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Arkansas Baptist Newsmagazine, 1980-1984

Arkansas Baptist Newsmagazine

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8-6-1981

**August 6, 1981**

Arkansas Baptist State Convention

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August 6, 1981

# Arkansas Baptist

NEWSMAGAZINE



Harvesting peaches  
in northeast Arkansas  
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APR Photo/Mike Gil

Peaches are being harvested across the state, and the Swihart Orchards in Leachville in northeast Arkansas is giving families the opportunity to pick peaches for additional income or for home canning and freezing. Swihart reports that more and more people are picking peaches themselves at orchards, and selling the produce at a lower shed price. This enables the orchards to cut down on the cost of commercial shipping.

## Bi-vocational pastors on increase since 1976

by Jim Newton

ATLANTA (BP) — The number of Southern Baptist churches with bi-vocational pastors who "moonlight" in secular jobs increased by 4.57 percent between 1976 and 1980.

A total of 9,845 churches reported bi-vocational pastors on the 1980 Uniform Church Letter, the denomination's annual statistical report filled out by 35,420 churches. It was an increase of 430 over the number of bi-vocational pastors reported in 1976.

Data on the number of bi-vocational pastors was compiled by the research services department of the SBC School Board at the request of J. T. Burdine, national consultant on bi-vocational pastors for the rural-urban department of the SBC Home Mission Board.

Burdine said the data reflects what inflation is doing to Baptist churches and pastors. "Some of our churches are finding they just can't afford to pay a full-time salary," Burdine said.

Interpreting the data, Burdine added the research indicates a lot of older SBC churches which could afford full-time pastors in the past have had to employ bi-vocational pastors now because of inflation. "Some of them want to perpetuate a dream that is not a reality," he said.

He added, however, it is not necessarily "bad" for a church to call a bi-vocational pastor. In many cases, a bi-vocational may do as good a job or even be more effective than a full-time pastor, Burdine said.

He made a distinction, however, between bi-vocational "pastors" and bi-vocational "preachers" who just go out and preach on Sunday. A bi-vocational pastor really seeks to minister to the needs of the people, even though he may earn his salary in secular employment, Burdine said.

He pointed out data reported on the statistical study does not include the number of bi-vocational pastors who serve the 1,833 "church-type" missions sponsored by SBC churches. In addition, there are 411 churches which sent no statistical report to the SBC last year.

The statistical report also lacks data on the number of bi-vocational "church starters" who work with the Home Mission Board's church extension division in starting new missions. The board is currently seeking to enlist 5,000 such bi-vocational

church starters throughout the nation.

Burdine estimated the number of bi-vocational ministers in all these categories probably exceeds 11,000 nationally, or almost one-third of the 35,831 churches in the SBC.

Where bi-vocational churches are located is almost as interesting as how many there are, Burdine observed.

There are 15 Baptist state conventions listing more than 200 bi-vocational pastors, and all are in "older" state conventions in the South, Southwest and mid-America.

Alabama and Georgia reported the largest number of bi-vocational pastors in the SBC, each with more than 1,000.

Another list ranked the states in order of the percentage of churches reporting bi-vocational. Seven state conventions reported more than one-third of their pastors are bi-vocational: Alabama, Oklahoma, Illinois, Tennessee, Missouri, Kentucky, Georgia and Arkansas in that order.

Burdine also pointed out the largest percentage of increase — 32.14 — in the number of bi-vocational pastors from 1976 to 1980 occurred in churches with 500-999 members in cities, not in smaller churches with less than 300 members in the country or small towns.

When categorized by location, bi-vocational churches with populations exceeding 2,500 increased 43.7 percent, compared to an increase of only nine percent for churches in small towns and open country.

Burdine cautioned against viewing the data with alarm. "Historically, bi-vocational pastors have played an extremely important role in Baptist life. With inflation hitting our churches so hard, it is likely that bi-vocational pastors may even become more important in the future," he said.

### Missions leader

#### J. T. Burdine dies

ATLANTA (BP) — J. T. Burdine Jr., 59, a home missions worker and leader for 20 years, died July 7, of a heart attack.

At the time of his death, Burdine was national rural field consultant for bi-vocational ministries at the Southern Baptist Home Mission Board.

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The number of Southern Baptist bi-vocational pastors has increased in the last four years, according to the Baptist Sunday School Board, and Arkansas is among the top 10 states in the number of these pastors who hold a secular job on the side.

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The Arkansas Baptist State Convention is studying the possibility of developing a seminary satellite program in the state, to be sponsored by the convention and the six Southern Baptist seminaries, making it easier for Arkansas church staff members to receive seminary training without leaving their churches.

## Strike does not end church mission effort

PINCKNEYVILLE, III. (BP) — What does a church do about its mission gifts during a miners' strike, when many of its members find it necessary to cut their own giving?

The Beaucoup Baptist Church near Pinckneyville, Ill., faced that problem when its budget offerings dropped as

much as half from its pre-strike level of about \$3,000 a Sunday.

Pastor George A. Strickland said the church decided it could not afford for any of its programs to suffer during the strike. Instead, the treasurer is authorized to borrow necessary funds each month to meet normal requirements of the budget.



It has been my privilege to teach in Boyce Bible School since its inception in Little Rock. It has been a most rewarding experience for many reasons. It has provided opportunity to see men and women, whom God has called into his special service, grow and develop. It also has provided incentive for me to review some of the basic studies in seminary. Boyce Bible School provides a basic education designed to improve an individual's preaching, teaching and leadership abilities.

The Bible clearly teaches two important truths regarding persons who are to lead in God's work. First, he calls specific individuals to preaching and places of leadership. Second, he expects those he has called to prepare, so as to be as effective as possible in his service.

In the Old Testament God called the nation Israel to himself. At the same time he called from within those for whom he had special places of leadership. In the Christian era, the same is true. God calls all of his followers to be witnesses. But he calls some for the special task of leading and preaching.

The entirety of the Old Testament is filled with individuals whom God called for specific leadership roles. Among these are Abraham, Isaac, Jacob and Moses. The call of Moses is a classic example of God's purpose for a specific man for a special purpose.

In the New Testament we also find examples of specific individuals being called. Jesus called the 12 apostles. God called Paul, Barnabas and Timothy. But with the call or "choosing," there was a specific task to be performed by each individual.

A necessity of preparation or training for the ones God has chosen to be his spokesmen is evident in the scripture. Jesus trained the 12 for more than three years. Paul, who already was a highly educated man, went to Arabia for a time (Gal. 1:16-17) to be taught by God.

Boyce Bible School, a fully accredited division of Southern Baptist Theological Seminary in Louisville, Ky., is designed to provide training primarily for non-college graduates whom God has called into special service. How-

ever, the classes are now open to lay people as well. The courses of study, which carry college-level credit, cover theology, New Testament, Old Testament, church history, Christian ethics, music, evangelism, preaching and religious education.

The students have a variety of backgrounds. Some have an excellent education, while others have only the required high school education (or its equivalent). Some are new in the Lord's work, while others have had years of experience. But the one thing these persons have in common is a desire to learn and to better equip themselves to serve God.

The school is fortunate to have well qualified teachers. Several have taught in seminary or college and all have degrees which qualify them to do so. All faculty members have had years of practical experience in full time service to churches and the denomination. The students can be assured of receiving their training from individuals who have both academic and practical experience.

The Arkansas Baptist State Convention is eager to assist those whom God has called into special service to reach their full potential. Consequently, a few tuition scholarships are available to students with financial need. Mileage is provided when several students travel in one car. And free lodging is provided for those who travel great distances. In order to reach more students and to make the training more accessible, a branch of the school has recently been opened at Blytheville.

