

Ouachita Baptist University

Scholarly Commons @ Ouachita

Arkansas Baptist Newsmagazine, 1980-1984

Arkansas Baptist Newsmagazine

7-30-1981

July 30, 1981

Arkansas Baptist State Convention

Follow this and additional works at: https://scholarlycommons.obu.edu/arbn_80-84

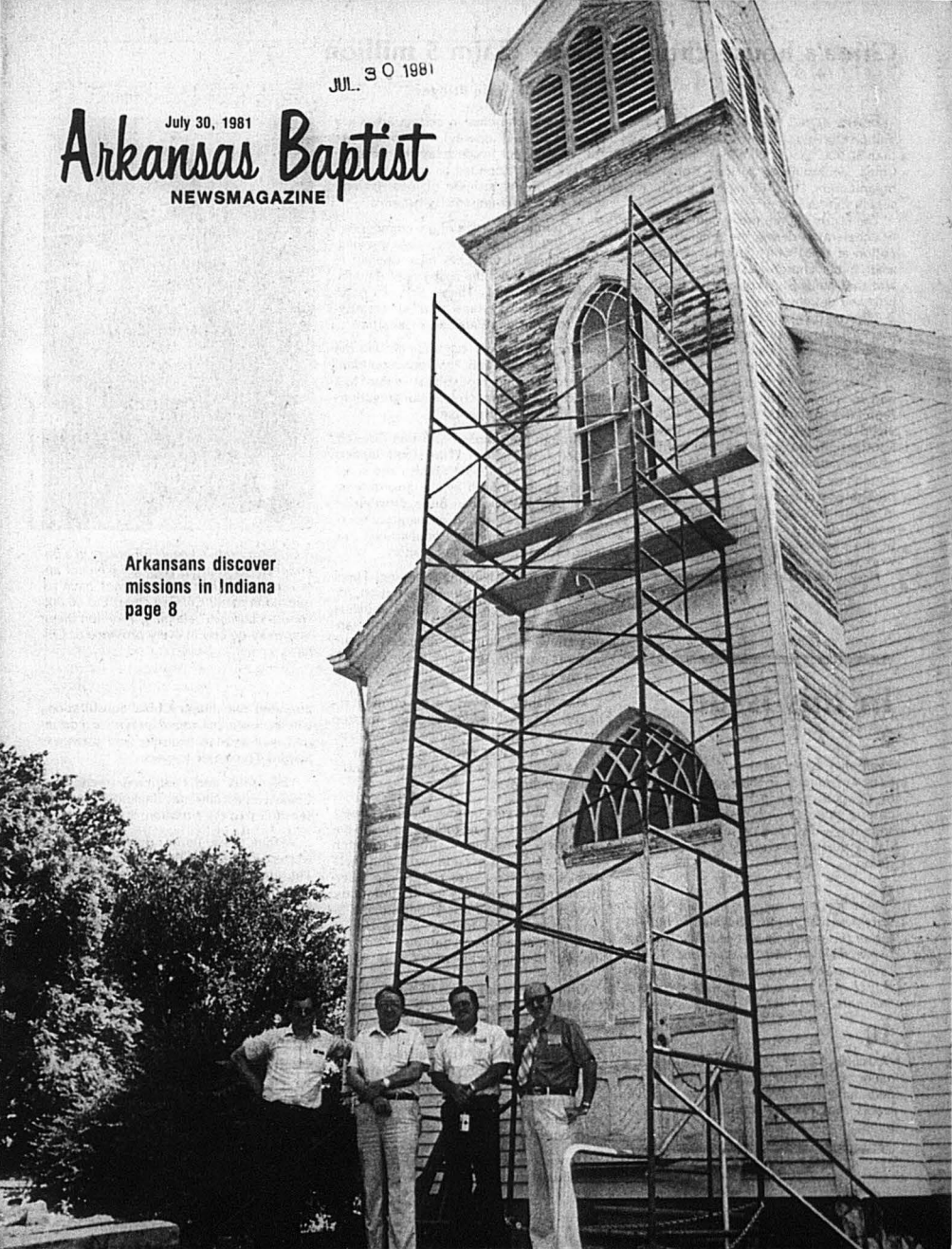


Part of the [Christian Denominations and Sects Commons](#), and the [Mass Communication Commons](#)

JUL 30 1981

July 30, 1981
Arkansas Baptist
NEWSMAGAZINE

Arkansans discover
missions in Indiana
page 8



China's house churches may claim 5 million

by Eric Bridges

HONG KONG (BP) — As many as five million Christians are worshipping in more than 50,000 "house churches" throughout China, according to a Hong Kong-based organization, the Chinese Church Research Center.

The house church movement apparently accelerated during the religious persecution of the 1966-76 cultural revolution, when public churches in China were closed and thousands of Christians harassed, imprisoned or killed, the center reports, adding that pastors and priests were jailed or placed under close watch, but many believers gathered secretly in homes to continue worship with untrained lay leaders.

"Those were years of a closed situation and in many of the years an extremely repressive situation, but the church survived and grew," says Winston Crawley, Southern Baptist Foreign Mission Board vice president for planning and a former missionary in China. "In 1949, there were probably no more than a million Christians in all the Protestant groups. Five million now would be five-tenths of one percent of the population. The Lord has been at work in China."

Now, under liberalized government pol-

icies, house churches in certain areas are allowed to meet openly, while others are still suppressed. Insiders say the freedom (or lack of it) extended to a congregation depends on the attitude of local government and Communist Party officials.

The number and size of government-recognized "open" churches also is growing. More than 120 churches have opened in major cities under the auspices of the officially sanctioned Three Self Patriotic Movement (Protestant) and its counterpart, the Catholic Patriotic Association.

Overflow crowds continue to fill the public churches, and *Time* correspondent Richard Bernstein reports that "a third to a half of the reborn church congregations comprise younger people."

Through the Chinese Christian Council, formed last October, Three Self leaders have distributed 135,000 Bibles and scripture portions printed by the government. They promise another Bible distribution within a year, as well as desperately needed hymnals and printed educational materials for pastors and lay leaders.

In March, the Nanjing (Nanking) Theological Seminary resumed operation for the first time since 1966, with 47 students and 450 applicants. Several thousand Nanjing University students attended public lectures given by seminary professors during the spring.

Xiao Xianfa, chief of the government religious affairs bureau, recently restated the official atheistic stance of the state, but asserted that religious freedom in China would be "a long-term and fundamental policy."

Some observers believe that by reopening churches, the government hopes to enlist believers in China's struggle to catch up with the West economically and technologically. They also claim the liberalized policy involves public relations: recognizing Christianity, Buddhism and Islam creates good feeling in the United States, Japan and Arab nations — vital allies and trading partners for China.

Others, including some Christians inside China, have alleged that the government is simply experimenting with a new method for controlling religion, using Three Self leaders. Many who suffered during the cultural revolution remain understandably reluctant to "go public," especially since attending an "open" church means revealing one's identity to the religious affairs bureau.

Crawley and George Hays, Foreign Mission Board director for east Asia, recently



Religious News Service photo

A Chinese woman kneels for prayer in a Beijing (Peking) church. With government approval, more than 120 churches have reopened in major Chinese cities. But 50,000 "house churches" claiming 5 million members meet quietly in every province of China.

attended two major China consultations where conferees urged prayer, a continued wait-and-see attitude, and openness toward Three Self leaders.

The safety and continued freedom of Chinese Christians may depend on western sensitivity to the situation, it was stressed.

Within those limits, opportunities for western witness in China continue to grow. The government welcomes tourists (tens of thousands of Americans visited China in 1980) and eagerly seek western teachers, students, technicians, medical workers and business people, especially those who speak English. Small numbers of Bibles can be mailed into China or carried in luggage. Further, the response to outside evangelical broadcasting is skyrocketing.

But the key to winning Chinese believers to Christ lies in the hands of Chinese Christians, says Hays. "There's a strong feeling among the Chinese Christian leaders that they want to do whatever is done themselves. They don't want outside interference or leadership. A lot of the grass-roots Christians share this concept of doing it the Chinese way. I think they're right."

In this issue

2

There may be as many as 5 million Christians worshipping in the People's Republic of China, according to the Hong Kong-based Chinese Church Research Center, despite the widespread persecution of Christianity during the country's Cultural Revolution.

