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Arkansas Baptist State Convention

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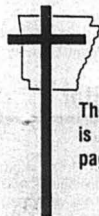
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November 12, 1981

Arkansas Baptist

NEWSMAGAZINE

NOV. 17 1981



Their future
is in your hands
page 9

Watch that address

Many subscribers have received the Arkansas Baptist Newsmagazine in the past even though their addresses do not include a box number. New postal regulations require that addresses for second class publication mailings include a box number, street number or route and box number. Person and town (plus zip code) is not enough. Although first class mail may continue to be received without a box number, magazines lacking a complete address — including box number — will be returned to the Newsmagazine offices at a substantial charge per piece.

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Subscribers, whether by church or individual, will not be added to the mailing list without complete address. Church lists of ABN subscribers must be brought into line with this regulation immediately.

Cooperation in this matter is deeply appreciated.

Collins recommended for interim post

L. L. Collins, associate executive secretary, has been named by the Convention's Operating Committee to serve as interim executive secretary until the Executive Board meets Nov. 17. The Operating Committee also voted to recommend then that he be elected to serve until the Executive Board names a replacement for Huber L. Drumwright Jr. who died Nov. 2.

Dr. Collins, formerly Registrar and Director of Admissions at Southwestern Baptist Theological Seminary, began serving as assistant to Dr. Drumwright Feb. 2. He has been a pastor in Oklahoma, Texas and Arkansas, part of the time combining the pastorate with public school teaching and serving as principal.

Collins holds degrees from Southwestern and taught Greek there for a year before moving to the admissions post in 1974.

The Operating Committee's recommendation calls for "all Convention employees,

boards, agencies and institutions to relate to him", which is in line with current policies.

The actions were taken at a called meeting of the Operating Committee immediately following the funeral service for Dr. Drumwright, held at Little Rock's Immanuel Church Tuesday afternoon, Nov. 3.

Another service for Dr. Drumwright was held Wednesday afternoon on the campus of Southwestern Seminary in Fort Worth. Burial was in Dallas.

A memorial fund for Dr. Drumwright, which will benefit Southwestern in a way yet to be chosen by the family, has been established. Contributions may be sent to the Huber L. Drumwright Jr. Memorial Fund in care of the Arkansas Baptist State Convention at P.O. Box 552, Little Rock, Ark. 72203, or to Southwestern Baptist Theological Seminary, P.O. Box 22000-E, Fort Worth, Texas 76122.

Haney resigns at Brotherhood

by Dan Martin

MEMPHIS, Tenn. (BP) — David P. Haney, director of the Baptist Men's department at the Southern Baptist Brotherhood Commission, has resigned to become a church renewal and management consultant.

The resignation, effective Dec. 31, was accepted by trustees of the agency during an executive session at their semi-annual meeting.

Jack Knox, a moving company executive from Germantown, Tenn., and chairman of trustees, said: "We appreciate the eight years that David (Haney) has given to the Brotherhood Commission, and he leaves with our prayers for continued success in his ministry."

Knox, however, declined to discuss details of the resignation, saying only that "we have parted company on good terms. I am disappointed people are trying to read a lot of things into this."

Haney is one of three executives of the Memphis-based commission named April 9 in a federal court lawsuit, filed by a female secretary of the commission, that alleges sexual harassment and defamation of reputation.

The suit is pending in federal district court in Memphis. It also names the Brotherhood Commission, the Southern Baptist Convention, James H. Smith, commission executive director, and Norman Godfrey,

associate executive director.

The suit, which seeks \$3 million in damages, alleges Haney declined to promote the plaintiff, Barbara Minor, to division level secretary in the summer of 1980, after she refused to respond to what she described as a request for sexual favors on behalf of a friend.

Knox also was asked if the resignation relates to a reorganization voted during the trustees' meeting, in which the Baptist Men's program was changed from a division to a department.

In that meeting, trustees "reduced" the organizational structure from four divisions to three service areas, and placed the Baptist Men's program into the Brotherhood program services area, to be headed by Godfrey.

"The reorganization was to streamline the organization and make it more effective," Knox said. "It had nothing to do with any personality... absolutely nothing to do with any personality."

Haney, who said he will direct a national church renewal and church management consulting service with offices in Memphis, declined to discuss the lawsuit, and said the reorganization "didn't have anything to do with it."

He commented he had wanted to open a consulting service "for some time."

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L. L. Collins, associate executive secretary, has been named interim executive secretary until the Executive Board meets Nov. 17.

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This year's Thanksgiving Offering will play an integral role in achieving Arkansas Baptist Family and Child Care Services' goal of \$390,000 in direct gifts.

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The Southern Baptist Foreign Mission Board has made significant changes in its appointment requirements for some missionary categories.

Letter to the editor

Letter 'cheap shot'

I thought that the letter from Ernie Perkins, "Disavowing responsibility" was an extremely "cheap shot" at the vice presidents of the Pastor's Conference and the men who are delivering the major address-

es.

Actually, I believe he owes the men delivering the major addresses at the Pastor's Conference and "his" vice presidents an apology. — Name withheld by request



Arkansas Baptists suffered a major loss with the death of Executive Secretary Huber L. Drumwright. But his months of service left behind many accomplishments which will strengthen the cause of Christ in Arkansas and make the lives of many of us much richer.

Perhaps the thing which most characterized Dr. Drumwright was his loving Christian spirit. He said that he had prayed God would enable him to love people even when they rebuffed him. His spirit produced unity among Arkansas Baptists.

Dr. Drumwright was continually busy encouraging people to become their best. His last Sunday morning sermon was entitled, "Barnabus: Mr. Encourager." This exemplified the desire of Dr. Drumwright.

One of his major accomplishments, as executive secretary, was the rewriting of the formula which guides the division of the Cooperative Program money. The proposal, which will be brought to the upcoming state convention will, if adopted, move the state much more rapidly toward its goal of giving 50 percent to world missions. In the past the greatest possible increase from our state budget to Southern Baptist causes was one-half of one percent. The new formula will automatically give three-fourths of one percent to world missions each year. The restructuring of the formula will, for all practical purposes, eliminate overage.

Another major interest of Dr. Drumwright was for those whom God had called into the ministry to be at their best. Therefore, he had given full support to Boyce Bible School and to the development of a Seminary Satellite program. Dr. Drumwright had taught in the Little Rock Boyce Bible School and both he and Mrs. Drumwright were scheduled to teach there next year. It is primarily through his efforts that a Seminary Satellite program is scheduled to start in Little Rock early next year. The program, sponsored by all six Southern Baptist seminaries, provides fully accredited masters-level credit. These programs make seminary education much more accessible to Arkansans.

Dr. Drumwright felt that everyone whom God had called was a valuable part of the work of our Lord. To him there were no big churches and no little churches. There were no important and unimportant preachers. All who

were serving God were of immense value. Dr. Drumwright was just as willing to preach in a numerically small church as in a large one. He was also just as readily available to one person as to another.

