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Arkansas Baptist State Convention

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Student
Day
at
Christmas



Paralyzed volunteer, friends, attack FMB disability program

by Dan Martin

WASHINGTON (BP) — Friends of a paralyzed mission volunteer have launched a letter-writing campaign criticizing the Southern Baptist Foreign Mission Board for its "inadequate" disability programs.

The group, calling itself "Friends of Bob Sorrels" and made up of some members of Capitol Hill Metropolitan Church of Washington, has circulated letters charging "inadequacies" and "shortcomings" in the dis-

ability program and urging "remedial action to prevent the suffering" of disabled volunteers such as Robert Sorrels.

Sorrels, 30, who now lives in Norman, Okla., was paralyzed from the shoulders down when his fourth vertebra was crushed in a traffic accident April 15, 1980, less than a week after he arrived in Nigeria for a year as a Mission Service Corps volunteer.

A veteran Southern Baptist missionary, William D. Bender, and a Nigerian seminary professor, Titus Oluwafemi, were killed in the accident.

Sorrels, a member of Capitol Hill Metro church prior to leaving for Africa, was not covered by disability insurance, although he had signed up for hospitalization and life insurance made available for volunteers to purchase through the Southern Baptist Annuity Board.

The letters — sent to state convention presidents, editors and executive secretaries, all members of the Foreign Mission Board, and "about 150 pastors in the SBC" — say because the FMB "does not have any disability program for short-term missionaries... Sorrels will be left to fend for himself."

According to Bill Vickers, one of the "Friends" and Sorrels' former roommate, the letters are an "awareness campaign" and ask that Baptists write letters to the FMB and that churches sign and send in petitions.

"It is the responsibility of every Baptist to take immediate action and see to it that the Foreign Mission Board be held accountable for this oversight and the situation be corrected," the letter says.

The campaign was set off after the October meeting of the FMB, in which directors agreed to continue paying Sorrels a stipend of \$603.50 per month — the same as he would have received from his sponsoring church as a volunteer in Nigeria — through October, 1982, at which time board officials say Sorrels will become eligible for government disability benefits.

FMB officials have declined to accept long-term responsibility because Sorrels went to Nigeria as an MSC volunteer, and not as an employed missionary.

Mission Service Corps was established by messengers to the 1977 Southern Baptist Convention and is designed to augment the career missionary force by putting volunteers on home and foreign mission fields. The concept is that the volunteers will provide all necessary resources, including travel, expenses and insurance, and that the sending agencies provide a place of service, supervision and other limited support.

"From the very beginning, the support base for these volunteers has been separate and apart from the resources of the Foreign Mission Board," said R. Keith Parks, president of the FMB. "The (1977) convention

voted a new concept of voluntarism, in which it was clearly understood that the mission boards would provide no additional funds."

Sorrels and other volunteers are required to sign a waiver absolving the FMB of responsibility in case of "loss of property, damage to same, personal harm or injury that may come." FMB records indicate Sorrels signed the waiver Dec. 5, 1979, and then countersigned a letter in February saying he understood what he was signing.

Sorrels, however, told Baptist Press he did not recall having signed such a waiver, and that even if he signed it, he was not told what it was.

FMB officials say they have earmarked \$28,412.84 to help Sorrels, an amount one leader says is "\$28,000-plus more than we were responsible for or were required to pay." This amount included sending an additional physician and two nurses to the Eku, Nigeria, hospital to provide around-the-clock care for Sorrels, board leaders said.

Parks says the money was provided in an effort to help Sorrels. He called the decision to continue the stipend until October of 1982, "a compassionate act... to provide a bridge until he has some other options."

He added that some board members questioned "whether our aid implied legal responsibility," but said he "felt we had to do it to tide him over."

"We felt we did more than we had to and about as much as we could," Parks said.

Sorrels says he does not know if the FMB has "legal responsibility but I do feel they have a Christian responsibility to help one of their own."

He added that if "you are working for a business, making a business-related trip — which I was (in Nigeria) — and are injured through no fault of your own, you would think they would have some responsibility."

Sorrels says he feels "abandoned" and "betrayed" by the Foreign Mission Board and its leaders, whom he describes as "very cold businessmen... who lack Christian compassion."

He added he was "shocked" by the board action. "I had gotten indications that they were going to do as little as possible for me, but I expected more than that. After October they are going to wash their hands of me."

Sorrels and his friends hope their letters will pressure the Foreign Mission Board to change its action when it meets in December and make provision for him.

However, Parks and other board officials say they have gone above and beyond their responsibilities. They suggest that individuals, if they are truly interested, establish a special fund for Sorrels.

On the cover



Hundreds of Arkansas Baptist churches will honor and hear from their college students as Student Day at Christmas is celebrated Dec. 27 throughout the Southern Baptist Convention.

In this issue

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Editor J. Everett Sneed reviews Baptist doctrine, the basis of the convention's organization.

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Convention coverage of the annual meeting in Fayetteville is continued this week.

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Former SBC President Adrian Rogers has urged a U.S. Senate committee to ban abortions except to save the life of the mother.



Baptist doctrines are much more important than many people realize. They not only express our beliefs but they also shape our direction. They provide unity and stability for our churches, associations, state conventions and Southern Baptist Convention. They give us protection when difficulties arise.

Let us examine the usually unnoticed implications of Christian doctrines in our lives. The unseen effects often can be as important and profound as the obvious ones. Discussions usually center around the visible doctrines of the Christian faith, but most of us miss the fact that indirect results of our faith are more numerous than the direct ones.

This is particularly true in terms of Baptist polity. Our polity grows out of the doctrine of the individual priesthood of the believer.

In general, there are about four different forms of church government: (1) the monarchical, in which the ultimate authority is in the hands of one man (an example is the Roman Catholic Church with the Pope as the head); (2) the episcopal, in which the church is governed by a college of bishops; (3) the Presbyterian, in which the local church is governed by elders, with higher courts of appeal; (4) the democratic, in which the local congregation is self-governed, and in which there is no outside human authority to which the congregation is responsible with reference to its own internal affairs.

There are many reasons found in the New Testament which lead us to hold to a democratic form of church government. But all are directly or indirectly connected with the doctrine of the individual priesthood of the believer.

Since we, as Baptists, believe that every believer is equal before God and is individually responsible to God, each member is given the same voice, one vote. It is true that some members may be more influential than others. A pastor, by virtue of his office and the time that he invests in the study of the church's affairs, should be the one who provides leadership for the congregation.

Representation at associations, state conventions and the Southern Baptist Convention is also an outgrowth of our Baptist polity. Churches elect "messengers" not "delegates." A delegate is sent to a meeting with a prescribed point of view. Messengers

are elected with no instructions being given to them by their congregation. Each messenger is free to vote as he feels led by the Holy Spirit. This is of vital importance because it means that one entity in Baptist life cannot exercise authority over another. The association, for example, does not exercise authority over a local church, nor does a local church exercise authority over the association. The same principle applies in every area of Baptist life.

The same principle applies in the selection of committees which function at interim between the annual meeting of associations and conventions. Both associations and conventions often ask for recommendations to be given to nominating committees. Sometimes these recommendations come from local churches. Other times they might come from associations or from individuals. It is important to remember that these are recommendations and have no binding effect on a given nominating committee.

Recommendations are helpful to nominating committees, particularly on a state or SBC level. But great care should be taken to not leave the impression that recommendations are binding. Perhaps it would be best if any individual, church or association would recommend more than one individual so that it would be totally clear that no one expected the committee to be bound by a recommendation.