8

Sixty Arkansas Baptists traveled to Indiana earlier this month as part of the link-up between the two state conventions. Tammi Ledbetter, the wife of an Indiana Baptist church staff member, tells what the group encountered.

10

Ouachita Baptist University has begun a major endowment campaign, which will help fund the massive campus improvements the school's administration has in mind.



A great deal of current debate centers on the involvement of religious leaders in politics. Some maintain that preachers should never be involved in political activities at all, while others insist that it is their moral responsibility. Clearly, the Bible teaches that all Christians should be involved in the governmental process. But a minister of the gospel should never become a "political boss," dictating to his congregation how they should vote.

From both the biblical and the practical standpoint, Christians are to be involved in the political process. Jesus set things in proper perspective as he dealt with the Pharisees and Herodians. The Pharisees maintained that the Roman government was evil and, therefore, to be avoided. The Herodians were the followers of Herod, the ruler of Palestine. Both groups sought to entangle Jesus as they asked, "Is it lawful to give tribute to Caesar, or not?" (Mark 12:14).

In saying, "Render to Caesar the things that are Caesar's, and to God the things that are God's," (Mark 12:17) Jesus recognized Christians' dual responsibility. Every follower of Christ is responsible both to his country and to God. The Bible teaches that our highest responsibility is to God, but everyone has an inescapable duty to assist in providing the best government possible.

From a practical standpoint it is imperative that Christians be involved in the political arena. If all Christians were to withdraw from government, immoral forces would greatly increase.

But what of preachers? Should they be involved in the political process? If we force ministers of the gospel to stay clear of political issues altogether we will, in effect, be forcing them to accept an incomplete citizenship and infringing on their rights as American citizens. More importantly, this would impair their ability to lead their congregation to do what is right. A minister should lead his congregation both by example and teaching.

But the question arises, how far should a preacher go in his public discussion of political issues? A preacher

has a responsibility to set forth principles which should guide his people in decision making. But when a preacher makes a political endorsement, he risks becoming a political boss. The role of "pastor" and "political boss" are mutually exclusive. A pastor's concern is for his people. He is to shepherd them and care for them. A political boss is concerned with cultivating and maintaining large blocks of voting power. His effectiveness is measured by how quick and how much response he can evoke to his desires. A political boss must swap and trade with others in the political arena in order to deliver the vote. Such swapping and trading does little for the maintaining of Christian ideals and principles.

Some preachers have expressed a desire to make a particular party Christian. America has built its politics around two parties. We have never tried the so-called Christian Party system. In Europe, where this system has been tried, it has produced a multiplicity of difficulties. Christian political parties break down the wall of separation of church and state. Worst of all, they produce state support of and establishment of religion.

A preacher always damages his effectiveness as soon as he announces that he is involved with either the Democratic or the Republican party. Individuals within his congregation who are active in or sympathetic with the other party will be alienated.

What, then, should be the role of the preacher? The pastor is to authentically minister to his people. This means that he should set forth principles by which the members of the church he serves can be assisted in determining what they should do in every area of life, including political decisions. But he should never become a political boss.

How does this affect those who sit in the pew? Members should encourage their pastor to set forth an authentic message which will assist them in the decision making process in every area of life. Any preacher who desires to wield political power should be rejected for placing such concerns above the proclamation of the gospel.

Arkansas Baptist

NEWSMAGAZINE

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

VOLUME 80

NUMBER 29

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.

The Arkansas Baptist Newsmagazine (USPS 031-280) is published weekly, except the third week in April, at July 4 and Dec. 25, by the Arkansas Baptist Newsmagazine Inc., 525 West Capitol Ave., Little Rock, AR 72201. Subscription rates are \$4.82 per year (individual), \$3.84 per year (Every Resident Family Plan), \$4.44 per year (Club Plan) and \$12 per year (to foreign address). Second class postage paid at Little Rock, AR. POSTMASTER: Send address changes to Arkansas Baptist Newsmagazine, P.O. Box 552, Little Rock, AR 72203



One layman's opinion

Daniel R. Grant

Rejoicing in tearing up the Bible

One of the strangest stories to come out of the recent meeting of Baptist World Alliance committees in San Juan, Puerto Rico, had to do with the shipment of Bibles to the Soviet Union. Gerhard Claas, General Secretary of the BWA, had been instrumental in arranging for the printing and shipping of a large quantity of Russian language Bibles to the Baptists in the U.S.S.R. He told us at the Puerto Rico meeting that, on visiting one of the east European countries, he heard that the Bibles the BWA shipped to Russia were destroyed in the offices of the Baptist headquarters in Moscow. He was shocked at the report and had occasion to look into the matter not long afterwards when he visited the Baptist leadership in Moscow.

Gerhard Claas made a remarkable dis-

covery. The last 100 Bibles shipped to one area of the Soviet Union had indeed been "torn up" by the Baptist leadership. There had been so many new converts baptized recently, all of whom wanted copies of the Bible, that there were simply not enough Bibles for everyone. A Solomon-like solution was found and the new Bibles were literally taken apart, or divided, so that the Gospel of Matthew was given to one new Christian, Mark to another, Luke to still another, and so on until the new Bibles were actually multiplied in their distribution to the Baptists in that Russian community.

On hearing the story I had trouble with my mixed feelings. I rejoiced in the ingenuity of Russian Baptists — my brothers and sisters in Christ — in distributing por-

tions of the Scripture in such a way as to make every inspired word of God count for the most. But I felt a sense of shame in recalling how many Bibles of mine are gathering dust in my bookshelves and on the table and desk tops at home and office. In thinking about how many copies of the Bible we American Christians have, I wondered how we might "tear up" the Bible and distribute it as effectively as the Baptists who must live under a communist government that is officially atheistic. It is both an inspiration and an indictment to hear of Christians in other lands who are busy at work "rightly dividing the word of truth."

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



Woman's viewpoint

Mary Lou Heard

Given to hospitality or hostility

At least three times the New Testament links preaching the gospel with a willingness to open your home to strangers and friends. Most of this responsibility today falls on the wife. If she considers guests to be an invasion of privacy her husband will probably not be given to hospitality.

This instruction does encourage us to use our home as a place to reach others for Christ, but it can also mean using your home as a place to strengthen staff relations. Whether your church has a pastor and volunteer secretary with a part-time minister of music, or several full time ministers with secretaries in private offices, the idea of staff relations still applies. People in the same church or on the same staff do not always agree, but when they have spent time in each other's homes building bonds of friendship the differences are easier to work out.

I know of staff wives who have never invited the rest of the staff to their home for anything. A four-course meal is not required but friendship is. The more staff families know each other the easier it is to pray for each other. Of course, we all do pray for each other, don't we?

Staff families are not automatically

best friends. An electrician's wife does not set out to make other wives of electricians be her best friends. Friends are chosen from common bonds of interest and common ages in children more than by occupation. A church staff wife should be careful to know the needs of other staff families. If the staff is not working well together the whole church will suffer.

Staff relations involve children as well as adults. Many times the witness from another staff person means more to a child than what their own parent says or does. Children are quick to perceive love and acceptance or suspicion and hostility. Let us work to be perceptive of the needs of staff families and be given to hospitality instead of hostility.

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.

Nonprofit postal hike rejected by conferees

Editor's note: This is an update on information reported in the July 23 issue of the *Arkansas Baptist Newsmagazine*. WASHINGTON (BP) — House and Senate conferees voted July 16 to keep intact a postal subsidy for second-class, nonprofit publications, such as state Baptist newspapers.

Such publications had been facing a possible doubling of their postal rates under the Reagan administration proposal approved by the Senate which would have eliminated the phasing subsidy. The House budget, since it retained the subsidy but reduced it by 10 percent, would have necessitated a much smaller increase.

Instead, the conferees gave the postal service \$696 million of the \$800 million it requested to continue the subsidy without cuts in fiscal 1982. They specified, according to a postal service spokesman, that third class rates bear the \$104 million difference.

"We can't just breathe a sigh of relief," said Lynn Clayton, editor of the *Louisiana Baptist Message*, who lobbied hard to retain the subsidy. "We did have an increase this year and it's going to continue for the next six years. To keep this allocation will be an annual battle."

