zimbabwe, have completed furlough and returned to the field (address: P.O. Box 657, Gwelo, Zimbabwe). Born in Fort Smith, Ark., he lived there and in near-by Charleston while growing up. She is the former Barbara Robertson of Monette, Ark. They were appointed by the Foreign Mission Board in 1967.

Mr. and Mrs. Jerry D. Spires, missionaries to Malawi, have completed furlough and returned to the field (address: P.O. Box 30214, Chichiri, Blantyre 3, Malawi). He was born in Gould, Ark., and also lived in Arkansas City, Star City, and Cale, Ark., and Samnorwood, Carey and Lelia Lake, Texas.

Mr. and Mrs. John M. Townsend, missionaries to Brazil, have completed language study and arrived on their field of service (address: Caixa Postal 18066, 01000 Sao Paulo, SB, Brazil). He is a native of San Antonio, Texas. The former Sharon Kluck, she was born in Fort Worth, Texas, but also lived in Atkins and Arkadelphia, Ark., while growing up. They were appointed by the Foreign Mission Board in 1979.

Ruth Vanderburg, missionary to Indonesia, has completed furlough and returned to the field (address: Kotak Pos 1, Kediri, Jatim, Indonesia). A native of Little Rock, Ark., she was appointed by the Foreign Mission Board in 1956.

Mr. and Mrs. Logan C. Atnip, missionaries to Zimbabwe, have completed furlough and returned to the field (address: P.O. Box 443, Bulawayo, Zimbabwe). He is a native of Marmaduke, Ark.; she is the former Vir-

ginia Hill of Elberton, Ga. They were appointed by the Foreign Mission Board in 1956.

Mr. and Mrs. James M. Simmons, missionaries to Japan, have arrived in the States for furlough (address: OBU, Box 636, Arkadelphia, Ark. 71923). He was born in Grand Rapids, Mich., and grew up in Sparta. She is the former Camille Bishop of Nashville, Ark. They were appointed by the Foreign Mission Board in 1977.

Mr. and Mrs. Carl G. Lee, missionaries to Indonesia, have arrived in the States for furlough (address: Box 787, Lone Star, Texas 75668). He was born in Maverick, Texas, and grew up in Ballinger, Texas, and Hobbs, N.M. The former Twila Turner, she was born in Texarkana, Ark., and grew up in Illinois, Texas and Mississippi. They were appointed by the Foreign Mission Board in 1967.

Ruth Spence, missionary associate to Lebanon, has arrived in the States for furlough (address: c/o Mrs. Pauline Sparks, Box 133, Knightdale, N.C. 27545). Born in Arkansas, she also lived in Garner, N.C. She was employed by the Foreign Mission Board in 1978.



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Attendance report

Church	July 12, 1981	Sunday School	Church Trng.	Church admn.
Church Alexander	113	48	3	
First	113	48	3	
Viny Ridge Immanuel	71	31	2	
Alma, Clear Creek Southern	203	66		
Alpena, First	76	24		
Batesville				7
First	238	86		
West	205	94		
Nursing Home	34			
Bentonville, First	392			12
Berryville				
First	202	82		
Freeman Heights	223	89		6
Blue Eye, Mo., First	127	49		
Booneville, South Side	192	96		
Bryant, Indian Springs	117	55		
Cabot, First	403	119		
Candice, Cullendale First	396	131		2
Caraway, First	105	98		
Cherokee Village, First	111	23		1
Conway				
Harlan Park	126	76		1
Oak Bowery	115	80		
Second	490	215		1
Crossett				
First	425	77		2
Temple	179	62		
Danville, First	132	16		
Nursing Home	29			
Des Arc, First	177	62		1
Deshka, First	104	67		
El Dorado				
Parkview	169	66		2
Nursing Home	18			
West Side	461	441		1
Forrest City, First	534	75		6
Fl. Smith				
First	1,993	379		4
Grand Avenue				
Mission	33			
Westside	76	56		
Cassville	101	31		1
Centry, First	136	35		
Grandview	61	42		
Green Forest, First	171			4
Hampton, First	150	94		
Hardy, First	122	52		
Harrison				
Eagle Heights	232	85		
Northvale	166	61		
Woodland Heights	108	39		1
Hot Springs				
Grand Avenue	348	91		4
Leonard Street	167	66		
Memorial	54	34		
Park Place	251	69		1
Hughes, First	148	61		
Jacksonville, First	81	30		
Jesseville	39	55		
Jonesboro				
Friendly Hope	160	122		4
Newtown	232			
Philadelphia	140	72		8
Kingston, First Southern	80	44		
Magnolia, Central	671	202		5
Mountain Pine				
First	78	32		
Harvey's Chapel	130	86		
Nashville, Ridgeway	174	82		8
North Little Rock, Stanfill	72	56		
Paragould				
Calvary	184	146		
Center Hill	89	62		
East Side	398	227		1
First	454	112		
Park, Southside	62			
Pea Ridge, First	173	41		1
Pine Bluff				
Centennial	113	51		
Central	107	27		
First	545	108		1
Lee Memorial	182	45		
South Side	558	170		
Sulphur Springs	166	64		2
Watson Chapel	418	102		
Prairie Grove, First	153	70		
Rogers				
First	538	250		6
Immanuel	707			4
Russellville, First	486			7
Sandusky, Okla., Faith	30	28		
Springdale				
Berry Street	66	41		
Caudie Avenue	109			1
Elmdale	279	104		2
First	1,790			6
Texarkana				
Highland Hills	96	70		2
Shloh Memorial	144	49		
Troy	310	174		9
Valley Springs	72	16		
Van Buren, First	430	73		
Vandervoort, First	46	25		
Wooten, First	125	59		