Our system of administration has emerged to protect both the independence and the interdependence of the local church. It is obvious that most local churches cannot carry out a worldwide mission thrust. But it is also evident that the doctrine of the individual priesthood of the believer demands that every entity in Baptist life function separately and freely.

Our method of checks and balances between freedom and responsibility has served us well. It keeps churches free. At the same time it provides a vehicle by which thousands of churches can cooperate to do a world-wide work which could not be done without our structure.

History has validated the method set up by our fathers. The best way of doing God's work is God's way, as free men worship God according to the dictates of their conscience. This provides opportunity for each individual to support the cause that is on his heart with these gifts being given through the local churches.

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BETTY KENNEDY Managing Editor
ERWIN L. McDONALD, Litt. D. Editor Emeritus

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One layman's opinion

Daniel R. Grant/President, OBU

Vance Havner's one-liners

It has been a long time since I have attended a meeting that produced more "quotable quotes" than the recent meeting of the Arkansas Baptist State Convention.

Vance Havner, the clearly unretired evangelist from Greensboro, N.C., even at the age of 80, was an inspiration and a delight to all who attended. With apologies to Coach Lou Holtz, and Orville Henry of the Arkansas Gazette, I want to share just a few of Vance Havner's one-liners:

Beware of those prophets who say they have heard from God since you have.

If your faith is no good in the dark, chances are it's no good in the daylight.

Can you come out of tragedy better, rather than bitter?

I heard a person complaining, "What's the world coming to — someone broke into my home and stole all my Holiday Inn towels!"

Some church services start at eleven o'clock sharp and end at twelve o'clock dull.

I don't want any "Laodicean coffee." Jesus preferred a cold church to a lukewarm

church.

Some preachers have more degrees than temperature.

If the Lord can defeat the devil with only three verses from Deuteronomy, we ought to be able to do it with the whole Bible.

A businessman, inexperienced in preaching at church meetings, followed up the Scripture reading with "if there are no corrections or additions, the Scripture will stand approved as read."

Have you learned the fine art of almost saying something when you preach.

We are too comfortable today — everybody wants medals but nobody wants scars.

The preacher was through but he wouldn't quit.

Many church members have been fed so much spiritual baby food that when a new preacher begins to feed them spiritual meat, they complain that "he's changed my formula."

Jesus is the eternal contemporary.

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

Informed Baptists . . .

"Why do I love my state Baptist paper?"

Since I am debtor to my denomination for my Christian home, my church environment, my college and seminary experiences, for an arena of more than 30 years of professional service, I am interested in its programs, its teachings, its accomplishments and its goals. I find the *Arkansas Baptist Newsmagazine* a source of reliable interpretation of denominational current issues, information concerning its state and world-wide ministries, pertinent information about moral issues and how to express Christian concern, and stimulating information about activities of sister churches. Through its pages denominational leaders become my "friends" and prayer concern.

By reading the *Arkansas Baptist Newsmagazine* regularly I have come to recognize the unity of our denomination as a gift from God. No price tag can be put on its value and influence. The *Newsmagazine* is as vital to denominational maturity as the daily newspaper is to responsible citizenship. It should be received and read in every Baptist home in order that we may be an informed people responsive to the cause of Christ.

Nancy Cooper
Former Executive Secretary
Arkansas Woman's Missionary Union



Cooper

. . . are concerned Baptists



The Southern accent

Good reason for panic

by D. Jack Nicholas

There is a growing sense of panic in the countries comprising Western Civilization. America and Western Europe have suffered a frightening decline of political, military and economic strength during the past 25 years.

The governments of Western Europe have been unusually unstable during that period and an American president was forced from office before the end of his term for the first time in the history of this country.

America has fallen from a position of military superiority to one requiring a massive build up just to achieve parity with the Soviet Union.



Nicholas

Most of the countries of the Western World, including America, are struggling with seriously troubled economies which seem totally unresponsive to the traditional cures.

That these trends occurred concurrently with a transition of America from a Christian to a secular culture is deserving of careful examination. Many would regard these developments as merely coincidental, but some of us suspect a direct cause and effect relationship. The fall of civilizations has been carefully studied and certain causes have been identified.

Gibbon identified the following characteristics which signaled the decline of Rome: (1) love for ostentatious luxury; (2) unconcern for the poor and downtrodden; (3) preoccupation with sex; (4) weirdness in the arts passing for creativity; and (5) an increased dependence upon the state.

The characteristics are fearfully familiar and their familiarity should be sufficient to convince us that there is good reason for anxiety, if not panic, about the future of America and the Western World.

The shallow egocentric value-system which has been adopted by America will not long sustain this republic, or any other. Surely America has experimented long enough with the novel notions of modern social theory to learn that the promised utopia is not forthcoming and that it is time to embrace once again those Christian principles which served as the basis of America's singular greatness. The re-vitalization of this republic will remain elusive until it rediscovers the great spiritual truths upon which it was established and by which it flourished.

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

Letters to the editor

Explains funds surplus

As you know there is some concern among Baptists regarding the expenditure of funds given for World Hunger-Emergency Relief. It is unfortunate that misunderstanding should cloud the concern of so many for the needs of the unfortunate.

The situation regarding expenditure of funds is being rapidly adjusted so that no person should feel that his or her gifts will not reach the field expeditiously.

The temporary accumulation of funds during recent months in the hands of the Foreign Mission Board was occasioned by the following factors:

1. The tremendous increase of funds for World Hunger-Emergency Relief in 1980 came as a great surprise and the FMB was not properly staffed for handling such a great increase. That situation has been corrected by appointment of an associate to John Cheyne of the FMB, making it possible to properly investigate and minister to the needs all around the world. It was impossible for Dr. Cheyne to spread his abilities to wisely minister to the calls.

2. The mission personnel over the world were not geared to the availability of the amount of funds made available and did not present the appeals to properly represent the needs of the field. This has been corrected in that certain mission personnel in Africa, Asia and South America have been assigned to process the appeals for help.

3. There is naturally several months' lag between the contribution of funds and the expenditures. Baptists would not want their FMB to commit funds before they are available for hunger, so funds must be sent in and then allocated after careful appraisal of the appeals.

4. It would be the part of wisdom always to have on hand at least \$1,000,000 for major catastrophic needs such as the devastation of a major hurricane or earthquake. We cannot raise a large sum after one strikes in order to minister to that need. Funds in sizable amounts are needed within hours.

Baptists want their funds spent wisely. It is my feeling that our Baptist leadership is attempting to follow this basic philosophy and will properly represent our constituency to the fullest. — H. E. Williams, Chairman, World Hunger-Emergency Relief Committee, Arkansas Baptist State Convention

Humanism again

In the Oct. 29, 1981, issue of the *Arkansas Baptist News* magazine, in the Letters to the Editor section, there was a disturbing letter addressing the subject of humanism.

Humanism is an attempt of Satan to en-

courage men to trust in themselves and their own abilities and forget about the one true God. One need not look any further than their creed set forth in the Humanist Manifesto I and II, which is written and signed by the leaders of their movement.

The very first thesis set forth in Humanist I written in 1933 states: "Religious humanists regard the universe as self-existing and not created." Thus it denies the very first verse of God's Word in Genesis 1:1 — "In the beginning God created the heavens and the earth."

In the 1973 version, the Humanist Manifesto II states in the preface, "... humanists still believe that traditional theism, especially faith in the prayer hearing God, assumed to love and care for persons, to hear and understand their prayers and to be able to do something about them, is an unproved and outmoded faith." This is quite contrary to God's Word in Psalms 55:17 — "Evening, and morning, and at noon, will I pray and cry aloud: and he shall hear my voice."