Congress had earlier established a 16-year phasing subsidy to help nonprofit mailers move gradually toward paying rates that covered their full cost of mailing.



The Southern accent

The sexual revolution and the college campus

by D. Jack Nicholas

An article in the June 29 issue of "The Chronicle of Higher Education" examined the results of the sexual revolution on the college campuses of America.

In the early paragraphs, the article lends the impression that a relatively happy, wholesome situation has developed. Speaking of students at one university, the article notes that the men and women live on the same floor, shower in the same bathrooms, and study together. "They do everything together, they say, but have sex."

The students are quoted as saying "Living together has not led to increased promiscuity" and "Students in a co-ed dorm become 'like family'. We are like brothers and sisters."

That all sounds very cozy and innocent. However, the data presented in the remainder of that same article simply do not support those glowing conclusions.

Among the trends and statistics cited



Nicholas

later in the article are the following: 1) Cohabitation is now firmly entrenched as a 'living alternate' for many students; 2) 30 percent of the colleges reported an increase in off-campus cohabitation in the last five years; 3) homosexual students are 'coming out of the closet' in larger and larger numbers; 4) at Tufts University it was found that fewer than 30 percent of the students had engaged in sex by the time they started college but more than 80 percent had done so before they left college; 5) the number of reported rapes on campus has increased dramatically.

The wholesome picture portrayed early in the article is simply not accurate. These and other data confirm that extra-marital sex, both on and off college campuses, has increased markedly as a result of the sexual revolution.

One of the advantages of the Christian college is that it can vigorously affirm Christian teachings concerning morality and the family — and those subjects are of greater ultimate significance than calculus or psychology.

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



Dr. and Mrs. James D. Bryant

Missionaries to leave after year's wait

After almost a year's delay, Dr. and Mrs. James D. Bryant will be going to Bangladesh in January as Southern Baptist missionaries.

The Bryants were appointed by the Foreign Mission Board in June 1980. Bryant already had resigned as pastor of Second Church in Russellville when doctors discovered a curvature of the spine in his daughter.

The Bryants elected to wait until a medical analysis showed their daughter could cope with the problem in a different society. Last month, doctors gave their approval, and the Bryants have received their medical clearance.

Now they lack only visa approval, which they have been assured is coming, despite the recent assassination of the president of Bangladesh and the accompanying unrest. They plan to begin their 12 weeks of orientation at Callaway Gardens, Ga., on Sept. 10.

Bryant has been interim pastor at Northvale Church in Harrison during the past year. He received degrees from Southwest Baptist College and Southwestern Baptist Theological Seminary.

Student aid granted

Southern Baptist College at Walnut Ridge awarded some \$860,00 in grants, work, scholarships and loans to 96 percent of its student body during the 1980-81 academic year, Mike Smith, Director of Admission and Financial Aid, said.

This year, SBC plans to disburse about \$900,000 to nearly 400 students, up from 370 last year. The financial aid will be awarded on an individual basis to meet each student's financial need.

Look who's joined you

New subscribers to the *Arkansas Baptist Newsmagazine* are:

Church	Pastor	Association
New budget: Mt. Pleasant, Maynard	Carl Rider	Current-Gains
Kimberling Hills, Alma	Paul Stockemer	None
Pine Grove, Pocahontas	Lannie Younger	Current-Gains
Saltillo Heights, Conway	Lyle Koone	Faulkner

For more information on how your church can join the family of subscribers to your state Baptist paper, write to Subscriptions, *Arkansas Baptist Newsmagazine*, P.O. Box 552, Little Rock, Ark. 72203 or call Ann Taylor at (501) 376-4791, ext. 156.

Hays expected to recover

HONG KONG (BP) — George H. Hays, Southern Baptist Foreign Mission Board director for work in east Asia, is expected to recover completely from a heart attack he suffered July 8 in Hong Kong.

In a phone conversation with board of-

officials July 10, Mrs. Hays, who was with her husband when he became ill, reported that the doctors have taken him off oxygen, his blood pressure is better, and he is in no pain. He will remain in Baptist Hospital in Hong Kong for four weeks.

by Millie Gill/ABN staff writer

Claude Gibbs began his ministry July 26 as pastor of Little Rock Ironton Church. He is a graduate of Mid-America Seminary. Gibbs and his wife, Pat, came to the Ironton Church from a five-year ministry with the Tupelo First Church.

Wesley Beavers has resigned as pastor of the Lambrook First Church to become pastor of the Curve Church in Ripley, Tenn.

Larry Miles is again serving on a full-time basis as pastor of the Warren West Side Church.

Luther Dorsey is serving the Hermitage Antioch Church as pastor since his return from California.

Lester Thompson has accepted the call to become pastor of the Greenway Church, coming there from a Missouri pastorate.

Jerry Baker is serving the Maynard Witt's Chapel as pastor, coming there from the Wynne Harris Chapel. He attended Southern Baptist College and Blue Mountain College, Blue Mountain, Miss. He and Mrs. Baker are parents of three children.

William Gullick recently began his ministry as pastor of the Clear Lake Church. He and his wife, Diane, are residing in the parsonage there. Both are graduates of Blue Mountain College, Blue Mountain, Miss. A native of

Myrtle, Miss., he is a student at Mid-America Seminary.

Keith Mathis moved to Luxora June 22 to become pastor of the First Church there, coming from the Galloway Church in Galloway, Tenn. He attended Southern Baptist College and East Texas College, Marshall, Texas.

Ledell Bailey has accepted the pastorate of Little Rock Woodlawn Church, coming there from the Paragould West View Church.

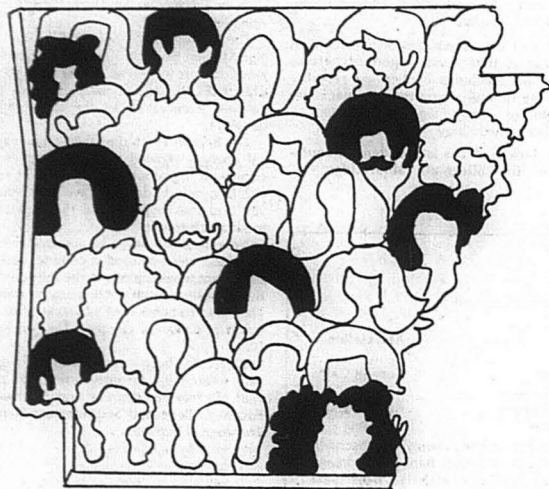
H. E. "Gene" Bates has been called as pastor of the Hot Springs Rector Heights Church. A native of Georgia, he is a graduate of Mid-America Seminary. The Bates' and their son, Gary, moved on to the church field July 19.

Phillip Powers is serving the Benton Trinity Church as youth director. He is a senior at Ouachita Baptist University. Phillip is the son of the Rev. and Mrs. Edward Powers of Mountain View. He and his wife, Carleen, have one son, Chris.

Bernard Rusert began his ministry July 19 as pastor of the Fayetteville Immanuel Church. A native of Oden, he has served his home church as pastor, as well as a church in Atchison, Kan. He is a graduate of Henderson State University and Midwestern Baptist Theological Seminary.

Donald Knoll is serving the Morrilton Church as summer youth director.

Bringing us all together . . .



by bringing Baptists the news and views that aid understanding of each other.

Arkansas Baptist Newsmagazine

Our state paper is the only channel of communication with the potential of reaching us all.

briefly

Austin Station Church

held a reception July 12 to honor Pastor Aaron Carter and Mrs. Carter on the occasion of the Carters' third anniversary with the church. They were presented with a money tree.

Gillham First Church

marked the fifth anniversary of Pastor Jerry Hill July 12. The celebration included testimonies and the presentation of letters by church members. Mrs. Hill was presented a floral bouquet while Pastor Hill and the family received other gifts. A potluck lunch was served preceding an afternoon musical program. Hill has led the Gillham church in both building and membership growth programs in his five-year ministry there.

North Little Rock Baring Cross Church

held an Appreciation Day July 19 to honor Dr. and Mrs. R. H. Dorris for their service to the church. Dr. Dorris has been serving there as interim pastor.

Nominations sought for boards, committees

Members of the Nominating Committee for the 1981 Arkansas Baptist State Convention want Arkansas Baptists to submit names of persons for that committee to consider when they bring the convention nominations for state committees and boards.