O'Connor nomination condemned, applauded

by Stan Haste

WASHINGTON (BP) — President Reagan's nomination of Sandra Day O'Connor as the first woman on the U.S. Supreme Court is provoking unexpectedly fierce debate, not over her gender, but because of her views on two of the most volatile issues facing the nation — abortion and the Equal Rights Amendment.

Ironically, that pair of emotional women's issues threatens to dominate debate during the 51-year-old Arizona court of appeals judge's confirmation process by the U.S. Senate. If confirmed, O'Connor, an Episcopalian, would be the first woman to sit on the nation's high court in its 191-year history.

Initial reaction to Reagan's announcement of his intention to send O'Connor's name to the Senate Judiciary Committee for hearings before the nomination is taken up by the full Senate was mixed, with new right groups attacking it, while old-line conservatives and liberals applauded.

Jerry Falwell, president of Moral Majority, pronounced O'Connor's nomination a "disaster." He also said: "Either the President did not have sufficient information about Judge O'Connor's background in social issues or he chose to ignore that information."

Falwell revealed that on July 7, the day Reagan announced the nomination, the President called the Lynchburg, Va., preacher and talked to him for nearly an hour about O'Connor.

Reports of that telephone call brought severe criticism from heads of two national organizations specializing in church-state relations.

James M. Dunn, executive director of the Baptist Joint Committee on Public Affairs, said Reagan is misreading political realities if he believes that "Jerry Falwell has to be

consulted or pacified" before making significant appointments.

"The President's call to Falwell doesn't make sense," Dunn declared. "At a time when by his own admission Falwell's broadcasting empire is teetering and his fundraising appeals are sounding more and more desperate, a lengthy call from the President of the United States concerning his appointment to the Supreme Court only lends undeserved dignity to the country's most notorious exponent of an unconstitutional entanglement of church and state."

R. G. (Gene) Puckett, executive director of Americans United for Separation of Church and State, likewise criticized the President's courting of Falwell: "I deeply regret that the President of the United States found it necessary to discuss at length a nomination to the U.S. Supreme Court with a well-known television preacher who has made a marriage of far-right politics and religion," Puckett said.

Although O'Connor's church-state views are not widely known, and while both Dunn and Puckett say they are reserving judgment on the nomination until the confirmation hearings, Puckett said that "if there is a church-state angle" thus far, it is Reagan's "sensitivity" to the views of leaders of the religious right.

Besides Falwell's criticism, other new right leaders also protested the nomination. Among them, fund raiser Richard Viguier announced he was mounting a direct mail campaign against the nomination, an effort designed to deluge U.S. senators with anti-O'Connor mail.

J. C. Wilke, president of the National Right to Life Committee, said the nomination represented a "reputation" of the Republican platform adopted last summer in Detroit before Reagan's own nomination as

a presidential candidate. The GOP abortion plank declared: "We support the appointment of judges to all levels of the judiciary who respect traditional family values and the sanctity of innocent human life."

Opposition to O'Connor on the abortion issue stems from a series of votes during the period of 1969 to 1975 when she served in the Arizona State Senate. During a 1970 party caucus she voted in favor of a bill to legalize abortion in the state.

In 1973, the year of the Supreme Court's landmark decision outlining the right of women to seek an abortion under certain circumstances, O'Connor cast her vote in Arizona for a bill giving doctors and nurses the right to refuse to participate in abortion procedures. But she also further alienated anti-abortion advocates that same year by sponsoring a family planning bill that would have made birth control information available to minors without the knowledge of their parents.