The school is flexible. Classes are taught at a time when the largest number of students can attend. In the Little Rock school the time which has been found most desirable for students is Friday night and Saturday.

A recent survey made by the state missions department reveals that there are many in Arkansas who are involved in vocational Christian leadership who have not had theological education. Since a call to the ministry is a call to prepare, we urge those whom God has chosen for positions of leadership to avail themselves of Boyce Bible School or some other opportunity for theological training.

# Arkansas Baptist

NEWSMAGAZINE

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

VOLUME 80

NUMBER 30

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.

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## One layman's opinion

Daniel R. Grant

### The church problem of protracted babyhood

Sometimes international religious meetings can get involved in high level abstract theological thinking and talking. I have an automatic tune-out button somewhere deep down inside that works very much like turning the volume down on Howard Cosell during Monday night television football.

At the recent meeting of the Baptist World Alliance Study Commissions I found myself turning up the volume during an unusual devotional message, rather than tuning it out. Mrs. Fannie Thompson, National Baptist women's leader from Arizona, opened our session with a brief devotional thought on the need to examine

our attitude toward spiritual growth. This plainspoken black woman didn't mince words. She reminded us how beautiful little babies are, but how tragic it is when the baby does not grow. She moved rather quickly from the physical to the spiritual and spoke of our universal problem in Baptist churches of newborn Christians (babes in Christ) who have grown very little and who, in the words of Paul, have remained on the milk rather than the meat of the Gospel. How it must grieve the heart of God when his churches cry like babies, want to be fed around the clock like babies, and are preoccupied with sleep and being entertained like babies.

Mrs. Thompson described it as the problem of "protracted babyhood" in the church. She thought it might help us all if churches would take the pews out and install baby buggies and high chairs for those who are not growing as Christians — for those who are not growing in prayer, Bible study, stewardship, service, witnessing, etc. We all laughed at the idea — and especially at the mental picture of physical adults in baby buggies and high chairs, instead of in our dignified pews, but it is a picture we all need to see on occasion, and think about. Unfortunately, it may be God's picture of all too many of his churches here on earth.

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



## Woman's viewpoint

Miss Glenn Kirkland

### Contentment

Have you learned to be content?

Paul tells us that "... I have learned, in whatever state I am, therewith to be content" (Phil. 4:11). If we are not contented we are inclined to worry, and this is bad. We may not be called upon to go through wars, endure a famine, or other calamities, but no matter how small the so-called calamity may be, we are told to be content. In other words, we are told not to worry. We are not to complain, and blame the Lord for everything bad that happens to us. Everyone in his or her lifetime will have prolonged illness, death, a broken home, financial misfortune, or sickness, or some other misfortune. We must remember that all things work together for good to those who love the Lord. That is, if we will let him.

I taught for 24 years in high schools and what is now U.C.A. in Conway. I retired from the last job to return home to care for my aging mother. In 1946 I lost my sight. No words can describe the feeling, but I was encouraged by my little mother's admonition that things could be worse, and to look on the bright side.

My brother's example was another incentive to keep going. He had lost his sight in early manhood. His example of adjusting gave me new hope, but most of all came verse after verse from the Scriptures. "His grace is sufficient," and I have clung to that

verse especially.

I know that I am God's child, and remembering how he has given us so many promises, if we will only depend on him, the way has seemed very easy. We have concerns, but not worries, leaning on him, putting our trust in him, thanking him each day for the overflowing blessings which come our way, and praying each day that he will dominate my life in thought and deed. All this has given me the strength to go on living. I pray that I may be of help to someone else along life's way. Don't worry, don't fret, don't try to solve your problems alone. Look to the Lord and look on the bright side of life. This is my philosophy. I hope these remarks will help someone who may be down cast and blue, that tomorrow may be brighter.

Remember "Casting all your care upon him; for he careth for you" (1 Peter 5:7).

Miss Glenn Kirkland, 86, has been teaching an adult Sunday school class at Plumerville First Church for nearly 55 years. Before she interrupted her teaching career in 1943 to care for her mother, Miss Kirkland had taught speech, drama and music at Fulton High School and Arkansas State Teacher's College (now University of Central Arkansas). She holds degrees from Ouachita Baptist University, ASTC, and Columbia University.

### Church endows scholarship at OBU

ARKADELPHIA — An endowed scholarship fund for ministerial students has been established at Ouachita Baptist University by Second Church in Hot Springs.

The \$25,400 Dr. O. L. Bayless Ministerial Endowment Fund is named for a former pastor of Second Church.

The scholarship will aid ministerial students from Second Church or other students in the Central Baptist Association. Ouachita has turned this fund over to the Arkansas Baptist Foundation for management.

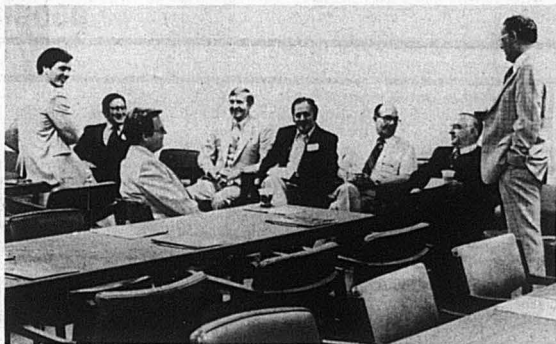
Gary Wise of Hot Springs, a junior religion major, is the fund's first recipient.

### Foreign Board elects Ballenger area director

RICHMOND, Va. (BP) — Isam E. Ballenger has been elected to succeed J. D. Hughey as the Southern Baptist Foreign Mission Board's director for Europe and the Middle East.

Ballenger, 45, was elected during the July board meeting. He will assume the post after Hughey's retirement Dec. 31, following 17 years' service in that position. As area director, Ballenger will administer the work of missionaries assigned to 19 countries in Europe and the Middle East.

For nearly five years he has been associate to the area director, acting as a liaison between the board and missionaries in Europe. Stationed in Ruschlikon, Switzerland, he had added responsibilities as president of the Baptist Theological Seminary from 1977 to 1980.



Twelve pastors from different areas of the state attended the second "Pastor's Day" sponsored by the Arkansas Baptist Foundation.

The annual event is an opportunity for pastors to learn about Christian Estate Planning.

Responses from participants included the following: "... the conference was well put together ... the conference opened my eyes to many more opportunities through which one can serve ... I learned much and hope to share this with my people ... I believe it should be presented in every church ... I learned things that relieve me of any fear about the efforts of our Convention to lead folks to contribute ... it gave me a better view of the actual purpose and philosophy of the Foundation."

Local churches may schedule estate planning conferences by contacting the Arkansas Baptist Foundation, Box 552, Little Rock 72201, telephone 376-0732-4791.

## Informed Baptists ...

As I think back across the years of my ministry I don't believe I can over estimate the value the Baptist State papers have been to me. Ever since the day I came to Arkansas I have read the *Arkansas Baptist News* magazine in order to keep myself informed about our work. But not only that, I have discovered that by being informed about our work I can pray more intelligently for the entire overall program we are trying to promote as Baptists. I regret that postal rates will be constantly increasing, making it necessary for a higher subscription price, but if this is the case, then we must pay the increase in order to have these papers in our hands each week. We can talk together better as Baptists if we keep ourselves informed about our work. This I intend to do.

W. O. Vaught  
pastor,  
Little Rock Immanuel Church



Vaught

... are concerned Baptists



## The Southern accent

### This I believe: about repentance

by Earl R. Humble

The Old Testament word most commonly used for repentance means to turn, or return. The New Testament word most commonly used means to have a change of mind about both sin and God and to turn to God. Jesus said, "Except you repent, you shall all likewise perish" (Lk. 13:3, 5). Paul calls on all to repent because of the certainty of the judgment (Acts 17:30-31). The rich man in hell learned at long last what it would have taken to keep him from that terrible place — repentance (Lk. 16:30).