This recommendation will not insure nomination, but the committee will consider each recommendation. The committee will not contact any person recommended until

they approve the nominations.

The Nominating Committee will hold their first meeting Sept. 17 and need all recommendations no later than Sept. 10. Members of the committee are Jack Bledsoe, chairman, Joe Hogan, Russell Miller, Wendell Ross, Merle Milligan, Dillard Miller, Milton Wilson, Dennis Dodson, and James Evans.

Sept. 10 is the deadline for recommendations

I recommend the following person:

Name: _____

Address: _____ City _____ St. _____ Zip _____

Telephone: _____ Approximate age: _____ Lay-Person: () Minister: ()

Occupation: _____

Holds Church Membership in _____ Church _____

Church Address: _____

Association: _____

Major Activity in Church or Association _____

Prior service on Boards and Committees _____

Your specific reason for recommending this person: _____

Check the board, committee or commission on which you believe this person could best serve.

Boards of trustees

- () Executive Board
- () Family & Child Care Services
- () Foundation
- () Baptist Memorial Hospital, Memphis
- () Christian Civic Foundation
- () Ouachita Baptist University
- () Southern Baptist College
- () "Arkansas Baptist Newsmagazine"

Committees and commissions

- () History Commission
- () BSU Advisory Committee
- () Ministry of Crisis Support Advisory Committee
- () Constitution and Bylaws Committee
- () World Hunger Committee
- () Convention Program Committee

Mail this sheet to:
Jack Bledsoe
P.O. Box 578
Des Arc, Ark. 72040

Signed _____
(Name of person making this recommendation)

Address _____

City and State _____

Telephone _____

Arkansans view missions

by Tammi Ledbetter

Southern Baptist churches in Arkansas will soon make it possible for millions of people in Indiana to receive a strong evangelical witness. More than 60 pastors, associational missionaries and other church leaders from the Arkansas Baptist State Convention toured Indiana July 6-10 to view firsthand the mission opportunities.

Cooperative efforts between the two state conventions began in 1976 when Arkansas pastors assisted with simultaneous revivals held during "Good News Indiana." The "New Work Thrust" concept was developed in the past year under the guidance of both state executive boards and will result in commitments by local churches and associations in Arkansas to sponsor or co-sponsor new churches in Indiana.

Missions directors in Indiana have surveyed the state and identified 240 communities where work should be done. Most of these areas are in need of a mission station and eventually a full-time pas-

tor would be placed on the field to serve the community.

With a population of about two million in Arkansas, the state now has over 1,200 Southern Baptist churches. By comparison, Indiana's population is five and a half million with only 280 churches affiliated with the Southern Baptist Convention.

Much of the delay in establishing work in Indiana can be traced to the Comity Agreement of 1894 between Southern Baptists and American (Northern) Baptists. An attempt was made to establish territorial limits restricting the work of each convention to their respective geographical regions.

Although this loose agreement did little to prevent future expansion by Southern Baptists, there was a tendency to move westward before considering work north of the Ohio River where American Baptists were already established.

Once a state convention was estab-

lished in Indiana, the number of churches began to grow. After years of aligning with associations in Kentucky and Illinois, Southern Baptists in Indiana were organized in 1958 with 111 churches in the state body. In just 23 years that number has more than doubled to include 280 churches. "New Work Thrust" involves an effort to again double the number of churches by moving into undeveloped areas.

Surveys indicate 59 percent of the people of Indiana are unchurched and many of those who profess church affiliation are not receiving an evangelical witness.

Arkansas Baptists who visited Indiana were assigned to small groups, each viewing potential mission sites in a specific association.

"This is slow work in these new areas," explained R. Allen Pollock, director of missions for the Southwestern Indiana Southern Baptist Association. "We need someone on the field who doesn't believe it can't be done. It involves the pastor tak-

On the cover

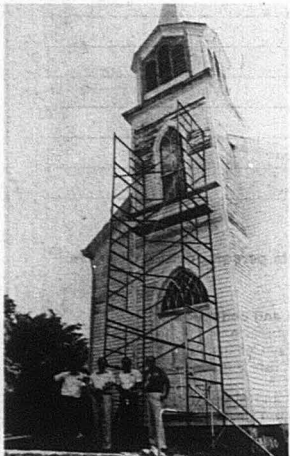


Photo by Tammi Ledbetter

Arkansas pastors visiting the Southwestern Indiana Baptist Association included (from left to right) Nick Farley, pastor, First Church Hoxie; Eugene Ray, pastor, First Church of Marion; and Shelby Bittle, pastor, Union Avenue Church, Wynne. They are shown with Allen Pollock, associational missionary for the area, in front of a vacant church building which may be used for a temporary mission.

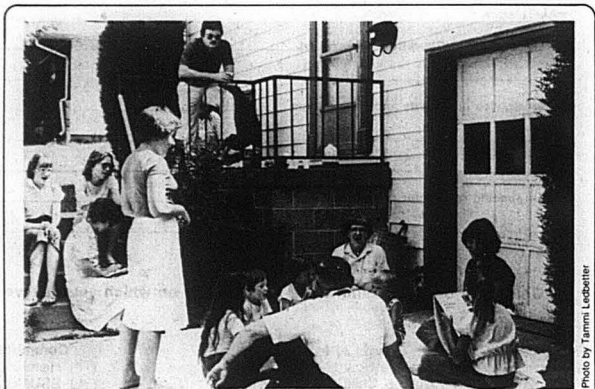


Photo by Tammi Ledbetter

First Church of West Memphis joined with Grace Church of Evansville, Ind., to conduct "Backyard Bible Clubs" throughout the city in early July.

West Memphis church participates in link-up

Several Arkansas churches have already begun mission efforts in cooperation with Indiana churches. A group of 37 members of First Church in West Memphis spent the week of July 4-10 in Evansville to survey part of the city and hold backyard Bible clubs and home Bible studies. A total of 329 homes were canvassed in order to analyze the potential for developing Southern Baptist work in an unchurched community in cooperation with Grace Church of Evansville, Ind.

Assisting in leading the group was John Bailey, minister of music at First Church of West Memphis. "This type of mission endeavor helps to broaden our vision. We have been well received by the community and are hopeful that a new work can begin in the area."

opportunities in Indiana

ing the time to develop one-on-one relationships over a long period of time," an effort which he believes will develop further support for the work.

Pollock indicated there are some potential mission sites where an existing Southern Baptist church is close enough to oversee the work and assist in developing a nucleus of families before planting an actual mission. "In other cases will need to put a man on the field as soon as possible so that he can develop the contacts since there is no Southern Baptist church nearby to help."

"I see this as an opportunity to give our local members a better insight into mission work," noted Eugene Ray, pastor of First Church of Marion, Ark. "Our people are educated for foreign missions but oftentimes do not know what home missions involves. I believe Southern Baptists in Arkansas will really undergird this effort."

"Some of our associations in Arkansas are primarily made up of small churches

and we may be able to work together to support a mission project that another association has already started here," suggested Nick Farley, pastor of First Church of Hoxie, Ark.

Typical of the potential mission sites are two of the areas suggested by Pollock in the Southwestern Association. One area is west of Evansville with a high concentration of population. Wayne Oldham, pastor of First Church in Mount Vernon, Ind., has identified 30 families with Baptist background who are currently unchurched and interested in beginning a mission. Trained laymen from this church are prepared to help supervise the work in the beginning stages.

Another area in need of Southern Baptist outreach is near Dale, Ind., where the New Hope Church recently completed Vacation Bible School sessions and home Bible studies to locate interested families. New Hope is located 18 miles away and is served by Russell Dazey of Grandview.

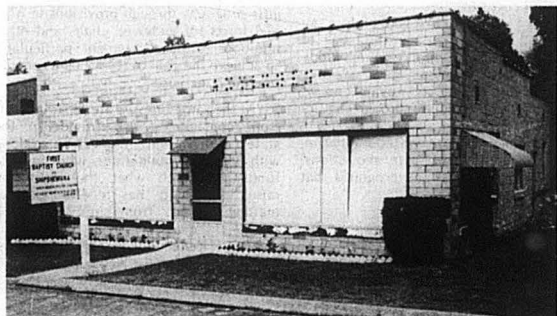
"I think this is going to be a situation

that will require going in with the determination to stay and be persistent and let the Lord lead," Dazey said. "It won't develop overnight."