A year later, she voted against an amendment to a bond issue for a football stadium at the University of Arizona that would have barred abortions at the university hospital. Also in 1974, according to anti-abortion activists, she voted against a resolution in the state senate judiciary committee calling on Congress to pass a human life amendment.

But presidential spokesman Larry Speakes downplayed the criticism during a White House press briefing, saying O'Connor had satisfied the President with her views on abortion. Speakes said O'Connor had told the President during a July 1 interview that "she is personally opposed to abortion and that it was especially abhorrent to her. She also feels the subject of the regulation of abortion is a legitimate subject for the legislative area."

HMB elects Banks, sets up subsidiary for church bonds

by Jim Newton

SAN ANTONIO, Texas (BP) — Directors of the Southern Baptist Home Mission Board elected Bob Banks, an executive of the SBC Brotherhood Commission, as associate to the president and named 11 persons to the board of a new subsidiary corporation to issue church bonds.

Banks, 50, Royal Ambassador division director for the Brotherhood Commission, will become associate to HMB President William G. Tanner effective Aug. 15.

Eleven directors were named to the board of a newly created subsidiary corporation, the H.M.B. Service Corp., which will be authorized to service church bond issues in most of the 50 states. The board also approved an indemnity agreement with Aetna Casualty and Surety Co. to protect the

bonds from loss.

Board members were told by the church loans committee that the Southern Baptist Convention meeting in Los Angeles also approved a proposal that the church loans division join with the SBC Stewardship Commission in a campaign to raise \$10 million for new church building construction.

Both the bond issue program and the fund campaign are part of the Home Mission Board's Bold Mission Thrust efforts to increase the total number of SBC churches to 50,000 by the year 2000. Financing of new church buildings in today's economy is a major problem facing new congregations, board members were told.

The directors met in San Antonio for their semi-annual session in connection

with the centennial celebration of Hispanic Baptist work in America. One session was a joint commissioning service for 10 home missionaries during sessions of the Mexican Baptist Convention of Texas.

In other action, the board approved detailed allocations for a proposed \$22 million Annie Armstrong Easter Offering goal for 1982.

Tanner told the board that as of July 1, almost \$15.3 million had been given through the 1981 Annie Armstrong Easter Offering, an increase of 8.38 percent over the same date last year. Noting the \$15.3 million is 88.7 percent of the \$17.25 million goal for 1981, Tanner predicted offerings will exceed the goal by the end of the year.

Educators hear challenge

CHARLESTON, S.C. (BP) — British theologian Barrington White challenged Baptist educators to start a new emphasis on the importance of prayer and worship.

White, addressing the annual meeting of the Association of Southern Baptist Colleges and Schools, also predicted the world's religious future "does not lie with the minority of large (churches practicing) crude nationalistic fundamentalism, but lies with those who can live and proclaim truth."

Principal of St. Regent's Park College, a Baptist school affiliated with Oxford University, White called on college presidents to put a new emphasis on their personal prayer lives and to consider a new structure in campus chapel worship services.

"There should be less emphasis on visiting speakers addressing the congregation and more emphasis on the congregation

by Rex Hammock

addressing God," he explained, saying that is what worship is supposed to be.

White delivered the "H. I. Hester Lectures" during the three-day meeting of the association, which consists of presidents and academic deans from the 72 Southern Baptist related seminaries, colleges and schools.

Also addressing the association was member Duke K. McCall, president of Southern Baptist Theological Seminary, Louisville, Ky.

McCall, current president of the Baptist World Alliance, said his travels among Baptists around the globe have given him a new appreciation for "the Baptist educational task."

For instance, Baptists in the U.S.S.R. "have a mystical reverence for education but with a misunderstanding of what education will do," he reported.

"They assume the religious man, when educated, can answer all the questions of life." The educational tasks facing the world's Baptists are not that easy, McCall said.

Dan Grant, president of Ouachita Baptist University, Arkadelphia, Ark., told the presidents and deans "the most important thing in the faculty hiring process (at Baptist schools) is seeing that a potential professor is a committed Christian."

"(Baptist colleges) should recruit only faculty members with strong scholarly commitment matched by strong Christian commitment. And then (presidents) should get out of the way and let (education) happen," said Grant.

Describing the "unique mission" of Christian education, Grant explained that Baptist colleges should "do all the good things done in secular schools, but in the context of the Lordship of Christ."

During a business session, the association elected officers for 1982. They are: president, William Hinton, president of Houston Baptist University; vice president, Joseph DuBose, president of Baptist Bible Institute; secretary-treasurer, H. I. Hester, retired Baptist educator, and assistant treasurer, Milton Ferguson, president of Midwestern Baptist Theological Seminary.