The Manifesto II further states in its section on religion: "As non-theists, we begin with humans not God, nature not deity." Also it states, "No deity will save us, we must save ourselves." It further states, "There is no credible evidence that life survives the death of the body." This is a damnable heresy that denies Jesus' deity, and puts to naught the grace of God for salvation that we hold foremost in our belief!

In the Manifesto II, in the ethics section, it states, "We strive for the good life here and now." It further states, "Ethics is autonomous and situational, needing no theological or ideological sanctions." In reality it is saying, do whatever you want.

Humanism is totally contrary to the principles of the Christian faith. Humanism is definitely a threat. — Joe W. Davis, Van Buren

Feed hungry now

I do not approve of placing the World Hunger Fund money some place to draw interest. Feed the hungry now. Many are dying daily. Jesus may return tomorrow. — Oleta Snoddy, Hot Springs Village

Editor's note: See story in ABN, Oct. 29, page 16.

Letters to the editor expressing opinions are invited. Letters should be typed double spaced and must be signed, though names can be withheld at the discretion of the editor. Letters must not contain more than 350 words and must not defame the character of persons.

Boyce announces class schedules

The schedules for Boyce Bible School's January and third terms have been announced by Director Ralph W. Davis.

The two classes offered during the January ("J") 1982 term are "How to understand and study the Bible," 6:10-30 p.m., Jan. 8, 15 and 22, taught by Davis; and "Romans," 8 a.m.-12:30 p.m., Jan. 9, 16 and 23, taught by Clyde Glazener.

The school's third term is set for Jan. 29-March 20, 1982. Classes scheduled for Fridays during the term are "Orientation to study and ministry" (0500), 6:7-55 p.m., taught by W. T. Holland; "Church public relations" (0848), 6:7-55 p.m., taught by Jimmie Sheffield; and "New Testament survey, part 3" (0560 C), 8:20-10:15 p.m., taught by L. L. Collins. Assembly will meet from 8 to 8:15 p.m.

Saturday classes are "Growing an evangelistic and ministering church" (0656), 7:45-9:40 a.m., taught by Larry Maddox; "Old Testament survey, part 3" (0520 C), 10:15 a.m. to 12:10 p.m., taught by W. T. Holland; and "Introduction to music" (0870), 12:50-2:45 p.m., taught by Peggy Pearson. Chapel is scheduled for 9:45-10:15 a.m.

Registration for the "J" term will be Jan. 8, 1982, 4-6 p.m., and for the third term, Jan. 29, 1982, 4-6 p.m. Books will be sold at both registration times. Classes meet in the educational annex, Central Baptist Hospital, Little Rock.

For more information about Boyce, contact Ralph Davis, 2121 North Van Buren St., Little Rock, Ark. 72207.

Aging conference set

A special conference for religious leaders of all faiths who want a greater understanding of aging and what today's church can do to help older people is scheduled for Monday, Dec. 7, at Ferndale 4-H Center from 8:30 a.m. to 4 p.m.

Zane Knowl, Staff Associate with the New England Gerontology Center, Durham, N.H., will be the key presenter.

Mrs. Gay White, wife of Gov. Frank White, will be the featured luncheon speaker.

For more information or to make reservations, call the Central Arkansas Area Agency on Aging at 758-2294 in Pulaski County or 1-800-482-6359.

IRS needs volunteers

VITA, the Volunteer Income Tax Assistance Program, is looking for volunteers to help taxpayers with their returns. This Program provides free assistance to low income, elderly and handicapped taxpayers who cannot afford professional tax help.

For more information, contact the IRS at 376-4401. Outside Pulaski County, the toll-free number is 1-800-482-9350.

by Millie Gill/ABN staff writer

Sharon Pegg

has joined Little Rock First Church staff, serving as children's director to coordinate Sunday School, Church Training and outreach ministries for grades one-six. She is a graduate of Arkansas State University, Jonesboro, with a bachelor of science degree in education. She is also a graduate of Southwestern Baptist Theological Seminary with a master of religious education degree. She taught public school for two years, has served as assistant secretary to the Dean of Student Affairs at the seminary, and as secretary for the pastor of Jonesboro Central Church.



Pegg

Mrs. Joe Trusty

has joined the staff of Prairie Grove First Church, serving as music director. Mrs. Trusty is the band director for the Prairie Grove public schools.

William D. Downs Jr.

recently was honored by the National Council of College Publications Advisers for his work with student publications. He was presented the organization's Distinguished Adviser Award for four-year yearbooks at the annual awards banquet in Miami Beach. Downs is adviser to student publications at Ouachita Baptist University.

Gilbert Morris

has a new book of Christian poetry, "Root Out of Dry Ground," available. The book, published by August House of Little Rock, is a survey of the life of Jesus from different perspectives, according to Morris, professor of English at Ouachita Baptist University.

Davey L. Hughes Jr.

was ordained to the gospel ministry Nov. 15 at Little Rock Immanuel Church. Hughes, a student at Ouachita Baptist University, is serving as pastor of a Marshall church.

Steve Delony

has resigned as pastor of the Marianna First Church to become pastor of the First Church, Durant, Miss.

Jesse Whitley

is serving as pastor of the Meadowview Church near Sheridan, going there from the Pine Bluff Green Meadows Church.

Louis Rice

is serving as pastor of the Dumas Rankin Chapel Church. He and his wife, Rachel, and their four children will continue to reside in McGehee.



Butler

Don Butler

is serving the Pine Bluff Greenlee Memorial Church as minister of youth. He has served churches at Camden, Pine Bluff and Hot Springs.

Lynn Getsay

is serving the Pine Bluff Centennial Church as associate pastor in charge of music, youth and activities. He and his wife, Kim, came there from the Crossroads Church in Marshall, Texas.

Phillip Shirl

began serving Nov. 22 as pastor of the Batesville Ruddell Hill Church, going there from the Thornburg First Church. He has pastored churches in Kentucky and Virginia. Shirl, a graduate of Oklahoma University, Norman, has attended Southwestern and Southern Baptist Theological Seminaries.

Max Fletcher

is serving the Mountain Home East Side Church as minister of youth/music, going there from Sparkman.

Fred Nally

has been called as pastor of the Harris Chapel.

Tom Ellis

has resigned from the staff of Springdale First Church to move to Florida.

Jim Davis

has resigned from the staff of Conway First Church.

Teresa Kathryn Nettles

has been named Arkansas' Outstanding Young Woman of the Year for 1981. She is the wife of Ben A. Nettles, pastor of the Swifton church. Mrs. Nettles, a homemaker, attended the University of Arkansas at Little Rock and Arkansas State University, Jonesboro. She has volunteered much of her time working with deaf children through the Arkansas Registry of Interpreters for the Deaf, the Arkansas Baptist Conference for the Deaf and the National Association for the Deaf. She is also active in the local church, serving as a pianist, teacher and children's choir director. She is the mother of one child.



Nettles

David W. Knight

has been named dean of the College of Applied Arts and Sciences of Wayland Baptist University, Plainview, Texas. He was serving as director of consultation and education for the Central Arkansas Mental Health Services. He is married to the former Carol Ann Southerland. They have three children, Anne, Cari, and Shelly.