Dr. Drumwright helped to give status to denominational workers. It is sometimes said, "When a person can't do anything else, they make him a denominational worker." This certainly was not true of Dr. Drumwright. He was a preacher of unique ability and one of the top scholars in the Southern Baptist Convention. He had extensive administrative experience, enabling him to make effective decisions. Dr. Drumwright could, and did serve in almost any area of Baptist life.

While serving in combat in World War II, Dr. Drumwright said, "I had a deep impression that God wanted to use my life in ways beyond my understanding." Only eternity can reveal the tremendously effective ministry of this man. Countless hundreds of students have had their lives enriched by his ministry. Thousands of people came to know Christ as their Saviour because of his preaching. And the lives of all who have known him have been enriched by his genuine Christlikeness.

There are many lessons to be learned from the life of Dr. Drumwright. First, it is not necessary for us to agree in order to love each other. Christian love should bind us together even when we have differing opinions. However, we are to have firm convictions. Dr. Drumwright spent his life studying the Word of God and held firm convictions on most Bible subjects.

The suddenness of Dr. Drumwright's death reminds us of the necessity of making every day count for the Master. None of us can know when God, in his wisdom, will say that this life is finished.

Dr. Drumwright loved the Arkansas Baptist State Convention. He desired would be that we would move ahead for the Lord as quickly and effectively as possible. Perhaps the greatest tribute we can pay the memory of Dr. Drumwright is to move forward seriously in reaching the lost and training Christians. He saw the churches and the people of Arkansas as effectively serving the Lord. But he dreamed of our reaching new heights in working for our Master.

Arkansas Baptist

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meeting the information needs of Arkansas Baptists.

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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 define 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.

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One layman's opinion

Daniel R. Grant

Broadcasting vs. narrowcasting

Ever now and then a new word of phrase bursts on the American scene and, after I use it for awhile, I wonder why it was so slow in arriving. I was listening to a panel discussion of the impact of cable television on the three major television networks, and heard a public relations firm executive use just such a new catchy word. He was asked whether the proliferation of television programs through cable networks and the new variety of choices made available to the public on cable television will have a significant impact on the "big three" broadcasters, as well as on professional public relations firms. His answer was an emphatic yes, but he felt the impact will be good rather than bad. In advertising, he said, we can be much more efficient in zeroing in on a more specific target, which he called "narrowcasting" rather than "broadcasting." In this way the one who buys the advertising can focus more directly on the

specific target audience, rather than wasting the message that may be irrelevant to a large part of the audience.

In some ways I like the idea of narrowcasting because I have often felt that I was the innocent victim of broadcasting messages that I did not need or want to hear or see. In its perfected ideal form I suppose we could "narrowcast" the advertising of commercial products only to those who need them (headache pills only to those who have headaches, denture adhesives only to those who have dentures, diet pills only to those who need to lose weight, etc.). It would certainly help to aim the beer commercials away from young people and away from non-drinkers who are offended by them.

On the other hand, I'm afraid the shift from broadcasting to narrowcasting, with its many more choices and subscription home options, is one of those good news/

bad news developments. From all I have heard about the invasion of home television by subscription movies with R- and X-ratings, it sounds like creeping or even galloping pornography. And yet the popular acceptance of Christian programs on exclusively religious networks has clearly demonstrated that the major networks were failing to meet the preferences of a large segment of the population. Narrowcasting has its values and its dangers, and we can only hope that a growing Christian influence will reverse the "Gresham's law of television" — that "bad programming drives good programming out of circulation." On the positive side, we certainly should be able to broadcast the Gospel to the entire world, while narrowcasting that same Gospel in the hundreds of languages and dialects of the people of the world.

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

Place to minister completed at Hermitage

Bartholomew Migrant Mission Center, dedicated Oct. 19 when Bartholomew Association held its 129 annual session, gives the association a place to share the gospel with Spanish-speaking migrants. Since the work was begun in 1971, ministry has been taken to the farms where the migrants work.

Director of Missions Raymond Reed and Mrs. Reed came to the association in 1974 and continued the work, which is culminated in this ministry center.

Both the Arkansas Baptist State Convention and the Home Mission Board of the Southern Baptist Convention have helped the association build the building, located at Hermitage, and the ministry.

The state convention provided money for property and construction, and the HMB provided workers and now has assigned Ariel A. Hernandez to direct the cen-

ter's work.

Cost of the center was \$15.28 per square foot. The buildings provide for witness ministry as well as recreation and work assistance. Day Care also will be provided at the center for workers' children.

Worship services will be held at the center and already have resulted in several professions of faith.

T. R. Coulter, pastor of Warren Ebenezer Church, directed construction work and was assisted by volunteer help from associational churches, as well as from Springdale Caudle Avenue Church.

James W. Hickman moderated the dedication service in which Conway Sawyers, Missions Department director, and L. L. Collins, Associate Executive Secretary, both of Arkansas Baptist State Convention, and Hernandez were speakers. — Reported by Millie Gill

Associate executive secretary L. L. Collins led a dedication prayer during the service at the migrant center developed by Bartholomew Association.



Campers officers meet

The officers of Arkansas Campers on Mission are (left to right) H. E. Williams, Walnut Ridge, vice president; Amos Greer, Paragould, president; and Mrs. Bud Hardister, Little Rock, secretary. They are planning the Spring Rally program scheduled for Southern Baptist College campus May 20-22, 1982. The officers were elected during the Fall Rally at Petit Jean State Park attended by approximately 60 campers.



ABN photo/Millie Gill



The Southern Accent

This I believe: We should beware of church thieves

by Earl R. Humble

Out of many years of Christian ministry, and after observing the way some preachers operate, I am writing this column to alert churches to a prevalent danger — the theft of a church. As a pastor in Texas I saw how the church thieves operated in pulling churches out of the Southern Baptist Convention. Others have learned their methods and are active in Arkansas today in church-stealing. They had rather steal what others have built than to start a church from the ground up.



Humble

Church stealers are clever at deception. They tell the unsuspecting church that Southern Baptist literature is shot through and through with heresy and liberalism. They make much of the fact that we pay copyright royalties to the International Council of Religious Education for our use of the Uniform Lesson Series in the Sunday Schools. They say this makes us liberal because we are "contributing" to a liberal organization.

The independent-minded preacher requires absolute submission of the members to him. Those who think for themselves are driven away. He then has a docile flock who let him do their thinking for them. He then cuts the gifts to the Cooperative Program become of some supposed liberalism.

In metropolitan areas the church-stealers will infiltrate a church until they have enough members to fire the pastor and declare the church independent. They then line the church up with other "fundamentalist" churches. Thus they take over a church by fraud, claim all its assets, and drive away all who resist.

All of this is done in the name of Christ, for, once they have declared the SBC a heretic, they do God a service, they say, by taking our churches away from us.