In a related meeting, members of the Southern Baptist Adult Education Association elected Aubrey L. Hawkins president. Hawkins is director of the education division of the Georgia Baptist Convention.

Cooperative Program increases in June

NASHVILLE, Tenn. (BP) — Undesignated gifts for missions and education through the national Southern Baptist Cooperative Program increased 9.5 percent in June, the ninth month of the fiscal year.

The June increase, \$560,615 over June 1980, raised contributions to \$60,874,257, or 13.2 percent over the same period last year.

Designated contributions increased 27.4 percent in June, to \$6,619,483. That raised designated contributions to date to \$66,615,574, up 12.7 percent.

Designated and undesignated contributions through the first three-quarters of the fiscal year total \$127,489,831, up \$14.5 million, or 12.89 percent over the same period last year.

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Southern Baptists to enter Egypt

CAIRO, Egypt (BP) — The Egyptian government has granted permission for three Southern Baptist representatives and their families to live in Egypt and work among Egyptian Baptists.

Two couples, Roger and Linda Rucker and Michael and Madelyn Edens, are studying Arabic in Cairo and another couple will be appointed, said J. D. Hughey, the Southern Baptist Foreign Mission Board's director for Europe and the Middle East.

Southern Baptists have had a fraternal representative to Baptists in Egypt for about 25 years, but he has lived in Lebanon or Jordan, making only periodic trips to Egypt as a tourist because of government restrictions on work by "new" mission organizations, Hughey said.

The Ruckers, from Texas and Kentucky, were appointed by the board on Oct. 9, 1979, and have worked in Lebanon and Jordan. The Edens, from Oklahoma and Louisiana, were appointed Dec. 9, 1980, for work in the Middle East.



Matthews

International

July 26, 1981

Deuteronomy 12:5-12; 14:27-29

by John Matthews

Forrest City First Church

Commitment to worship

"Whatever seems right for the situation is right." "Every man is his own judge." "If it seems right, do it." "Every man for himself." "What's wrong for someone else may not be wrong for you."

Is this modern-day humanistic philosophy really new? Or was this the same type of thinking that God condemned in Deuteronomy 12:7-8, when he warned against doing "everyman what ever is right in his own eyes."

God says to worship him only, and he gives clear instructions for that worship. Let's look at worship for a moment.

The place (v. 5)

The tabernacle was a special place chosen by God, a reverent and holy place. It was the place where God lived and where he put his name.

Where is the tabernacle of God today? It is in the hearts of those who have received him, of course. Is your heart clean and free of pollution, a holy place for God to dwell? Is self dead, or dominant? Is God free to reign in all parts of his tabernacle? Or are there areas you've closed off?

The procedure

Come (v. 5).

Bring offerings (v. 6).

Eat spiritual food (grow) (v. 7).

Rejoice (v. 7).

What about you and your family? Are you attending church? Growing? Rejoicing? Or are you "doing what's right in your own eyes?" Think about it.

The promise

An inheritance (v. 9), rest, and safety (v. 10) are promised to those who worship God and honor him. This promise is as good today as it was when it was given. All of us are looking for security and peace. God says plainly that we will have all that we need if we truly worship him.

The people

Deuteronomy 12:12 and 14:27-29 list many of the people who surround us today — Levites (minister of today), strangers, the fatherless, the widows. After we worship and receive the blessings and peace of God, we should then let our blessings overflow to others. As we share God's blessings with others, he will give us more so that we can give more to others. Then, he can bless us more so that we can bless others, and on and on the cycle goes.

The purpose

Why should we worship God and share with others anyway? One reason is in v. 29: "that God may bless thee in all the work of thine hand which thou doest." Is God blessing everything you do? If not, perhaps you need to look again at your attitudes and practices of worship.

God was pleased to live in the tabernacle and have his name associated with it. Does he have a clean place to live in your heart? And is he proud to have the name of his son associated with you, Christian?

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When we have sinned

The 32nd Psalm was written by David about one year following his ugly affair with Bathsheba (II Sam. 11). This psalm expresses the recovery of his own inner peace. For us there is a practical lesson of how our own peace can be reestablished with God when we sin.



Hassell

A vivid picture of sin

David describes what he experienced in his affair. Sin is an isolating experience. It separates us from God. Notice the expressions which David uses to describe it. Transgression is "a tearing away." Sin is a "deviation from what God expects." Iniquity is a "perversion and distortion." David felt this separation so much he describes it as a roaring cry of distress within him. He feels the guilt so much that it is like the burning of a desert which dries up his moisture. Sin makes a difference within us. We can never be free of its effects. No one can sin and not know it.