Dale M. Barnett

died Nov. 21 at age 58. Funeral services were held Nov. 24 at Harrison Edge Heights Church by John Finn, Jack Ramsey and Kenneth Threet. Barnett, for more than 30 years a Southern Baptist minister, had served churches throughout northern Arkansas. He had served as director of missions for White River Association and as rural evangelist for the Arkansas Baptist State Convention. Survivors are his wife, Zetta; four daughters, Louise Petross and Jo Ann Collingsworth, both of Dallas, Texas; Joyce Hammock of Augusta, Ga.; and Nancy Yarbbery of Port Arthur, Texas; four brothers; two sisters; and three grandchildren.



ABN photo/David

Finn selected for award

John Finn of Harrison (left) is the recipient of the 1981 Director of Missions of the Year Award presented recently for Ouachita Baptist University by president Daniel R. Grant. A committee composed of state denominational and campus administration leaders selected Finn for this honor. Finn, past president of the Arkansas Baptist State Convention, has served for 14 years as DOM for North Arkansas Association. Under his leadership the association has experienced unprecedented growth. Grant, in the presentation, said, "Finn is a man who has distinguished himself in numerous areas of Baptist life with unparalleled devotion." He is married to the former Bette Crawford. They have one son, Rodney.

Fort Smith East Side Church

ordained Charles Burdwell and Pete Wells as deacons Nov. 29.

Van Buren First Church

ordained Lowell Glass, O.B. Wade and Charles Williams as deacons Nov. 1. Those assisting were Zed Gant, Gene Bell, Pastor Stanley G. Daniel, Director of Missions George W. Domeresse of Clear Creek Association, Murl Walker and George Lonsbury.

The church began broadcasting its morning worship service Nov. 15 as an outreach ministry.

Clear Creek Association

voted Nov. 2 to begin a fund to build a new Baptist Vista tabernacle.

Corinth Church

held services Nov. 15 to ordain Tommy Murry as a deacon and his son, Steve Murry, to the gospel ministry.

Grady First Church

had Chaplain Dewey Williams as speaker Nov. 8. He spoke on his work at Cummins Prison.

Omaha First Church

recently recognized William Alfred Hicks for his 10-year perfect attendance in Sunday School.

Marcella Church

has completed building improvements that included re-roofing the building according to Pastor Kenneth Altom.

Batesville Pilgrims Rest Church

has completed construction of a building that houses six classrooms and a secretary's office. Estimated cost was \$31,000. Lonnie Busby is pastor.

Salado Church

dedicated a \$13,000 educational building Oct. 25. The church also honored Pastor C. M. Roberts with a plaque commemorating his 48 years in the ministry. Director of Missions S. D. Hacker, Independence Association, was speaker.

Dumas First Church

was in a revival Oct. 25-30 led by Rick Ingle, evangelist, and Jerry Swimmer, music director. Pastor Rick Erwin reported 110 decisions during the week, 42 of these on profession of faith.

Flippin First Church

recently purchased a three-bedroom, one and one-half bath house to be used as a parsonage for Pastor Terry Eaton.

Sparkman New Hope Church

has completed an extensive building program with the recent remodeling of the par-

sonage. The building program also included the re-roofing of the main church building, erection of a church steeple, the addition of a public address system and central air/heat to the sanctuary, and the construction of a fellowship hall. Rick Hyde is pastor.

Little Rock Cross Roads Church

Acteens sponsored a Foreign Mission Walkathon Dec. 5. Charlene Foster and Becky Hall are leaders.

Norphlet First Church

observed Maye Kennedy Appreciation Day Nov. 8, recognizing her 14 years of service as part-time custodian. She was given a plaque in the evening service. At a reception she was presented with a money tree. Mrs. Kennedy has been a member of the church for 45 years and until a recent illness had not missed Sunday School for 16 years.

Correction

The 1981 budget of Jonesboro First Church was incorrectly reported in the Briefly section of the Nov. 19 issue. The correct budget is \$350,000, and the church has pledged 10 percent of it to the Cooperative Program.

buildings**Church near Searcy completes education building**

The Valley Church, on Highway 36 near Searcy, held a dedication of its new 4400 sq. ft. educational facility on Nov. 15. The new facility, consisting of a suite of offices, a library, a choir room and 11 classrooms, was erected at a cost of \$105,000. The new facility also has a kitchen, and folding partitions open to form a fellowship hall.

The new building will provide educational space for 150 people. Existing educational space makes it possible for the church to now care for 200 people in worship and in education. The fellowship hall will also care for 200 people.

Additional improvements, including landscaping, construction of drainage ditches and the laying of sidewalks, cost \$10,000.

Those participating in the dedication service included Don Gray, chairman of deacons, who led in the prayer of dedication; J. Everett Sneed, editor of the *Arkansas Baptist Newsmagazine*, who brought the dedicatory message, and Pastor William M. Burnett. The chairman of the building committee was T. A. Brewer in 1980-81, and Brancey Reed, 1981-82.

Burnett feels that the church has a great opportunity for growth. He said, "The area is building up. There are numerous housing

developments in our area. The potential for growth is excellent since there are six housing developments between our church and

Searcy. Our people are anxious to reach the lost and the unchurched, so our future is bright." — J. Everett Sneed



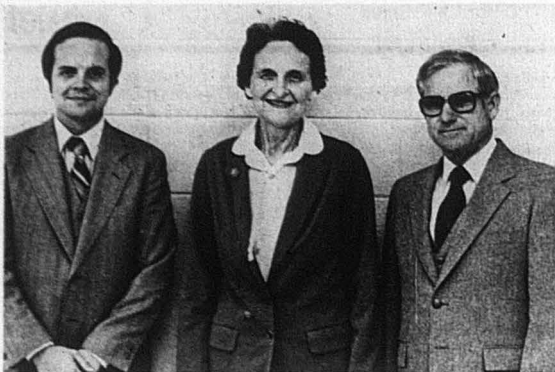
The new educational building at the Valley Church near Searcy provides classroom space for 150 persons. The \$150,000 structure also has a suite of offices, a library and a choir room.

Look who's joined you

New subscribers to the *Arkansas Baptist Newsmagazine* are:

Church	Pastor	Association
New budget:		
- Central, Marked Tree	Bill Martin	Trinity

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ABN photo/Mike Gill

Officers re-elected

The board of trustees of the "Arkansas Baptist Newsmagazine" re-elected its three officers at its meeting during the state convention in Fayetteville. From left to right are Jon Stubblefield, pastor of Central Church in Magnolia, president; Elsijane Roy, federal district judge in Little Rock, vice chairman, and Charles Chesser, pastor of First Church in Carlisle, secretary.



Photo by L. Gill

Foundation elects officers

The Arkansas Baptist Foundation Board of Directors met Nov. 19 in Fayetteville after the annual session of the state convention. The staff and board committees presented progress reports, and the directors discussed the investments for the various accounts. In addition, a resolution expressing regret at the death of Huber Drumwright was adopted. Elected as officers for 1982 were (left to right) Byron Eiseman, a member of Friday Eldredge and Clark law firm in Little Rock, secretary; Keith Robins, executive vice president of First National Bank in Fayetteville, chairman; and Allen Thrasher, pastor of First Church in Booneville, vice chairman.

School prayer rider approved by Senate

WASHINGTON (BP) — The U.S. Senate has overwhelmingly approved an amendment which would restrict the Justice Department from using its funds to interfere with "voluntary school prayer and meditation."

But the practical impact of the action appears insignificant since the Justice Department does not use its funds to do what the amendment forbids.

By a 70-12 vote, the Senate restored a House rider which the Senate's appropriations committee earlier had struck from the \$8.6 billion funding bill for the Departments of Commerce, Justice and State.

After the vote, U.S. Sen. Lowell P.