There is a true repentance and a false repentance. Genuinely saved people have turned from sin and undergone a change of mind about God. Spurious repenters may have gone through some aspect of sorrow



Humble

or regret, but it is not a genuine repentance unless they have turned from sin and turned to God (2 Cor. 7:10). Jesus said that the people of Nineveh were spared under Jonah's preaching because they repented. If we compare his words in Matthew 12:41 with Jonah 3:8, we will see that their repentance consisted in turning from their sin.

Repentance is the work of the Holy Spirit. The Spirit convicts the world of sin, of righteousness, and of judgment (John 16:7-11). Without his convicting work no one would ever repent. The design of God, in his benevolent dealing with the unsaved, is to lead them to repentance (Rom. 2:4).

How do we know if we have repented? Repentance, like faith, is a continuous experience, not a once-for-all thing. As we do not stop believing when we are saved, neither do we stop repenting. We know we have repented if we continuously turn from sin and turn to God.

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

### Child care leader dies in air crash

ATLANTA (BP) — O. Leonard Pedigo Jr., administrator of Georgia Baptist Children's Homes, was killed in a mid-air light plane collision June 8 over Eatonton, Ga.

Pedigo's single engine plane collided with a twin engine craft. Both passengers in the second aircraft also died. Officials at Eatonton airport said both planes were flying on visual control and neither had filed a flight plan.

### Ponder resigns evangelism position

JACKSONVILLE, Fla. (BP) — James A. Ponder, director of evangelism for the Florida Baptist Convention for 11 years, has resigned, effective Aug. 15, to become president of the Jim Ponder Ministries, which will focus on crusade evangelism, church revivals and conferences. He also will direct and lead the staff of consultants to help churches in the areas of church growth consultations, church revivals and Christian family ministries.

For the past 27 years, Ponder has been director of evangelism — first in Illinois, then in Florida — and has been a pastor in Texas and Illinois.

by Millie Gill/ABN staff writer



Smith



Petty

**Jerry L. Smith**

became pastor of Fordyce First Church July 19, coming there from Judsonia First Church. He is a graduate of the University

of Arkansas and Southwestern Baptist Theological Seminary. His wife is the former Sharon Hudson of Harrison. They have three sons, Joshua, Nathan and Samuel.

**Gene Petty**

is serving as interim director of missions for Little River Association. He is assistant professor of religion at Ouachita Baptist University.

**Emmett Whitaker**

was recently honored by Cabot First Church in recognition of his 60th year of public ministry. Having served churches in Texas and Missouri, Whitaker has also been a journalist. He is currently serving as chaplain for the Cabot Manor and Rollins rest homes and is the minister of encouragement for the Cabot First Church with re-

sponsibilities of ministering to the shut-ins of Cabot.

**Jack Porter**

is serving the Batesville Southside Church as pastor. He and his wife, Marjorie, moved there from Marmaduke where he was pastor of the First Church.

**Don McCormick**

is serving the Goodwin Church as pastor, coming there from the Elaine Wabash Church.

**Harold Dunham**

is serving the Beck Spur Church as pastor.

**Russell Robinson**

was licensed to the gospel ministry July 8 by the North Little Rock Highway Church. Associate Pastor Jack Cunningham led the service in the absence of Pastor Larry Ballard.



RIDGECREST, N.C. — Arkansas youth Bible drill and speakers' tournament winners, Gini Maddux and Carole George, attended the Church Training Leadership Conference here and participated in demonstrations of their skills. Miss Maddux is a member of West Memphis First Church and Miss George of Jonesboro Central Church.

## 10 receive degrees from Southwestern

Ten Arkansas received degrees July 17 from Southwestern Baptist Theological Seminary in Fort Worth, Texas.

The class of 151 summer graduates was addressed by R. Kirby Godsey, president of Mercer University in Macon, Ga., during commencement ceremonies.

The Arkansans and their degrees are John Thomas Birdsong of Heber Springs, master of divinity; Robert Harold Bray of Malvern, master of divinity; James Francis Browne of Lonoke, diploma of theology;

James Edward Byrd of Pine Bluff, doctor of education; Robert Nodell Dennis of Trumann, doctor of ministry; David Lee Johnson of Jacksonville, diploma of theology; David Michael Martin of Little Rock, master of religious education; William Paul Miller of Camden, doctor of ministry; Donald W. Parks of El Dorado, master of church music; and Alfred Perry Walsh III of North Little Rock, master of religious education.

Southwestern Seminary is one of six such institutions owned and operated by the Southern Baptist Convention.

Birdsong



Bray



Browne



Byrd



Dennis



## briefly

North Little Rock Gravel Ridge Church will celebrate its 30th anniversary Aug. 9. Pastor Eddie Simpson of Lonoke First Church, a former member, will be guest speaker at the 2:00 p.m. service. Friends of the church are invited.



Johnson



Martin



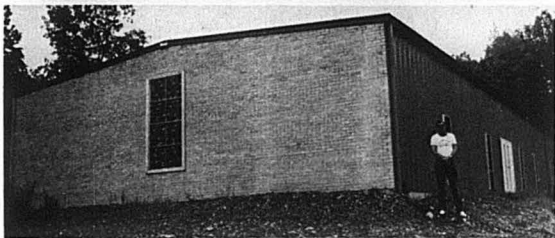
Miller



Parks



Walsh



Fort Smith Temple Church celebrated the payment of its debt with a Note Burning Day June 14. Although the \$65,000 debt has been paid, the church hopes to start a new fellowship hall and kitchen in the near future. Standing (left to right) in the picture are Trustee Edgar Carpenter, Chairman of Trustees Joe Hunt, Chairman of Deacons John Mann and Trustee James Cooper. J. Elton Pennington is pastor.

### Spring Lake Assembly opens new building

The Spring Lake Baptist Assembly has opened a new 5600 sq. ft. all-weather building. The new facility, named the Pryor Center, was named for Mrs. Pearl Pryor, a long-time supporter of the Spring Lake Assembly at Lonsdale. Mrs. Pryor was a member of Hot Springs Grand Avenue Church and left a trust fund with the first five years to build a place of worship at the Spring Lake Assembly.

The new facility has a 3200 sq. ft. worship center, two restrooms, 10 two-person motel-type rooms that have central heat and air, and a missionary apartment. The missionary apartment for furloughing missionaries, is an efficiency-type apartment which has a bedroom, a kitchen and a bath. It is open to any missionary who is traveling or needs a place to stay without cost for a few days.

Pictured is the new building and camp administrator Charles Holcomb.

## News about missionaries

**Mr. and Mrs. L. Steve Ditmore**, missionaries, have transferred from Peru to El Paso Baptist Publications (address: Box 4255, El Paso, Texas 79904). He was born in Lefors, Texas, and lived in Arkansas, Texas and New Mexico while growing up. The former Shirley Tibbs of Texas, she was born in Houston and lived in surrounding communities while growing up. They were appointed by the Foreign Mission Board in 1964.

**Jeffrey Fray**, son of Mr. and Mrs. Marion G. (Bud) Fray Jr., missionaries to Southern Africa, married Bonnie Gail Manning on June 27. His parents may be addressed at P.O. Box 861, Edenville 1610, Republic of South Africa. Fray is associate to the Foreign Mission Board's director for Southern Africa. He is a native of Kennett, Mo. The former Jane Dawley, she was born in San Antonio, Texas, and grew up in Nashville, Ark. They were appointed by the Foreign Mission Board in 1957.