God has provided a vivid way of relief

In order for our sin to be dealt with, we have to acknowledge it before God and confess it. The root meaning of Hebrew is

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Life and Work

July 26, 1981

Psalm 32

By Jerre R. Hassell
Stuttgart First Church

"to cast down or to throw." It has the idea of forsaking. Our sins are not something we just acknowledge. There must be a turning from them. Now God intends to help us do it. He "covers" our sins by hiding them so they are no longer visible. He forgives by lifting them up and taking them away. God does not charge our account with them. The "roaring" of verse 3 can become songs of deliverance.

Verse 6 tells us that prayer can be the groundwork which lifts us above the waters of judgment and sin. David describes them as a hiding place, a preserve from trouble, a place surrounded with shouts of victory. True, it is God who does those things, but it is prayer which taps the resources he makes available. But listen, the individual who experiences this release needs to share it.

Shouting for joy is not a loud noise; it is a happy instruction. David will instruct, give insight into these matters. He will also direct folks in the way of God. Notice this, he will give advice with the wink of his eyes. Can you see his eyebrows lifted when things are going wrong?

Our sin should bring us to God in confession. When you sin, don't run from God; run to him for help and forgiveness.



West

Bible Book

July 26, 1981

Hebrews 7:1-8:13

by Henry G. West
Mississippi County Association

The New Covenant and its priesthood

The entire treatise of the Book of Hebrews deals with the superiority of Jesus Christ in comparison to the sacrifices, traditions and culture of the Jewish religion.

Jesus Christ superior to Melchizedek

In this lesson we are confronted again with the emphasis made earlier (5:10) that Jesus Christ as the Messiah and Saviour is superior to the ancient priest-king Melchizedek.

This mysterious, shadowy figure of Melchizedek appears on the pages of Jewish history very briefly and seemingly from out of nowhere. The Jewish people always took great pride in maintaining their "family trees" and tracing their generations. But this man without any of the trappings and wrappings of genealogy emerges powerful enough for Abraham, the father of the Jews, to pay him tithes and to honor him as a priest. This a long, long time before the writing of the laws and the beginnings of the Levitical priesthood of traditional Judaism.

The writer of Hebrews suggests that Melchizedek was a "type of Christ." Jesus Christ, the eternal Son of God, steps forth from eternity to travel a few brief years on the roads of time to enter into our hearts and lives. He is our great high priest, to whom we give our complete devotion and allegiance.

The name Melchizedek is derived from "melek," the Hebrew word for king. In its root form it carries also the idea of "righteousness." He was king of "Salem" which means "peace." When we add the prefix to Salem we get Jerusalem. The Jewish people to this day greet one another with the word "shalom" or "peace be to you."

Jesus Christ is superior to Melchizedek in that he is prophet, priest and king. Verses 20-28 show, the eternal nature of Jesus Christ, the Son of God.

Jesus Christ superior to Aaron (11-19)

The insufficiency of the ancient order is seen in this section. Jesus came from the tribe of Judah, and no priest had ever arisen from this family. Jesus owes his priesthood not to a system of earth-bound rules but to the eternalness of his divine calling. He filled to the brim all the demands of the ancient law and order, and then his love overflowed to all the world (not just to the Jews). His love fulfilled what the holiness of God demanded (true obedience to the law). This transaction on the cross of Calvary did something that the law could never do. It introduced us to a better hope, a living hope, by the divine resurrection of Jesus Christ, through which we can draw close to God.

Jesus Christ superior to Levitical priesthood (20-28)

God's word is the word of the truest gentleman. His oath (7:20-21) guarantees the grace covenant made with Abraham (Gen. 12:1-3). Jesus Christ, our unchangeable high priest, meets our needs. He continually saves and intercedes for his followers. Jesus, once for all, intentionally, not accidentally, offered himself as the sacrifice for our sins and ever liveth to make intercession for us. What a Saviour! What a hope is ours through Jesus Christ, the superior high priest!

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Your state convention at work

Evangelism

Who institutes simultaneous efforts?

God has given us the vision of every church in Arkansas involved in reaching the lost. Some years ago as we were planning the Bold Mission Thrust, we were impressed to lead our state in a cooperative effort of revivals. Our convention Executive Board voted on this effort and set the dates. This is an Evangelism Department project. This is a statewide effort.

We do not have a state organization set up. It is our conviction that the success of this effort will be determined through the associations and the local churches. Every association in Arkansas has made a commitment to be a part of this simultaneous campaign.

The Director of Missions is the key man in his association to ignite the burning fires of evangelism. There must be a deep drive in his heart to see the lost saved. Through his position as a leader, he keeps the challenge before his pastors and people to lead every lost person to Christ. It is a thrilling joy to work with the great evangelistic directors in our state.