Weicker Jr., R-Conn., presented an amendment which would prevent Justice Department action only against "constitutional" programs of school prayer and meditation.

The subject produced heated debate over what the First Amendment religion clauses allow and what they forbid, as well as over what constitutes "voluntary" school prayer.

Weicker's amendment was rejected 51-34.

After the votes, Weicker said he will filibuster the entire appropriations bill, adding he believes the inclusion is unconstitutional. "This bill will not get off the floor of the U.S. Senate," Weicker said.

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BSU Third Century Campaign

Proper identification

by William Oakley

There are some things with which we at First Church in Piggott truly want to be identified. And, there is a negative side of that truth. We choose not to be identified with the "electronic church" and its "si-phoning" of millions of dollars into par-church movements. We choose not to be identified with "situation ethics" that are destroying the moral fiber of our nation. We choose not to be identified with the opponents of our mission lifeline, the Cooperative Program. On and on the list could go.

Among the many wonderful things with which we do want to be identified is the BSU Third Century Campaign. That is why our church contributes one percent of the undesignated offerings to this campaign.

A young ministerial student, struggling with the question of whether or not to attend seminary, gets some mature guidance from a BSU director. A student on the campus of one of our state universities said, "Baptists have been the ones who have helped me grow in Christ; tell me about becoming a Baptist." One young woman accepted Christ because "the people here in the BSU convinced me it was real," she said. One of last year's seniors on a state university campus in Arkansas is now starting a Baptist ministry on a 95 percent Mormon campus. These are the things with which we want to be identified.

Much immutable work is being done on the campuses across Arkansas by the BSU program. The impeccable message of Jesus Christ is being shared daily with unsaved college students on these campuses. There are dorm Bible studies, apartment Bible studies, retreats, conventions, mission efforts, spiritual encounter sessions and many other things too numerous to mention that are being done. These are the things with which we are proud to be identified. How about you?

William Oakley is pastor of First Church in Piggott.



Oakley

CP breakfast held

Participants at the annual Cooperative Program breakfast Nov. 19 heard John Sullivan emphasize the importance of the Cooperative Program. Sullivan, pastor of Broadmoore Church in Shreveport, La., compared some churches and individuals to people who hunt for parking meters with time already registered on them. "We, as Southern Baptists, cannot carry on a world-wide mission program living on somebody else's nickel," he said. The approximately 120 people meeting at Fayetteville First Church also heard a testimony by Jim Taylor, pastor of Calvary Church in East Camden. Taylor said his church is now giving 10 percent to the Cooperative Program, up from five percent when he first went there, and has a goal of 25 percent by 1990. Pictured are James Walker (left), state director of stewardship, and John Sullivan.



ABN photo/J. Everett Snow

Japanese women give to Lottie Moon

RICHMOND, Va. — The Japan Baptist Women's Union has sent a check to the Southern Baptist Foreign Mission Board to be included in Southern Baptists' 1981 Lottie Moon Christmas Offering. This year's gift of \$10,326.66 brings the group's total

giving over the past three years to more than \$32,000. At least two other national Baptist conventions and a number of individual churches overseas also contribute to foreign missions through Southern Baptists' Lottie Moon Christmas Offering.



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

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Life style

Your life style reflects your personal values and commitments. It reveals the ideals for which you are giving your life. It reflects the commitments that you are allowing to shape and form your life. Your life style is more than the sum of the moral laws you have determined to obey. It is more than the religion you are willing to adopt. Life style is more than intellectual agreement to a set of ideas. Life style involves our attitudes and acts, our decisions and their consequences. Life style is our total manner of life as reflected in all matters of the heart, head, and hands.

The issue:

An examination of our basic life style will reveal the extent to which Christ is Lord of our lives. Christians have received a clear biblical message regarding the model our life style is to follow. "For to this you have been called, because Christ also suffered for you, leaving you an example, that you should follow in his steps" (1 Pet. 2:21, RSV). Christians who seek to "follow in his steps" need to look honestly at Christ and adopt a life style that honors him. Jesus should be our pattern in the following ways:

Single-mindedness

The Christian life style is marked by a single-minded loyalty to God. All other gods are dethroned. All the powers of the world are rejected as a source of security. The Christian's confidence rests in the focus of personal commitment to God, the only power that counts.

Simplicity

Trust in God leads to a life of material simplicity. There is no preoccupation with the clutter of things when a person's security rests in absolute commitment to God. This is the person who knows that "... a man's life does not consist in the abundance of his possessions" (Luke 12:15, RSV).

Servanthood

The Christian's new life style is based on our radically different understanding of how God has shown humanity his will and his way in Christ. God came in Christ, not to be served nor to flaunt his power. God came as a servant to reveal his love. As Christians we are to walk in the same way.

Justice

Throughout the Old Testament, God's people are told to draw near to the needy, to help the poor, to feed the hungry, to defend the defenseless. This drive for justice is one of the great moral values highlighted in the Bible: "... Cease to do evil, learn to do good; seek justice, correct oppression; defend the fatherless, plead for the widow" (Isa. 1:16-17, RSV).

Mutuality

The Christian is someone who is different but never someone who is isolated from others. The Christian life style is not that of the Lone Ranger riding off in splendid independence from others. Rather, the Christian's life is deeply immersed in and dependent upon others. Christian growth is marked not by increased independence but by expanded fellowship. Individual prosperity is not the goal of the Christian's efforts. "Looking out for number one" is not the model of behavior. Reconciliation with and service to others is the distinction of Christian living.

Integrity

Integrity is honesty and consistency. It is a wholeness of life in that deeds match words, performances match promises, and Monday's work corresponds to Sunday's worship. The prophet Amos described the lack of integrity in the lives

of those who mixed worship of God with injustice to their fellowman (Amos 2:8; 5:21-22). In contrast to this world, Christians are known for the integrity which characterizes their life style.

Activism

The Christian life is a life of activism. Words are not enough; deeds must be the final proof of the Christian life (1 John 3:16-18). Roots are necessary, but it is the fruit that finally counts (Mark 4:1-9).

Some answers:

We live in a world in which the issues of greatest concern to great multitudes of people is survival. In the midst of such a world, Christians seek ways to bear both personal and corporate witness to the Bible's teaching that greed is sin, that unbridled acquisitiveness is immoral, and that affluence may be injurious to spiritual health. We believe the way to find life is to lose it and that it is more blessed to give than to receive. A number of specific steps can be taken in support of a morally responsible life style.

- Make a careful inventory of your personal life style, using these several characteristics mentioned together with others to be found in the Bible, and note the ways in which it corresponds to Christ's and the ways in which it corresponds to the world's.

- Resist the mind-set that equates luxury with necessity.
- Reject the idea that every family should buy as many things as its income will allow.

- Channel all the support that we can to meet hunger and other human needs through Baptist relief efforts.

- Oppose the idea that it is morally acceptable for some to have more than enough while others starve.

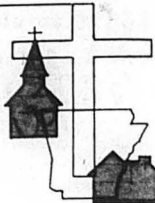
- Resist the efforts of those advertisers who expend vast sums annually to lead us into ever deeper excesses of consumption.

- Help your church offer a clear alternative witness to materialistic life styles as we learn to live more simply in order that others may simply live.

- Help your church media center assemble materials on Christian life styles and then encourage use of these materials by individuals, families, and church groups.

- Avoid at all costs any new legalism that would take spiritually ruinous pride in the simple life style.