**Mr. and Mrs. Orville Boyd Jenkins**, missionaries to Kenya, have completed fur-

lough and returned to the field (address: P.O. Box 52, Limuru, Kenya). He was born in Chickasha, Okla., and grew up in Quanah, Texas. She is the former Edith McSwain of Ethel, Ark. They were appointed by the Foreign Mission Board in 1975.

**Mr. and Mrs. J. Frederick Spann**, missionaries to Brazil, have arrived in the States for furlough (address: Rt. 1, Box 262½, Colt, Ark. 72326). He is a native of Levy, Ark. The former Bettye Brawner, she was born in Colt, Ark., and lived in Greenfield, Calif., and Wynne, Ark., while growing up. They were appointed by the Foreign Mission Board in 1962.

**Mr. and Mrs. Emmett A. Barnes**, missionaries to Lebanon, have arrived in the States for furlough (address: 920 W. Washington, Jonesboro, Ark. 72401). A native of Missouri, he was born in Bismarck and also lived in Potosi. She is the former LaNell Taylor of Monette, Ark. They were appointed by the Foreign Mission Board in 1966.

**Mr. and Mrs. James M. Philpot**, Baptist representatives to Mexico, have arrived in the States for furlough (address: 332 Atlantic Ave., Shreveport, La. 71105). He was born in Polk County, Ark., but moved to Fresno, Calif., as a teenager. The former Jurhee Sheffield, she was born in Childers, Texas, and grew up in Fresno. They were appointed by the Foreign Mission Board in 1967.

### Tournament results

For the 10th year in a row a new champion was crowned in the annual Church Staff Golf Tournament. Alan Moore, minister of youth at Calvary Church in Hope, shot a blazing 77 at Rebsamen Park in Little Rock on July 20 to capture the title in the Championship Flight. Runner-up was Jack Riley, pastor of First Church in Russellville. Bill Ladd, pastor of Second Church in Russellville, was the winner of the first flight competition, followed by R. H. Dorris, retired denominational leader.



# Seminary Satellite in Arkansas Questionnaire

Name \_\_\_\_\_ Staff position \_\_\_\_\_

Address \_\_\_\_\_ Church \_\_\_\_\_

City, State, Zip \_\_\_\_\_ Telephone \_\_\_\_\_

## I am interested in the following program (based on discussion in cover letter):

- ( ) Diploma — for those with less than a college degree.  
( ) MDiv; ( ) MRE; ( ) MCM; for those with a college degree.  
( ) DMin — for those who have been accepted or who would qualify for this program.  
( ) I would be interested in attending such a center at:

- ( ) Little Rock ( ) Fort Smith  
( ) Jonesboro ( ) Arkadelphia  
( ) Other \_\_\_\_\_

I could begin as early as ( ) January, 1982 ( ) August, 1982

## The best time for me to meet classes would be: (list 1st, 2nd, 3rd choice)

- ( ) Monday ( ) all day  
( ) Tuesday ( ) morning  
( ) Wednesday ( ) afternoon  
( ) Thursday ( ) evening  
( ) Friday  
( ) Saturday

## Educational background — Check the highest level of educational training you have had:

- ( ) Less than high school  
( ) High School  
( ) College, \_\_\_\_\_ years; degree(s): \_\_\_\_\_  
College: \_\_\_\_\_  
( ) Seminary, \_\_\_\_\_ years; degree(s): \_\_\_\_\_  
Seminary: \_\_\_\_\_

## If you have had seminary courses in any of the following areas (but do not have a degree), please check and list other similar courses:

- ( ) Biblical background \_\_\_\_\_ ( ) Old Testament \_\_\_\_\_  
( ) New Testament \_\_\_\_\_ ( ) Greek \_\_\_\_\_  
( ) Hebrew \_\_\_\_\_ ( ) Church history \_\_\_\_\_  
( ) Systematic theology \_\_\_\_\_ ( ) Pastoral ministry \_\_\_\_\_  
( ) Evangelism \_\_\_\_\_ ( ) Missions \_\_\_\_\_

## Please list below the names of other persons you feel would be interested in such a program:

Name

Address

Telephone

Please complete and return this questionnaire to: Seminary Satellite Committee  
Arkansas Baptist State Convention  
P.O. Box 552  
Little Rock, Ark. 72203

# Seminary satellite program studied

by Huber L. Drumwright

In the December meeting of the Executive Board authorization was given to study the possibility of a seminary satellite program. The committee appointed from the Program Committee of the Executive Board has been working diligently to carry out such a study. The six Southern Baptist seminaries have assigned personnel from among them to work with our committee. Among other items of information it is imperative that the interest of prospective students be discovered. Any prospective student should complete the questionnaire appearing in this issue of the *Arkansas Baptist Newsmagazine* and return before Aug. 25 to the Baptist Building.

Many questions are unanswered at the moment. Where will the classes meet? When will they begin? What will it cost? These are presently questions without an

answer. Such programs in other states have been slightly higher in cost to the student than resident campus programs, in the range of a total \$250 per semester for eight (or more) hours of accredited work. Regular faculty and adjunctive, local, qualified teachers have been used.

Little Rock is several hundred miles in any direction from one of the six Southern Baptist seminaries. There are many people serving in churches in the Arkansas Baptist State Convention who have not had or have not completed a seminary program. Such a satellite in Arkansas would afford an opportunity for a person to continue to serve in the churches while pursuing a degree. Although primarily designed for the benefit of Southern Baptists, these programs would be open to non-Southern Baptists at a slightly larger cost.

# Attendance report

July 26, 1981

Church	Sunday School	Church Trng.	Church addn.
Alexander			
First	111	47	2
Vimy Ridge Immanuel	79	31	
Alpena, First	53	23	
Adkins, First	176	56	
Batesville			
First	254	107	2
West	220	59	1
Nursing Home	36		
Bentonville, First	363		2
Berryville			
First	205	99	3
Freeman Heights	210	84	
Blue Eye, Mo., First	115	57	
Booneville			
First	303		1
South Side	138	88	
Bryant			
First	273	66	2
First Southern	115	51	
Indian Springs			
Cabot			
First	370	98	1
St. Carmel	419	100	
Camden, Cullendale First	407	130	
Caraway, First	117	90	
Cherokee Village, First	124	36	3
Conway	96	86	
Harlan Park	89	69	
Oak Bowery	85	78	
Pickles Gap	446	152	
Second			
Crossett			
First	428	96	
Meridian	101	84	
Mt. Olive	322	142	3
Temple	183	87	2
Danville, First	133	25	
Nursing Home	27		
Des Arc, First	183	41	
Desha, First	93	64	2
El Dorado, West Side	486	472	2
Forest City, First	607	63	
Ft. Smith, Westside	72	47	
Castville	104	46	
Centry, First	137	47	3
Grandview	77	45	
Green Forest, First	174	47	
Hampson, First	142	90	
Hardy, First	123	50	1
Harrison			
Eagle Heights	268	105	1
Northside	116	66	1
Woodland Heights	112	53	1
Hot Springs			
Grand Avenue	349	97	1
Harvey's Chapel	153	77	2
Park Place	274	84	2
Hughes, First	120	46	2
Jacksonville, First	307	25	4
Jonesboro			
Netleton	224	89	4
Philadelphia	137	74	
Kingston, First Southern	82	62	2
Lavaca, First	379	197	4
Little Rock, Crystal Hill	147	54	
Magnolia, Central	147	209	3
Mountain Pine, First	79	42	
North Little Rock, Starfall	93	56	
Paragould			
Calvary	211	157	2
Center Hill	74	66	2
East Side	420		
First	416	77	3
Paris			
First	354	45	
Southside	56		1
Pea Ridge, First	230	66	
Pine Bluff			
Centennial	110	47	
Central	103	40	
First	534	79	
Hardin	134	44	2
Lee Memorial	177	35	
South Side	350	171	
Watson Chapel	406	85	
Prairie Grove, First	160	72	1
Rogers, Immanuel	912		
Russellville, First	477		9
Sandusky, Okla., Faith	35	23	1
Springdale	74	48	
Berry Street	99	40	1
Claude Avenue	257	104	
Elmdale			
First	1,864		3
Texasiana			
Highland Hills	96	58	
Shiloh Memorial	117	49	
Trinity	322	176	6
Valley Springs	86	41	
Van Buren, First	484	67	3
Vandervoort, First	50	27	
Ward, First	123	74	
West Helena, Second	252	106	
Yellville, First	159		