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

Meetings of the Convention

Monday, Nov. 16, 1981

- 1:30 p.m. Pastors' Conf., first session, Fayetteville First Richard Stiltner
Immediately following the afternoon session of the Pastors' Conf. the ABCS Conf. for Women will have a meeting/dinner, Fayetteville First, Chapel Bettye Atchison
- 6:30 Pastors' Conf., second session, Fayetteville First Richard Stiltner
- 7:00 ABREA, first session, Fayetteville First, Fellowship Hall Glynn Stewart

Tuesday, Nov. 17, 1981

- 8:30 a.m. ABREA, final session, Central United Methodist Church Glynn Stewart
- 8:30 Pastors' Conf., final session, Fayetteville First Richard Stiltner
- 9:00 Women's Conf., Fayetteville First, Fellowship Hall Ann Berry
- 12:00 noon Convention Nominating Committee Fayetteville First, Room 203A Jack Bledsoe
- 2:00 p.m. Executive Board Meeting, Fayetteville First, Fellowship Hall Joe Atchison
Immediately following Executive Board Meeting Operating Committee Meeting Elmer Griever
- 5:00 Directors of Missions Fellowship, Bowen's Family Buffet, Northwest Plaza Mall, Banquet Room Jimmy Garner
- 6:30 ABCS, first session, Fayetteville First John Finn
Immediately following evening session, OBU Alumni Meeting, Fayetteville First, Fellowship Hall Agnes Coppenger

Wednesday, Nov. 18, 1981

- 7:30 a.m. Cooperative Program Breakfast, Fayetteville First, Fellowship Hall James Walker
- 8:30 ABCS, second session, Fayetteville First John Finn
- 12:00 noon New Orleans Seminary Alumni Luncheon, St. Paul's Episcopal Church Wayne Riley
- Western Seminary Alumni Luncheon, Holiday Inn, Gold Room Zane Chesser
- Golden Gate Seminary Alumni Luncheon, University Church Keith Loyd
- Southwestern Seminary Alumni Luncheon, Fayetteville First, Fellowship Hall Cary Heard
- Southern Seminary Alumni Luncheon, Central United Methodist Church Nathan Porter
- 1:45 p.m. ABCS, third session, Fayetteville First John Finn
Immediately following the afternoon session, Executive Board Meeting, Fayetteville First, Fellowship Hall Joe Atchison
Immediately following the afternoon session, Chaplains' Dinner, Bowen's Family Buffet, Northwest Plaza Mall Leroy Sisk
- 6:30 ABCS, fourth session, Fayetteville First John Finn
Immediately following the evening session, Southern Baptist College Alumni Fellowship, Fayetteville First Margaret Tillman

Thursday, Nov. 19, 1981

- 8:30 ABCS, final session, Fayetteville First John Finn
Immediately following morning session, Arkansas Baptist Foundation Board Meeting, Fayetteville First, Fellowship Hall Harry Trulove

First doctoral degrees awarded

BAGUIO CITY, Philippines — Two students at the Asia Baptist Graduate Theological Seminary recently received the first doctoral degrees ever awarded from a theological seminary related to Southern Bap-

tist mission work overseas. Alfredo G. Saure, theology professor at the Philippine Baptist Theological Seminary, Baguio City, and Ronald Beech, headmaster of the Nazarene Bible College near Baguio, received doctoral of ministry degrees. Organized in

1960, the graduate seminary offers advanced training to students from theological schools in Hong Kong, Indonesia, Japan, Korea, Malaysia, the Philippines, Taiwan and Thailand, all related to the Foreign Mission Board.

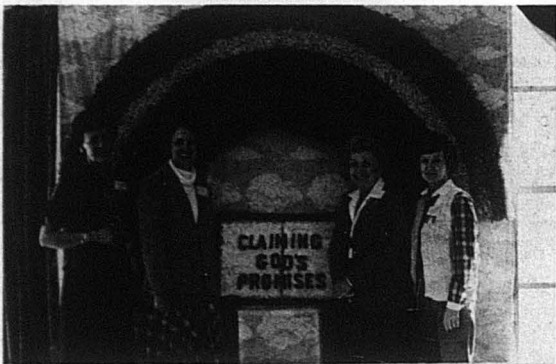
Arkansas all over

by Millie Gill/ABN staff writer



Arkansan elected vice-chairman

James Gardner (right) of Blytheville was elected vice-chairman of the Southern Baptist Brotherhood Commission board of trustees at the commission's semi-annual meeting in Memphis, Tenn. Gardner, an attorney, is a member of Blytheville First Church. Also pictured (left to right) are James H. Smith, Brotherhood Commission Executive Director; Jack Knox, Germantown, Tenn., chairman; and Fred Harris, Hatch, N.M., recording secretary.



Baptist women attend retreats

Some 300 Baptist women attending retreats at Camp Paron Oct. 23-24 were urged to claim God's promises in their daily lives and to make personal commitments of promise to him. "Claiming God's Promises" was the theme shared by speakers (left to right) Helen Jean Parks, Arylis Milligan and Marjorie Kelly. Beverly Coad (right) was guest musician. Willene Pierce is director of Baptist Women/Baptist Young Women programs for Arkansas Woman's Missionary Union, retreat sponsor.

Ron Clark

is serving as pastor of Altus First Church following an interim pastorate with the church. The Altus church ordained him to the gospel ministry Oct. 4. Those assisting with the ordination were George W. Domesse, director of missions for Clear Creek Association, Michael Mayner, Roy Gean Law, Murl Walker, Jim Wisdom, Paul E. Wilhelm, retired director of missions, Edmond E. Ramsey, Wendell Morse and B. F. Morris.

Mitchel Patrick O'Brien

is serving as pastor of the Dyer Church where he was ordained to the ministry Oct. 11. Those on program were George W. Domesse, director of missions for Clear Creek Association, Johnny L. Swofford, Murl Walker, Bill Spears, Leroy Wagner, Thurman Hurd, Dale Owens, John Williams, Jerry Satterfield, and A. C. Vincent.

Daniel Lynch

is serving as pastor of the Benton Old Union Church.

Dennis Scudder

has accepted the call to join the staff of Paragould East Side Church, effective Nov. 8. He will serve as minister of music/education, going there from the North Little Rock Pike Avenue Church. He and his wife, Maleta, have two sons, Bob and Jim. Scud-

Blytheville First Church

will observe "Mary Evans Day" Nov. 15, recognizing her years of service as church librarian. The church library will be named in her honor and a plaque will be placed in the library in recognition of this. She will also be presented with a framed resolution and a reception will be given for her in fellowship hall at 3 p.m.

Little Rock Cross Roads Church

Girls in Action and Acteens launched the foreign mission season of prayer Nov. 11 with a GA Recognition Service, an Acteens skit on Lottie Moon and a program on mission work in Japan, Thailand, Mexico, Taiwan, China and Guatemala. An international supper climaxed activities. Barbara Hunt, Linda Boyd, Charlene Foster and Becky Hall are leaders.

Vilonia Beryl Church

recognized Senior Adults Nov. 3 with an appreciation dinner.

Prairie Grove Church

held deacon ordination services recently for Ed Smith, Randy Laney and Bo Nall. Clarence Shell, director of evangelism for the Arkansas Baptist State Convention, was speaker.



O'Brien

der is a graduate of Southwestern Baptist Theological Seminary.

Paul Williams

observed his sixth anniversary at Little Rock Calvary Church Nov. 1 when the church honored he and his family with a reception. Williams serves as minister of music.