The following characteristics portray his life. (1) He has a vision. His churches hold forth the right priority in seeking out the lost to be saved. (2) He translates this vision into action. He initiates the simultaneous plan for every church to be involved in spiritual renewal. (3) He works in close unity with his Chairman of Evangelism to develop the plan that will be presented to his pastors and churches. (4) The simultaneous plan will be presented to the Executive Board who, in turn, will present it to the association in annual meeting. (5) He will lead in setting a date for the effort. (6) He will cooperate with the Chairman of Evangelism in forming a Steering Committee.

Some associations may not have the privilege of having an evangelistic Director of Missions. In these, the moderator or Chairman of Evangelism must assume the

responsibility that has been set forth for the Director of Missions.

The state Evangelism Department is always ready to assist you in challenging your pastors, formulating your plans and helping you to have a successful effort in your association. — Clarence Shell Jr.



Shell

Sunday School Growth action: weekly visitation

Enrollment increases when Sunday School leaders make plans to increase enrollment. Sunday School leaders must plan to engage in the nine growth-inducing actions. We have been discussing these actions in this column each week. These are basics which churches are encouraged to do to grow and to help meet the 8.5 by '85 goal.

The eighth basic action is to conduct weekly visitation. Every Sunday School needs to establish and conduct a flexible, comprehensive visitation program with a strong emphasis on evangelistic visitation.

Organization and preparation are not substitutes for visitation. However, organization and preparation are necessary for effective visitation. We have organized for teaching, but we have neglected organizing for outreach. A key factor in organization is leadership. Our strongest leaders have taken the teaching roles. In order to have an effective outreach program, more of our strong leaders must surrender their Bible teaching privileges and become leaders of the outreach program. You cannot have an effective outreach program without effective leaders. People follow leaders, not programs.

Another key factor in organization is the involvement of members. The department and class structures are designed to involve all leaders and members. The design is to use every member in outreach. Elect all department and class officers. Help them to understand their responsibilities.

Prepare for outreach. Preparation is nec-



Cooper

essary. Use a system for discovering prospects. Use a system for assigning prospects to appropriate departments and classes. Use a system for reporting and following up on all visits.

All organization and preparation is ineffective unless it leads members to face a prospect with a warm, loving invitation and the message of salvation.

Leaders need to plan and implement specific times for visitation. There is motivation and stimulation in setting a specific visitation time. Visitation should have priority in the calendar of activities.

Growth occurs in direct proportion to the number of effective visits made by leaders and members. Going is a part of our call to be a disciple.

Certainly back to the basics includes planning and conducting an effective weekly visitation program.

The last article in this series will be "teach the Bible to win the lost and develop the saved." — Don Cooper, Sunday School department

Family and Child Care Associations meet needs of families

Growing out of many months of contacts, the Board of Trustees of Arkansas Baptist Family and Child Care Services has responded to formal requests from Harmony Baptist Association, Pine Bluff, and Mississippi Baptist Association, Blytheville, to provide direct services one day a week in their areas. The directors of missions and pastors in these associations have been concerned about the unmet needs of families and children in their associations and the lack of Christian counseling for them.

In both associations, the associational Executive Boards voted unanimously to enter into this cooperative effort to bring the Family and Child Care Ministry directly to the people. Our counselors will provide direct services — intake evaluations for children needing residential care, counseling, foster home development and make appropriate referrals.

Mrs. Rose Jones, social worker with the Little Rock Office, will go the Harmony Association building one day a week, where our Family and Child Care office will be provided. Persons may call the association office to schedule appointments for Tuesdays, beginning July 14.

In the Mississippi Baptist Association Tom Stafford, director of the Jonesboro Office, will provide services one day a week in Blytheville. First Church will provide office space, and appointments can be made by calling First Church. Mr. Stafford will be in Blytheville on Tuesdays, beginning August 18.

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We are thankful for people who have a vision of ministry that includes our agency. We are thankful for the excitement of these associations as they sense how we can minister together to people's hurts and needs. We are thankful for the spirit and the finances that enable Arkansas Baptist Family and Child Care Services to go to the people, whenever possible, with our message. It is a message of God's hope, love and strength through professional skills. — **Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services**

Christian Life Council A worthy project

Recently, a community food bank was begun in Little Rock. This provides a central clearing house in Arkansas where the food industry may donate edible, but unsalable, food items. In turn, this food is given to nonprofit organizations which assist the poor and victims of crisis. If possible, a small donation to defray operating expenses is asked of the recipient. This project was begun under a federal grant which will soon be unavailable. Private sector help will be needed.