And some . . . evangelists

## Bill Spears begins evangelism ministry

Bill Spears has organized his own evangelistic association and is serving as a full-time evangelist. He, for 10 years, has pastored Arkansas churches, including the Mulberry First Church and the Jonesboro North Main Church. He is married and has two children and one grandchild.

Rex Easterling, pastor of the Rogers Open Door Church, said, "I recommend Spears to churches of all sizes. The 400 baptisms in the Mulberry and North Main churches are the results of his efforts in proclaiming God's message to the lost. Therefore I feel that he will be an effective evangelist for any church."

Spears may be contacted at P.O. Box 272, Mulberry, Ark. 72947 and by calling (501) 997-8087.



Spears

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Emil Williams, pastor

# National poverty special features Baptist leaders

by Greg Warner

GLORIETA, N.M. (BP) — Reagan administration budget cuts "are asking for a social disaster on the installment plan," according to James M. Dunn.

Dunn was one of four Southern Baptist leaders featured in an NBC special on national poverty, taped July 14 in cooperation with the Southern Baptist Radio and Television Commission.

The hour-long special, shown nationally Aug. 2, was hosted by NBC news correspondent Edwin Newman.

Also participating on the panel with Dunn, executive director of the Baptist Joint Committee on Public Affairs in Washington, D.C., were William G. Tanner, president of the Home Mission Board in Atlanta, Ga.; Samuel Simpson, pastor of Bronx Baptist Church in New York City; and Ross Hanna, Southern Baptist home missionary in Tucson, Ariz.

Against the backdrop of home missions week at the Glorieta Baptist Conference Center, the leaders debated the effects proposed Reagan administration budget cuts would have on the poor of America and how churches should respond.

Dunn said the proposed budget cuts that eliminate many social programs for the poor are a "guaranteed scenario for human needs disaster." While conceding a balanced budget is a worthy goal, Dunn said, "It is a terribly risky gamble when the folks whose lives are at stake are the poor."

Simpson agreed the loss of some social programs would have a devastating effect on poor people: "A lot of people are going to be dying if something is not done," he said.

"The budget cuts are using real bullets and killing real people," Dunn said. He cited the Reagan administration's decision to cut the Women, Infants and Children (WIC) food program, credited with preventing many infant deaths, as one budget cut that could cost lives.

Tanner said the government has not researched the effects the proposed cuts would have on poor people. "I don't think they have the data to back up what they are doing," he said.

But Hanna disagreed with other panel members, saying the cuts could be a good thing.

"Definitely there are going to be some people hurt," he admitted, "but I have faith in the government that they will be able to work together (with Christian organizations) for a better helping program. Some people will starve, but they already are."

Hanna said the poor people with whom he works in Tucson's inner city have paid little attention to budget talk out of Washington. Instead they are preoccupied with daily concerns of hunger, housing and "existence," he said.

"The administration is trying to go back 50 years to destroy the programs that help poor people in America," Simpson said.

"There is a certain callousness," Dunn said, "reflecting in cutting some of the most cost-effective, humane, genuinely helping programs." He said the idea that welfare recipients need only find a job is a fallacy because "70 percent of the welfare recipients are children."

"We must take these hard facts into account," he said "and not simply sloganize

or bumper-sticker our attitudes toward the poor."

All four panelists agreed the government has some responsibility to help the poor and that Christians cannot take up all the slack left by deleted social programs.

"There is no question the government has their responsibility and they cannot shirk that responsibility," Simpson said.

Tanner said the Home Mission Board "can be a catalyst" in the process of finding help for the poor. "We can't pick up all the slack, but we can do some things," he said.

"We can qualitatively do a better job through church structures than through massive federally-funded programs," Dunn said, "but we'd better be careful not to conclude, as some churches are doing nowadays, that the churches can pick up where the cuts are being made. There is no way in the world that can happen. That is a dream and not a reality."

The panelists suggested cooperation with the government in designing programs to fill the gap.

"The Home Mission Board is going to have to relate itself to some of these (government) agencies not in direct, but in dynamic ways," Tanner concluded. "It's not enough to say we can't meet all the needs."

Dunn challenged Christians to change the governmental systems that minister to the poor. He said Christians need to be committed not only to charity, but to justice, which would guarantee that the government has to meet the basic "inalienable" human right of food and health for poor people.

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# The Bible speaks on hunger

The Bible speaks clearly and frequently concerning those who are hungry and in need. It speaks of the close relationship between hunger and poverty. It speaks to the Christian's responsibility to minister to those who are in need. It also speaks forthrightly concerning the accumulation and use of possessions.

## I. Teachings concerning the poor and hungry.

1. God's attitude toward the poor and hungry is one of compassion.

(1) God loves the poor and the oppressed. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised..." (Luke 4:18 KJV). "Listen, my beloved brethren. Has not God chosen those who are poor in the world to be rich in faith and heirs of the kingdom which he has promised to those who love him?" (Jas. 2:5).

(2) The Bible recognizes the persistence of the problem of poverty in this kind of world. "For you always have the poor with you, but you will not always have me" (Matt. 26:11).

(3) God does not, however, tolerate a passive acceptance of poverty. "... Therefore I command you, you shall open wide your hand to your brother, to the needy and to the poor, in the land" (Deut. 5:11).

2. God makes provision for the poor and hungry.

(1) The Old Testament contains many commandments designed to benefit the poor. The poor, along with the Levites who had no inheritance, were to receive the agricultural tithe every third year (Deut. 14:28-29; 26:12).

Every seventh year, the poor were to glean the fallow fields (Exodus 23:11), debts were remitted (Deut. 15:1-2), and those in servitude were given freedom and gifts (Ex. 21:2; Deut. 15:12-13).

Owners of fields, orchards and vineyards were urged always to leave parts of the harvest for the poor (Deut. 24:19-21; Lev. 19:9-10; 23:22).

The poor were protected from exploitation (Deut. 24:10-15) and injustice at the hands of the rich (Deut. 27:19).

(2) The New Testament requires God's people to care for those in need. "And he answered them, 'He who has two coats, let him share with him who has none; and he who has food, let him do likewise'" (Luke 3:11). "... James and Cephas and John, who were reputed to be the pillars... would have us remember the poor, which very thing I was eager to do" (Gal. 2:9-10).

## II. Teachings concerning possessions.

1. All things belong to God.

"The earth is the Lord's, and the fullness thereof, the world and those who dwell therein" (Ps. 24:1). "Every beast of the forest is mine, the cattle on a thousand hills... The world and all that is in it is mine" (Ps. 50:10, 12).

2. Those who belong to God should not be concerned primarily about material things.

"Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?'" For the Gentiles seek all these things; and your heavenly Father knows that you need them all. But seek first his kingdom and his righteousness, and all these things shall be yours as well" (Matt. 6:31-33).