Darrell Mitchell Black

was killed Oct. 15 in a motorcycle accident nine miles east of Monticello. Black, 44, was pastor of Sheridan Meadowview Church and also serves as principal of Tillar High School. He had pastored other Arkansas churches and taught in other Arkansas schools, as well as in the Canal Zone, Panama. Survivors include his wife, the former Glenda Holcomb, three sons, Derrick Mitchell, Dallas Marque, Dell Maurice, and a daughter, Cynthia Gaye, all of Monticello; one brother, and two sisters. Memorial gifts may be sent to Monticello First Church.

briefly

Fairfield Bay Church

has approved long range building plans for additional worship and educational space. The building program, to be completed in two phases, includes the construction of a native stone and wood complex that will include a worship center for 380; an administration area and additional educational space for all age levels. In Phase II, the existing worship center will be converted into a fellowship and educational area. The design flexibility of the worship center will allow a seating capacity increase to 530 persons. Groundbreaking for the new building was held Oct. 25. Hilton Lane is pastor.

Fayetteville First Church

held revival services Oct. 25-28. Luther Dyer, staff evangelist for the First Southern Church of Del City, Okla., was the evangelist. John Shillington of Shawnee, Okla., was the music evangelist. Pastor Jere Mitchell reported two professions of faith and five additions by letter.

North Little Rock Cedar Heights Church was in a revival Oct. 25-30 with Gene McCombs of Memphis, director of development of Mid-America Seminary, as evangelist. Pastor James Hays reported 18 professions of faith and 10 additions by letter.



Food and fellowship

Virginia Kirk and Jane Purtle

Gifts of food

During a recent family illness I was once more impressed with how kind and thoughtful people are. One friend brought an assortment of fresh fruits to the hospital — pears, bananas, apples, peaches. Hungry nurses enjoyed that present with us. Another brought a marvelous peanut butter pie to the house; you'll find the recipe at the end of this column.

A gift of food can express our feelings for others in many ways. It can say, "I'm thinking of you in this time of trouble," or "I rejoice with you," or "I like you; you're a good friend." At this time of the year, we often want to say, "Thank you for your help or love this year."

Think about individuals you might want to gift with baked goods or home canned jelly, pickles, or relish. Is there a newcomer in your area? What about your elderly neighbor or the young couple with the new baby? Do you need to show your love for members of your church? Who do you know that's in the hospital? Is your child's teacher overworked and busy with school and home duties? How about that friend who lives alone or who recently lost her husband?

The first two recipes can be prepared with ingredients now available and then tucked away for holiday gifting. Try the pie on your family first or make two and give one away.

Corn relish

- | | |
|---|--------------------------|
| 2 16 oz. cans whole kernel corn (drained) | 1 cup sugar |
| 1 pint cabbage (chopped) | 1½ cups vinegar |
| ½ cup green pepper (chopped) | 1 tablespoon dry mustard |
| 1 4oz. can pimiento (chopped) | 1 teaspoon celery seed |
| ½ cup onion (chopped) | 1 teaspoon mustard seed |
| 2 tablespoons cornstarch | 2 teaspoons salt |

Mix all ingredients in a large pot. Cook on medium heat, stirring occasionally, about 30 minutes or until thick. Pour into sterilized jars and seal. Makes four pints.

Crock pot apple butter

Core, remove bad places, and slice enough apples to fill crock pot. Do not peel apples. Add ½ to 1 cup water according to moisture content of apples. Cook on low, overnight. Blend the apples in a blender until smooth. Put back into crock pot. Add 2 cups sugar (more if desired), 1 teaspoon cinnamon, and ½ teaspoon cloves. Cook on high, stirring frequently, until thickened. Pour boiling hot into hot jars. Seal.

Peanut butter pie

- | | |
|--|----------------------------------|
| 9 inch baked pie shell or graham cracker crust | 1 small box vanilla pudding |
| ½ cup chunky peanut butter | 4 oz. carton whipped topping |
| ¼ cup powdered sugar | ½ cup chopped peanuts (optional) |

Mix peanut butter and powdered sugar until crumbly. Reserve two tablespoons and set aside. Sprinkle remaining mixture on the bottom of the cooled pie shell or graham cracker crust. Prepare vanilla pudding as directed on package. Pour pudding over peanut butter mixture. Cool. Spread whipped topping over pudding. Sprinkle with reserved peanut butter mixture. Add chopped nuts, if desired. Chill.

Virginia Kirk, professor emerita at Arkansas College, is a member of Batesville First Church. Jane Purtle is on the staff of Christian Counseling and Teaching Center in Syria, Va. They have enjoyed cooking together for several years.

Taylor wins cycling title

TUNJA, Colombia — Delbert Taylor, Southern Baptist general evangelist to Tunja, Colombia, recently won the "over 40" bicycling championship for the department (state) of Boyaca. The Taylors and literature missionaries Tom and Peggy Sutton

are opening Baptist work in Tunja, where Taylor's bicycling interests have already helped him make contact with several prominent people. During the 10 years the Taylors served in Neiva, Colombia, Delbert won several cycling championships.

The church and homosexuality

Homosexuality is an issue that concerns many people in the American society. School boards are debating the matter of homosexual teachers in the classroom. Gay liberationists are working to get people to accept homosexuality as a normal way of life.

What can the church do to be a healing agent in relation to these volatile issues? Homosexuality is not in the best interest of society. What, then, is the most morally responsible way to diminish homosexuality?

1. Educate people about what the Bible teaches about homosexuality. It can teach the clear biblical word in the Old and New Testaments that homosexuality is contrary to God's intention for the sexual ordering of human life.

The most explicit repudiation of homosexuality in the Old Testament appears after a list of forbidden sexual relations. In Leviticus 18:22, there is the statement: "You shall not lie with a male as with a woman; it is an abomination" (RSV).

For homosexuality and other sexual offenses the death penalty is prescribed: "If a man lies with a male as with a woman, both of them have committed an abomination; they shall be put to death, their blood is upon them" (Leviticus 20:13). The prohibition and the penalty are plain enough, painfully plain; but why was homosexuality considered an abomination?

Homosexuality was first of all an abomination to the Israelite, because it was a common practice in the fertility religion of Canaanite culture. The account in Judges 19:1-30 of sexual abuse among the Benjaminites has a request that reflects homosexual practice in Gibeah very much as it is done there today (Judges 19:22).

In a New Testament catalogue of sinners who will not inherit the kingdom of God unless they are redeemed, homosexuals are mentioned in a list of five sexual sinners. They are fornicators, idolaters, adulterers, catamites (boys kept for purposes of sexual perversion), and sodomites (1 Cor. 6:9). (The two Greek words for catamites and sodomites are rendered "homosexuals" in the Revised Standard Version.)

Perhaps the best known passage in Paul on homosexuality belongs to his description of the process of the wrath of God in human society (Rom. 1:26-32).

Sodomites are mentioned again in a list of 14 types of sinners for whom the law of Moses is useful in rebuke and correction (1 Tim. 1:10). The cities of Sodom and Gomorrah are used as examples of licentiousness in the New Testament (2 Peter 2:6). Jude 7 relates the punishment of eternal fire to unnatural lust.