"A church committed to helping this area has to recognize the difficulty before starting and then be willing to pay the price for the work to be established," Pollock added. Noting the strong Catholic influence in the area, he said, "When you have strong family ties it is difficult for some people to change their religious faith."

"These are people who need to be reached, but the work will be difficult and slow. Arkansas churches can help us provide a witness to many unchurched families."

Tammi Reed Ledbetter is a graduate of the University of Arkansas at Fayetteville and has worked for the "Springdale News" as well as for religious organizations. She now lives in Evansville, Ind., where her husband is minister of youth at Grace Church.



The First Baptist Church in Shipshewana, Ind., which meets in a former store building in the downtown district, was visited by the Arkansans during their trip. Jerry Rice, a layman, started First Church in Shipshewana, a town in northeast Indiana that had had no Southern Baptist witness previously.

Photo by Conway Sawyers

God's hand on SBC, stewardship man says

GLORIETA, N.M. (BP) — God has placed his hand on Southern Baptists to help him evangelize the world, Rudy Fagan, director of the SBC Stewardship Commission, told 2,000 church missions leaders at Glorieta Baptist Conference Center.

"We are living in one of those unusual periods in history when God has decided to intervene," Fagan said. "I believe he has placed his hand on Southern Baptists. He has chosen us in an unusual way to play a part in his plan to evangelize the world."

Fagan's address highlighted a session on stewardship at the week-long Bold New Laity conference sponsored by the Southern Baptist Brotherhood Commission and Woman's Missionary Union.

Fagan said unexplainable events and unusual timing generally identify God at work. He said a current example is the growth of Southern Baptist seminary enrollment while enrollment at other seminaries in the United States is declining.

After two years of limited growth the gifts of Southern Baptists in 1974 through the Cooperative Program, a unified plan for supporting missions, increased 12.4 percent over the previous year. In every year since, these gifts have kept ahead of inflation, even during the double digit years, Fagan added.

During the same period the Southern Baptist concept of Bold Mission Thrust to evangelize the world by the year 2000 also emerged, Fagan recalled.

Passenger
Van
headquarters

All makes • all models • • •
Dodge Plymouth, GMC, Chevrolet
Ford • 5 passenger to 15 passenger
Special prices to churches

To buy, sell or trade
call us today • • •
(501) 268-4490
Larry Carson • W. A. "Bill" Massey

QUALITY
AUTO SALES
1500 E. Race
Searcy, Ark.
72143

Ouachita aiming at ambitious goals by 100th birthday

by Betty J. Kennedy

Ouachita Baptist University, the grand old lady of Baptist higher education in Arkansas, has been undergoing a face lift for more than a decade now. Ouachita has completed four buildings of the mega-structure and accomplished renovation, campus beautification and several smaller building projects to update the campus.

The campus has matured into a better equipped setting for the quality education, coupled with the teaching of Christian values, that has been Ouachita's purpose.

And bricks and mortar improvement was not the only product of better funding that came through a cooperative fund raising by the Arkansas Baptist State Convention in the early 1970s that benefitted Ouachita. One dollar of every three that was OBU's share of the Ouachita-Southern Advancement Campaign was earmarked to provide "equally important strengthening of the faculty and of student financial assistance programs".

Seeing the need for yet more undergirding of the institution, the Ouachita Board of Trustees has begun the Ouachita Centennial Advancement Campaign and is now planning the first phase in fund-raising, "home base" campaigns. Reaching first to the Ouachita faculty, staff, students, trustees, alumni and friends of the university, the campaign will later be extended to area campaigns in a number of cities through 1983.

The program is designed to raise Ou-

achita to new levels of strength and excellence between 1981 and 1986, the school's 100th birthday.

President Daniel R. Grant said that a survey indicated adequate support for an ambitious fund-raising effort. He attributed the favorable attitudes to growing support for higher education which includes values.

Dr. Grant explained that Ouachita was bucking the national trend of declining enrollment for private colleges and had experienced — and expected — modest gains.

The trustees approved this spring a recommendation from their own Development Committee to launch a campaign in two phases.

Goals for Phase I, extending through 1983, are achieving a significant increase in the level of annual operating support by at least \$500,000 and financing the construction of an auditorium and a health, physical education and recreation complex. Each of the two buildings are estimated to cost \$4 million.

During Phase I, the first goal of the campaign will be an increase in the levels of annual operating support through additions to the endowment, such as provisions in wills and trusts, "living endowments" and more money through the Cooperative Program.

This money will provide additional instructional equipment, library acquisitions, scholarships, salaries, and programs that

strengthen Ouachita's role in developing staff and lay leadership for the local church and denomination.

The second objective in Phase I would give top priority to two of seven buildings or additions to buildings in the centennial campus plan adopted by the trustees in 1980. The auditorium will provide seating for 2,000 and will be designed for a variety of uses. An adjunct to the building of the health, physical education and recreation complex will be the remodelling of Rockefeller Field House which will increase seating capacity to 3,000.

During phase I, the development staff at Ouachita, headed by Vice President Roger Harrod, will study and recommend to the trustees the appropriate goals for the 1984-86 Phase II period. The study is expected to include further analysis of the list of needs required to attain OBU's centennial goals, estimated to cost \$30.

In addition to capital campaigns, funds will be raised through Ouachita's deferred gifts programs through provisions in wills and trusts for endowed chairs and other additions to the endowment, particularly to achieve the goal of the \$500,000 annual operating increase.

"At the same time we are seeking funds from constituents and friends in the state," Harrod said, "we will be working with various foundations who provide funds to match what the institution raises." Ouachita has received several matching grants from such groups already.

Betty J. Kennedy is managing editor of the "Arkansas Baptist Newsmagazine".



Ouachita President Daniel R. Grant (right) and Vice President for Development Roger Harrod explain the campaign to reporters on the day the board of trustees approved the program.

ABN Photo/Kennedy

While traveling in the Southern Baptist Convention, Annuity Board President Darold H. Morgan often is questioned about the Southern Baptist Retirement Program for ministers and church employees. The following represents his response to a frequently asked question.

Q. What funds are available?

A. A participant may choose to have contributions placed in either the Fixed or Balanced Fund, or a combination of the two. The Variable Benefit Fund also may be used after one of the other funds is selected. Though each fund is invested differently, they all have a common characteristic — building an annuity value which provides benefits for participants or beneficiaries in retirement.

82 Journeymen commissioned in first Ridgecrest service

RIDGECREST, N.C. — Eighty-two young adults, including four Arkansans, were commissioned as missionary journeymen July 9 by the Southern Baptist Foreign Mission Board, marking the first time a journeyman commissioning has been held during Foreign Missions Conference at Ridgecrest (N.C.) Baptist Conference Center.

All college graduates under the age of 27, the group of 82 will work for two years in 31 countries around the globe, assisting career missionaries and national Baptists in evangelism, church starting, education, medical missions, relief and construction.

Taking Christ's gospel everywhere "is the most important thing in the world," declared Foreign Mission Board President R. Keith Parks as he gave the new journeymen a missionary charge. "It's also the hardest thing, because you can't just tell it. You've got to manifest it."

Parks urged the young missionaries to "leave their American flag at home," but to "take the Christian flag" to all nations.

Of those commissioned, 28 will work in Africa, 25 in Asia, 22 in Middle and South America, and seven in Europe and the Middle East.

The four Arkansans:

Mark Dewbre of North Little Rock. Dewbre will be employed as a bookkeeper at the Sanyati (Zimbabwe) Baptist Hospital. A member at Park Hill Church in North

Little Rock, he is the son of Mr. and Mrs. Ben E. Dewbre of that city. Dewbre is a graduate of Ouachita Baptist University.

Jacquetta Edwards of Springdale. Mrs. Edwards and her husband, Johnny Lee, will be employed as youth workers and evangelists in Bacolod City, Philippines. She is the daughter of Mr. and Mrs. Phillip G. Harp of Springdale.

Tina Murdock of Pine Bluff. Miss Murdock will be a youth worker in the International Baptist Church in Singapore. She is the daughter of Mr. and Mrs. W. E. Murdock of Pine Bluff and a member of Pine Bluff Southside Church.