3. The hoarding of wealth is contrary to God's call to self-giving.

"No servant can be slave to two masters; for either he will hate the first and love the second, or he will be devoted to the first and think nothing of the second. You cannot serve God and Money" (Matt. 6:24 NEB).

4. Christians must be willing to forsake all they have to follow Christ.

"Jesus looked straight at him; his heart warmed to him, and he said, 'One thing you lack; go, sell everything you have, and give to the poor, and you will have riches in heaven; and come, follow me.' At these words his face fell and he went away with a heavy heart for he was a man of great wealth. Jesus looked round at his disciples and said to them, 'How hard it will be for the wealthy to enter the kingdom of God!'" (Mark 10:11-12 NEB).

"If any man would come after me, let him deny himself and take up his cross daily and follow me" (Luke 9:23).

## III. Teachings concerning the use of possessions.

1. The Christian must use moral judgment in determining what is enough for personal needs.

"There is no question of relieving others at the cost of hardship to yourself; it is a question of equality. At the moment your surplus meets their need, but one day your need may be met from their surplus. The aim is equality; as Scripture has it, 'The man who got much had no more than enough, and the man who got little did not go short'" (2 Cor. 8:13-15 NEB).

2. Material response to the poor and hungry is a test of Christian experience, genuine love, and authentic righteousness.

"If a brother or sister is ill-clad and in lack of daily food, and one of you says to them, 'Go in peace, be warned and filled, without giving them the things needed for the body, what does it profit? So faith by itself, if it has no works, is dead'" (Jas. 2:15-17). "But if a man has enough to live on, and yet when he sees his brother in need shuts up his heart against him, how can it be said that the divine love dwells in him? My children, love must not be a matter of words or talk; it must be genuine, and show itself in action" (I John 3:17-18).

3. Those who neglect people in need will come under God's judgment.

"Then they also will answer, 'Lord, when did we see thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to thee?' Then he will answer them, 'Truly, I say to you, as you did it not to one of the least of these, you did it not to me.' And they will go away into eternal punishment, but the righteous into eternal life" (Matt. 25:44-46).

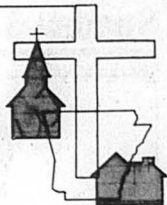
4. Christians are to treat others as they want to be treated themselves.

"... Whatever you wish that men would do to you, do so to them; for this is the law and the prophets" (Matt. 7:12).

## Conclusion

The Bible says that God's people are to help the hungry. It provides guidelines for Christians in dealing with hunger problems. It points the world to Jesus Christ who gives his followers the capacity both to preach the gospel to the uttermost part of the earth and to care for hungry people across the tracks and around the world.

**Taken from the series of pamphlets entitled "The Bible Speaks on..." by the Christian Life Commission, SBC.**





Taylor

**International**  
August 9, 1981  
**Deuteronomy 29:2-15**  
by Ira Taylor  
Atkins First Church

## The basis for covenant renewal

Our passage shows Moses as a faithful minister of God to the people of Israel, reminding Israel of the covenant God had made with his people. Moses did not make the covenant; he simply restated it to the Israelites.

Our passage also shows the willingness of God to renew his covenant with every new generation. The covenant is grounded then upon God's Word and is assured by the faithfulness of God to deal mercifully with his people.

### A reminder of past blessings

Moses first reminds the assembly of blessings God has already given as a part of his covenant with them (vs. 2-3; 5-8). Yet Moses knew that they did not really comprehend those blessings.

We wonder, "With all that God had done for them, how could they not know and understand?" But how much like that are we? We have all the record of God's great dealing with them and much more! We who live on this side of Calvary still understand so little of God's greatness, and we miss so many blessings God desires to give because we have not "a heart to perceive, and eyes to see, and ears to hear, unto this day" (v. 4).

Sometimes we need to be reminded, as Moses reminded these Israelites, of what God has done for us in the past to encourage us to go on to what God has for us in the future.

### Obedience urged

In verse nine Moses urged obedience to the covenant, based upon what God has already done. Yet God had much more in store for them if they would keep the terms of the covenant.

With each blessing comes also a corresponding responsibility. Israel stood to receive great blessing as God's covenant people, but there was the responsibility to keep their part of the covenant. Does God expect any less obedience of us today?

### The covenant extended

As Moses reviewed the terms of the covenant that day, it seems that all Israel was represented (vs. 10-11). After repeating the terms of the covenant in verses 12 and 13, Moses indicates the willingness of God to extend the terms of the covenant to all men (vs. 14-15).

God has done just that in his Son, Jesus Christ. All who give their lives to him in faith and obedience receive the blessings of the new covenant — eternal life. But not just eternal life, there is abundant life here and now.

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## Seminar draws deposit personnel

SAN JOSE, Costa Rica — Baptist Spanish Publishing House deposit personnel representing eight countries in the Caribbean area participated recently in a deposit personnel seminar in San Jose, Costa Rica. The deposit system, a cooperative effort between the publishing house and organizations of Southern Baptist missionaries in different countries, is the main channel of distribution for Spanish products.

## When you are betrayed

There is no greater pain than betrayal. Betrayal is the loss of someone close and trusted. Psalm 55 is a record of an experience which David endured. Most likely it was the revolt of Ahithophel, David's trusted counselor. This Psalm may typify the Judas experience in the life of Jesus. It is a Psalm of pain where the spirit of man is wounded deeply.



Hassell

Perhaps you have experienced such a betrayal from a business partner, a friend, a marriage partner, a confidant or someone in your church fellowship. Read the scripture passage carefully and see if it does not describe your pain.

It was difficult to pray about. We caught ourselves thinking God would hide himself from us, because our most trusted friend had done it "Mourn" has the idea of tossing to and fro in our thoughts. In verse four, "sore pained" has the idea of writing. Have you experienced a heart which writhed in pain? Verse five describes the trembling and horror which covered us. What do you want to do in such a situation? Run somewhere where you could be

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## Life and Work

August 9, 1981

Psalms 55:1-7; 9; 12-14;

20-22

by Jerre R. Hassell  
Stuttgart First Church

at rest. But where do you flee from trouble?

Who has betrayed you? Verses 12-14 describe the person. It wasn't any enemy who hated you. It was a companion and familiar friend who shared counsel with you as you walked to the house of God.

Notice in verses 20 and 21 the vivid imagery of the scriptures as the betrayer is painted in varied colors. He is a person of peace who would break a covenant. Smooth words that cover war in the heart. Language softer than oil which betray a drawn sword.

Such a betrayal would cause an ordinary person to stumble and fall. The average Christian would gather his battle array and fight back, thinking he had done God a favor by doing battle with such a one.

God's word counsels differently. Verse 22 is also vivid in its imagery of grace and humility. Listen, God's promise to us is that he will not allow the righteous to be moved. "Moved" has the picture of stumbling or tottering. If the Christian takes on the weapons of the world, he will totter and stumble. How does God do it?

Casting our burdens on the Lord would relieve us. But the scripture says he sustains us. That means God carries our burdens by sustaining us so that we are strong enough to bear them. How great the confidence to know that God clothes the Christian in his power so we can endure the betrayal of the world.



West

## Bible Book

August 9, 1981

Hebrews 10:1-39

by Henry G. West  
Mississippi County Association

## The sufficiency of Christ's sacrifice

The inability of the animal sacrifices to provide complete atonement is emphasized very strongly in this chapter. The author declares that the old Levitical system of sacrifice is just a dim foretaste of all the good things that Christ would do for us in his sacrifice for sin.