- Design a program that will help you and your family develop a Christ-honoring life style, utilizing Bible study, reading Christian classics, making periodic self-examinations, and engaging in family conferences in which you can help each toward a more responsible Christian life style. — Taken from "ISSUES & ANSWERS: Life Style" by the Christian Life Commission, SBC



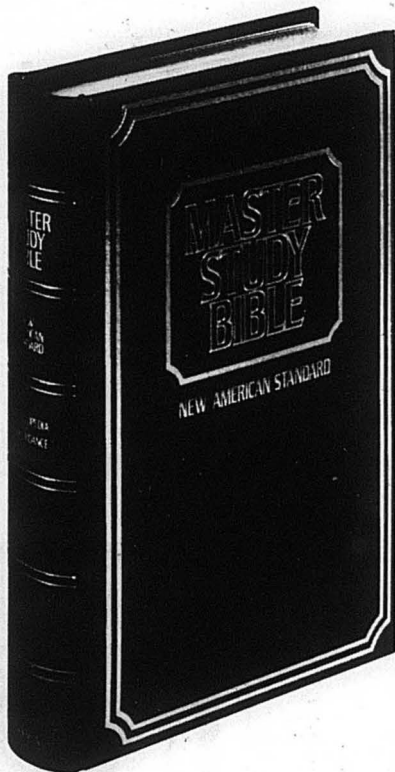
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Sunday School lessons



Gannaway

International

Dec. 6, 1981

Mark 1:1, 4-11; 9:2-8

by Jody Gannaway
Crossett Magnolia Church

Son of God

It is the beginning, not of Mark's book, but of the facts of the gospel. Mark shows from the prophets that the gospel was to begin by the sending forth of a forerunner. Mark begins with the work of John the Baptist. There was a voice in the wilderness crying, "Prepare ye the way of the Lord!" John was presenting the gospel, a message of good news, the Messiah, Jesus Christ, the Son of God.

The forerunner of the gospel (Mark 1:4-11, 9:2-8)

In the first passage of study we see John the Baptist preparing the way for the coming one. He was warning the people of the wrath of God and calling for their repentance. They were denounced in strong language: "O generation of vipers, who hath warned you to flee from the wrath to come" (Matt. 3:7).

In the second passage we have two distinct forerunners, Moses and Elijah. Moses of the law and Elijah of the prophets confirmed that Christ must die the sinner's death to be the sinner's Redeemer.

The gospel, the Son of God (Mark 1:1)

The forerunners preached the gospel about the Son of God. The good news is not preached by Jesus Christ but is concerning him. Jesus (Jehovah saves) Christ (the anointed one) is the Son. Jesus Christ is the Son of God by nature. He proceeds by eternal generation from God the Father in a birth which never took place because it always was. He was introduced to us through a physical birth, God as Father, Mary as mother. He possesses co-eternally, the same essence as God the Father.

The Father's divine approval of the gospel

In both studies of the text we find approval by the Father of the Son.

At his baptism, the heavens opened, the Spirit descended on him in the form of a dove, and the voice of the Father said, "I am well pleased with him." This showed divine approval of Jesus for his work as mankind's Redeemer.

The second approval is at the Mount of Transfiguration. There was a cloud that overshadowed them, and a voice came out of the cloud saying, "This is my beloved Son, in whom I am well pleased; hear him."

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Freed for consistent living

The title for this lesson can be a stumbling block to freedom unless we clarify its meaning. In what way are we "freed for consistent living"?

If we make the goal of our lives consistency, then that can become a subtle law we have to measure up to. And when we find ourselves failing to always be consistent, it can bring a sense of condemnation.

There is only one way this writer knows to work on consistency and still be free in the Lord. That is to have some consistent goals which grow out of our personal relationship with the Lord Jesus Christ.

The problem of fear (v. 11-13)

When Peter came to Antioch, it was his custom to eat with the Gentile Christians there. He had learned earlier from his experience on the roof with the vision of clean and unclean animals that God is no respecter of persons (Acts 10:1-48).

James, pastor of the Jerusalem church, had sent a group of men from the church to consider the relationships between the

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Life and Work

Dec. 6, 1981

Galatians 2:11-21

by George O'Neel
Bella Vista Church

Jews and Gentiles in Antioch. To their dismay they found these Christians enjoying fellowship together.

Evidently because Peter was a part of that fellowship and because the group from Jerusalem was shocked, Peter withdrew from that fellowship. He feared the criticism and loss of friendship by those he loved in Jerusalem. This hypocrisy is the reason Paul confronted Peter.

The goal of truth (v. 14-19)

Paul's standard of behavior was "the truth of the gospel". There is only one way of salvation for all, Paul argues. It is justification by faith without works. Just as there are not two sets of salvation, one for Jews and one for Gentiles; neither should there be a double standard in how we treat our brothers in the Lord.

An appropriate question for us is, "Whom do I seek to please?" If we seek only the Lord's approval, our behavior will be consistent with his word.

The goal of identification (v. 20-21)

Paul identified with Christ's death at the cross and with his living presence in him. This must be our identification too. As we practice the presence of Christ in us, we are establishing a goal by which we may consistently live out our faith.



Collins

Bible Book

Dec. 6, 1981

Matthew 11:2-5; 12:10-13, 22, 24-28

by L. L. Collins Jr.
Interim Executive Secretary
Arkansas Baptist State Convention

Opposition to the King

While John the Baptist's doubt about Jesus might not be considered opposition, it certainly did not strengthen the cause. His concern may have arisen from either his disappointment with the treatment he was receiving or because Jesus did not fit his concept of the expected Messiah.

Jesus responded to John's doubt by pointing up his activity. The blind were seeing, the lame walking, etc. These were the things that the faithful should have expected the Messiah to do. In fact, Isaiah had indicated that the Messiah would perform wondrous works and share their griefs (Isa. 42:1-4).

Often, good intentioned people like John have a preconceived idea about the nature of God's work. The real test of the work of God, however, is in accomplishment. John's question must not be understood as disbelief; it was an honest doubt. Doubt, rightly handled, can lead to greater understanding. Jesus did not criticize John to his disciples; he honored him as being "more than a prophet" (see Matt. 11:7-15).

The Pharisees' understanding of the kingdom of God put the kingdom and its laws above the needs of people. This led to conflict between Jesus and their view of the Sabbath. It did not put Jesus in conflict with a true observance of the Sabbath.

Two distinct areas come to the surface. Are the physical needs of man, such as hunger, more important than the observance of a day? The Pharisees said "no" while Jesus' action and teaching said "yes" (Matt. 12:1-4).

A more telling encounter was the healing of the man with a withered hand. Jesus affirmed that it would be wrong to withhold help simply because it was the Sabbath. This is especially true since they would help a sheep in danger (Matt. 12:10-12).

Opposition also arose when the Pharisees tried to discredit the power of Jesus by saying that he was in league with Satan. This was a denial of the obvious. If Satan was at work casting out demons, he was doing the work of God. Satan would never be his own enemy. Their denial was because they did not want to believe that Jesus was the Christ. Men often choose to accept as truth what they want to believe.

Neutrality is a luxury that is not possible in relationship to Christ. When the claims of Christ are presented, one must do one of two things. He can accept Christ by faith and receive him as Savior, or he will reject him and continue to be his own master. Pray that those with whom this lesson is shared will do the former.

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Your state convention at work

Evangelism

Joy Explo '81

As we have prayed and assembled a wonderful group of people for our 1981 Youth Evangelism Conference, we cannot help but believe that God is in this activity. Several new aspects are incorporated into our programming for 1981.