Jim E. Walker of Little Rock. Walker will be employed as assistant to the manager of the Baptist Book Store in Jerusalem, Israel. A graduate of Ouachita Baptist University, he is the son of Mr. and Mrs. James A. Walker of Little Rock, where his father is stewardship secretary for the Arkansas Baptist State Convention. Walker is a member of Arkadelphia First Church.

Dewbre



Mrs. Edwards



Miss Murdock



Walker

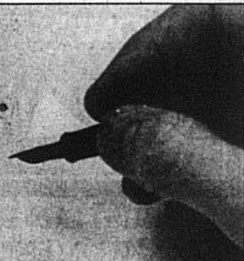
News about missionaries

Melinda Hendricks, missionary journeyman to Paraguay, has completed her term of service and returned to the States (address: 508 Nancy St., Magnolia, Ark. 71753), her hometown. Before she was employed by the Foreign Mission Board in July 1979, she was graduated from Southern Arkansas University, Magnolia.

Susan Temple, missionary journeyman to Kehya, has completed her term of service and returned to the States (address: Rt. 3, Box 410, Longview, Texas 75603). She was born in New Braunfels, Texas, and also lived in El Dorado, Ark. Before she was employed by the Foreign Mission Board in July 1979, she was an elementary teacher in Hallsville, Texas.

Penny Tressler, missionary journeyman to Venezuela, has completed her term of service and returned to the States (address: 1711 W. Emma, Springdale, Ark. 72764). She was born in Kittery, Maine, and also lived in Columbus, Ohio; Colorado Springs, Colo.; Little Rock, Ark.; Orlando, Fla., and Fort Worth, Texas. Before she was employed by the Foreign Mission Board in July 1979, she was employed as a clerk in a sporting goods store in Fayetteville, Ark.

Are you interested in
saving taxes (estate or income)?
giving more than you think you can to a
Baptist cause?



A gift of life insurance may be your answer.

See your life underwriter and contact:

Arkansas Baptist Foundation



402 Commonwealth Building
Box 552
Little Rock, Ark. 72203
Phone 376-0732

Harry D. Trulove, President

Lewis W. Beckett, Vice President

Please send me information on Christian Estate Planning.

Name _____ Phone _____

Address _____

City _____ State _____ Zip _____

I would appreciate a visit from the Foundation staff without cost or obligation.

Your state convention at work

Family and Child Care

Potatoes and beef

Sure sounds good. We have the potatoes, thanks to the fine people of Woodland Heights Church, Harrison. Pastor J. A. Hogan and his great people had a vision a few years ago that they would plant a potato patch for our agency.

On Friday, June 26, 42 people from the church harvested 7,310 pounds of potatoes. That is 122 bushels. That is a lot of potatoes.

The equation goes something like this: An investment in seed, fertilizer, fuel for cultivation, hard work, sore muscles, thirsty mouths, dirty and sweaty bodies = love, compassion, fellowship, cooperation and hilarious giving.

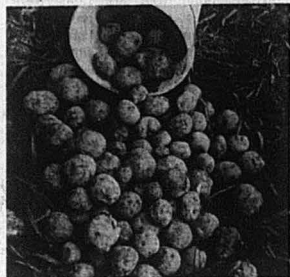
This provides satisfaction for hungry appetites of growing children and youth. We are so very thankful to Pastor Hogan and

his wonderful people.

Now we need some good beef to go with the potatoes. One man gave us a beef in 1980. What a great idea for an individual or church group to supply a beef. Now don't say, "I suppose they will get more than they can use, so I just won't bother to think about that". The truth is we use about a beef a month. You know that's a lot of cow.

I just believe there are some people out there who will take us serious enough to raise some beef cattle for us. It's very simple. When ready to deliver just contact me at P.O. Box 552, Little Rock, AR 72203, phone 376-4791, or Mr. Charlie Belknap, P.O. Box 180, Monticello, AR 71655, phone 367-5358.

We will be waiting for your call. — **Ho-mer W. Shirley, Jr., Director of Development, Arkansas Baptist Family and Child Care Services.**



Potatoes harvested by Harrison Woodland Heights Church will provide nutritious food for the children and youth ministered to by the Arkansas Baptist Family and Child Care Services.

Christian Life Council

Poll shows worsening of TV programming

Bill Elder of the SBC Christian Life Commission recently gave the results of a poll showing the attitudes of Christian Citizenship Corps members on the present state of television programming. The poll was published in the June issue of *Moral Alert*, the newsletter of the Christian Citizenship Corps. Dr. Elder, a former teacher at Ouachita Baptist University, has been with the Christian Life Commission since 1978.

The following are a few results of this interesting survey:

1. Television is worsening in terms of the amount of morally offensive subjects and situations. Alcohol consumption, marital infidelity, sex outside of marriage, profanity, unnecessary violence, nontraditional family models and money as the ultimate standard of success.

2. In its present form, television is a morally negative influence on society even when positive aspects are weighed against its negative ones.

3. Cable television is still an unknown quantity, though over a third had a generally negative response to it. There was strong sentiment that cable television should be regulated just like network television.

4. The action that appears to be the most effective possibility for cleaning up television is Christian citizens joining together in refusing to buy products of advertisers who sponsor particularly objectionable programs.

5. The ten most morally positive programs, in ranked order, are: "Little House on the Prairie", "The Waltons", "60 Minutes", "20/20", "Lou Grant", "Quincy", "Bill Moyers' Journal", "Happy Days",

WOMEN



COMMUNICATING
CELEBRATING

CHRISTIAN WOMEN UNITED, '81 WOMEN'S CONFERENCE

NOVEMBER 5-7, 1981
TARRANT COUNTY CONVENTION CENTER
FORT WORTH, TEXAS

DYNAMIC SPEAKERS: ELISABETH ELLIOTT, JEANNETTE CLIFT GEORGE, MRS. CLIFF BARROWS, MRS. BAILEY SMITH, PLUS: Paige and Foy Cothren, Carol Ann Draper, Marianne Dixon, Joyce Harrington, Sandi Lloyd, and others!

INSPIRATIONAL MUSIC: with BEVERLY TERRELL

PRACTICAL WORKSHOPS: dealing with marriage, singleness, parenting, divorce, homemaking, lordship, evangelism, and other topics!

MULTI-FACETED DISPLAYS

BOOKSTORE

CHRISTIAN FELLOWSHIP...and much more!

PRE-REGISTRATION

Clip and enclose with check made payable to CHRISTIAN WOMEN UNITED '81. REGISTRATION FEE \$20.00 (Includes lunch on Friday, coffee breaks, workshops, and conference kit.)