**The sacrifice of Christ is complete  
and is the basis of our continued faithfulness (10:1-18)**

Christ's death on the cross was the perfect embodiment of the will of God. He was the just (clean, perfect) man — the only such person that ever lived on this earth — dying for sinful, imperfect people in order that we might know all of God's forgiving grace and love. By this once and for all offering he made perfect in the sight of God all those who by faith will believe and receive him as Saviour. God says he will never again remember our sins and he removes our guilt, not by the blood of bulls and goats, but by the precious blood of Jesus. "Jesus paid it all, all to Him I owe, Sin had left a crimson stain, He washed it white as snow."

What a challenge! What a hope we have as Christians. These Hebrew Christians needed a rededication and renewed strength to overcome their temptation to lapse back into the attractive ritualism of Jewish worship. The writer challenges them to step boldly into the very Holy of Holies (by the blood of Jesus) into the very presence of God.

That which only the High Priest could do (and that only once a year) we can do at any moment, on the basis of the atonement of Christ and our own faith, not our works. We have been saved, secured and satisfied by the Christ of the Cross. No longer is there room for indecision and doubt and because of such faith we have a commitment to tell everybody we meet of this "Good News" of Christ's love and saving grace. Here again is the bold mission challenge found constantly in the book of Hebrews.

**We are to move forward with Christ (10:26-39)**

Just as the previous chapter closed with the exhortation that Jesus is coming back to claim his own, so does this chapter. He warns them not to despise, or make folly or treat as a cheap thing the blood of God's new covenant which makes them pure. That no matter what their sufferings, they are not to lose courage, for faith brings great reward.

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## Church training

### Studies aid church growth

Church growth is a concern and objective that has captivated many churches and church leaders. According to Roy Edgemon, director of the church training department at our Sunday School Board, "The necessary ingredients for church growth are found in the power of the people. The Bible tells us that God uses his people to grow his church. The growth of the church comes as a united effort of the Body of Christ working in obedience to Jesus Christ."

For this reason the Youth and Adult Church Training curriculum for 1981-82 is developed around an emphasis on church growth. The three youth periodicals, *Youth Alive* (younger youth); *The Youth Disciple* (older youth); and *Baptist Youth* (grades 7-12), will include material to help youth understand the nature and purpose of the church, how to include others in its fellowship and personal growth opportunities.

The *Baptist Adult* periodical describes the unique nature and mission of the church in the first quarter (October-December, 1981). The first quarter issue of *Baptist Young Adults* will examine the basic truths of the church and church growth. Subsequent issues of these periodicals during 1981-82 will build on the principles established in the October-November-December issues.

Pastors, ministers of education and church training directors recently received a complete outline of these church growth studies for the coming year along with a description of all of the Equipping Center modules. Now is the time to select and or-

der your fall quarter church literature.

We commend these dated periodicals to any church that is concerned about seeing healthy church growth take place in the church. These studies are foundational to the 1982-85 Bold Mission Thrust emphases to be launched in our state in early 1982. — Robert Holley



Holley

## Evangelism

### What is revival?

Revival is a proven method of evangelism in our Southern Baptist world. Some have a doubt that real revival will come in our day. I believe that God is still saying in the 20th century, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14). God is saying, "I will, if you will."

A real revival is conceived in the great heart and mind of God. It is given birth and life in the hearts and minds of God's people. Prayer is the power line between God's spiritual dynamo in heaven and God's spiritual transformers on earth. We, as Christians, are transformers that spiritual power flows through. We receive this power in direct relationship to our prayer life.

The following reasons give us a vivid description of why we need revival in our day: (1) Revival is a reminder to keep our priorities in proper order. God will refresh our spirit and renew our vision so that we will recommit ourselves to seek out the lost who need to be saved (Luke 19:10). (2) Revival is a retreat with God from the ordi-

nary. (3) Revival is a unified voice of the church declaring Christ's concern for the lost in the community. (4) Revival is a focus on the special spiritual need of a church. (5) Revival intensifies and develops prayer life. (6) Revival sets the spiritual atmosphere that ripens the harvest. The atmosphere of concern and proclamation make it easier to achieve a harvest of souls.

With the Psalmist, we cry out to God, "Wilt thou not revive us again; that thy people may rejoice in thee?" (Psalm 85:6). — Clarence Shell Jr.



Shell

## Student department

### Welcome to our BSU

Baptist Student Union is people like you. Even though we are sponsored and supported by Southern Baptist churches, students of many different denominations actively participate. It is a place to be and to become all that you were created to be. We believe that God created you with unique gifts. BSU, as a student led organization, will present you ample opportunity to express those gifts. Our goal is to share Christ in all that we do.

At Southern Arkansas University, our BSU is receptive to your needs and supports your achievements in and out of the classroom. This friendly atmosphere fosters meaningful ties that will bind friends for a lifetime. We realize that personal growth gained by a textbook education is limited at best. The SAU-BSU strives to provide a two dimensional involvement in the Christian life: the Outward Dimension and the Inward Dimension.

The Outward Dimension includes group oriented activities such as mission tours, mission projects, intramurals, recreation, fellowships, retreats, BSU led revivals and singing groups.

The Inward Dimension involves personal spiritual growth centered around daily Bible study and prayer, dorm Bible study, local church involvement and group share times.

Baptist Student Union is a Bridge Building organization. BSU serves to fill the gaps in a student's life as he adjusts to campus life and begins to experience independence away from home. Developing relationships on the campus, in the community, and in the church can sometimes be very frightening if not frustrating. BSU is committed to bridging the gap between college students and the churches and to showing the students how to minister to each other. — Lynn Loyd, director at SAU



Loyd

# MK Prayer Calendar

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## August

- 12 Rosanne M. Giannetta (Italy) c/o Laura Turner, P.O. Box 185, Blytheville 72315
- 14 David R. Coad (Upper Volta) 4425 Wayside, Ft. Worth, Texas 76115
- 17 Joyce Crawford (Venezuela) Box 465, OBU, Arkadelphia 71923
- 19 Joy McCall Moses (South Africa) 1242 Irving St., Queenswood, Ext 2, Pretoria, 0186, Republic of South Africa
- 22 Bruce Erwin Green (West Africa) 1214 Darlington Pl., Tulsa, Okla. 74115
- 24 Jenny Ruth Evans, (Singapore) 1042 Clinton, Apt. 1, Arkadelphia 71923
- 24 Deborah Ann Redmon (Brazil) Box 1044, OBU, Arkadelphia 71923
- 29 Kevin A. Carswell (Brazil) Box 917, OBU, Arkadelphia 71923

# Your state convention at work

## Family and Child Care Love lives here

Becky King, a May graduate of Ouachita Baptist University, is a B.S.U. appointed Summer Missionary. God led her to be a minister with Arkansas Baptist Family and Child Care in the Little Rock Emergency Receiving Home for abused children. She will also minister in the Sherwood (North Little Rock) facility.

"How were you led to us? Why your interest in abused children?" Becky was asked. Her response is like a bright light brought to darkness so the way can be seen: "Beginning in early high school, I felt a burden for abused children. I believe this burden was (and still is) God's way of speaking to me. I knew there must be a place, a way in which God intended these children to receive love and care. The emergency home is a place for God's love."

We thank God for Becky's burden, and for yielding herself to be an instrument for God's love. Becky's testimony also speaks, I pray, to all of us. What burdens do we feel for people, and what are we doing about it? Can we say about the places we live and work — "Love lives here?"