Did you know that one fifth (20 percent) of all food produced for human consumption is lost yearly in the United States?

Much of the wasted food is perfectly edible, yet unsalable or available for different reasons. Reasons why some foods are not sold are as follows: 1. Food containers are slightly damaged. 2. Food containers are mis-labeled. 3. Size of product (such as potatoes) does not measure up to what buyer ordered. 4. Fresh produce does not pass supermarket attractiveness criteria. 5. 'Pull date' deadlines are past or near for such as milk and loaves of bread.

In 1976 a federal tax law was passed which permits substantial tax benefits for such donations. The law states that a food grower, processor or distributor may not only deduct all of his costs of producing, packaging and delivering a product, but by donation of inventory items to certain qual-

ified charitable organizations, the corporations and individuals may deduct in addition 50 percent of the normal gross profit on the items.

If you know of food producers or processors in your area who may be interested, have them call the Food Bank in Little Rock (501/376-1820 or 1818) for further information. — **Bob Parker**

Student department Are you a fortunate freshman?

Sure you are, especially if you're coming to Arkansas Tech this fall. You will experience a school with fine tradition, strong faculty, and friendly student body. Best of all, you will have the chance to meet brothers and sisters in Christ, through the Tech BSU, who are wanting to make their faith in him a growing, vital, alive experience during their college days. You can be a part of a fellowship of spiritual growth, social relating, and plain ole fun, and at the same time be investing your life in the lives of others.

You will be getting a newsletter from us around the first of August informing you of our Howdy Party Tuesday, Aug. 25, 6:30 p.m., and our all-day fun festival which will be Saturday, Aug. 29, from 10 a.m. until 4 p.m., and then Saturday evening as well!

There's a good chance one of us may help you move all your stuff into the dorm. Look for us. We'll be wearing T-shirts that have Baptist Student Union on the front of them, colored green and gold.

Oh! By the way! Some of the experiences you will be able to be a part of are dorm Bible studies, worship times, retreats, study in Christian growth, good fellowship around meals, visit lonely folks in nursing

homes, help tutor junior high kids, do hunger hikes, and all kinds of ministries so that others can hear and see the Good News of Jesus Christ.

If you'd like, call 967-3217, or write BSU, Box 1347-Tech, Russellville, Ark. 72801. — **John Gilbert, director at Arkansas Tech**

Senior adult news Plan on Chautauqua

October is an ideal time for senior adults to visit the Blue Ridge Mountains of North Carolina. There are some vacancies available for the Senior Adult Chautauqua at Ridgecrest Oct. 5-9 and on the charter bus going from our state. The bus will leave from the Baptist Building in Little Rock on Saturday morning, Oct. 3, and return about noon the following Saturday.

Two nights will be spent enroute to Ridgecrest, one in Nashville and one in Pigeon Forge. Sightseeing is planned in the Nashville area and in Gatlinburg and during the afternoons while at Ridgecrest. Reservations for the Chautauqua and requests for additional information should be sent to the Church Training Department, P.O. Box 552, Little Rock, Ark. 72203.

Arkansas is participating with several other states in sponsoring a Mid-South Senior Adult Conference to be held at Bellevue Church in Memphis on Sept. 6-8, 1982. The program will feature outstanding speakers, Bible study leaders, conferences, fellowships and inspiration. Enter this date in your 1982 calendar and plan now for senior adults from your church to participate in this outstanding event. — **Robert Holley**



Holley



Gilbert

Plane crash greets missionary's knock

WINSLOW, Ariz. (BP) — Louis Gomez, a Southern Baptist home missionary from Gallup, N.M., got an unexpected answer when he knocked on the door of the Pete Martinez home in Winslow recently.

A light plane crashed into the opposite side of the house, but didn't make it as far as the front door to let Gomez in.

Cooperative Program report for June:

1980		1981
\$595,114.08	June receipts	\$669,221.07
\$91,258.10	June budget	\$669,511.50
\$ 3,855.98	Over (under)	(290.43)
\$3,632,556.81	Receipts year-to-date	\$4,106,727.88
\$ 3,547,548.50	Budget year-to-date	4,017,069.00
\$ 85,008.31	Over (under)	\$ 89,658.88

Gifts from the churches as of July 8, 1981, are 13.05 percent above gifts of one year ago. Two factors contribute to the good record: Arkansas has a larger than average percentage of its churches giving through the Cooperative Program, and Arkansas churches give an above-average percentage of their tithes and offerings to the Cooperative Program ministries. — **James A. Walker**

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Bailey Smith's pulpit daunts Jewish speaker

by Theodore Freedman

Editor's note: Theodore Freedman, director of the National Program Division of the Anti-Defamation League of B'nai B'rith, a Jewish laymen's organization, spoke at First Southern Church in Del City, Okla., and wrote a first person account of his experience.