We are having two locations for Joy Explo this year. We will be meeting at the Immanuel Church in Little Rock beginning at 1 p.m. on Dec. 28 and concluding the Little Rock meeting at 4 p.m. on Dec. 29. There will also be a satellite meeting beginning at 1 p.m. on Dec. 29 and concluding at 4 p.m. on Dec. 30 at First Church in Fort Smith. The Tuesday afternoon session will be a simultaneous conference with an expected attendance in excess of 3,000 youth. We are trying to make our conferences more available for the youth who live in distant locations from Little Rock. We will continue this type of meeting having both a centrally located meeting and a meeting in one of the distant corners of our state.

There are two purposes in the programming for the Youth Evangelism Conference. We want to encourage and uplift our youth in Christ and then we want to send them home with a burden for their lost friends.

Our speakers for the conference are excellent. Rick Stanley, who is Elvis Presley's step-brother, will be speaking both in Little Rock and Fort Smith. He will be giving testimony about his life as Elvis' little brother and his experience with drugs and how concern from a Christian girl changed his life. Paul Jackson and Jim Burleson, who are full time evangelists based in Arkansas, will be preaching and singing. Our Bible teachers are both Arkansans. Clyde Spurgin, well known with his team member, "Archie," have been used of the Lord nationally. Clyde is pastor of Green Forest First Church. Nick Garland is pastor of Second Church in Hot Springs. Nick has a vibrant personality and a wonderful teaching ability.

The musicians for 1981 are just the best! Weston and Davis, who are Arkansas-based full time music evangelists, will be returning to our program this year. They were with us two years ago. His Light, from Louisiana, are making their first appearance in a statewide meeting in Arkansas, but we feel that you will be pleased with the sound and quality of their music.

Your youth will be glad that you brought



Kent

them to Joy Explo '81. — Wes Kent, pre-college associate

Sunday School Hacker hacks it

S. D. Hacker, director of missions in Independence Association, in his recent newsletter asks, "Are we underchurched?" His question is against a background of the thinking of some people that we may be overchurched. Using the population of his association, the Sunday School figure and the estimated enrollment of churches other than Southern Baptists, Hacker hacks out a real case for the need to organize many more new Sunday Schools.

The DOM stimulated to study the situation when he compared the above factors with the results of Great Day in the Morning. Hacker states that the total resident membership is only 12 percent of the population and that Sunday School enrollment is a mere nine percent of population. This attendance on GDIM was a strong 63 percent of their enrollment, but this is only six percent of their population. This means that 94 percent of the population attended Sunday School in other churches or nowhere at all.

Hacker correctly concludes by saying, "I must say that every church in our association would do well to plan before this year is over to organize, staff, and operate an additional Sunday School in another area of the association." Hacker believes his association is far from overchurched.

He reminds his readers that "if 3,603 people (their enrollment) can make 25 good Sunday Schools, surely out of 36,918 people at least 25 or 30 more good Sunday Schools can be established."

Upon reflecting on this study, it seems now that to fall on 25 or 30 individuals who will go out and make Bold Mission Thrust a reality in Independence Association. And what is needed in Independence could be duplicated in 41 other associations in Arkansas.

Hack it, Hacker.
And may you back it, too. — Lawson Hatfield, director

Stewardship The Lottie Moon Offering

Southern Baptists began their existence as a denomination with their eyes turned outward. Our founders created two agencies to prosecute programs of domestic missions and foreign missions.

Work in foreign countries have always

captured the attention of Baptists. In earlier days, very little was known of the world beyond one's immediate consciousness. Secular historians are only now beginning to make us aware of how little we have known of the rest of the world.

As Baptists become more conscious of the other parts of the world, it becomes apparent that our ministry to them has been only a small part of their need, and of our capabilities.

We humans tend to think only of those things that are in the range of our immediate consciousness. The Lottie Moon Christmas Offering has periodically focused our attention on those areas of the world that are usually outside our awareness.

During this time of year, our minds are switched to foreign areas of the world. We learn about the many peoples who have not yet received the gospel. If we do not respond generously in this special effort, they may never receive it.

Since the Lottie Moon Christmas Offering for Foreign Missions contributes more than half of the Foreign Mission Board income, it is of great importance to the whole effort to preach the gospel to the whole world. Without it our efforts would be, obviously, much less. With your increased response, it can be immensely greater than now. This offering, at Christmas time, is your special response to the world beyond your bin. — Clarence Allison, Missionary-in-Residence

Media/Library Video workshop added to conference

"Using Video in the Church and Association" will be one of two workshops at the state media/library conference Jan. 11-12, 1982. The workshop, a first in Arkansas, will meet the basic needs of church leaders interested in the effective use of video in outreach and education by the church and association.

The two-day conference will be held at Central Church in North Little Rock and features two workshops, "Using Video in the Church and Association" and "Classification and Cataloging (basic)." Participants will choose the workshop they prefer and attend all four sessions during the two days.

John Hack, a specialist in selecting and using audio visual equipment, will lead the workshop, "Using Video in the Church and Association." Hack is a consultant in the Media Library Department at the Sunday School Board. He is experienced in using



Hatfield



Jackson

by the church and association.

video and has led special conferences for church and denomination staff.

Jean Adkinson will lead the workshop, "Classification and Cataloging (basic)." Miss Adkinson, a specialist in technical processing, is a consultant in the Sunday School Board's Media Library Department. She formerly served as media and recreation consultant for the Tennessee Baptist Convention.

Participants in the conference will need to register for the workshop they desire to attend. Sessions will begin at 1:45 and 7 p.m. on Monday and 9 a.m. and 1:45 p.m. on Tuesday. Information about registration, costs and schedule can be obtained by writing the Church Training Department, P.O. Box 552, Little Rock, 72203. — Gerald Jackson

Family and Child Care

I believe we will . . .

Reach the goal of \$390,000 in direct gifts from the churches in 1981. The major portion of this comes from the Thanksgiving Offering. It has become a tradition in our churches after having begun in 1907.

My belief is based upon some things I know to be true.

I know Arkansas Baptists will support any mission cause of which they are aware. They have been informed through the *Newsmagazine* and other sources of the many needs of hurting children and families.

I know that God has given his people adequate resources for the meeting of every need.

I know Arkansas Baptists know the commission of our Lord to reach out to people.

I know they love Jesus and want to be used effectively for his glory.

I know many personally who have com-

mitted their lives and resources to be used of the Lord.

I know the deep compassion and love Arkansas Baptists have for persons, especially children who cannot provide for themselves.

I know Arkansas Baptists are very supportive of the Christ-centered program of this agency that meets the basic needs of life from a spiritual base and shares Christ's love with them.

Yes, I really do believe we will receive the \$390,000 because I know the heart-beat of a great host of Arkansas Baptists is in rhythm with the heart-beat of God.

Thank you for giving me such cause to believe in you. Please get your contributions to us no later than Dec. 31 so we may give your credit in 1981. — Homer W. Shirley, Jr., director of development



ABN photo/GSI

GA's meet at Camp Paron

A beautiful autumn day, missionaries in costumes from countries they serve, and 340 enthusiastic Girls in Action combined to make Arkansas' first GA Missions Spectacular a success. The day of fun and missions was sponsored by Arkansas Woman's Missionary Union at Camp Paron under direction of Debbie Moore, state GA director. Activities involved GA's in an opening sing-along, illustrations on design and layout of "Discovery," the GA magazine, by Barbara Massey of Birmingham, Ala., magazine editor and discussions on mission work by missionaries, including Mrs. Jim Simmons, missionary on furlough from Japan.