DEADLINE: OCTOBER 5, 1981

NAME: _____

ADDRESS: _____

CITY, STATE, ZIP: _____

MAIL TO: CHRISTIAN WOMEN UNITED '81
P.O. BOX 12935
FORT WORTH, TEXAS 76116

July 19, 1981

Church	Sunday School	Church Trng.	Church addn.
Alexander			
First	106	43	1
Yimby Ridge Immanuel	69	28	1
Alma Clear Creek Southern	225	64	1
Alpena, First	77	32	
Atkins, First	88	37	1
Batesville			
West	289	103	7
First	177	1	1
Nursing Home	30		
Beryville			
First	213	77	1
Freeman Heights	242	78	
Blue Eye, Mo., First	120	67	
Booneville			
First	283		
South Side	179	102	
Bryant, Indian Springs	104	32	2
Cabot			
First	338	59	
Mt. Carmel	395	180	
Camden, Cullendale First	383	125	1
Cherokee Village, First	116	26	
Conway			
Harlan Park	127	87	2
Oak Bowery	112	94	
Pickles Gap	158	79	2
Second	475	165	
Crosscut			
First	422	100	4
Temple	179	62	
Meridian	106	87	
Mt. Olive	309	99	
Temple	201	94	5
Danville First	118	23	
Nursing Home	25		
Des Arc, First	189	61	
Denha, First	93	66-	
El Dorado			
Parkview	137	65	1
Nursing Home	14		
West Side	434	426	
Fayetteville, Berry Street	48	43	
Forrest City, First	568	112	
Ft. Smith			
First	2033		12
Grand Avenue	1,229	461	9
Mission	24		
Westside	75		
Centre, First	133	41	1
Green Forest, First	185	36	4
Hampton, First	146	84	
Hasty, First	122	49	
Harrison			
Eagle Heights	278	93	2
Northvale	144	51	2
Woodland Heights	131	53	
Hot Springs			
Grand Avenue	348	91	1
Harvey's Chapel	152	146	2
Leonard Street	158	58	
Memorial	74	40	
Park Place	253	75	
Hughes, First	140	57	3
Jacksonville, First	378	68	2
Jesseville	87	64	
Jonesboro			
Nettleton	253	73	
Philadelphia	142	72	
Kingston, First Southern	80	51	
Little Rock, Crystal Hill	155	62	1
Magnolia, Central	644	208	8
Manfield, First	155	45	6
North Little Rock, Stanfill	82	51	
Paragould			
East Side	391	223	1
First	422	75	1
Pars			
First	356	45	
Southside	50		
Poa Ridge, First	208	57	3
Pine Bluff			
Centennial	106	51	
Central	87	29	
First	504	62	2
Hardin	165	52	4
Lee Memorial	204	49	
Sulphur Springs	156	70	
Prarie Grove, First	153	62	4
Rogers			
Immanuel	795	2	
Russellville, First	454		8
Springdale			
Elmdale	249	100	
First	1,849		1
Texarkana			
Highland Hills	107	62	
Trinity	299	131	5
Valley Springs	97	44	
Van Buren, First	464	87	3
Vandervoort, First	57	37	
Ward, First	119	64	
Wacoar, First	118	54	
Yellville, First	183	56	14

"McNeil Lehrer Report", and "Different Strokes".

6. The ten most morally negative programs, in ranked order, are: "Dallas", "Soap", "Three's Company", "Charlie's Angels", "Love Boat", "Archie Bunker's Place", "The Tonight Show", "One Day at a Time", "Dukes of Hazzard", and "B. J. and the Bear".

If you wish to be a member of the Chris-

tian Citizenship Corps write Dr. Elder at the following address:

Dr. Bill Elder
Christian Life Commission
Christian Citizenship Corps
460 James Robertson Parkway
Nashville, TN 37219

There is a fee of \$5.00 to help defray the expense of publishing and mailing the *Moral Alert*. — **Bob Parker**

These things we believe "Children's Bill of Rights"

by Dr. Violet Sturgeon

Amendment I Each child has a right to fulfill his inherent worth and dignity because he is made in the image of God.

Amendment II Each child has a right to food, clothing and a place to call home.

Amendment III Each child has a right to love and understanding no matter who he is, where he comes from or what he has done.

Amendment IV Each child is entitled to someone he can trust and who will share his problems, griefs, and fears.

Amendment V Each child has a right to develop himself and his talents in such a way that he may become a responsible, creative person.

Amendment VI Each child has a right to recognition and genuine appreciation of his achievements.

Amendment VII Each child has a right to become a socially accepted member of the community in which he lives.

Amendment VIII Each child is entitled to spiritual training which will give him the opportunity to accept Christ as his Savior and Lord.

Will you help provide these by giving to the Thanksgiving Offering?

Arkansas Baptist Family and Child Care Services



'Attendance' rules

To reduce the increasing time required to process attendance reports (due to widely differing methods of reporting) the ABN is asking the cooperation of churches. Beginning Aug. 1, 1981, the attendance report will include only those churches who follow these guidelines:

1. One church, one Sunday per card.
2. Complete information

(church, town, date of Sunday reported on same side of card).

3. Receipt by noon Thursday following the Sunday reported.

4. Adequate postage on the card.

5. Card mailed separately from other correspondence.

Attendance reports should be mailed to Arkansas Baptist News-magazine, P.O. Box 552, Little Rock, Arkansas 72203.

Sunday School lessons



Matthews

International

August 2, 1981

Deuteronomy 16:18-20; 24:10-15, 17-19

by John Matthews
Forrest City First Church

God desires justice

The lady of justice stands tall and straight with a sword in one hand, balance scales in the other, and a wide blindfold over her eyes. The onlooker senses the strength of the sword and realizes the surety of the judgment it represents. He looks at the perfectly balanced scales of justice tempered by the blindfold of fairness; and, he says in his heart, "this is indeed a true picture of justice as it should be."

God provided a similar picture of justice many years before and recorded it in Deut. 16:18-20. God ordained government and commanded that it should be as just and fair as the perfectly balanced scales (v. 18). He commanded that no one "wrest judgment" (v. 19). This means that no one is to pervert or distort judgment. It also means that no one should take judgment into his own hands. The sword belongs with the government. When God said not to be a respecter of persons (v. 19), we see the importance of the blindfold as it fits into the picture to show the impartiality of the judge.

God also warned against taking a bribe (v. 19). Can you imagine the lady of justice with her large thumb pushing one side of the scale down? Or peeking out from under the blindfold? Or holding either no sword or a blunt one? Can you imagine her (instead of a solemn look of fairness) with a kind of tongue-in-cheek smile? What a distortion! Yet this is exactly the distortion that a bribe produces.

God's picture of justice gives a further word — a promise to those who provide fairness in all areas of life — a promise of life and inheritance (v. 20).

The second part of the focal passage links justice with another all important element — mercy. Deut. 24:10-19 tells us to "go the second mile" in both justice and mercy to our brothers (v. 10), the poor (v. 12), the hired servant (v. 14), the stranger, the fatherless, and the widow (v. 17). That's a lot of people to consider; but, remember: each kindness done with fairness and mercy brings a promise of God's blessing. It is justice seasoned with mercy, and that's what God's justice is for us.

Have you been absolutely fair in all your dealings with others, or are you "peeking out" to give some people more than others? Perhaps your thumb has tilted the balance scales of your mind, and you have cheated a little here or there. Perhaps you've fudged a little on the income tax report? Or on the insurance form? Or in pricing your goods or services? How can we expect justice and mercy from others (or from God) when we ourselves are not just? Remember that "with the same measure you measure, it shall be measured to you again" (Luke 6:38) and that we shall all stand before the Judgment Seat of Christ (Rom. 14:10).

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

When God seems far away

Everyone has experienced what the writer of Psalms describes in the third verse. "Where is thy God?" Events and experiences come in life which cause us to wonder if God has forgotten us. Where is God that evil can flourish and the good be trampled in the dust? Where is God when I hurt and circumstances leave me defeated and dying?



Hassell

What a description of being forsaken. Just as a deer craves water in drought, the soul has a natural desire for God like being thirsty. Food won't satisfy us. All we can taste is our tears. All we can do is remember the events which cause our soul to be cast down. "Cast down" has the idea of being doubled up as in grief. In verse five, the word for "disquieted" is literally to murder. That is the most vivid description of how we feel ourselves isolated from God by grief and tragedy.

The Psalmist in the midst of his loneliness goes on one of the trips to celebrate a thanksgiving feast. He went with others even though he didn't really want to go. While he was there the praise and joy was

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.

GROUPS — Reserve NOW for THE GREAT PASSION PLAY (thru Oct.)
Tickets, lodging, meals and swimming all for just \$16 each
at **RELLER'S COUNTRY DORM RESORT**
Rt. 1, Eureka Springs, Ark. 72632
Call 501/253-8418 today!

PEW CUSHIONS

Reversible or attached upholstered type
For free estimate contact
FLOWERS MANUFACTURING, INC.
P.O. Box 587, Keene, Tex. 76059
Phone: AC 817-645-9203

Winebarger
CHURCH FURNITURE
& STAINED GLASS
LYNCHBURG, VIRGINIA
America's
Foremost Name
In Church
Furniture
Area Representative
RON ODD
1745 East Lakewood
Springfield, Mo. 65807
417/883-7943
Call Toll Free 800-446-0945

Life and Work

August 2, 1981

Psalms 42:1-8; 43:3-4

by Jerre R. Hassell
Stuttgart First Church

stirred within him and he was drawn close to God.

Now the Psalmist will remember. He will think of the times when God was close. He will think back to the last experiences when he sensed the closeness of God and knew his strength in a strong way. One of the ways that God will reach to us in our times of despair will be through other Christians. Too many times we let death and despair keep us from the fellowship of God's people. We may think that we are paying God back in some way. Yet, we really need him in times of difficulty. Remember those times when God answered your prayer and gave you a glimpse of his face.