DEL CITY, Okla. (BP) — If a Jew had ever appeared before this audience, nobody could remember.

Although I have appeared before many

When I referred to our common scriptures, I could hear murmurs of "amen, amen."

It went back to last September when Smith made his widely quoted remark that "God Almighty does not hear the prayers of a Jew." That led to his request for a meeting with the Anti-Defamation League in New York. There he expressed deep regret for any hurt he might have caused the Jewish community and said if he had to do it over again — knowing how his remarks would be misinterpreted — he would not have made them.

Not only did Smith help repair the damage his unfortunate words had caused, but he has since said he stands for a united Jerusalem and an end to anti-semitism.

Of course, all this does not gainsay the fact that there are and will continue to be theological differences between us. But we have reaffirmed respect — and new regard — for each other's viewpoints.

My appearance at First Southern was one tangible expression of this. As Smith welcomed the congregation and the choir performed, I wondered how I would be received. Glancing at the platform, I could see a little apprehension on Smith's face. No doubt, he was wondering what I would say.

Earlier that afternoon, sensing his nervousness, I asked if he wanted to reconsider his invitation. No, he said. Then he hesitated, asking if he could think about it. Within minutes, he called me back: "I invited you to speak and you're going to speak," he said.

Now, sitting in the first row at the regular Wednesday night service in the huge red brick church, I glanced at my prepared text and then gazed at the scene around me. The atmosphere of the congregation made me think of small synagogues, like those in Eastern Europe, filled with Lubavichers or other Hassidic Jews.

The worshippers were immersed in communicating with God and felt no self-consciousness in sharing their feelings with people around them. The spirit was marvelously informal and friendly. Infants sat on their mothers' laps; their cries going unnoticed, or at least accepted as part of the normalcy of the shared experience.

The people were alive and natural — a far cry from the hushed, puritanical religious services one experiences in so many other houses of worship.

Now Smith introduced me to the audience. When he called my name, there was warm applause.

As I spoke, my nervousness evaporated.

When I referred to our common scriptures, I could hear murmurs of "amen, amen."

I told the assemblage that we have been separated for too long and at times this has caused misunderstanding and tension. "But in the midst of that we have found reconciliation. Just as Jacob and Esau grew apart and became alienated one from the other, so too unfortunately, have we Jews and Southern Baptists. And yet, like Jacob and Esau, we now meet with outstretched arms and greet each other with the word 'shalom' — peace."

I spoke of the celebrations of Passover and Easter: "Passover for us is the seminal holiday in the Jewish calendar... when we recall not only our own suffering in bondage but renew our commitment to the struggle for freedom and human dignity for Jews and Gentiles throughout the world who live under the yoke of tyranny..."

"We have suffered the cataclysmic Holocaust, but we also rejoice in the rebirth of the people and land of Israel. As Ezekiel, the prophet, did, we too looked into the valley of death and saw bones, dry bones, in the ashes of Auschwitz — and we too asked: 'Will these bones live again?'"

"We heard God's resounding voice speaking to us through the state of Israel, saying, 'Yes, the Jewish people live and will live — Am Yisroel Chai Vivichyeh.'"

"On Good Friday, you commemorate the death of Jesus and recall the travails he underwent in his passion. But three days later, you celebrate Easter and proclaim 'Christ is risen.' You too affirm that darkness will be followed by light, night by day, suffering by joy, and death by resurrection."

When I finished there was applause, and members of the congregation came up to shake my hand. Then Smith delivered his sermon, preaching on the importance of people being adaptable to change.

He never mentioned all that has happened since last September; he didn't have to. As we left the auditorium, and more people came up to shake my hand and wish me well, I felt a great sense of satisfaction.

I felt that I had seen a new Bailey Smith, a different Bailey Smith from last year or even from the Bailey Smith prior to last December when he visited ADL.

Afterward, Smith, his family and I went to a local ice cream parlor where, without ceremony, he waited in line along with other patrons to order.

It was in keeping with the atmosphere between friends.

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Christian church groups and all types of audiences, nothing really prepared me for this address before 3,000 people at First Southern Baptist Church.

Even the very pulpit was daunting — in the form of a cross. Also, I was speaking from a platform where spellbinders hold forth: none more impressive than Bailey Smith, president of the 13.6 million Southern Baptist Convention, and my host.

There was an air of unreality that made me ask myself: What was a Jew doing on this platform — in the heart of the Bible Belt before a fundamentalist Christian audience?