Remember to pray for Becky, our staff,

our ministry, and yourselves this day. — **Doug McWhirter, Director, Little Rock Area Office, Arkansas Baptist Family and Child Care Services.**

## Language missions Deaf conference meets

Ouachita Baptist University was the setting for this year's Arkansas Baptist Conference of the Deaf held June 19-21. Forty-two deaf and hearing Baptists came from all over Arkansas to participate in the two-day conference which included workshops on interpreting and signed worship services.

The conference pastor was Ray Bearden, pastor of the Deaf Mission of the First Church of Shreveport, La. Other conference leaders were Ernest Northup, 1980-81 ABCD president; Barbara Northup and Sue Hays, interpreters; Arthur and Edna Crow, Ruth Treadway, Pam Hoyt and Nancy Browning, Sunday School teachers; and Dempsey Fisher, workshop on Christian finances.

Officers elected for 1981-82 were Maxwell Mercer of Horseshoe Bend, president; Sue Hays of Little Rock, president-elect; Patsy Mercer of Horseshoe Bend, first vice-president; Barbara Northup of Little Rock,

second vice president; Fern Powell of Little Rock, secretary; Ollie Perry of Little Rock, treasurer; Howard Poe of Little Rock, parliamentarian, and Janet Scott of Jonesboro and R. Peterdorf of Little Rock, trustees.

The theme for this year's conference was "Walking by Love, Walking by Christ." The conference will meet again at Ouachita in 1982. — **Randy Cash**

## Stewardship

### Area conferences set

The Stewardship Department, in conjunction with the Evangelism Department, has set four area conferences for September.

Guy Henderson, former foreign missionary and stewardship associate in the Mississippi Baptist Convention, will lead conference sessions.

Henderson will address the problem of non-giving church members. Four Arkansas pastors will speak on how they develop a giving membership.

The conferences, set for 4:30, are scheduled on these dates and for these churches:

- Sept. 14 — First Church, Rogers
- Sept. 15 — Second Church, Russellville
- Sept. 17 — First Church, Newport
- Sept. 18 — Second Church, Monticello.

A meal will be served at the host churches between sessions of the stewardship conference and evangelism conference. Reservations for the meal are made through the Stewardship Department. — **James A. Walker, Director**

## New training structure is created

WAKE FOREST, N.C. (BP) — A new structure for providing ministerial training beyond the seminary campuses has been activated by the presidents of the six Southern Baptist seminaries.

The Seminary External Education Division, to be jointly sponsored by all six schools, will incorporate a new Seminary Satellite Department along with the existing Seminary Extension Department. The satellite department will provide seminary-level courses in certain areas of the country, particularly in the northern tier of states.

Studies provided through the new satellite department will be on the graduate level, creditable toward a seminary degree. Centers offering courses on the seminary level already are in operation or in final stages of planning in Baltimore, Md., Detroit, Mich., and Chicago, Ill.

The Seminary External Education Division will be housed in the Southern Baptist Convention Building, 460 James Robertson Parkway, Nashville, Tenn. 37219.



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Arkansas Baptist Family and Child Care Services



# Church-state separation upheld in high court term

by Stan Hastey

WASHINGTON (BP) — During a year when prickly church-state issues figured less prominently than in other years, the U.S. Supreme Court nevertheless handed advocates of church-state separation several gains in its recently concluded term.

In three of the four church-state cases decided by the high court in written opinions, separation of church and state came out the winner. The one setback involved restrictions on an unpopular sect, the International Society for Krishna Consciousness.

In that decision, the court ruled that state fair officials may restrict religious sects and groups to booths as they distrib-

8-1, that he is entitled to unemployment compensation.

In the other case, the justices ruled unanimously that church-related schools with no legal existence apart from a church or association of churches are exempt from paying unemployment compensation taxes. The decision overturned a ruling by the Department of Labor.

The unemployment compensation cases were but two examples of a larger group of disputes over alleged government intervention into the internal affairs of churches and their agencies and institutions. More than a dozen other cases involving such disputes were handled by the court, making government regulation of religion by far the single biggest category of church-state cases faced during the term.

Mississippi (Baptist) College lost its high court battle when the justices agreed unanimously that the school must provide employment data to the Equal Employment Opportunity Commission.

The court also sided with the government when it agreed with the Internal Revenue Service that individuals who try to avoid paying income taxes under the guise of establishing their own "churches" can be stripped of previously granted tax exemptions.

Similarly, the court agreed with local authorities in Oregon that municipalities may impose zoning ordinances forbidding churches in private residences from also running parochial schools in the same locations.

State governments, the court agreed, may proceed in their efforts to regulate other types of religious institutions as well. The court upheld a Kansas ruling that a church-operated home for unwed mothers must be licensed by the state, while in North Carolina, the state may also require church-run day care centers to be licensed.

In other cases where the basic issue revolved around government regulation, the court let stand a lower ruling that a Catholic high school in New York is exempt from National Labor Relations Board jurisdiction; agreed with the Mississippi Supreme Court that the state may require the vaccination of school children whose parents object on religious grounds, rejected efforts by an unincorporated New Jersey church to avoid producing church documents for a grand jury, and denied a request by a Coptic congregation in Florida to lift an injunction barring the use of marijuana as an aid to worship.

Further, the high court reiterated its long-standing legal doctrine that hierarchical-type churches control the properties of focal congregations, even when the latter secede from their denominations.

Besides the Hare Krishna decision, the court took action in a pair of other cases involving controversial sects. The justices left standing a Minnesota ruling that parents who detained their 21-year-old daughter in an effort to "deprogram" her were not guilty of false imprisonment.

And, in the latest round of its continuing legal war with the federal government, the Church of Scientology failed to convince the justices to review its charges against four federal employees accused of violating the group's constitutional rights.

Public funding for church-related causes, while not figuring prominently in this term, did surface in a pair of disputes. In the better known of the cases, the court let stand lower rulings that the Catholic Archdiocese of Philadelphia be required to pay for a platform used during a mass presided over by Pope John Paul II during his October 1980 visit to the U.S. The City of Philadelphia had sought to pick up the tab.

In a parochial school funding dispute, the justices declined to disturb a lower court ruling that public funds administered under the Elementary and Secondary Education Act may go for remedial education of parochial school students when the services are provided by public school teachers.

While its recent term can hardly be considered a banner year in the church-state field, the upcoming 1981-82 session promises to be highly significant.

Already the justices have taken on five church-state controversies for the term beginning the first Monday in October. Easily the most publicized is the challenge of students at the University of Missouri-Kansas City to a school policy banning religious worship on campus. That case shapes up as a classic constitutional clash requiring the high court to decide between the students' free exercise rights and the university's claim that to allow on-campus worship would unconstitutionally establish religion.

The court also will decide if officials of Americans United for Separation of Church and State have a constitutional right to sue the federal government for transferring public property in Pennsylvania to a church-related college.

In other cases to be heard, the court will decide whether religious groups receiving more than half their income from soliciting the public should be exempt from registering with and reporting to the state; whether Old Order Amish employers must pay Social Security taxes and withhold such taxes from the wages of their Amish employees; and whether a Jewish immigrant from Poland claiming he was the victim of religious and ethnic discrimination must be given back his job.

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ute and sell literature and solicit funds. The ruling, which upheld Minnesota fair officials, did not forbid individuals from communicating their views, religious or other, in face-to-face encounters.

The most publicized church-state ruling came in November, when the court struck down 5-4 a Kentucky law requiring the posting of the Ten Commandments in public school classrooms. The brief, unsigned opinion held that the 1978 statute failed the First Amendment test that such a law have a secular rather than religious purpose.

Two other cases, both dealing with unemployment compensation, received full arguments and decisions.

Eddie C. Thomas, a Jehovah's Witness, left his job rather than produce turrets for military tanks, work he said violated the sect's precepts. He convinced the court,

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