Biblical teachings about homosexuality include the Pauline emphasis in 1 Corinthians 6:9 that homosexual persons are placed in the same category with others who cannot inherit the kingdom of God. The education program of the church must also include Paul's teaching that some of the people to whom he wrote the Corinthian letter had been delivered from such practices.

In its education ministry the church can proclaim the good news that homosexual persons can be helped by the power of the gospel.

2. Work to correct myths about homosexuality that hamper understanding and healing. The misleading stereotypes of the past must be rejected (such as the incorrect view that all homosexual males are effeminate). At the same time the new myths of the gay liberation propagandists must also be exploded (such as the erroneous claim that homosexual promiscuity is mainly due to society's rejection of homosexual persons).

3. Minister to homosexual persons. Christians are called to have compassion for everyone. Many homosexual persons are desperately lonely and need friendship and help. Yet many fear these people because society has taught us so many false things about them. We often fear what we do not understand. The power of the gospel enables us to replace fear with love, ignorance with understanding, hospitality with help. Christians can love homosexual persons without endorsing their homosexuality.

4. Help the families of people who are homosexuals. Homosexuality is not simply a private matter between two consenting people; it nearly always, perhaps always, affects others as well. It affects the mate who is traumatized by the discovery that he or she is married to a homosexual person. It affects the children of families whose homes are sometimes broken up by homosexual affairs. It affects a family experiencing the severe blow that comes with the discovery of homosexuality in its midst. Both adults and children in families touched by homosexuality need the church's compassion and acceptance. One of the most valuable things the community of believers can do is offer help to families troubled by homosexuality.

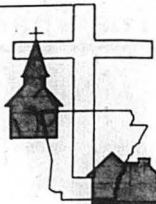
5. Provide responsible family life and sex education in the church. Every church needs a strong program of ministry to families. Strengthened family relationships can help prevent the problem of homosexuality.

6. Seek to change those structures in society that encourage homosexuality. As Christians are changed by the power of the gospel, they can be a means by which harmful social structures can be changed. In many cities, for example, there are certain areas where young runaway boys are routinely picked up by older men seeking homosexual contacts.

7. Support prison reform which leads to the rehabilitation of prisoners. The prison system in this country should be directed toward rehabilitating those prisoners who can be rehabilitated and protecting society permanently from those who cannot or will not be rehabilitated. One of the dreadful problems in many prisons is that young people are initiated into a homosexual life style. People in the Christian community need to work vigorously in support of prison reform. One benefit of this reform can be that homosexual behavior will be diminished.

8. Work to diminish television's exploitation of homosexuality. Television has a profound influence on the way many people think and act. By making fun of people who are struggling with homosexuality, television does a disservice to the public in whose interests the stations are licensed to act. Homosexual persons need help, not ridicule. Television also does a disservice to the truth when it presents homosexuality simply as a joyful alternative life style which will not lead to serious problems.

Taken from "Homosexuality in Christian Perspective" by the Christian Life Commission, SBC



(tear out and save)

The Thanksgiving Offering: Helping Arkansas' children

by Robert Dilday

Every year, at about the time that most Arkansans' minds turn to Thanksgiving turkey and family reunions, Arkansas Baptists turn their attention to the plight of the neglected and abused children that are found in every corner of this state:

For 74 years, the Arkansas Baptist Family and Child Care Services has channeled Arkansans' November thankfulness to God through the Thanksgiving Offering. Today fully one-third of the agency's operating budget comes from special offerings such as the Thanksgiving Offering.

Since 1894, when Hannah Hyatt Gardner donated her 80-acre farm near Monticello as a home for orphans, the Children's Home at Monticello has been the center of Arkansas Baptists' child care ministry. The approximately 80 children who live there each year live in cottages where they share a room with one or two roommates, and attend public schools in Monticello.

But just caring for children is not enough. Feeling that it is essential that the agency become involved with families, where the ultimate solutions lie, Family and Child Care Services has steadily expanded its ministry. Area offices have been established in Little Rock, Monticello, Fayetteville, Jonesboro, and most recently, Harrison and Mineral Springs.

These offices allow the workers to counsel with both parents and children trying to resolve problems without having to remove the children from home. The staff believes that God intends for children and their families to live together. Even if it becomes necessary for a child to move from his home, workers continue to counsel with the family while the child is receiving care. The goal always is to reunite the family if possible.

Workers in the area offices try to assist local churches in ministering to the unmet needs of the community. They receive referrals from pastors, courts, social agencies and doctors, as well as individuals. Workers also work closely with the foster home program. Area workers seek out Christian couples for children until family hurts are healed and the child can return home. However, sometimes long-term foster care is needed.

In addition, Family and Child Care Services operate the Group Home for Boys at Jonesboro, designed for boys who do not require institutional care but who do need the services provided by the agency.

The Emergency Receiving Homes in Little Rock and Sherwood also provide immediate care and protection for abused, neglected or abandoned children ages birth through 12 years, until an appropriate plan



Photo by Millie Gill

for the child can be arranged. Home-like care is provided 24 hours daily through dedicated Christian houseparents in a Christian atmosphere.

Last year, the Thanksgiving Offering helped to support 84 children in Monticello, six at the group home in Jonesboro, 18 in foster homes and 261 helped through emergency receiving homes.

The Arkansas Baptist Family and Child Care Services has set a goal of \$390,000 from direct gifts for this year. The Thanksgiving Offering will pay an integral part in achieving increased funding for the well-being of Arkansas' children.

The Thanksgiving Offering is one opportunity of expressing deeply our thanks in November.

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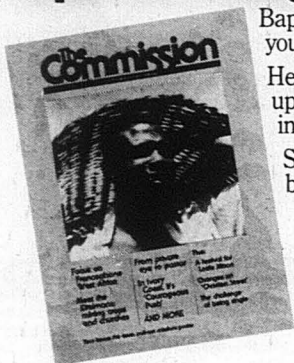
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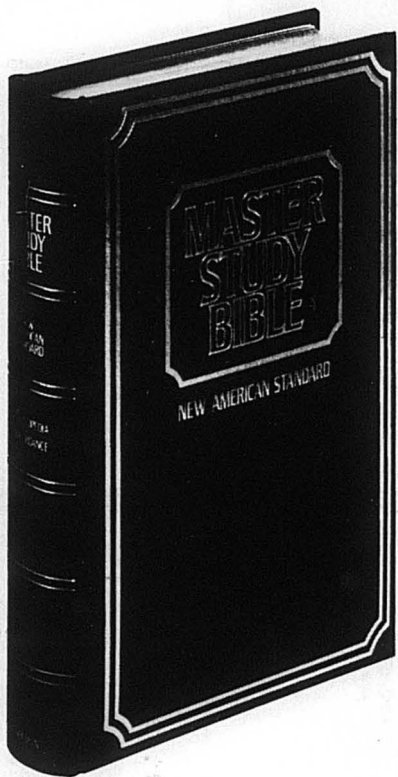
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Sunday School lessons



Parker

International

Nov. 15, 1981

I Corinthians 12:27-13:13

by Robert A. Parker
 Director, Christian Life Council
 Arkansas Baptist State Convention

A more excellent way

The great passage for this week is a favorite with many of God's people. Some relate how every day portions or all of this passage are read or quoted. They desire a regular reminder of that *agape* love which is indeed the most excellent way for all.