Church	Nov. 22, 1981	Sunday School	Church Trng.	Church addn.
Alexander First	139	75		
Alma, Clear Creek Southern	211	54		
Alpena, First	89	34		
Batesville	314	132	4	
First West	201	79		
Nursing Home	37			
Bella Vista	180			
Bentonville, First	459			
Beryville	241	112		
First	238			
Freeman Heights	103			
Biggers	141	60		
Blue Eye, Mo., First				
Booneville	305			
First	163	108		
South Side				
Bryant	329	122		
First Southern	127	67		
Indian Springs				
Cabot				
First	402	131		
Mt. Carmel	504	182		
Candlen, Cullendale First	371	119		
Charleston, First	76	42		
First	132	48		
Cherokee Village, First				
Conway	118	95		
Oak Bowery	214	24		
Pickles Gap	57	40		
Saltito Heights	531	209		
Second				
Crossett	468	115		
First	94	66		
Meridian	360	146		
Mount Olive	205	127		
Temple	134	25		
Danville, First	28			
Nursing Home	185	83		
Des Arc, First	106	88		
Desha, First	165			
El Dorado, Parkview	16			
Nursing Home	565	116		
Forrest City, First				
Fort Smith	1,576	10		
First	1,411	521	11	
Grand Avenue				
Mission	28	43		
Westside	86	43		
Mission	91	99		
Fouke, First	140	35		
Gassville	168	46		
Gentry, First	69	59		
Grandview	178	55		
Green Forest, First	170	114		
Hampton, First	140	52		
Hardy, First				
Harrison	291	117		
Eagle Heights	110	51		
Woodland Heights	280	102		
Hot Springs, Park Place	157	68		
Hughes, First	339	58		
Jacksonville, First				
Jonesboro	171	115		
Friendly Hope	290	127		
Nettleton	76	67		
Kingston, First Southern	51	125		
Little Rock, Crystal Hill	722	226		
Magnolia, Central	102	78		
Maynard, Witts Chapel	220	96		
Mulberry, First	354	126		
North Little Rock	82	58		
Cedar Heights				
Starlin	435	273		
Paragould	479	93		
Last Side	323	101		
Paris, First	46			
Southside Mission	217	1		
Per-Widge, First				
Pine Bluff	126	68		
Centennial	96			
First	602	80		
Lee Memorial	181	58		
South Side	580	131		
Sulphur Springs	181	79		
Watson Chapel	539	221		
Prairie Grove, First	155	67		
Rogers, Immanuel	913			
Russellville, First	592	133		
Sandusky, Okla., Faith	39	27		
Springdale				
Berry Street	68	42		
Brush Creek	91	54		
Caudle Avenue	119	41		
Elands	312	149		
First	1,925	249		
Texarkana, Shloh Memorial	137	82		
Valley Springs	102	56		
Van Buren, First	547	110		
Vandevore, First	48	24		
Wilona, Beryl	120	66		
Ward, First	146	89		
Wootter, First	124	66		

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Rogers uses SBC resolution to push abortion amendment

by Larry Chesser

WASHINGTON (BP) — Armed with a 1980 Southern Baptist Convention resolution calling for a legislated or constitutional ban on all abortions except to save the life of the mother, former SBC president Adrian P. Rogers urged a Senate panel to pass legislation to stop abortions in the U.S.

Rogers told the Senate subcommittee on the Constitution that he was appearing in the dual capacity of pastor of Bellevue Baptist Church, Memphis, Tenn., and immediate past president of the SBC. The committee is considering several constitutional amendments on abortion — ranging from an outright prohibition to a proposal

The Memphis pastor urged the Senators to pass the anti-abortion legislation "in haste" warning that "one day, we will all give an account of our actions concerning the tragedy of abortion on demand."

In addition to the hard-line 1980 resolution, Rogers said he sensed a growing awareness among Baptists on the abortion issue leading to a consensus against the practice. Baptists are "johnny-come-latelys" to the issue, he said.

Without specifically referring to less restrictive Southern Baptist resolutions before 1980 which recognized the privacy rights of women in seeking "the full range of medical services" in abortion decisions, Rogers said in response to a question from Hatch that there has been "some sort of an evolution, if I can use that word loosely," among Baptists on the issue.

Following his testimony, a Southern Baptist deacon attending the session confronted Rogers outside the hearing room and later expressed to Baptist Press her view that the 1980 resolution isn't necessarily representative of most Southern Baptists. Dexamne Clohan, a member of DC's Riverside Church and a lobbyist for the

American Medical Association, pointed to national polls showing that a large majority of Americans oppose a constitutional ban against abortion and suggested that "it is as fair to assume that the national polls represent the views of Baptists as it is to assume the 1980 resolution represents a majority of the denomination."

On Rogers' statement that he detects a "rising tide" of anti-abortion sentiment among Baptists and evangelicals, Clohan said, "He might conclude from his personal context that there is a groundswell against abortion, but I doubt that it runs through the whole of the denomination."

Rogers told Baptist Press his appearance at the hearing did not signal an increased involvement on his part in the political arena, saying that he had never been a "political animal," and preferred the role of "preacher of the gospel."

He added, however, that it is important for Baptist ministers to be involved as citizens in the political process and that while he had no plans to step up his own political activity, he would not "run away" from difficult moral issues.

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Professor says some parents rush children to conversion

GLORIETA, N.M. (BP) — Confusion about the doctrine of accountability is causing some Southern Baptist parents to rush their children into making professions of faith before they are ready, a seminary professor says.

Robert B. Sloan, instructor of theology at Southwestern Baptist Theological Seminary in Fort Worth, Texas, told 150 participants in the ChildLife Conference, "We are defining the biblical doctrine as the age of moral accountability when it should be the age of gospel accountability."

"This age is not when your child begins to know right from wrong," said Sloan. "It is when your child understands the gospel and knows that Jesus died for us. The biblical doctrine is one of a nurturing, developmental model, not a moral guilt model."

The four-day conference for professional children's workers was sponsored by the Southern Baptist Sunday School Board, Brotherhood Commission and Woman's Missionary Union at Glorieta Baptist Conference Center.

As evidence of his contention that some parents are pushing children into professions of faith, Sloan cited increasing numbers of children who make decisions and later in life realize they did not understand the meaning of their action.

Sloan, however, acknowledged many children do have legitimate conversion experiences.

Sloan said to effectively teach children about God, "We must not change the basic truth of one Lord, one faith and one baptism, but we must package it differently."

He advocated the use of stories in teaching children. "We take our content from the Bible, so why shouldn't we take our method?" he asked.

From hearing stories, Sloan said children begin to ask questions which often lead to conversion.

"Baptism follows the hearing and believing of the gospel, no matter the age," Sloan said. "Baptists have never advocated adult baptism; what we do advocate is believers' baptism. There can be no conversion apart from understanding the gospel."

by chairman Orrin G. Hatch, R-Utah, which would permit states and the Congress to pass laws regulating abortion.

Without endorsing any specific proposal, Rogers told the panel that the burden to justify passage of anti-abortion legislation was not on evangelicals, but on Congress.

Rogers' appearance before the Hatch subcommittee occurred on the fifth day of seven scheduled as the panel heard pro and con arguments on the abortion amendments from representatives of Protestant, Catholic and Jewish faiths. During the session, Terence Cardinal Cooke of New York and Archbishop John R. Roach of Minneapolis and St. Paul endorsed, for the first time, the Hatch Amendment.

Rogers declared the 1980 Southern Baptist resolution to be the "heart" of his statement and told the panel that the resolution was approved overwhelmingly and has not been amended or rescinded.