Certainly, God does not forsake us! Someone has said, "that if God doesn't seem as close as he did, guess who moved?" We project our ideas about God into God and think that because we have forsaken God that he has forsaken us. Psalm 43:4 points out how the Psalmist goes to the altar of God. Here he finds the joy he needs. It produces the kindness of God he needs for the daytime and the songs he needs for the nighttime.

The lesson is so real. The time for prayer and praise is in times of deepest need. God continues to stay with us. He is stationary. We are the ones moved by experiences. When tragedy comes, move to God and he will move toward you.



West

Bible Book

August 2, 1981

Hebrews 9:1-28

by Henry G. West
Mississippi County Association

The Old and New Covenants contrasted

The writer of Hebrews is constantly challenging the Jewish people who had been converted to Christianity not to live in the rich traditions of old covenant ritualism, but to have a bold new approach, looking unto Jesus as the author and finisher of their faith. One of the reasons of this is that the Mosaic covenant had a limited access to God (9:1-10).

The Jews were proud of the Tabernacle. They felt it was a place where they met Jehovah God. Every piece of the Tabernacle had spiritual significance in their worship and their "dwelling place with God".

The general appearance of the Tabernacle was that of an oblong box 45 feet long, 15 feet wide and 15 feet high. The author goes into considerable detail explaining the significance of all parts of this portable tabernacle of the wilderness.

The temple in Jerusalem was built along similar lines. They were very familiar with the worship there, but had no idea that in a brief time from the writing of the Book of Hebrews that the Jerusalem Temple would be totally destroyed by the Roman soldiers (70 A.D.).

Through the superior sacrifice of Christ we receive an eternal inheritance (9:16-28)

In these verses we catch a beautiful glimpse of the atoning work of Jesus Christ. The emphasis is on Jesus himself, with his own blood, making certain, once and for all, our eternal salvation. This he did willingly and lovingly, rescuing us from the penalty of all sin for all time. Because of this new covenant, all peoples of every nation and every tribe are invited to share in the redeeming love of Christ.

When you really look at the Book of Hebrews you suddenly realize it is one of the great missionary books of the Bible. The author is encouraging them not to linger in the antiquity of the former covenant but to go forward in a Bold Mission Thrust telling everyone of God's Amazing Grace. We learn from the past, but we dare not live in the past. The Christian always has the forward, progressive look.

Through the superior priesthood of Christ we have a perfect Tabernacle with God (9:11-15)

The once and for all death of Jesus broke the power of Satan's grip and freed us eternally. It is a sacrifice that will never again have to be repeated. When he comes again, the second time to this earth, he will be bringing the completeness of our salvation. Now we have the earnest or "down payment" of our salvation, then we shall know in all the fullness of his glory and righteousness.

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.



Specialists
in church
construction

6920 Dahlia Drive
Little Rock, Ark. 72209

Financing available

For information call:
H. W. Roper (501) 562-4582
Irby Watson (501) 847-8565

Due to annual inventory the Baptist Book Store, Little Rock and the Baptist Book Store Mail Order Center, Memphis, will be closed Friday, July 31, 1981.

Hughes pew cushions

Reversible or attached
Quality, comfort and beauty

**We believe we can
save your church money**

3 weeks delivery on fabric in stock
For free estimate call collect

Eugene Hughes, 353-8556
Route 2, Box 159A
Gurdon, Ark. 71743

Hawaiian vacation

eight days and seven nights
departing Nov. 30, 1981

\$799 per person
double occupancy
Little Rock to Little Rock

For further information contact
Rev. David M. Hankins Jr.
51 Broadmoor Drive, Little Rock
Phone 501-565-4123

Voting Rights Act extension urged

WASHINGTON (BP) — Declaring that racial discrimination has not been eradicated, a Southern Baptist executive has urged a House subcommittee to extend the 1965 Voting Rights Act.

Foy Valentine, executive director of the Southern Baptist Convention's Christian Life Commission, told the Subcommittee on Civil and Constitutional Rights that the voting rights act was "a vital part" of the civil rights legislation Congress enacted in the 1960s.

With key provisions of the act sched-

Challenger becomes ineligible for Executive Committee seat

by Dan Martin

MIDDLETOWN, Ky. (BP) — Eldred Taylor, focus of an unprecedented challenge to a Southern Baptist Convention committee on boards nomination, has become ineligible to serve in the seat he won at the 1981 SBC in Los Angeles.

Taylor, pastor of First Baptist Church of Somerset, Ky., narrowly won election to the SBC Executive Committee after he was proposed from the floor in a challenge to official nominee William R. (Bob) Parker, pastor of Kosmosdale Baptist Church of Louisville.

However, July 10, Taylor became ineligible to serve on the Executive Committee when he was elected as executive director of the Kentucky Baptist Board of Child Care, an agency of the Kentucky Baptist Convention.

Under Bylaw 20 of the SBC Constitution, "no salaried official of . . . any agency of a state convention may be a member of the Executive Committee . . ."

The ineligibility also causes Kentucky to forfeit one of its three seats on the Executive Committee, which functions as the fiduciary and fiscal agency as well as the convention between annual sessions.

J. Howard Cobble, pastor of First Baptist Church of Avondale Estates, Ga., and chairman of the Executive Committee, said, "The position is vacant until the next convention. Kentucky and the Executive Committee each will be short a member until someone is elected at the 1982 meeting in New Orleans."

Cobble said that while some of the agencies of the convention have provisions for electing a replacement, the Executive Committee does not.

Taylor, 59, who will take his new post Sept. 1, told Baptist Press he had been approached about the possibility of his assuming leadership for the child care agency prior to his election in Los Angeles, but that nothing definite had occurred.

He added he had turned the job down on one other occasion and thought he had

"laid the thing to rest" with that refusal. He said he was approached on May 21, and agreed only to talk with the search committee. "I told them I would pray about it (the meeting) and that we would meet later," Taylor said.

He said, "At the time I was elected by the convention, no definite decision on my part or on the part of the search committee had been made."

On June 19, he said, the search committee told him they wished to unanimously recommend him to the board for election. Taylor is president of the board, and was an ex-officio member of the search committee.

He said he and his wife prayed, and "the Lord gave us green signals rather than red signals." He noted he is "very reluctant" to leave Somerset, where he has been pastor 23 years, and the "only reason I am going is that the Lord said for me to do it."

Taylor also said he was not aware "until after the convention" that he would become ineligible to serve on the Executive Committee if he accepted the child care post.

T. L. McSwain, pastor of Hurstbourne Baptist Church of Louisville, who nominated Taylor for the Executive Committee, said Taylor's ineligibility "does not alter" the point made at the convention, "that the committee on boards is responsible to the people of the convention for its nominations."

McSwain said the attack was not directed at Parker personally, but was intended to send a message to the committee on boards that messengers will not accept nominees who "have a very poor record of support for and involvement in Baptist work."

At the time, McSwain said Parker's congregation contributes 1.5 percent of its budget through the SBC Cooperative Program, the method the denomination uses to support its work of education, missions and evangelism.

Panel approves human life bill

by Larry Chesser

WASHINGTON (BP) — A Senate subcommittee narrowly approved a bill that declares that "the life of each human being begins at conception," but further action on the controversial measure is unlikely before next year.

The three Republicans and two Democrats on the Separation of Powers subcommittee split along party lines in the vote

send the so-called "human life bill" to the full Judiciary Committee, but recommended that full committee consideration be delayed until after hearings have been held on a proposed constitutional amendment banning abortion.

That delay in full committee consideration means it will likely be next year before further action on the measure occurs.

Address change ????????

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

uled to expire in August, 1982, Valentine called for its extension, saying it had "not just worked," but had "worked amazingly well."

The crucial and most controversial provision of the act requires certain counties and states to get Justice Department approval before changing local election laws.

While some opponents charge the act is no longer needed, Valentine told the panel "discrimination persists" and "institutional racism is finding new and subtle ways to rear its ugly head."

The federal government, Valentine contended, should still "prevent voting changes which would have the effect of unlawfully discriminating."

017857 COMP SBC
HISTORICAL COMMISSION
127 9TH AVE NORTH
NASHVILLE, TN 37203