After a brief resume of the gifts and the calling of attention to a more excellent way in the final verses of chapter 12, Paul begins this great "love poem." At the very beginning emphasis is given the vanity of actions without love. Without *agape* love even good things are in vain (1-3).

As the more excellent way, this love leads an individual to be more patient and kind (v. 4a). It also brings deliverance from the sins of jealousy, boasting and arrogance (v. 4b).

Agape love ultimately leads to a more perfect knowledge of God. A much more desired and practical maturity will also replace childish immaturity (9-11).

In considering "good, better or best" God's majestic love ought always be top priority. *Agape* love is always greatest even when compared with faith and hope (v. 13).

Our world still needs reminding as to what is truly excellent. Our daily prayers should include a petition that our lives constantly reflect *agape* love — the more excellent way!

Love is a popular, much used word with many definitions. Some consider only the sexual, romantic aspect of love. This is important and one must keep such within the confines of the Judeo-Christian ethical rules for courtship and marriage.

Love is also considered in the context of human friendship. Here again, the correct frame of reference must be applied. That, of course, is the above mentioned ethic.

How beautiful and excellent is *agape* love which in a sense encompasses all types of wholesome, lovely human relations.

To reiterate, our world today badly needs to see more *agape* love in action.

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How Shall They Hear?



"How can they call to him for help if they have not believed? And how can they believe if they have not heard the message? And how can they hear if the message is not proclaimed?" (Rom. 10:14 TEV).

Week of Prayer for Foreign Missions
 November 29-December 6, 1981

Freedom from greed

Wealth is a trust which brings blessings when rightly used and curses when wrongly used. Be as rich as opportunity allows, but do not love wealth more than God, neither trust in uncertain riches. This passage illustrates that following Christ must be preferred to following mammon.



Sample

The inquiry (v. 17)

How enthusiastically this young man comes to Jesus, he runs and falls on his

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Life and Work

Nov. 15, 1981

Mark 10:17-23, 26-27

by W. Coy Sample

Morrilton First Church

knees before him.

His inquiry indicates a man of high ideals. While his life was richly blessed, he wanted more, something that riches apparently had not provided. Wealth can do much, but it cannot procure inner peace or happiness.

The answer (v. 18-19, 21)

Jesus did not answer his question directly, but asked a question that was designed to cause the young man to examine his life.

While the rich young ruler was not likely sincere about keeping the commandments, Jesus' words provoked a deeper examination of his real self.

"One thing thou lackest." In spite of all he had done, he had fallen short of the goal. The statement of Jesus does not necessarily mean that all must make a vow of poverty, but all must forsake trust in material things.

The decision (v. 22)

The young man who had come to Jesus with such enthusiasm, departs in dejection. He went away sorrowing, but the tragedy is he went away. He would not be freed from his greed; he could have, but he would not.

The Lesson (v. 23, 27)

Humanly speaking salvation is impossible, but with God all things are possible. The miracle of God-saving power is for all, yet it is dependent upon the willingness of each individual to accept it.

The words of Jesus are not that all people should sell their possessions. But all should stop and consider where their values are. In an age of so much abundance, we need to be reminded that the highest values are beyond the power of money.

Texas Baptist leaders urge drunk driver panel

DALLAS (BP) — Two Texas Baptist leaders have co-authored a letter urging President Ronald Reagan to establish a commission on the drunk driver problem in this country.

Co-signing the letter were Phil Strickland, director of the Christian Life Commission of the Baptist General Convention of Texas, and D. L. Lowrie, chairman of the BGCT Executive Board. Lowrie is pastor of First Church of Lubbock.

The Baptist leaders cited a recent news conference in which three United States congressmen called on the president to set up a commission to examine the "alcohol



Darter

Bible Book

Nov. 15, 1981

Matthew 6:1, 9-15, 19-21; 7:12, 24-27

by Thomas G. Darter

Delta Association

The Kingdom way of living

Jesus did not come to establish just another religion. He did not come to add another world religion. He came to show us how to live. He came to show what kind of person we can become. So, when we study his teachings, we must intend to change our way of living to be like his way of life.

The King's way of giving

This verse introduces several teachings on how to worshipfully live. When we practice our faith, the changes will be seen in our giving, our praying and in our value setting.

The King's way of giving shows the quality of the giver. A Kingdom person is not concerned that anyone knows what he gives. This person isn't giving so others can know he is the giver. He is a cheerful giver. He knows there is only one true Giver. The Lord will multiply the gift to meet the needs of the receiver.

The King's way of praying

A danger of reciting the Lord's Prayer is that all we do is to recite it. Praying is more than just saying words. This praying is from the heart of one who is poor in spirit, meek, and one who is starving for true righteousness.

In this prayer we can find one recognizing the Lord's authority, his will at all levels, our needs and his provisions both physical and spiritual, his power to lead and protect, and then climaxes with praise.

The King's setting of values

The value we place on possessions shows if we worship God or Mammon. In a store the price tag shows the value the store places of an item. It has set a value on the possession. The world prices its goods. Jesus said that these goods are only trinkets. We should value justice, mercy and the real things.

The King's way of learning

We learn so we can live well. An unlearning Christian is a disobedient person. What we live shows what we truly believe and have learned. Jesus emphasized that just knowing his teachings isn't learning. We deny his lordship when we know his words and refuse to live by them. When we say they can't really be lived today we also deny him.

We try to justify our neglecting of his way of living by saying the teachings are not practical. We say that you just cannot get by in our world living like that. We cannot call him Lord if we do not do what he says.

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crash problem in our country and to make specific recommendations to impact the problem."

In their news conference, the congressmen stressed that in the past two years drunk drivers have killed more people than the 50,000 U.S. soldiers who died in combat during 10 years of fighting in Vietnam.

Strickland and Lowrie said in their letter that "as alcohol consumption rises rapidly, so do the incidences of fatal crashes in which intoxication is at least a major contributing factor. Teenagers are hit the hardest by this problem."

The Baptist leaders said there are many pressing problems in our society, but it is time for the drunk driver problem to be addressed.

"Unlike many of our national problems, we may find that tangible, workable solutions may be readily forthcoming," the letter said.

"We hope you will take seriously the request of these congressmen and of citizens like us who are concerned about this unnecessary loss of human life and establish some new initiatives to address this problem.

BSU Third Century Campaign

Local church outreach

by Harold Green

Reydel Church has been concerned about the work of the BSU for a number of years.

Several reasons may be offered for this concern, but I will mention three. First, the BSU was extremely meaningful to me when I was a student at Ouachita.

It was my "home away from home." Secondly, our church became extremely interested in the BSU work because some of our young people attending college gave inspiring testimonies of their relationship to this organization. We have seen lives changed as a result of the BSU's work on college campuses. The third reason for our special interest in the BSU is the summer mission program sponsored by this group of young people. We have had one person involved in the mission program in recent years, and I feel this was a life-changing experience for her.

I consider the BSU as a part of our "outreach" program. We are classified as a very small, rural church, but this plan of participation offers us the opportunity to share in this work.

As a bi-vocational pastor (I am an assistant principal at Bryant High School), I hear graduates of our school tell of exciting experiences in the BSU on their campus. I am excited about and I am interested in any program of outreach that serves to reach the lost as well as to reach Christian students who may have spiritual needs.

When a student goes away to college he needs a friend to talk to. The BSU is that friend. The BSU is a service organization. It is necessary that the BSU be available to students who may be having difficulties. It is also important to the student who simply needs to talk about a problem.

The BSU is worthy of our financial support. We must also lift the BSU up in our prayers.

Harold Green is pastor of Reydel Church and assistant principal at Bryant High School.



Green

Sunday School Great Day in the Morning

Oct. 26 could be characterized as Great Rainy Day In The Morning. An all night and all day rain over almost 100 percent of the state affected the attendance in many churches. While the attendance was down from last year, think of how much lower it would have been if the special sign-up and other promotional efforts for attendance had not been promoted.

The projected attendance of 65 percent was down to 56 percent after most of the reports were in this week. The projected attendance for Great Day was 157,814 compared with 151,892 one year ago. Actual attendance was 135,963 this year compared to 152,643 a year ago.

I preached at Mount Carmel (Cabot) and our goal was 550. 551 people attended. It was indeed a great day in this church. Mount Carmel not only exceeded its attendance goal, but also had two professions of faith, received a great offering, and had a great picture made of the crowd in the auditorium.

Why don't you start planning now for next year to promote GDIM and to make a picture for posterity? — Lawson Hatfield, director

Stewardship

A dollar's worth

A dollar a week doesn't get the job done today. Members who gave a dollar a week in 1967, and still give a dollar a week, really give only 37% in terms of purchasing 1981 goods and services.

The one dollar item purchased in 1967 will cost \$2.67 today at any discount store.

Churches purchasing a piece of chalk or an acre of land, soon discover that a dollar's worth today isn't as much as it was a few years ago. That's why churches need more dollars.

Church members need to prayerfully examine their giving patterns. Those who give the same fixed dollar amount today that they gave 14 years ago are actually giving much less. If a member has the same dollar income he did in the '60s he has a reason for his gifts remaining the same.

Giving a proportion, a percentage, is a better way to give. Proportionate giving adjusts the gifts in keeping with income and economic fluctuations.

A dollar a week person can increase his share of participation in Christian ministries if he moves from one dollar bill a week to

one percent of his income.

Percentage or proportionate giving is a better tool for Christian growth. It enables a believer to break fixed habits and move toward the tithe, the proportion mentioned in the Bible as the minimum.

For the church to get its dollar's worth, those stuck on the '60s giving rut, need to refigure their percentages. — James A. Walker, director

Evangelism

Prayer precedes revival

When you study the history of revivals, you will find every great revival has begun in prayer. God gives revivals in direct relationship to the prayer life of his people. Prayer is the power line between God's spiritual dynamo in heaven and God's spiritual transformers on earth. God has unlimited spiritual energy that flows to his people through prayer and through his people as they are spiritual transformers to those about them.

This is a Bible-based truth that revivals are born in prayer. Look at the revival on Mount Carmel in I Kings 18. Elijah moved to God in prayer, "Lord God, let it be known in this day that thou art God in Israel." God moved to the people in power. The fire of the Lord fell and consumed the sacrifice, and the wood, and the stones, and the water, etc. The people moved to God in praise and repentance. They fell on their faces and said, "The Lord, He is the God; the Lord, He is the God."

Revival for the individual begins in prayer. David had committed immorality and murder in his experiences with Bathsheba and Uriah. This greatly displeased the Lord. God sent Nathan to say to David, "Thou art the man." David could have done one of two things. He could have rebelled or he could have repented. We see the response of David in his prayer in Psalm 51 as he cried out, "Have mercy upon me, O God; ... against thee, and thee only, have I sinned." David is asking for renewal as he prays, "Create in me a clean heart, O God; and renew a right spirit within me." He expresses the results of renewal as he states, "Restore unto me the joy of thy salvation; then will I teach transgressors thy ways; and sinners shall be converted unto thee."

The practical suggestions for prayer preparation will be in the next issue of the *Arkansas Baptist Newsmagazine*. — Clarence Shell, director



Shell

Church training

DiscipleLife is here!

A great deal of interest and excitement has been generated in relation to DiscipleLife. Of course, with anything new, some points of confusion arise. Maybe the best way to explain DiscipleLife is to begin with what it is not.

DiscipleLife is not a new name for Youth Church Training; it is not a new line of designer clothing and jewelry; it is not a new television program. What DiscipleLife is, though, is an exciting emphasis which focuses on discipleship training any time and any place through Youth Church Training.

The primary strategy of DiscipleLife is DiscipleLife Celebration, the coordinated Sunday night schedule which unites youth choir, snack supper, worship and fellowship around the theme of study from the Youth Church Training sessions. DiscipleLife Celebration provides a consistent exposure to discipleship training through all the activi-



Falkner

ties and programs rather than several unrelated activities which occupy Sunday afternoon's schedule. This coordination is accomplished primarily through "Equipping Youth", the training magazine for all youth leaders, and "Youth Alive" and "The Youth Disciple", curriculum for Youth Church Training. "Baptist Youth" remains unchanged and is compatible with DiscipleLife Celebration.

Supportive strategies of DiscipleLife, such as Youth Bible Drill and Speakers' Tournament Youth Week, Retreats and Camps, Doctrine Study, Mission Trip Training and other youth projects, truly demonstrate the "any time, any place" dimension of discipleship training.

Although DiscipleLife was introduced in October of this year, there is still plenty of time for your church to plug in to the excitement of this new emphasis in Youth Church Training. For more information about DiscipleLife, contact the Church Training Department, P.O. Box 552, Little Rock, Ark. 72203, phone: 376-4791. — Bill Falkner, associate

Nov. 1, 1981

Church	Sunday School	Church Temp.	Church adms.
Alexander First	127	71	3
Vine Ridge Immanuel	84	36	
Alma Clear Creek Southern	206	54	
Alpena, First	93	36	
Albion, First	120	52	
Batesville, First	296	112	2
First	274	75	
Nursing Home	77	77	
Bella Vista	209	183	7
Benton, Salem	203	110	
Bentonville, First	459		4
First	218	81	
Freeman Heights	213	87	
Blue Eye, Abn., First	129	56	
Boonville, South Side	102		
Bryant, First Southern	315	127	2
Cabot First	351	122	5
Am. Central	423	177	
Camden, First	151	96	1
Conway			
Hickman Park	111	75	
Pickles Gap	222	95	2
Saltville Heights	48	47	1
Second	495	238	1
Cherokee Village, First	149	46	
Clinton			
First	476	137	
103	71		
Mount Olive	304	137	
Temple	194	155	
Cherokee, First	139	37	
Nursing Home	24		
One Act, First	103	67	
Deola, First	81	98	
El Dorado Parkview	169	57	
West Side	462	152	4
Forest City, First	398		
Fort Smith	68	563	9
Grand Avenue	1,265	563	
Mission	24	58	
Westside	98	39	
Fowlke, First	119	85	
Cassville	129	35	
Crawdy, First	22	25	
Grandview	57	50	2
Harrison, First	113	63	
Handy, First	145	58	
Harrison			
Eagle Heights	236	86	
Northvale	130	65	
Woodland Heights	92	48	
Hot Springs			
Immanuel	67	36	
Fountain	98	32	
Grand Avenue	355	91	1
Harvey Chapel	151	85	2
Leonard Street	187	73	3
Memorial	79	42	
Millstone	40	21	
Park Place	272	104	3
Rector Heights	84	30	
Vista Heights	34	22	
Hughes, First	152	57	
Jacksonville, First	343	96	2
Jessamine	105	60	
Jonesboro			
164	91		
Friendly Hope	254	98	2
Norlanne	127	72	
Philadelphia			
Little Rock, Crystal Hill	116	61	
Manfield, First	146	44	5
Marmalade, First	227	99	
Maynard, Witta Chapel	108	75	
Montecello, Second	285	116	
Mountain Pine			
Mountain Pine	35		
First	85	39	1
Mountain Valley	40	18	
McBerry, First	213	94	
Newark, Southern	64	33	
North Little Rock, Stanfill	66	57	
Paragon			
Calvary	228	149	4
East Side	395	226	
First	426	99	
First	214	75	9
Park, First	54	75	
Southside Mission			
Pear Ridge, First	249	63	2
Pine Bluff			
Centennial	109	61	
Central	96	38	
First	362	75	2
South Side	276	64	1
Lee Memorial	529	121	1
South Side	157	63	
Sulphur Springs	444	232	5
Watson Chapel	153	80	
Prairie Grove, First			
Rogers			
First	664	201	8
Immanuel	805	37	16
Royal, Antioch	69	30	3
Russellville, First	389	179	4
Sandusky, Ohio, Faith	79	23	1
Springdale			
Henry Street	67	42	
Caulde Avenue	98	38	
Erlinda	313	161	2
First	1,809		1
Tenaska			
Highland Hills	113	80	1
Shiloh Memorial	142	57	
Trinity	302	157	3
Valley Springs	93	48	
Van Buren, First	454	86	
Vanderhook, First	37	25	
Vilma, Berry	109	80	
Ward, First	132	84	1
West Helena, Second	265	108	1
Wozzard, First	127	39	
Yellville, First	163	57	

JOY EXPLOR '81

Youth Evangelism Conference



RICK STANLEY
Evangelist



PAUL JACKSON
Evangelist

Dec. 28-29, 1981, Immanuel Baptist Church, Little Rock
Dec. 29-30, 1981, First Baptist Church, Ft. Smith

Legislated prayer, 'ill advised', says Wood

WACO, Texas (BP) — A movement to legislate prayer in the public schools would be in violation of the religion clauses of the First Amendment, according to James E. Wood Jr., director of Baylor University's J. M. Dawson Studies in Church and State.

Calling such legislation "ill-advised" in an editorial in the spring 1981 issue of the *Journal of Church and State*, Wood said legislating prayer in the public schools, "whether by a state or a municipal government or a public school board, is in harmony with neither authentic religion nor a free society."

New missionary standards extend age limit; tap pastors, ethnics

by Erich Bridges

RICHMOND, Va. (BP) — Three changes in qualifications for foreign missionaries will "enlarge the circle" of Southern Baptists eligible for overseas service, especially in evangelism and church-starting assignments.

Adopted at the October meeting of the board, the changes include an extension of the maximum age limit for career missionary applicants from 39 to 45, and two modifications in educational standards and experience requirements for career and associate candidates considered for evangelism assignments.

The results of a year-long task force study requested by board President R. Keith Parks, the new standards are designed to fill urgent requests from foreign fields. Sixty-five percent of requests for 1981, which call for 1,700 new missionaries, seek evangelists and church developers. In recent years as many as nine out of 10 such requests have gone unmet.

"We asked ourselves, how do you take advantage of the skills and talents of Southern Baptists?" said William R. O'Brien, executive vice-president and chairman of the seven-member task force. "We searched for a framework for utilizing Southern Baptist energies to the fullest, without keeping some of our channels clogged by default."

According to O'Brien, the task force concluded that the age limit extension for career appointment, from 39 to 45, would qualify many for a "second career" in foreign missions. Historically the board has not appointed career missionaries over 40 for several reasons. The cost of training, sending and supporting missionaries provoked a search for younger candidates who could serve longer terms before retirement. Also, new missionary couples with children in high school often encounter severe family adjustment problems on foreign fields.

However, 40- to 45-year-old appointees could serve 20 or 25 years before retirement, a term that exceeds the current average tenure of missionaries on the field, the task force found, and it learned that a considerable number of couples in that age range have children who have completed high school and left home.

A person with a master of religious education degree from a Southern Baptist-sponsored seminary and five years pastoral experience in a Southern Baptist church will now be considered for career appointment as an evangelist or church planter. Previous policy required a master of divinity degree in most cases for these assignments.

Persons 35 through 60, with at least 60 hours of college work plus an associate of divinity degree or diploma in theology from a Southern Baptist-sponsored seminary and five or more years of experiences as a Southern Baptist pastor, will be considered for employment as missionary associates in evangelism and church planting.

Also considered for associate assignments in those categories will be Southern Baptist pastors with at least five years of church experience and a college degree, plus appropriate study at a fully accredited seminary.

The recommendations affecting the associate program (which employs candidates for renewable four-year terms) arose from analysis of Southern Baptists "where they are," said O'Brien.

"Research tells us that more than half of Southern Baptist pastors lack a full seminary degree," he said. "It would be tragic if we filter ourselves out of some of our best talent, when needs on the field are so urgent."

O'Brien also stressed the necessity for calling out qualified missionary candidates from Southern Baptists' rapidly growing ethnic membership, including blacks, hispanic-Americans and orientals. Many successful pastors in Southern Baptist ethnic churches lack degrees from Southern Baptist-sponsored seminaries, he said.

"We're not lowering standards for missionaries," added Louis Cobbs, board personnel selection director. "We're enlarging the circle, the pool that we can draw from."

Cobbs noted that the new standards are minimal, and that many field requests call for additional training or experience. Board staffers and personnel committees consider all applications for missionary service on an individual basis.

100 students accept Christ

TAEGU, Korea — More than 100 students recently accepted Christ as their Savior during a two-day citywide youth revival in Taegu, Korea. More than 900 attended

the program sponsored by the Taegu Baptist Association and the student evangelism department of the Korea Baptist Mission.

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Anticipating congressional efforts in the fall of 1981 to authorize or mandate prayer in the public schools, Wood said such "imposition of the authority of the state over religion" is in violation of both the free exercise of religion and the separation of church and state.

Wood said that all too often the general public does not seem to know what the U.S. Supreme Court "has said and has not said" with respect to prayer and Bible reading in the public schools.

"The court never ruled against voluntary prayer in the public school or in public buildings," he said. The issue is the intrusion of government into religious affairs, he said.